

Colonialism and the Development in Nigeria: Effects and Challenges

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Abstract

Colonization started around the 16th century and spread all around the world by the beginning of the twentieth century. By the mid-1960s, most colonized African states had gained independence. Decades after independence however, events in these countries suggests that the effects of colonialism have not left the independent countries specifically on the area of development. While many scholars have argued for and against the effects of colonial powers on their respective colonies, this study focused on colonization as it relates directly on development in Nigeria. The study adopted a narrative and descriptive research design in order to depict the opinions represented in literature by scholars in an accurate way. The main findings of this Study are as follows: Firstly, although, colonialism laid the foundation of formal education in Nigeria, but when western education was introduced, it was not with the intention to engender development rather, it was introduced as a solution to language barriers experienced at the time as well as the need to be cost efficient by producing efficient locals that will take over positions of responsibilities occupied by subordinate Europeans. Secondly, colonialism encouraged and intensified tribalism, ethnicity and class struggle within Nigeria. Thirdly, the decolonization of Nigeria saw the assumption to power of leaders that are in tandem with colonial style of governance. This ensured the continuity of the colonial grip on the economy in spite of independence. Hence, development was not of interest and concern to both colonialists and the leaders' enthroned. What was of interest to the colonialists was how to administer and manage Nigeria in proxy and to the leaders that emerged, power and privileges. Fourthly, colonialism was an economic, social and religious weapon which was used to subjugate and alter the African social structure and by extension, Nigeria's social structure. This was effectively achieved by substituting ancient norms, values and practices with the ways of the colonial powers. Lastly, the provisions of the constitution that was forced on the Nigerian citizens are discriminative and what this constitutional provision achieved was the dissociation of Nigeria from her development needs.

Keywords: Colonialism, Colonization, Development

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Background to the Study

Before the scramble for Africa by major European nations, most States in Africa were not economically isolated from the rest of the world. In other words, African states as Settles (1996) opined had been participating in international trade since the ancient Egyptian period. West Africa specifically, had extensively created international trading systems internationally at the time of Ghana, Mali and Songhai reigns. It is important to note that these empires, as huge as they were at the time relied heavily on foreign trade taxing to finance government expenses. More importantly, trading in gold was what these nations depended on as to a large extent that was what determined their wealth, in Glick's account (2005). By 9th century, early Hausa dynastic state and some few others had extended over the sub-Saharan Savannah (Glick, 2005). While investigating Africa's pre-colonial history, Ira (1988) revealed that Africa might have in possession about ten thousand (10,000) states that are distinctly different in terms of rules and political organizations that predate colonialism. These can be observed firstly, in small family groups of hunter-gatherers for example, the San people of Southern Africa; secondly, larger groups with more structure for example the family clan groupings of Bantu-speaking central and Southern African people; and thirdly, clan groups with heavy structures for example the Sahel Kingdoms in the horn of Africa, the Yorubas and Igbos to the West of Africa and the Swahili trading towns to the East of Africa.

Colonization started around sixteenth century. By 1921, 84 per cent of the earth surface had been colonized and around mid-1960s, most African colonies were formally independent. It was around this period that countries like Burkina Faso, Cameroon, Central African Republic, Chad, Congo, Cote d'Ivoire Gabon, Madagascar, Mali, Mauritania, Niger, Nigeria, Republic of Benin, Senegal, Somalia and Togo all got independence (Chung, 2010). However, subsequent experiences decades after independence suggests the extent of colonial interference present in the different countries that was colonized. This is attributed to the fact that, the phenomenon of colonialism, characterized by its legacies is the same throughout the territories that has been colonized regardless of differences in methods and practices among the colonial powers (Dirk, 2004). In this regard, Adeyeri and Adejuwon (2012) asserted that the ending of colonial rule in many African countries does not translate to a complete control of their economic and political affairs. Although, they are sovereign states in

name but in reality, a lot of these sovereign state are been subjugated economically and politically by their colonizers. Therefore, psychologically, there is a constant reminder that many modern African countries were at one time an appendage of colonial usurpation of the African continent (Dirk, 2004). In a nutshell, the attainment of flag or political independence in many African countries does not directly translate to independence economically (Yunusa, 2009: 131). Although. Colonialism lasted in Africa for about eight decades during which Adu Boahen in Settles (1996) asserts that during those eight decades of colonial rule, substantial infrastructure was built, a system of agriculture that involved only cash crops was introduced and the traditional standards of wealth and status was changed.

