



Settler-Indigene Conflicts and National Integration in Nigeria: A Study of Lokoja Metropolis, Kogi State

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Abstract

Crisis in the world at large has become a phenomena issue. This situation has gone far that even remotest villages across borderlines have toed the part of war rather than dialogue. There are severally cases of communal clashes emanating from perennial matters among major ethnic groups in Kogi State. The objective of the study is to examine the role of settler-indigene conflict and its attendant consequences on national integration especially as it affects Lokoja metropolis. The theoretical framework of this research work was drawn from elite theory. This research has its methodology rooted in both quantitative and qualitative method and systematic technique was used to draw 100 respondents and data obtained was analyzed descriptively via content analysis. The study argues that settler-indigene conflict has created disunity among different ethnic groups in Kogi State. This perspective also assumes that frequent conflict among settlers will degenerate into chaos and breed disunity. The results of the study reveal that the major causes of conflict among settler-indigene in Lokoja was the quest for power, struggle for ownership of land and access to water for fishing. The study recommends amongst others that; there should be a strong sharing formula to foster unity among settler-indigenes; meritocracy should also be the watch word for appointments into key positions in the state. In other words, there is need for national integration through peaceful procedural way that will promote peaceful co-existence.

Keywords: Settler; Indigene; Conflict; Political; national integration

Citation of article: Yusuf, T. A., *et al*, (2023). Settler-Indigene Conflicts and National Integration in Nigeria: A Study of Lokoja Metropolis, Kogi State. *African Journal of Politics and Administrative Studies (AJPAS)*, 16(1):426-449

Date Submitted: 22/04/2023 **Date Accepted:** 10/05/2023 **Date Published:** June, 2023



Introduction

The increasing relevance of indigeneship can be traced to the nature and character of the Nigerian state, her unwieldy and somehow overdeveloped political super-structured, low level of development of productive forces and the cake-sharing syndrome. It is a known fact that the country, as at presently constituted is experiencing very stiff and keen competition among various groups over available state scarce resources (Ejikeme, 2016). And such competition has propelled various ethnic groups, indigenous groups and sectional constituencies to continue to engage in intense struggle with one another for access to state power and the benefits accruing therefrom. Indigeneship is a very serious issue affecting the survival of Nigeria as a geo-political entity. There is a deep attachment of Nigerians to their states of origin, regardless of whether or not they are residing there. The importance of indigeneship is manifesting in employment, admission into schools and colleges and appointment of people into positions (Omotoso 2014).

The way and manner the Nigerian nation came into being encouraged and promoted indigeneship and the problems of citizenship. The people who inhabited the different geographical areas now constituting Nigeria saw themselves differently and were independent of one another. The various nationalities had existed as autonomous socio-cultural, political and economic units. But the 1884/85 Berlin Conference started the unholy process of bringing together discrete and diverse nationalities under one state umbrella without the consent of the people concerned. Owing to this development which culminated in the amalgamation of the Southern and Northern Protectorates by Sir Lord F. Lugard in 1914, the Nigerian peoples so brought together saw the emergent state not only as alien but also as a forced contraption. Instead of being patriotic by supporting and respecting the state, they see it as an abstract object, a European formation and therefore an evil arrangement that denied the people of their freedom (Alubo, 2006). Because of this enduring notion of the Nigerian state by the people, they have had recourse to their various indigenous societies which to them are capable of protecting and guaranteeing their individual rights, privileges and advancement in the Nigerian state (Caroll 2000).

All Nigerians are overprotecting their indigeneship because of the attractions it offers. What is great in the United States is that indigeneship is positioned earlier than country wide citizenship. Despite



<https://dx.doi.org/10.4314/ajpas.v16i1.25>

constitutional provisions that emphasize the importance and relevance of citizenship, especially as regards the rights and tasks associated with it, indigeneship has constantly thwarted citizenship. Federal states all over the world range in many ways, such as; in the nature, personal and significance of the underlying political, economic, cultural and social diversities. Consequently, the Nigerian federalism like those of different developing nations is confronted with a lot of complex challenges which on many activities have shook the Nigerian state to its foundation. One of such challenges is the settler/indigene conflict.

This hassle of settler-indigene has more than any different one has posed a lot of issue to the Nigerian-state. Governments at all tiers seem to be helpless and hopeless in the resolution of the crises and conflicts springing up from it. Most Nigerians who had lived peacefully collectively for years will unexpectedly take hands towards themselves on issues bothering on indigene or non-indigene fame of these concerned. Land, political and monetary pastimes of the elite are at the heart of this problem. In Africa, land is seen as a predominant inheritance, as such; Africans do now not joke with it. Therefore, something that threatens their accessibility to land is seriously viewed and in addition to this is the economic activity of the elite. Due to their desire for political energy and governmental patronage, the elite will constantly instigate the hundreds to stave off those they perceive to constitute an impediment to this desire. It is primarily based on the forgoing that this study seeks to discover the issues posed by the trouble of indigene-settler conflict and challenges of National Integration in the country with particular reference to Lokoja Metropolis of Kogi State (Adesoji and Alao 2009).

