

# A GLANCE AT NIGERIA FROM THE FOUNDATION: A SOCIOLOGICAL LOOK AT RELIGION

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## Abstract

*Founded in 1897, Nigeria is to serve the needs of polytheism which are to incarnate the family values of Nigeria. However, the movement has created a serious course for concern as Nigeria prescribed in the order of the woods is a threat to the survival of Nigerians of African origin. The paper employed library sources for data analysis but also interviewed two people for the data analysis. The paper argued that the movement of the gods colonized Nigeria. Secondly, that Nigeria is a city with its structure at the hall in Athens and its region in Africa. It argued that the Nigerians of African origin are currently in their state of being dismantled by the Muslim Greek races for goal accomplishment of the Nigerian colonial myth. It argued that the gods are found in Nigeria solely because of the colonial myth. Fifthly, that the gods in African region of Nigeria are imperialists and not indigenous to Africa. It argued that if Africans can treat the gods as imperialists and reject their services, then they will overrule the entire Nigeria colonial myth of the Muslim execution of genocide over African Nigerians. Thus, to be independent is to denounce the gods.*

**Keywords:** Religions, Nigeria, Family, Sociology, God

## Introduction

Nigeria in Africa is an exhibition of the ongoing existence of the Greek Nigeria city state at the prytaneion in Athens. The Greek Nigeria city is a society of the gods for Europeans with its site of people in a region on the continent of Africa whose site of Nigeria currently features the people of Africa who are dependent on the aura of Nigeria family values at Athens. The Greek Nigeria city state in Athens in turn affects the all-round development of the people of Nigeria in Africa. The current mayhem in Nigeria is a presentation of the family values in the Greek Nigeria city in Athens to dismiss all the indigenous people of Nigeria in Africa to make Nigeria what it really is, “a home away from home” where only Greek lineages are indigenes. Of various studies carried out on occurrences and developments in Nigeria, this analysis will focus on that which is the resource of the Nigeria Situation. The paper thus, aims at exploring the place of the gods in the activities in Nigeria.

## The Reasons for Studying Nigeria from the Foundation

It has been argued that all names have meaning (Ikwuagwu, 99-100), consequently, there is need to discuss Nigeria from its meaning to circumstances that gave rise to the word 'Nigeria' as a country. Therefore, using the circumstances surrounding the idea of the name 'Nigeria' is a plus to knowing Nigeria as it is. Thus, we shall be discussing Nigeria from its foundation, as

a polytheistic social order, country in the woods, cult prescriptions and state of people. Generally speaking, the Olympic Games in honour of the gods of a tribe in Greece attracted the whole of Greece to an organized colonization of the world (Yasumura, 2-3; Carlton, 122). That decision later on conveyed the gods across the globe as the first Greeks to have lived in the land of others (Malkin, 90-91). The Olympian (of the gods) colonization movement actualized the European colonization of the world (Yasumura, 2-3, Hjelm and Thompson, 92; Malkin, 90-91 Wees, Bakker, and Jong, 506, Johnston, 48). Thus, the gods (the Olympics) are the world Government with the court of the Olympic Games as the center of the world where the various countries of the gods meet once in four years' time for the gods to authoritatively rule over the fortune of the countries (Gladstone, 409; Chatziefstathiou and Ian, 11 - 38; Gauthier, 22 - 23; Wouters, 260).

### **Nigeria as a Social Order**

The gods established the colonization movement and ordered the world into countries in ranks (Wees, Bakker and Jong, 506; Dobie, 176; Gladston 407-409; Dowden, 65; Carlton, 222 – 223; Yasumura, 2 - 3). This for the gods means Nigeria in Africa is the activation of the Greek city state of “Nigeria” at the prytaneion or hall in Athens (Miller, 14; Dobie, 176; Malkin, 115). Thus, it is clear that the movement of colonization established Nigeria in the order of a society in the woods and is sustaining Nigeria in Africa in line with the foundation of Nigeria in Athens (Miller, 14). Consequently, the practice of polytheism was allowed to infiltrate on the ethnic identities of the Africans in Nigeria to give them a community consciousness of the family values of Nigeria in the hall at Athens (Wanjohi and Wanjohi, 28 – 29; Miller 14; Dobie, 176; Johnston, 48). This was done to enable the gods/imperialists to hold grounds and be able to extinct the Africans while Africans claim that the gods are indigenous to Africa (Kwarteng, 289; Chaudhuri and Strobel, 90). Nigeria indeed is established as a home of the Greek people in Africa to be devoid of the people of Africa but the races of the gods (Miller, 14; Kwarteng, 289; Chaudhuri and Strobel, 90; Whitely, 124 – 125; Tsetshladze, 15). Mayhem in Nigeria thus, is for the genocide of the African indigenes in Nigeria and till the foundation of Nigeria, polytheism is challenged or disowned by the Africans who are made indigenes of Nigeria, their fate is a must (Kwarteng, 289). This is because through practices of polytheism, the gods are personified to police against any who will keep things in their colony out of their own order (Dowden, 72 – 73;). This fact was also noted by Lugard as a colonist (Kwarteng, 289). That is why Jenkins said that to be a developed country has nothing to do with science and technology than it has to do with religion (153 -156).