As far as 1975, Utuk averred that the colonial rule of Britain in Nigeria did not make enough room for growth especially in experience and influence of the elites who were educated in the western way. These elites, in turn were to be largely involved in the creation of a nationalist movement which was intended to continue directing government affairs after Britain. At that time, Nigeria practiced the classic system of indirect rule, a system stamped on a society with a wide range of culture and size by Sir Fredrick Lugard (Utuk, 1975). As colonialism gradually gained ground, it became easier for European colonial powers to further partition Africa. This partition, however, distorted the development of African economic systems (Settles, 1996). Furthermore, it is believed that colonialism was not just about subjugating Africa's economy, but rather to be able to control the African local economy in proxy through the African rulers. Therefore, the discouragement of the cultivation of food crops and the encouragement of a system of cash crop agriculture that was introduced was not surprising; hence, not only a steady supply of raw materials is ensured, but also as cheap as possible for British industries at any expense is guaranteed (Usoro, 1974). Prior to this development, pre-colonial Nigeria showcases sufficient food supply because, agriculture formed the country's mainstay. In corroborating Usoro (1974) on the main intent of European colonialists, Settles' (1996) further stated that primary purpose of colonialism is to exploit any available resources of an area at the expense of the area under colony but to the advantage of the colonizing nation; A goal European colonialists realized in Nigeria by a) making sure a commodity based trading system is developed and encouraged (cash crop system), and b) by also making sure trade networks linking economic outputs of a region to the demands of the colonizing state is built. With this arrangement on ground, it is clear that neither the improvement of production methods nor the strengthening of the economy was not important (Settles. 1996).

Globally, Nigeria ranks eighth in crude oil production and sixth in the deposit of gas. In addition, she has about forty-four (44) exportable commodities and thirty-four (34) solid minerals (Sen, 2010). In population, the country' is estimated to have over 160 million citizens which makes it potentially one of the largest markets in the world and certainly the largest market in the continent (Sen, 2010; Northern Union; 2007). However, the aforementioned potentials and enormous resources, has not translated to meaning development of the Nigerian state. What is experienced according to Sen (2010) are bad infrastructure and social services, inaccessible factors and conditions of production, very poor educational and healthcare delivery systems, mismanagement of extraction, production and sale of the hydrocarbons, phenomenal corruption at the level of governance, neglect of solid minerals. With the aforementioned in place, development cannot occur because the opposite are prerequisites to ensure a balanced socio-political and economic stability in a country which further translates to sustainable development.

There have been many narratives on early African societies, which deconstruct polemics that gives credits to the colonial era but rather supports the fact that Africans were already developing their political and economic structures peculiar to Africans before the colonialism eroded and washed away her blueprint or master plan as the case may be. On the other hand, so many narratives are for the colonial era suggesting that it was the colonial era that ushered in the development Africa have witnessed thus far. The above assertions and arguments is what motivated this Study.

This Study attempts to investigate the exact effects of Colonialism and its challenges on development in Nigeria.

Statement of the Problem

Many years ago, European powerful states dominated the world, with a view to conquer more territories in the competition for the conquest of Nigeria, the British, French, German, Portuguese and others were at loggerheads. Significantly, the colonial experience Africa had (and by extension Nigeria) was different from what the Americas, Asia and Europe experienced. Although. Western scholars have argued that colonialism have brought development and progress to Africa but many African scholars in recent time, have counter argued and repudiated such claims and continuously query the objectives and intent of the colonial enterprise. As claimed by Ake (1996), the colonial experience in Africa was unusually statist and what was obtainable was the redistribution of land, the determination of how to produce what and by who, the deployment of forced labour, the imposition of taxes and finally, the systematic breaking of traditional authority as well as social relations of production resulting in proletarianization (Ake, 1982:12).

Africa colonialism bifurcates into two camps; on the one hand, those who see colonialism as having had a negative impact on the development of Africa and the psyche of Africans, and Nigeria in particular because the country has more than what it takes in terms of human capacity and natural resources to be at an enviable height in relation to development but the reverse is the case. On the other hand, those that contend that the invasion of colonial powers paved way for modernization, civilization, social transformation and hence development of Africa. Many scholars have conducted series of studies on colonialism and its linkage on development globally and in African states. Rodney (1972); Utuk (1975); Young (1994); Ake (1996); Settles (1996); Ryan (2002); Adeyeri and Adejuwon (2012); Imhonopi et al (2013); Imoh-Itah et al. (2016). However, these multiple studies did not focus attention on the effects and challenges of colonialism on development in Nigeria.

Research Method

This study adopted a narrative and descriptive research design in order to depict the opinions represented in literature by scholars in an accurate way. Literatures and findings in the areas of colonialism and development which is the specifics of the study were examined for relevance, authenticity, credibility, representativeness and was analysed. The data for the study comprised only secondary information from literatures. The secondary data was garnered from hard and electronic publications, which includes journals, textbooks, working papers and allied documents on colonialism and development, impacts, challenges and diverse linkages.

The retrieved data was read, re-read for content and assurance of quality in line with the study objective. Data retrieved from narratives and previous studies were summarized and presented in prose form. Other data obtained from the reviewed literature was also used as benchmark for analysis. Furthermore, sensitive and important issues from the secondary sources was analysed contextually to show other details that may not be obvious.