Indigenous People

The concept “indigenous” is derived from the two Ancient Greek words “indo” meaning inside/within, and “genous” meaning birth/born and also race. Its literal meaning in English Language is any given people, ethnic group or community may be described as indigenous in reference to some particular region or location that they perceive as their traditional tribal land claim. Other concepts used to underline indigenous populations are aboriginal, native, original, first, and hereditary owners in indigenous law. Besides, the use of the term “peoples” in association with the



<https://dx.doi.org/10.4314/ajpas.v16i1.25>

term “indigenous” is derived from the 19th century anthropological and ethnographic disciplines in Merriam-Webster.

There are various definitions of the thinking “indigenous peoples” via exclusive pupils of divergent perspectives and agencies of global or national outlook. The worldwide or countrywide legislation defined the term “as peoples having a set of particular rights based on their historic ties to a specific territory, and their cultural or historic area of expertise from other populations that are often politically dominant”. The legislation is primarily based on the conclusion that certain indigenous humans are vulnerable to exploitation, marginalization and oppression through nation states shaped from the colonizing populations, or by using politically dominant specific ethnic groups.

Political marginalization and socio-economic deprivation are some of the essential troubles indigenous people’s battle against to liberate their freedom. In effort to hold non-dominant sectors of society, they are determined to preserve, develop, and transmit to future generations their ancestral territories and their ethnic identification as the foundation of their continued existence as peoples. Indigeneship is without a doubt a discriminatory thinking employed in the Nigerian kingdom to distinguish between the indigene or natives of a country or locality and those who are referred to as non-indigene or settler. For example, an Ebira man residing in Ekiti State for over 30 years making significant impacts to the development of the state is now not considered as an indigene of the state. The concept of the Nigerian nation does now not offer a lot attraction to Nigerians; what provide them hope are frequently their ethnic organizations to which they owe more allegiance and loyalty. Some of the founding fathers tested aptly the thinking of the Nigerian nation in the focus of Nigerians. For instance, Kazah-Toure stated that the Nigerian country is a mere geographical expression (Kazah-Toure, 2000). He discovered that the institution of the Nigerian state is the mistake of 1914.

Aishatu and Mohammed (2014) in their work “indigene/settler and Ethno-religious Conflict in Northern Nigeria argued that Nigerians have deeply sunk in what is now normally referred to as politics of ethnicity/indigene/settler. This is so due to the fact Nigerians now use and mis-use the indigene/settler/ethnicity syndrome for self-centred features and inflicting damage, marginalization of others, mismanagement and re-allocation/diversion of resources, subversion of government



policies to their personal, collective however selfish ends. This is manifested in many states and local governments throughout Nigeria mainly on the northern section such as Kafanchan, Zangon-Kataf, Tafawa Balewa, Yelwan Shendam, Barikin-Ladi, Wukari and ibi et cetera.

The discourse on indigene/settler conflict has been a difficulty of debate from a variety of scholars. A lot of books and journal articles have been writing by using a number of scholars from one of a kind field as to the reasons of indigene-settler conflict in Nigeria, Africa and the World at large.

Ejikeme (2016) in his article titled indigene and settler battle in Nigeria (a negation to country wide integration and nation building) sees the intractable conflicts emerging from the saga of indigene-settler in a number components of Nigeria as stemming from the conception, definition and grasp of the character of who is an indigene and who is a settler; which defines what rights indigenes have over non-indigenes. He explained further that, when an Africa indigene claims that he is “son of the soil”, he virtually capability that his beginning could be traced to a unique indigenous household of a specific clan which belongs to a particular ethnic group with ancestral history. Thus, no count how long a particular person has stay in such society, he/she will remain settler as some distance as he/she cannot lay claim to be phase of any clan which belongs to a particular ethnic crew with ancestral history. Ehusani (2003:1 referred to in Ejikeme 2016) observed that one of the lingering contradictions of the Nigeria is the conflict of natives and settlers amongst the same people who lay equal claim to Nigerian citizenship, and who have been engaged in cultural, religious, monetary and political exchanges for over 100 years. Ehusani additionally argued that whereas the so-called, settlers are phase of the society in each respect, worshipping, socializing and trading, paying taxes and marrying the so known as indigenes, but when it relates to sharing of resources, along with ownership of land, the indigene/settler sentiments is whipped-up and the so known as settler frequently go through gross injustice of discrimination and prosecution.