### **Nigeria as a Society in the Woods**

The Greek colonization city states are Greek cities in the woods, though not restricted to the stone (Carlton, 225). The establishment of Nigeria as a Greek city state in Africa therefore conserves the indigenous people of Africa in Nigeria in the ranks of the woods through incarnation and regeneration of Nigeria family values (Whitely, 124 – 125; Holland, 97; Irving, 1076). Nigerian Institute of Management writes:

Take for example in Nigeria and Africa at large, government does not have a special program for the down trodden. It is “everybody for himself, God for us all, whoever is slow, may the devil take him”. Government is concerned about enriching its individual, selves, associates, relations and cronies, apart

from the large sums of our money in hard currencies being stashed away in foreign banks. The poor people in our society do not help matters either. The breed children like rats without adequate resources to finance them. Perhaps, until we are totally re-oriented about our priorities vis-a-vis cultural influence, it may take majority of people a long time to get out of the woods (16).

This is happening as a result of the fact that Greek colonies are founded in Africa as revenue generating countries to the western world and societies in the woods (Kwarteng, 289). Thus, the gods are offering services and guidance to leaders and employees in the colonies, hence, capacitating the transfer of African political rights to that of the imperialists (Carlton, 222 – 225; Dowden, 72 – 73; Malkin, 140 - 141). The society in Holland's *Historie of the World* that the colonists called Nigris (Niger) to be in the woods as it was the family values of the Nigeria ritual observances; located in the river is Nigeria as same geographical area is spoken of Nigeria by Flora Shaw (Shaw, 219; Holland, 97).

### **Nigeria as a Prescription**

Nigeria in its right as a Greek home is a prescription of what to happen in the society of people of the colony (Malkin 90 - 91; Holland, 97). It is a cult prescription (Malkin, 90 – 91)). First and foremost, the experiences and encounters of the founder of the colony while dealing with issues of the colony was also a commission prescribing the fortune of the “indigenous population” (Sweeney, 112 – 113). While Nigerians answer questions with questions, the bean oracle at Delphi for services to the oikists (the founders) is identified with same in the name of negative and affirmative answers, however, use of the bean oracle was optional (Fontenrose, 121 – 123; Malkin, 29). In the case of Nigeria, apart from Flora Shaw naming the region, she was the colonist explaining to the colonists, the needs of the autocratic Government under which they were operating (Kwarteng, 288; Chaudhuri and Strobel, 90). She was an authority in matters bearing on how to run a colony (Anderson, 44). Flora Shaw, later Flora Louise Lugard, was known for always reminding the colonists on their need to function according to demands of the colonial questions as it was understood by the whites (Kwateng, 288; Chaudhuri and Strobel, 90). Worthy of note is the fact that, the journey of the colonization of any region started from questions (Boardman and Hammond, 145). Some other life experiences of Flora Louise Lugard why dealing with issues on the Nigerian empire were articulated thus:

Against her hopes, Flora Lugard did not flourish in the humid, malarial climate. She described the adverse effect on the Europeans: “ a distinct lowering of vital force showing itself in loss of energy, irritability of nerves, depression of spirits, premature aging etc”...cut off from her previous colleagues and the London political scene in which she had played such a vital part, she had little to do each day except read and write letters...under medical orders not to go out in the sun, she admitted in a letter to Moberly Bell that she now spent the greater part of her time “in solitary confinement”. She confessed deeper anxieties about her relations with Lugard in a letter to her niece...LadyLugard's health worsened and, after little more than four months, the doctor ordered that she be sent home. The disappointed “Governor's Lady” would now have to continue her wifely

role in England, rather than by her husband's side. Writing and speaking in the metropolitan center would once again be her way of empire-building...from 1907-1912, despite serious illness, Flora Lugard made extensive journeys to Japan and China and helped gain the support necessary for establishing the University of Hong Kong (Chaudhuri and Strobel, 1995: 89-91).

Today, Nigeria is a hostile place to its indigenes of Africa and it is why the indigenous population keeps sneaking to other countries. Moreover, patronizing the foreign medical healthcare is also exemplary. Flora Louise Lugard was also brilliant and charming (Kwarteng, 287 – 288). Secondly, the oikist's myth about the colony was what connected the gods to infiltrate on the ethnic identities of indigenes for a successful execution of the founder's myth of the colony (Malkin, 90 – 91). However, the founder's myth was a criminal proposal that attracted adverse effects on the gods and the entourage and could only be made a reality when Africans proclaim and use the practices of the gods as indigenous to them (Boardman and Hammond, 145; Malkin, 90). Hence, it was no longer criminal that the region that was indigenous to the gods becomes a region of the races of the gods. (Boardman and Hammond, 145; Malkin, 90 - 91). Thus, the Nigeria myth by Flora Louise Lugard that, the superior races of the Northern Muslims will carry out genocide on other Nigerians is the reason why the gods came to the indigenous people of Africa and are offering services to Nigerians till date (Malkin, 90 – 91). However, once the Africans object the use of the ways of the gods, they have automatically overruled the myth and subjected it to a foregone alternative (Kwarteng, 289). Most of what was to be business of the colony or country was “expounded” by the founder to the colonists as the oikist was the only colonist hearing directly from the gods (Malkin, Religion 89 – 90).