Concept of Development

The fact that people have always strived to improve their Standard of living as a people suggests that underdevelopment is not the absence of development. In Rodney's (1973) view, the only time the term or concept of underdevelopment can make sense is when development is compared in levels because more often, it is associated to the premise that development in relation to the socialization of human has been restricted to an economic point of view and therefore uneven. Having a grasp of the definition of underdevelopment makes understanding the concept of development less difficult no wonder Soares and Quintella (2008). Asserted that, the concept of development has been around as much as civilization itself. From Greco-Roman civilizations up to the 19th century, the widely used concept especially in western societies majorly as a generic construct which designates the various areas that are related to humanity's well-being made the concept come closer to that of a doctrine. To Reyes (2001), development is comprehended as a condition especially a social one, within a nation, where the real needs of the nation's population is met by a sustainable and rational deployment of functional systems and natural resources. This utilization of these resources, mostly natural resources as further explained by Reyes (2001) is based on a technology that creates room for the respect of the populations' features culturally in a given country.

The feature of this definition accommodates the specifics that organization as well as basic services must be accessible to socially inclined groups especially in the areas of nutrition, housing, education and health services at the same time, respecting the tradition and culture within the social framework of the environment. On one hand, Reyes's definition in economic terms indicates that, employment opportunities are in place as well as the basic needs that has been satisfied and the feeling of achieving a positive level of distribution and redistribution of national wealth among the population of people within a country. On the other hand however, this definition in a political sense, his definition emphasizes government's legitimacy in the provision of benefits especially in social terms for the larger percentage of the population because they have the legitimacy to do so by law (Reyes, 2001). Importantly, in order to experience development and as a matter of fact, sustainable development economic growth must be thought about as a social project that is connected to the well-being of a society and as a result, economic growth is thought of within the scope of a social project as connected to a society's well-being. Due to the fragmentation of social sciences coupled with multiple theoretical gaps existing in various approaches in relation to development, three principals have been ascribed to the concept of development according to the University of Campinas (2005). These principles are equity, liberty and efficiency. According to Soares and Quintella (2008), the separation of these three qualities conceptually is still associated with three distinct planes that is, equity having a social dimension, liberty presenting a political dimension and efficiency having an economic dimension. Rodney (1973) adjudged that development is a multi-faceted process in any human society. While it could imply freedom, self-discipline, creativity, material wellbeing, increase in skill and capacity as well as responsibility as far as an individual level is concerned it could mean an increasing capacity to regulate internal as well as external relationships at social groups' level. Much of the history of humans has been about survival; survival in this regard is in relation to the different fights against real and or perceived human pennies

and diverse natural disasters. In primordial times, development largely means the ability to guard the independence of a social group as well as infringe upon the freedom by others because often times, infringement comes irrespective of the will of the people in the society.

Generally, the concept of development is exclusively used mostly in economic sense simply because the snapshot of the economy inherent in a society in itself is an index of some other features. Seeing development in economic light will make it apt to defining economic development Rodney (1973) averred that the economic development of a society' is achieved as the members of that society collectively increases their capacity in dealing with their environment. However, dealing with environment largely depends on the level of the understanding of; a) the laws of nature in form of science, b) the extent at which the laws is understood and practicalised by inventing tools and advancing technologically, and c) the manner with which work is organized. On the long run, it is clear that economic development has been constant in human societies as far as the origin of man and coupled with the fact that, man has sporadically multiplied his capacity to maximise nature to the fullest by earning a living from nature to better understand the extent at which man has achieved, it is important to reflect on the early histories of the human societies and noting the progresses made especially from stone tools to metals.

Sustainable development

Development has to be sustainable. Therefore, when development is set to achieve or achieves human needs, improves quality of life and all-encompassing in terms of poverty reduction, natural resources management, environmental protection and security of food and water (Rashid, n.d), development is said to be sustainable. Sustainable development is a transformative process where resources exploitation, development of technology, institutional change and investments directions are reconciled to strengthen both present and future potentials so as to efficiently and effectively fix needs and future aspirations. Sustainable development is all about attending to present needs so efficiently that future needs and aspirations of generations yet unborn will not be compromised (Becker, 1993:49). In the same vein, Sachs with similar perspective highlighted some principles of what is regarded as new developmental vision which includes satisfaction of needs that are very basic, involvement of people concerned, preservation of resources, preservation of the environment, availability of a functional social system, good education programmes, solidarity with future generation and assurance of social security as well as respect other people's norms (Sachs, 2004).

Some authors have also expanded a range of analytical dimensions for sustainable development. For instance, Darolt (2000) analysed the question of sustainability, with the addition of some sort of sophistication came about a division into five sub-dimensions vis technical agronomic, socio-culture, geological, political, institutional and economic. In a different study, Lopes (2001) suggested a multi-dimensional research must be embarked upon on developmental sustainability with a specific focus on connections and links between certain variables if certain relationships exist for example, is there a connection or link or relationship among certain variables like social economic and environmental and other variables such as political, cultural, institutional and democratic.