The essential motives of indigene/settler conflicts are inter-related and woven such that one cause hinges on some other at a time. But generally, indigene/settler and ethno-religious conflicts are extra related with civilian democratic regimes as found by means of (Jega, 2007 and Alubo, 2007) that within the first three years of Obasanjo’s first tenure (1999 – 2003), there have been extra than forty ethno-religious clashes and again, between May, 1999 and 2004 there have been greater than 89



recorded cases of indigene/settler and conflicts that have been all violent and fatal. Meanwhile, conflicts associated to indigeneship and ethnicity is related with micro-psychological processes, character and group experience, opposition and socialization procedures and strength relations which may additionally result in hostility, annihilation of a particular tribe e.t.c. (International Encyclopaedia of Social Sciences, 2008:10). And as maintained via Alubo (2007), more than 50 out of those ethno-religious and indigene/settler conflicts occurred or recurred in the North region specially the North-Central states. The main causes of such conflicts include:

1. Religious inclination:

A fundamental purpose of indigene/settler hostilities is non-secular inclination. In most of the indigene/settler conflicts around Nigeria mainly on the northern part, the conflicts turn non secular solely as a cowl to be hidden below to obtain different ends considering the fact that neither of the two most important religions (Islam and Christianity) accepts discrimination, hatred, or resentment to fellow human beings. The Glorious Qur'an (Chapter 49: V 12) states that: O mankind! Lo! We have created you male and female, and have made you countries and tribes that ye may comprehend one another...". The above verse confirms the Islam's condemnation of ethno-racial differences and ore superiority of one tribe, language or human beings over any other.

2. Fear of Domination

Many of the indigene/settler and ethno-religious conflicts arise as a result of feeling via those who have lived longest in a particular location or perceived indigenes that they may be dominated and therefore over powered by way of these they think about as settlers.

3. Hatred

Many of the indigene/settler and or ethno-religious conflicts are influenced by means of hatred i.e. prejudice to one or some by means of others on the bases of religion, tribe, economic prosperity of or different differences and every now and then turned to such conflicts just to discover a justification. This unique prejudice/hatred leads to serious penalties and fee of offenses (including murder) and is mainly dedicated with the aid of Africans (Alubo, 2006:75 and Reid, 1997:237).



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4. Poor Development Planning, Management and Control

Most authorities at federal, states and local levels have failed to ensure strict compliance with development plans and control. In many of such conflicting areas, there are no applicable forecast and plans to combine up settlements among the number of ethnic organizations and non-secular adherents so as to deemphasize ethno-religious variations among the people. A realistic observation suggests that in locations like Kaduna, Jos, Tafawa-Balewa, Yelwan-Shendam, Wukari et cetera, the settlements have been mounted and or divided alongside ethno-religious traces and the authorities have now not and are now not doing sufficient to grant the populace with fundamental social amenities on a balanced manner (Anifowose 1999).

5. Divide and Rule Politics

From re-emergence of politics and fourth republic in 1999, there have been losses of heaps of Nigerians lives and houses due to indigene-settler violence (Alubo, 2004:135-161), in the records of Nigeria, political antagonism between mainly Muslims and Christians are in most occasions associated with ethno-cultural and sectional tensions. Nigerian politicians are ever tactful and usually renew their methods, strategies and strategies of votes catching devise and indiscriminately use all viable potential available to impervious political legitimacy/votes. One primary devise now employed among most of them especially in pluralized areas is the use of ethno-religious and regional tendencies to persuade and woo people. The April, 2011 elections grew to become heated as politicians used mosques and church buildings to enchantment to votes and as campaign machineries to most candidates especially the presidential election. The politicians use, misuse religions and their adherents to divide and rule people. Rodee (1995) concluded that politicians, specifically these on the margins of political system, discover such divisive, particularistic and conflicts as vehicle for achieving and promotion their political influence. Indigene/settler tied to spiritual conflicts are ignited or fuelled by way of politicians to obtain their preferred ends. This is found by means of Jega (2007:117) that: "...competitive partisan political things to do are being used as avenues through which companies are exploited, identities rigidly reinforced, frequently infused with immoderate religiosity. Violent childhood gang's militias are shaped and ethnic tensions and conflicts are thereby facilitated".



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Adeleye (2011) in his article titled Ethnicity and indigene/settler struggle also mentioned that indigene-settler conflict is one of the normal features of the Third World Countries. He contended that Africa has had greater than lion share in indigene/settler triggered wars and violence. The problem of indigene has grown to be the most possible factor, which explains the social fact of post-colonial Africa. During colonization of African people, colonialists failed to put the problem of cultural variation of a range of ethnic groupings into consideration earlier than lumping them together in (Colonial) state formation. The oversight has constituted and remained one of the greatest challenges of Post-Colonial Africa. Horowitz (1985, referred to in Adeleye, 2011) also noted that, in the past many years the experience in Africa has proven that the continent has recorded a lengthy listing of ethnic, indigene-settler violence and hostilities. Some of these wars may include the one in Sudan, Nigeria, Rwanda, Burundi, Ethiopia, Mozambique, Somalia, Angola, among others.