Theoretical Framework: Dependency theory

In the 1950s, dependency theory emerged as a result of some discontentment with the modernization theory. As argued by Reyes (2001), while the modernization school and the dependency school conflict in many areas, they also have certain similarities, the most important being a research focus on Third World development circumstances; a methodology which has a high-level of abstraction and is focused on the development process, using nations-state as a unit of analysis, and the use of polar theoretical structural visions; in one case the structure is tradition versus modernity (modernization), in the other it ore versus periphery (dependency) (Friedrichs, 1970). The Brandt Commission (1980) set up by the United Nations in 1977 reported that development based on modernity had failed. In the same vein, Reid (1995) reported that the expectation that rapid and increased economic growth in developing countries by itself would benefit majority of the poor population has not been realised and as such no development concept can be accepted because such concepts repeatedly condemns millions in hundreds of people to perpetual starvation and unending despair (Reid, 1995:47-48).

The summation of the above views gave impetus to the dependency theory. Dependency theory came as a critical reaction to the conventional approaches to economic development that emerged in the aftermath of World War II (Matunhu, 2011). Frank (1969) indicated that dependency theory is considered to be structural and pessimistic at the same time by most social anthropologists. Structurally at the macro level, the focal premise of dependency theory is the practical impossibility to understand the problems and processes in Africa without making significant references to the wider socio-historical context of European economic colonization and European expansionist move especially in terms of mercantile and industrial capitalism (Frank, 1969). Rodney, while having averred that colonialism was not just about exploitation, argued that colonialism was essentially

about the moving of profits made through Africa and other African funds abroad. From a dependency point of view, the movement of profits and other funds indicated that surplus values created by African resources using African labour were systematically expatriated. What this implied however, is that, Europe development can be viewed as part of the same dialectical processes that underdeveloped Africa. In other words, the subjugation of Africa by Europe greatly retarded developments and by extension economic development of the African continent and for five consecutive centuries. European colonial powers kept capitalizing on its encounter with Africa. The above situation is succinctly and explicitly expressed by Rodney (1973:149) whose summary of analysing the relationship between Europe and Africa during the period of colonialism, revealed that Europe were well organized and strategic. They accumulated and amassed capital from subjugated African colonies, shrewdly and astutely invested the surplus in productive economics abroad, ultimately steadfastly increasing national wealth and riches of her home country' and by extension her people.

Africa had been and will continue to be economically and politically subjugated by powers from external centres. When referring to subjugation, the widely observed are cultural, economic and political subjugation which makes the African continent depend on Europe and United States of America. Samir et al. (1987:2) highlighted the southern Africa situation when they noted that the imperialists forced African peasants into reserves. This was a deliberate and carefully planned strategy to ensure subsistence as being practised in the early traditional forms fail. All this was achieved simply because countries in Africa had already been partitioned. So when mineral wealth like copper, gold and diamonds was discovered in Southern Africa, capitalism had already entered a stage of monopolistic expansion which inspired a specific form of economy colonization of the reserves.

Colonialism and Development in Nigeria: Effects and Challenges

Colonialism in Nigeria

Nigeria is one of the African countries that experienced the governance and administration of the colonial powers and the how she found herself in the current situation she is at present needs to be traced. While tracing Nigeria's historical antecedents, it can be noticed that before the era of colonization, there existed different forms of governance in Nigeria and these systems of governments were majorly based values and cultures peculiar to the different areas in Nigeria. The European industrial revolution expanded capitalism across the European borders and led to the quest to subjugate by colonizing many African states. According to Blanda (2001:12) when colonial powers took over Africa, they successfully ushered in the genesis of development crisis in Africa. The concept of colonialism has different meanings for different scholars. To Akorede (2010:158) it could simply mean one country dominating another country and its people. It could also mean an extension of control often politically motivated by a powerful nation over another which is presumed weaker (Aderibigbe, 2006:164). According to Fadeyiye (2005:161), it could mean the establishment and maintenance of foreign rule by a colonizing power over some people with the aim of getting full economic benefit. Whichever way or form it presents, it usually entails foreign immigrants moving and settling in a country or countries and begin to alter the local political, social, economic and cultural frameworks inherent in the country or countries and gradually replaces them with western ideals and in no time, they sustainably dominate the land and the people. In Adeyeri and Adejuwon's view they (colonial powers) seized the lands, settle there and impose various forms of taxes (Adeyeri and Adejuwon, 2012). Many of the African states that was colonized were colonized by western European countries like Belgium, Britain, France, Germany, Italy and Portugal. According to Enwo-Irem (2013) these Western Europe powers colonized with a major intention to dominate. In other words, they colonized to have free and unchecked control over all the affairs of the colony be it politics, economy and social (Enwo-Irem, 2013).

Historically, the colonization of Nigeria started when Britain expanded and extended trade to the interior of Nigeria. As Meredith (2005) narrated, the end of the Napoleonic wars gave the British international recognition as they laid claim to a West African sphere of influence and in about a year after, the Royal Niger Company was chartered. By 1900, the British Government began the control of the company's territories and later Consolidated on the control to include most of the area of modern Nigeria and by January 1st 1901. Nigeria was already part of the foremost world power at the time which is the British Empire. In 1914, the area was formally united as the colony and protectorate of Nigeria.