In Nigeria for example, the Tiv-Jukun war is among the numerous indignity conflicts that have blotted stability and instigated economic and social dislocation in Nigeria. The warfare is one of the protracted inter-ethnic fends (Egwu, 1998:65; Irin, 2001:2) that have befallen in 1959, 1980, 1990 and 2001. Like for conflicts such as the Zango-Kataf battle in Kaduna State, Aguleri-Umeleri in Anambra State, the Mango-Bokkos conflict in Plateau State, the Ife-Modakeke fend in Oyo State and so on has land elements as the foremost discord that prompted the conflicts (Joseph 1999).

Statement of the Problem

This research work is geared towards examining the indigene-settler conflict and the challenges of national integration in the Nigeria fourth republic with reference to Lokoja Metropolis. In the context of this work, Settler is seen as people who have migrated to an area and establish permanent resident there and often to colonize the area, indigene is a person who was born in a particular place while National integration is the feeling of a common identity and unification among the citizens of a country or the world. It means that though people belong to different castes, religions, ethnic group, regions, etc. and speak different languages we recognize the fact that all people are one.

The relationship between the indigenes and settlers in Lokoja has been poisonous over years with the settlers believing that haven stayed for so many years, they shouldn't be viewed as foreigners since



<https://dx.doi.org/10.4314/ajpas.v16i1.25>

they have stayed for a long time and have built-in into the socio-political device of the place and shouldn't be think about foreigners. The indigenes on the other hand believed that the settlers are out to take over their land and have confined the settlers from accomplishing socio-political positions which has led to warfare between the two agencies and this has led to mutual suspicious and violent conflicts. The non-indigenes, on the different hand, wage warfare against host communities to shield themselves. (Oтите and Albert, 1999; Osaghae and Suberu, 2005; Best, 2006). The indigene-settler battles have extensively affected socio-economic activities. These warfare has resulted to mass killings and destruction of properties worth tens of millions and this bears gorgeous end result on national team spirit which is made up of several ethnic and non-secular group. A mandate used to be given to the National Institute of Policy and Strategic Studies (NIPSS) to investigate into the crises and the effect advised that there is monster known as indigene/settler syndrome anchored on faith differences (GOMOS, 2011). The ethnic problem has posed a wide variety of threats to the legitimacy of the national authorities and its potential to provide management gorgeous to the demand of country building. The mobilization of ethnic sentiments and unity looking for to reap or hold relevance has fueled anxiety, suspicion, fear of domination and outright conflicts (Osumah and Okor, 2009).

Research Questions

The following research questions have been formulated to guide the study:

- i. How does settler-indigene conflict in Lokoja metropolis affect national integration?
- ii. Is settler-indigene conflict in Lokoja metropolis a challenge to national integration?
- iii. What are the possible solutions to these challenges?

Research Hypotheses

Two research hypotheses were formulated for the study:

- i. Settler-indigene conflict does not contribute positively to national integration in Lokoja metropolis.
- ii. There is no significant relationship between the settlers (Nupe) and indigene (Oworo).



Objectives of the Study

The objective of the study is to examine settler-indigene conflict and the challenges of National integration in Nigeria. The specific objectives are stated below:

- i. To evaluate how national integration in Lokoja metropolis is affected by settler-indigene conflict.
- ii. To analyze the challenges of national integration caused by settler-indigene conflict in Lokoja metropolis.
- iii. To proffer possible solutions to challenges facing national integration in Lokoja metropolis.

Theoretical Framework (Elite Theory)

A theory is a set of ideas that are logic and which establishes the correlation between causation of a conflict and its effects. A theory helps to understand, describe, explain and predict a conflict. The elite theory was adopted as the theoretical basis of the analysis of this research work. This theory was advanced in the early twentieth century by three famous sociologists: Vilfredo Pareto, Gaetano Mosca, and Robert Michels. According to Gauba (2003:258), the time period 'elite' as a class of sociological analysis used to be delivered via Pareto, whilst the thinking related with the theory used to be floated beforehand through Mosca. The time period 'elite' used to be derived from French the place it intended to be something incredible (Guaba, 2003:258). Pareto, in his book titled "The Mind and Society" (1915-19), used the time period to indicate a crew of people who exhibit the easiest ability in their field of pastime anything its nature might be. However, to Mosca in his work titled "The Ruling Class" (1896), the humans (the society or a political system) are divided into two groups: the rulers and the ruled (Gauba, 2003:259). The rulers are the elite and they manage most of the wealth, power, and status in the society. The ruled are referred to as the subjects/hundreds of people and are stated not to be in a position to exchange the elite.

According to Lopez (2013), the precept or regulation of elite circulation holds that elites alternate in strength as an end result of either peaceable or violent competition. In Pareto's (1935) terms, records are (and ought to solely be) nothing but a 'cemetery of elites' (cited in Lopez, 2013:2). The idea of



<https://dx.doi.org/10.4314/ajpas.v16i1.25>

political class, which is currently much less established in elite studies, defines elites as a category of political rulers – in opposition to a mass of followers.

Methodology

The study is a descriptive survey research design which investigated the relationship between the Influence of Settler-Indigene Conflict and its causes on National Integration: The Perspective of Lokoja Metropolis, Kogi State. The study has its methodology rooted in the qualitative method, systematic technique and data obtained was analyzed descriptively via content analysis. This is because the survey graphs permit for the series and adoption of representative sub-set of the population. The essential supply of information consists of the questionnaires and oral interview. This study will be carried out in Lokoja town, the Kogi State Capital, Nigeria. Although, Lokoja which is additionally the Headquarters of Lokoja Local Government place of the State has been inhabited for hundreds of years, the present Lokoja city was once set up in 1857 by using the British explorer William Bikié at the web site of an earlier model farm developed during the failed Niger exploration of 1841 (Panaki 2015). Lokoja is an ancient city in Nigeria as it used to be the capital of the British Northern Nigeria protectorate and remained the administrative town for the British colonial government after the amalgamation of Northern and Southern Protectorates in 1914. Following the introduction of Kogi State on August 27, 1991 by using the then navy authorities of General Ibrahim Babangida, Lokoja city was again made the capital of the State.

Lokoja is a change centre with respect to its agricultural products (fish, yam, and vegetables); this is because it is located at the confluence of Niger and Benue rivers, and it is also shut to the Federal Capital Territory (FCT), Abuja. There are also so many small scale organizations going on in the metropolis, such as supermarkets, sachet water producing factories, hospitality service vendors etc. Lokoja town is home to the KogiState Polytechnic and a Federal University. The city is populated through unique ethnic businesses such as, Nupe, Igala, Ebira, Okun, Bassa, Hausa, Igbo, Yoruba (settlers), Oworo (indigene), etc. Pidgin (broken) English is the average language spoken in Lokoja metropolis. The city is segregated into various districts. These include: Kotokarifi, Zango, Otokiti, Lokongoma, Gadumo, Adankolo, Felele, Kabawa (NPC, 2006). Some parts of these districts on the



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other hand incorporate slum areas with excessive divorce rate, poor sanitization, lack of properly faculties etc. The town has a population of 196, 643 (NPC, 2006).

Table 1: Percentage Distribution of Socio-Demographic Characteristics of Respondents

Variable	Category	Frequency	Percent (%)
Sex	Male	60	60.0
	Female	40	40.0
	Total	100	100
Age (in years)	18-27 years	14	14.0
	28-37 years	40	40.0
	38-47 years	16	16.0
	48-57 years	10	10.0
	58 years and above	20	20.0
	Total	100	100
Marital Status	Married	59	59.0
	Single	41	41.0
	Divorced/Separated	0	0
	Total	100	100
Educational Qualification	Primary	8	8.0
	Secondary	33	33.0
	Tertiary	59	59.0
Total	100	100	
Religious Affiliation	Christianity	43	43.0
	Islam	57	57.0
	Traditional/African Religion	0	0
	Total	100	100



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Occupational Status	Civil Service	41.0	
	Studentship	8.0	
	Self-Employed	51.0	
	Total	100	100
Years of Residence	Less than 6 months	8	8.0
	1 year	9	9.0
	2-5 years	33	33.0
	5-10 years	8	8.0
	10 years and above	42	42.0
	Total	100	100

Source: Field Survey, 2023

Table 2: Showing Responses on if Settler-indigene conflict has led to ethnic conflict in Lokoja Metropolis

Responses	Frequency	Percentage (%)
Yes	41	41%
No	59	59%
Void	0	0%
Total	100	100%

Source: Field Survey, 2023

Table 3: Showing Responses on political appointment and position based on settler-indigene conflict in Lokoja Metropolis

Responses	Frequency	Percentage (%)
Yes	66	66%
No	34	34%
Void	0	0%
Total	100	100%

Source: Field Survey, 2023



Table 4: Showing Responses on indigenes satisfaction on the level of integration between various Groups of Lokoja Metropolis

Responses	Frequency	Percentage (%)
Yes	17	17%
No	83	83%
Void	0	0%
Total	100	100%

Source: Field Survey, 2023

Table 5: Showing Responses on the Effects of Settler-indigene Conflict Crises on National integration

Responses	Frequency	Percentage (%)
Positive	27	27%
Negative	73	73%
Unknown	0	0%
Total	100	100%

Source: Field Survey, 2023

Discussion of Results

The main purpose of this study was to bring to the lime light on settler-indigene conflict and the challenges of national integration in Nigeria: the perspective of Lokoja metropolis. The findings from the research show that; the respondents had knowledge of settler-indigene conflict in Lokoja. According to the respondents, this is usually caused by the struggle political power and appointment. Judging from the questionnaire collected from the respondents, it is seen that the settler is the one who has always been emerged periodically as either chairperson or as a member of Kogi State House of Assembly while the indigene is often relegated to the lowest ebb.