Effects of Colonialism on Nigeria: An Assessment

The effect of colonialism on Nigeria is multi-faceted. On education, Nwabughuogu in 2009 made some assertions when he posited that Western Education introduced by the colonial powers brought about the divisive tendencies in African societies. On one side, visible division was observed between those who had received western education (referred to as the educated) and those that are not educated the western way (referred to as the illiterates). In the educated- illiterates dichotomy, the educated often relegated the illiterates as inferiors as a result an enemy view syndrome is created. On the other hand, there existed another level of discrimination

among the educated. This is due to schools attended, level of education, course of study and certificates obtained. Similarly, in the work of Garba (2012), one of the effects of colonialism can be observed in the educational sector. Garba affirmed that western education brought by colonial powers is essentialist in nature. Their policy successfully changed the progressive education inherent in Nigeria. However, in 1977, the country reverted to making education functional once more to meet the needs of the learners, enabling them fit well in the society with the birth of the national policy on education (Garba, 2012), This suggests that the introduction of western education had some sort of motive. Enwo-Irem asserted that colonial powers did not aim at developing Nigeria by introducing western education rather education was introduced as a solution to language barrier: a problem which posed a serious challenge to the smooth running of the colonial administration as well as the need to produce educated locals to occupy certain positions of responsibilities which was at the time occupied at a high cost by European subordinates (Enwo-Irem, 2013). From all indications, policies from the colonial powers gave birth to relationships dictated by education and employment and as a result, relationships centred on upper, middle and lower classes with competence and skills as a factor of social mobility (Imhonopi, Urim and Iruonagbe, 2013).

In summary, the introduction of western education was thought as a means of cutting cost and maximising resources. After western education had been introduced, it is not surprising that norms, values and ancient practices peculiar to Nigeria were been replaced by those of colonial powers. Colonialists fully succeeded in changing the social structure inherent in Nigeria before the arrival of the colonial powers (Imhonopi, Urim and Iruonagbe, 2013). Generally, the colonial enterprise had been invasive and adversely touching the lives and altering the experiences of African societies and by extension Nigeria. The colonialists succeeded on two fronts. Firstly, they succeeded in completely colonizing the entire African people and secondly, they also succeeded in relegating the African people, making them believe they were inferior to the colonialists. Imhonopi, Urim and Iruonagbe argued that the enterprise of colonial powers in Africa and Nigeria was profit centred, domineering and very oppressive. Imhonopi, Urim and Iruonagbe (2013) acknowledge that the colonial enterprise in Nigeria and Africa was oppressive, domineering and profit-driven for largely the interests of the British and the Crown and was never philanthropic in any guise.

With the adverse introduction of western education and the replacement of social structures, the economy also had its share of the effects. In terms of the effects of colonialism on Nigeria in relation to economy, Ocheni and Nwankwo (2012) discovered that the colonial powers introduced a structure of dual economy in the African economy. What was exhibited was the introduction of dichotomy between a centre and periphery. They will operate by the centre expropriating and exploiting the raw materials produced by the periphery. The dual economic structure like a chain reaction was responsible for the disarray of so many areas in Africa for example currency institution, education, market, trade and transport. Colonial powers did not make room for industrialization of Africa instead African labour force was dehumanized by making them work in plantations owned by colonial powers under harsh working conditions and earning very low wages. In the same vein, African business as being middlemen or traders was taken over and controlled by the colonial powers (Ocheni and Nwankwo. 2012). As an important point, colonial powers made sure African economy served only the interest of the British government and as such, whatever was done in Africa and to Africa was a disservice. Therefore, the ripple effects are visible in all phases of development till today.

Challenges to Development in Post-Independence Nigeria

Assessing challenges of development in Nigeria after independence entails a systematic review of what and why repeatedly impedes development and initiatives brought by successive administrations in Nigeria. When Nigeria got her independence in 1960 from Britain, citizens were optimistic and expected a good turn around for the country, they were hopeful that those who stepped in the shoes of the colonial administrators being locals will pilot the country towards the proper directions. However, decolonization to Mimiko (1998) allowed the bunch of local leaders that pitch tents with colonial administrators assume offices of responsibilities and took over Nigeria with the intent of sustaining a neo-colonial economy. In essence, although Nigeria may have achieved political independence but in the true sense, colonial powers still had a firm grip of the country through the locals enthroned as leaders. These leaders, however, on resuming office immediately adopted the same repressive style or even worse, of the colonial powers when it was expected that they dismantle such styles and systems. Significantly, they lacked a developmental vision to follow through a very strong and effective repressive repression inherited. What really mattered and of concern was control and access to power and other privileges associated with the office and development was not a priority. Osita-Njoku (2016), observed that although, regionally, Nigeria experienced financial boom up till almost the end of 1960 from agricultural production and export of produce cultivated under colonialism, the focus on the exploitation and export of crude oil led to the abandonment of agricultural activities and consequently, substituted by the exploitation and exportation of crude oil. Eventually, crude oil became the main stay of the Nigerian economy. Corroborating Mimiko, Osita-Njoku (2016) asserted that those installed to hold the helm of affairs at independence were stooges of the colonial

master therefore a carry-over of the exploitative tendencies of the colonial era was inevitable. Consequently, all development programmes initiated at different points in time by different administrations faced various implementation challenges hence no significant result could be achieved.