No doubt, the disaster in Lokoja city has opened a renewed debate on the use of the crew “settler” and “indigene” in the international locations 1979 Constitution, the phrase belongs or belonged to a neighborhood indigenous of Nigerian was once used in the definition of citizenship area 23, sub part



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(i) (a) while the phrase “Federal Character” additionally entered Nigeria charter in 1979 to denote a precept of minority team inclusion in federal authorities and its affairs. Section 147 (311) of the 1999 charter also state that “... the President shall appoint at least one minister from each state, who shall be an indigene of such a state”(FRN 1999). Thus the 1999 Constitution recognizes that there is indigene/settler in Nigeria. Ordinary, one would have been put to rest by means of the constitutional provision of section 25 (1a) that defined citizenship in Nigeria as: every character born in Nigeria on or earlier than the date of independence, both of whose parents or any of whose grand mother and father belongs or belonged to community is indigenous to Nigeria (Agaba and Akinlola 2012).

Lokoja was the settlement of the earliest tribal migrants which grew to become a city as a result of Europeans who used it as a base for their commercial, political and religious interests in the early which in tu part of 19th century. As a matter of fact, the growth of Lokoja could be linked to the formation of the African Association in London in the 18th centurywhich in turn inspired the exploration voyages of Mungo Park to the Niger in 1775. This was followed by the 1832 expedition led by McGregor Laird and Richard Lander. At the end, the voyages led to the European settlements in the hinterlands of what is today Nigeria.The aims of the Europeans were primarily at exploiting the rich resources of the confluence as well as finding viable outlets for the growing European manufactures. Subsequently, more expeditions were carried out as follows:

- i. Expedition of 1832 led by McGregor and Richard Lander
- ii. Expedition of 1841 led by Captain Trotter and Commanders William and Bird Allen
- iii. Expedition of 1854, 1857 and 1864 led by Dr. William Balfour Baikie.

The capital town was segregated into two parts: the well laid out “Lokoja Township” or “Cantonment Area” under the cantonment magistrate for the Europeans and the “Lokoja Native Town” under the traditional administration for the Africans. And with the proclamation of the cantonment and Native Court Ordinance in 1900 and 1904 respectively, a cantonment court was established in the township while Alkali Court was also established in the native town. These innovations took care of judicial matters in the town. In addition, the slavery was totally abolished which signaled an era of security for the settlement of the people in Lokoja town (Sodibo and Jacob 2006).



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Generally, the formalization of British rule had various effects on the people. Firstly, slavery was totally abolished which assured security for the settlement. Secondly, a township Ordinance was proclaimed in 1917 which separated the township as a distinct entity from the native town. Consequently, there was a fairly stable government with economic activities prospering which ensured a stable society and steady growth of the town. In retrospect, the period between 1945 and 1960 witnessed changes in the polity of Lokoja. Nigerians were groomed for self-governance and people were encouraged to participate in the various political activities of Lokoja Town (Panaki 2007).

The Nupe emigrants called BassaNge had migrated from Nupe Kingdom to settle on the summit and slope of Mount Patti at Lokoja. They evolved a traditional administration for the town and a leader called Cece looked after them and provided the requisite leadership to them accordingly.

This elder statesman, Cece became the leader of the group in 1800 and remained their leader on the Patti Lukongi until his death in 1840. After his death, the BassaNges at Lokoja became worried and restless! However, they later picked up courage and began the processes of selecting another leader for the community. It was during this period of confusion and inter-regnum of a chief that the Europeans arrived Lokoja in the 1840s. By this time, some expeditions to Lokoja had started in 1832 led by Macgregor Laird and Richard Lander. This was followed by the 1841 expedition commanded by Captain Trotter, Commander William and Bird Allen. At the end, the voyages led to the European settlements in the confluence town of what is today called Lokoja.

The expedition of 1854 was undertaken by Dr. William Balfour Baikie under the auspices of the British Government. Having settled in the town, Dr. Baikie realized the leadership vacuum amongst the natives and decided to find a leader for them. He then recommended two of the literate ex-slaves: David Mieux and BukarAbiga to EtsuNupeMassaba of Bida to appoint one of them as Chief of Lokoja to look after the affairs of the town. He decided to contact EtsuMassaba because he noticed that the natives around him are Nupe speaking and they must belong to Nupe Kingdom. EtsuMassaba then appointed David Mieux as his Representative Chief of Lokoja and he was then installed the Chief of Lokoja under a decree written and dated 12th September, 1870 and to which Samuel Ajayi Crowther a member of the expedition appended his signature as a witness. The



<https://dx.doi.org/10.4314/ajpas.v16i1.25>

framing of the decree was based on the fact that EtsuMassaba had regarded Lokoja as part of his domain in Nupe Kingdom since the BassaNge inhabitants are Nupe speaking people. Dr. Baikie died at sea on his way home in 1864 and was succeeded by some consuls that same year. Later on, the town was effectively managed and the people lived happily and comfortably under the leadership of David Mieux who remained the Chief of Lokoja for thirty-seven (37) years beginning from 1870. David Mieux visited Queen Victoria in London and he was presented with an umbrella, a Holy Bible, a Clock and a Silver kettle by her. He died in 1896. The next traditional leader was BukarAbiga who was appointed Chief of Lokoja by the Royal Niger Company in 1896 without reference to EtsuMassaba of Bida and without regard to the customs and traditions of the natives of Lokoja. The natives of Lokoja protested but were suppressed by the colonial masters. As it happened, Chief BukarAbiga was later deposed by Sir William Wallace in 1897 for dishonesty and deported to Asaba after two years of reign. He was succeeded by Hamza, the first son of David Mieux who also reigned for two years and later deposed and deported to Loko where he died. With the deportation of Hamza, BukarAbiga was recalled and reinstated Chief of Lokoja in 1905. He died in 1916 (Azeez and Ibukunolowa 2015).

Following the death of Chief BukarAbiga, a prominent trader and influential settler and non-indigene of Lokoja by name MomaduMaikarfi was appointed the Chief of Lokoja in 1916. The appointment of MomaduKaikarfi really angered the natives of Lokoja. The BassaNge Ward Head and a direct descendant of Cece by name GanaN'regi, mounted a campaign against the appointment of MomaduMaikarfi as Chief of Lokoja. The colonial masters regarded the campaign as a threat and a challenge to their authority. Consequently, GanaN'regi was deposed as Head of BassaNge Ward in Lokoja. By this act, therefore, all the Cece descendants, including GanaN'regi and MammanAkpanda were all silenced and they thereby lost the opportunity of regaining the traditional leadership of Lokoja that rightly belongs to them, as direct descendants of the first settlers of Lokoja (Best and Shehu 1999).

By the year 1916, Mohammed Maikarfi however had the support of the British administration and was appointed as the new Chief of Lokoja. He was presented as the new chief of Lokoja with a staff of office in 1918. However, some of these alienated council members protested, and their protest reached its peak in 1921 when some ward heads and leading traders in the native town met with the



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visiting Lt. Governor of Northern Nigeria; H.R.P. Palmer and demanded for Maikarfi's deposition. This was granted, and in July 1921, Maikarfi was deposed as Chief of Lokoja as well as head of ward A. His deposition ended the period of recognized Chiefs of Lokoja. But after his deposition, they refused to appoint Mamman Akpanda as the traditional Chief of Lokoja. Again, the Lokoja indigenes rose up against the decision and the colonial officers, in turn, decided to abolish the Lokoja Chieftaincy institution in 1921. The deposition of Mohammed Maikarfi therefore ended the chieftaincy institution of Lokoja (Asuni 1999). In addition, other causes of the indigene and settler crisis are struggle for ownership of land and access to water for fishing. Although, settler-indigene conflict hasn't led to any conflict since the issue is quickly curbed before it escalates to serious issue.

Conclusion

The study examines settlers-indigene conflict and the challenges of national integration in Nigeria; the perspective of Lokoja metropolis. Settler-indigene conflict has little or no high-quality have an effect on national integration in Lokoja metropolis, despite the truth that key political places of work has been held on countless event with the aid of the settlers, this has no longer resulted to open armed struggle as the crisis is been managed. The most important aspect that triggers competition among indigenes and settlers in Lokoja is political opposition as nicely as the combat over access/or possession of land and get admission to water for fishing. The effect of settler-indigene conflict on national integration was perceived with the aid of the majority of the respondents to be negative. Finally, the study indicates that there is huge relationship between settlers (Nupe) and indigenes (Oworo).