Imhonopi, Urim and Iruonagbe (2013) on their part saw the challenges to development from another angle and contended that colonial powers and their administration promoted class consciousness among Nigerians and this situation helped in the creation of class structure in the national fabrics. The introduction of the concept of Government Reserved Area (GRA) and city into the consciousness of the Nigerian people and by extension other African states was one of the ways class consciousness and structure was achieved, is important to note that this concept of GRA was not in use in Nigeria before the invasion of colonial powers. Also, the effect of having urban centres gave rise to rural-urban drift which have created huge gaps in development. Another way colonialism affected development after independence in relation to the creation of a class conscious and structure was that, the system now favoured a reformed, pro-Western and educated Nigerian who because they now ate foreign food, wore clothes the white man style, lived in modern houses and spoke the white man's language, perceived themselves as a different breed. Since they learnt and lived the white man's ways and values, it altered the class structure in Nigeria and redrew it along educational and profession lines as a result, the upper, middle and lower classes emerged. The Upper classes are usually extremely wealthy citizens who are mostly employers of labour. The middle classes are usually citizens that worked for the upper class by managing their economic interests and businesses while the lower classes usually consist of blue-collar, artisanal and crafts-related workers whether skilled or unskilled. Consequently, British employment was desired over existing work relations of master journeyman relationship because of the wages attached.

Osita-Njoku (2016) revealed that in 1962 when the first development plan was put in place, the plan succeeded in first raising the rate of economic growth, and then increase control of the economy. This happened because, 70% of total estimated expenditure was injected directly into productive sectors for example communication, education, health, power, primary production, trade, and transportation sectors. The plan however, showed that it was simply a continuation of the colonial development policy that placed emphasis on transportation and communication for obvious reasons, such as facilitating the movement of raw materials out of and finished products into the country. Because of the nature of the plan, instead of moving the nation a step forward in her development effort in terms of achieving the three objectives for which it was put in place experienced some structural contradictions. These are rural poverty as against urban affluence, increased unemployment, surplus land with hungry people and finally, strong spirit of economic nationalism in the face of external dependence.

By 1970 after the civil war, a second plan emerged with specific national objectives and it was aimed at restoration and rehabilitation of economic activities affected by the war. The mining sector came into prominence in this plan period helping to improve the exchange situation. Although, this led to a growth rate of more than 6.6% but in spite of what the nation experienced in the first plan period, the rural areas that housed these important wells of wealth were again neglected. The plan period was still urban biased, created an educational imbalance between the rural and urban areas, thereby making the urban more preferred to the rural because of the reduced standard of living in the rural areas. It could not bridge the gap between rural and urban dwellers. According to Leonard (2006), the oil boom accelerated massive migration that promoted and increased widespread poverty as well as decadence in social services and basic infrastructures in the rural areas since early 1980's. As opined by Onyimnatumba (2008), the oil boom was Nigeria's doom, because it killed other sources of revenue for the country. In addition, the recorded deaths of Niger-Delta indigenes, as a result of environmental degradation and militarization of the zone showed how Nigerian leaders turned a blessing into a curse. It will not be out of place to suggest that the social, economic and political menaces experienced in Nigeria at the moment are by products of these plan (first and second) periods.

The third National development plan had the objectives to expand agriculture, industry, transport, housing, water supply, health facilities, education, rural electrification, community development and state programs. As a result of the emphasis on food production, so much money was plunged into realizing agricultural revolution and boom. River basins were established in the western, eastern and northern regions to meet up with all season production. Despite all the efforts put in the project of surplus food, the citizenry hopes of wellbeing were dashed. As put forward by Nzimiro (1985:34), "the dichotomy between the urban and the rural was heightened as development plan emphasized the development of the urban enclaves". Nigeria that was once a large net exporter must import food. Beyond the development plans, there were other programmes like Indigenization Decree of 1972, Operation Feed the Nation (OFN), and the Green Revolution in the 1980s, Import Substitution Industrialization, and so on all initiated towards developing Nigeria. The government that initiated the agricultural programmes for example, fell paying attention on agricultural development alone would mean development of the nation. But that resulted into making a few millionaires. It is clear that implementation of the various well-meaning developmental programmes was a major challenge. The challenges of implementation however, is not far from the nature of the Nigerian state, the type and the nature of the political/ruling class

(described as anomic), the absence of structures, dependency culture that has enveloped the nation, the wrong value system that has permeated the nation, and so on.

In Olanrewaju's (2015) findings, unemployment, ruined education, infrastructural decay, religious and communal clashes, riots, conflicts and violence since 1980 to the present has reached endemic proportions. It is believed Nigeria's current crises, conflicts and violence are politically, ethnically and economically induced. More so, the political culture of Nigeria is still primitive and undeveloped. Nigeria seems not at the present to have any national political solution. No social, economic and political agenda for creating a better Nigeria. Similarly, hypocrisy, corruption and religious bigotry have all conspired to rob Nigeria of its necessary development. All the above highlighted reasons individually and or jointly, have been the major challenges to development in Nigeria. Makinde (2005), in Benyin and Ugochukwu (2015) maintained that the Nigeria may be very far from development when policies are being imposed on citizens especially when there are inadequate resources both capital and human, to implement and further drive this plans or policies: when corruption is largely systemic and spiral: and when credible leadership is always lacking.