Recommendations

National integration is an indispensable building-block for the harmonization of the socio-political as nicely as the economic existence of a heterogeneous society into one entire entity to enhance fast sustainable development. It is the feeling of oneness that comes from an atmosphere of built-in and harmonious co-existence of the diverse ethnic nationalities and culture. In a rainbow nation, such as Nigeria, countrywide integration can solely be constructed on the pedestal of genuine awareness and



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recognize for the nation's diversities which will in turn engender a proper feel of nationhood. Though, the conflict of indigene and settler disaster may additionally no longer have but degenerated into open armed conflict, ride has proven that each other battle manifested with the aid of indigene and settler conflict have at one factor been peaceable as in the case of Lokoja metropolis, however due to lack of adequate measures, lack of political will cum authorities' incapacity to get to the bottom of the combat resulted in the escalation of the conflict. Consequently, the following measures ought to be put in place to preventing the problems of indigene-settler conflict in Lokoja metropolis thus:

There is the apparent need to strengthen the sharing formula. This would result in the rotation of key political role between the indigene and the settler thereby lowering the agitation of the indigene and hence curb the worry of the minority been dominated by way of the majority in the political and financial affairs of the area. Furtherance to this, more holistic judicial engagements be carried out to synergize the aspect of conflict amongst dwellers in their sharing agreements. This judicial sector could serve as arbiter when there is a breach of contract. Once the settlers and indigenous communities in Lokoja come to terms with this procedure, there will be relative peace.

More so, traditional rulers play a key role in enhancing the safety of the society. They should as a matter of urgency wade into conflicting issues among warring individuals. This measure is a pivotal one as it will be one of the fastest means to forestall peace and restore genuinerestoration of communaltogetherness. Another, good point is that all must belong to a civic rather ethnic space. For consideration of citizenship, residency must constitute the operative term such that wherever Nigerians live, their citizenship rights would be guaranteed. If this applies to Kogi State, the vast majority who clamor for unnecessary perennial tussle and leverage on this to stir up problems will calm down.

Finally, citizenship criteria must be based on the individual and equality before the law rather than collective 'native' or 'tribal' identity as has constituted since the colonial era. This implies that the meaning of citizenship must be seen beyond the boundaries of birth. So long as you have stayed in a place and fulfilled the citizenship right of the country, one should be given equal rights. Kogi indigenes should toe this path and all will be well.



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<https://dx.doi.org/10.4314/ajpas.v16i1.25>

APPENDIX I

QUESTIONNAIRE

Department of Public Administration,
Faculty of Management Sciences,
Kogi State University,
P.M.B. 1008,
Anyigba.

Dear Respondent,

REQUEST TO FILL A QUESTIONNAIRE

I am a final year student of the above named Department and institution I am conducting a research on the topic: **“AFTERMATH OF SETTLER-INDIGENE CONFLICT ON NATIONAL INTEGRATION IN NIGERIA: A STUDY OF LOKOJA METROPOLIS, KOGI STATE”**. I humbly asked for your assistance in completing this study by providing therequired information in the questionnaire.

I sincerely assure you that this study is purely an academic exercise and any information provided would be treated with stick confidentiality.

Thanks for your cooperation.

Yours Faithfully,

Researcher



<https://dx.doi.org/10.4314/ajpas.v16i1.25>

APPENDIX II

SECTION A: Demographical Information

Instruction: please indicate your response by ticking () appropriately in the space provided and/or comment where necessary.

1. Sex: (a) Male [] (b)Female []
2. Age:
3. Marital Status: (a) Single [] (b) []
4. Education Qualification:
5. Religion:
6. Occupation:

APPENDIX III

SECTION B

1. How long you being living in Lokoja metropolis? (a) 6 months [] (b) year [] (c) 2-5 years [] (d) 5-10 years [] (e) 10 years and above []
2. Have you any knowledge of settler-indigene phenomenon in Lokoja metropolis? (a) Yes [] (b) No [] (c) Neutral []
3. Has settler-indigene phenomenon led to ethnic conflict in Lokoja metropolis? (a) Yes [] (b) No [] (c) Void []
4. Is political appointment and position based on settler-Indigene phenomenon in Lokoja metropolis? (a) Yes [] (b) No [] (c) Void []
5. If No, state the reason?
(a) _____
(b) _____
(c) _____
(d) _____



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6. Who have always been emerging periodically as Chairperson of Lokoja Local Government? (a) Indigene [] (b) settler []
7. Who has always been emerging periodically as member of Kogi State House of Assembly from Lokoja Local Government? (a) Indigene [] (b) Settler []
8. Are the indigene of Lokoja metropolis satisfied with the level of integration between various ethnic groups? (a) Yes [] (b) No [] (c) Neutral []
9. What are the effects of Settler-Indigene phenomenon crises on national integration? (a) Positive [] (b) Negative [] (c) Unknown []
10. If positive, what are the positive effects of Settler-Indigene phenomenon on national integration?
 - (a) _____
 - (b) _____
 - (c) _____
 - (d) _____
11. If Negative, what are the negative effects of Settler-Indigene phenomenon on national integration?
 - (a) _____
 - (b) _____
 - (c) _____
 - (d) _____