In summary, major development problems with specific reference to Nigeria occur due to poor policy implementation coupled with subsequent lack of adequate and reliable human resources. Makinde (2005) further maintained that since most policies in developing nations are imposed on the masses, it is not a thing of surprise if such policy fails because from inception, such policies are made by the government without considering the masses, invariably, there is a mismatch in policy formulations because the expected beneficiaries of such policies were not given the chance to contribute from the onset. In addition, the quality of the human development index in the underdeveloped countries is the reason why there are constraints in implementing good policies or plans.

Human Development in Nigeria

As at 2015, Nigeria's HDI value was 0.527; positioning her at 152 out of 185 countries and territories as it can be observed in Table 1. This implies that Nigeria is low in the human development category according to United Nations Development Programme (UNDP, 2018). Table 2 presents Nigeria's HDI values between the years 2005 to 2017 as well as Nigeria's progress in each of the HDI indicators between 1990 and 2017.

Table 1: Human Development Index

HDI Rank/country	HDI (value)	Life expectancy at birth (years)	Expected years of schooling (years)	Mean years of schooling (years)	Gross national income (per capita)	GNI per capita rank minus HDI rank	HDI rank
	2015	2015	2015	2015	2015	2015	2014
Very High Human Development : 51 countries							
1. Norway	0.949	81.7	17.7	12.7	67,614	5	1
51. Kuwait	0.800	74.5	13.3	7.3	76,075	48	50
High Human Development: 55 countries							
52. Belarus	0.796	71.5	15.7	12.0	15,629	50	19
106. Uzbekistan	0.701	69.4	12.2	12.0	5,748	21	108
Medium Human Development: 41 countries							
105. Republic of Moldova	0.699	71.7	11.8	11.9	5,026	31	105
147. Pakistan	0.550	66.4	8.1	5.1	5,031	-10	148
Low Human Development: 38 countries							
148. Swaziland	0.541	48.9	11.4	6.8	7,512	-33	149
152. Nigeria	0.527	53.1	10.0	6.0	5,443	-23	151
185. Burkina Faso	0.402	59.0	7.7	1.4	1,527	-8	185

Source: Adopted from Abdu, 2017

Table 1 clearly shows Nigeria's position (152) in relation to world human development ranking. A careful observation of Table 1 shows that Nigeria sits among some other African countries at the segment of countries with low human development. This means, countries that are considered to score low on human development indexes are usually lacking in development generally. In addition, it is interesting to note that in the year 2016 world ranking on human development, of the 54 countries in the African continent, thirty-five African countries were ranked as countries with low human development index values, 12 countries with medium human development index and just 5 countries were ranked among those with high human development index. These

statistics are not encouraging and ultimately suggests that Africa is grossly underdeveloped and this can only be attributed to the foundation laid by colonialism.

Table 2: Nigeria's HDI Trends

	Life expectancy at birth	Expected schooling years	Mean years of schooling	GNI per capita (2011 PPPS)	HDI
1990	45.9	6.7		2,792	
1995	45.9	7.2		2,569	
2000	46.3	8.0		2,451	
2005	48.2	9.0	5.2	3,669	0.465
2010	50.8	8.4	5.2	4,862	0.484
2015	53.0	10.0	6.0	5,527	0.527
2016	53.4	10.0	6.2	5,326	0.530
2017	53.9	10.0	6.2	5,231	0.532

Source: UNDP Statistical Update, 2018

Table 2 depicts the trends in human development indexes in Nigeria. From Table 2, it can be inferred that Nigeria's HDI value had increased by 14.4%, while life expectancy also increased by 8.0 years at birth and the mean years of schooling equally got an increase by 1 year. On the other hand, the expected schooling years also increased by 3.3 years and there was an 87.4% increase in the GNI per capita between 1990 and 2017. Although, there has been increases over the years (1990-2017) with respect to the parameters of measurement, the reality however, is that the increases recorded are not significant in relation to the level of development attained presently in Nigeria as well as Nigeria's global position. According to Dike (2011) leadership in Nigeria is a bane to development. Stressing this fact, Dike further asserted that most leaders in Nigeria do not actually understand what leadership entails. In reality, leadership is about taking responsibilities for certain important issues. In Nigeria for instance, poor governance on the part of the leaders have resulted in no checks and balances and mechanisms to regulate the affairs of government officials and institutions. With no form of correction in place, politics is seen as a "do or die" affair, and ethical politics is relegated.

One of the reasons why a poor leadership structure exists in Nigeria is because there is no transparency in the management of public affairs and in addition to that, there is no accountability (Gberevbie, Shodipo and Oviasogie, 2013). In addition, challenges inhibiting development worth mentioning is the wrong formulation, implementation, assessment and evaluation of policies (Itah, 2012). Most policy makers fail to access the goal-achievement gap factor. This means that when policies are been formulated and implemented, policy makers don't make a conscious attempt to evaluate already implemented public policies to determine the level of achievements or failures of such implemented public policies. This is so because, regime after regime present policies that are unrealistic and as such too ambiguous and very difficult to function within a short period of a given time. What happens afterwards is that successive regimes bring its own unrealistic policies and there is never a room for continuity. Little wonder why there are so many moribund, uncompleted and abandoned capital projects in Nigeria and other developing nations.

According to Lawal and Oluwatoyin (2011), there are in most cases, no executive capacity responsible for the formulation and implementation of the plan. What we usually see are officials entrusted to such a position but without any meaningful executive authority. Some of the previous development plans failed because there was little or no consultation of the general public. Planning is supposed to involve even the peasants in the villages but when the Local Government officials who are close to the people were not consulted the result will be nothing but a sham. Planning is not an edifice where technocrats alone operate (Mimiko, 1998).

Summary of Findings

The main findings of this Study are as follows: Firstly, although, colonialism laid the foundation of formal education in Nigeria, but when western education was introduced, it was not with the intention to engender development rather, it was introduced as a solution to language barriers experienced at the lime as well as the need to be cost efficient by producing efficient locals that will take over positions of responsibilities occupied by subordinate Europeans. Secondly, colonialism encouraged and intensified tribalism, ethnicity and class struggle within Nigeria. Thirdly, the decolonization of Nigeria saw the assumption to powers of leaders that are in tandem with colonial style of governance. This ensured the continuity of the colonial grip on the economy in spite of independence. Hence, development was not of interest and concern to both colonialists and the leaders' enthroned. What was of interest to the colonialists was how to administer and manage Nigeria in proxy and to the leaders that emerged, power and privileges. Fourthly, beyond a weapon of politics, colonialism was an economic, social and religious weapon which was used to subjugate and alter the African social structure and by extension, Nigeria's social structure. This was effectively achieved by substituting ancient norms, values and practices with the ways of the colonial powers. Lastly, the provisions of the constitution that was forced on the

Nigerian citizens are discriminative and what these constitutional provisions achieved was the dissociation of Nigeria from her development needs. Provisions inherent in Clifford's, Richard's, Macpherson's and Littleton's constitutions reflected nothing short of Britain's colonizing agenda. These constitutions favoured the colonial statist policy and the divide and rule strategy and the pitfall on the long run is the ethnic consciousness and disunity in Nigeria as a nation in present time.

Conclusion

Before the colonization of Nigeria by Britain, the Hausas in the North practiced feudal system. The feudal system at first entailed centralization of power but later delegated. The Yorubas and the Edos in the west ran a very organized government which was based on clans and in the east, there was a strong government constituted by the Igbos based on clans too except for the rivers area. In the different regions of Nigeria, there were progressive developments and certain instruments that restored and preserved discipline as well as authority.

It is important to note that, the form of governance operated in these regions was organized based on the region's cultural background and under different situations until in 1900 when the Union Jack was hoisted at Lokoja and immediately Britain began the administration of Nigeria in three units which involved the Northern protectorate: The Lagos protectorate and colony (Lagos and current western states); and the southern protectorates (eastern and mid-western states). As argued by Morel in Utuk (1975), one of the reasons ascribed to the amalgamation talks was the need to better manage the resources of the country because at the time, there were accruals that emanated from custom duties from the North to the South. The south being the owners of seaports and the north with nothing substantial remained poor and continuously relied on financial assistance from the British treasury. Morel believed the situation will retard the overall national development and the joining of the north and south will not only improve management, it will also make administration and partitioning very efficient. Therefore, the northern and southern protectorates were amalgamated in 1914.

Nigeria is a country with multi-tribes (about 250), multi-religion, multi-languages, customs and traditions. The North and South that differ largely in politics, culture, education and religion were amalgamated to form an entity by the colonialists. No wonder there exists a re-occurrence of many age long issues like identity conflicts, various land and boundary disputes, ethno-religious clashes and so on, Ethnicity or tribalism comes before being a Nigerian citizen. There is no unifying factor identifying Nigerian citizens except the National currency. This suggests that the country is in perpetual trouble no matter how it is being downplayed. Nigeria fully gained independence in 1960 and fifty-eight years after independence, sustainable development is yet to be attained largely because of the foundation laid by colonial masters. Although, it was expected that at independence, what Nigeria and Nigerians needed was policies that will transform existing colonial structures but unfortunately, the leaders that assumed power at the time decided to follow the trends laid down by the colonial masters and consequent regimes either follow their predecessors' way or even perform worse indicating that colonial structures and policies not only enjoy continuity but are being intensified in post-independence Nigeria.

This study has reviewed diverse literatures which includes reports. These reports often rank Nigeria low in relation to human development. However, in reality, Nigeria is a stagnant or even degenerating country, contrary to what reports on human development suggests. Interestingly, the situation in Nigeria is not peculiar to Nigeria alone as a review of the world human development index components shows over thirty African states that are former European colonies to be very low on human development index.

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