### **Nigeria as a State of People**

A geographical area in the continent of Africa is said to have been “coined” as Nigeria by Flora Shaw in 1897 as it was reported in *The Times* on the 8<sup>th</sup> of January in 1897 (Chaudhuri and Strobel, 88). The site was established as Nigeria family values with which the superior races of the Northern Muslims will execute genocide on other ethnic groups of African origins in Nigeria (Chaudhuri and Strobel, 90; Malkin, 90 – 91; Dobie, 176). Just as it was established, a good number of the people of Nigeria are locked up within the confines of the Nigeria family values system. Thus, the indigenous people are now in a society of chaos. In the case of the Tiv people of Nigeria, the farmers/herders crisis is carried out among the Tiv people themselves. Some Tiv now represent the Fulani race of Nigeria, successfully laying numerous attacks on their villages. Consequently, as surely as the gods live and Flora Shaw and Frederick Lugard said, it marks the way out of the indigenous people from their villages to the sea as they hold fast to the practices of the polytheistic religion (Kwarteng, 289; Chaudhuri and Strobel, 90). Wanjohi and Wanjohi write thus: “Once the ethnic groups lost their political autonomy and found themselves to be cultural minorities in a multicultural state, traditional religion could no longer be organized through tribal structures and were in the process of being dismantled by colonialism” (29 – 30).

The first civilian president of Nigeria, sir Shehu Shagari is reportedly said to have revealed after his tenure as president that, it was rather better for him to be dead than Hausa;

maintaining that, the Fulani cannot tolerate the stay of the indigenes of Africa in Nigeria even as slaves when the Muslim plan is at the peak (Iliffe, 314). The Benue situation on ground is a clear pointer to the fact that Africans from the region of Nigeria are now close to their genocide in their partnership with the gods as African religion and culture. What connects the gods or polytheism to the people is a myth (Malkin, 90 – 91;). The colonists' myth is a myth of genocide. The myth is what every Tiv person hates. However, in the course of this research, two resourceful persons were interviewed in Ugondo village and they all lamented that the Tiv culture of love, honesty and peace from *Anar u Sha* has being down trodden by practices of the gods. Yet, they all maintained that the Tiv people so much value it though it is nothing comparable to the Tiv *Anar u Sha* culture. For them, the Tiv will forever hook unto the gods because some ailments that have no cure in the hospital are successfully treated with the practices of the gods. This view is in coherence with that of Anjov who published that, the Tiv person does not keep to promises when death is at the corner as even their Christians find their way to polytheistic practices at such times (114). Lucy Uyem, one of the interviewees however, lamented that when the powers of the gods give a man a spell to inflict a fellow, they deny him cure when the affliction becomes intense and he cannot bear to see his victim suffer that much. Tile also recognises the fact that human beings in Nigeria do inflict their fellow humans with ailments using the medium of the gods (6 – 7).

Lucy Uyem in the course of the interview revealed to the researcher that, the Tiv culture changed alongside Tiv language. Accordingly, Dowden writes that, the gods started this recreation of the people's language in what people call “league” today (68). Dowden writes about the gods and their “world order” thus:

Even the Etruscan met in this way. To modern political eyes, this is the annual meeting of a 'league' or 'federation', but this may be more of a recreation of the tribe from its first origins, from the womb, and a recreation of its identity, something which required a powerful sacrifice – there are persistent reports of human sacrifice at such Germanic and Slavonic meetings (67 – 80)

She said that, she learnt a little of the previous version of Tiv language from her husband's grandmother. She acknowledged that, she grew up to meet older women in Tiv as a Tiv person and learnt from them that, white color was *sentile* not *pupuu* as in the version of the Tiv language today. Moreover, she held that, cell was not *purusu* in Tiv language but *kenti*. Her biological mother later told her that, her husband's grandmother was using the previous Tiv language on her. She held that, no one knows how the Tiv people started practicing polytheism. Her analysis shows that most Nigerians are still in the dark over the reasons why the gods were found in this region.

### Conclusion

The people of Nigeria in the continent of Africa are of the metamorphosis of the Nigeria at the hearth of the gods in Athens which in turn is the foundation upon which Nigeria in the continent of Africa is built. As the foundation of Nigeria, the Nigeria at the hearth of the gods in Athens has imposed family values of mayhem and movement of finances from the Nigeria in Africa to the world of the whites for development of the continent of Europe. Thus, it nurtures decision for what generates income from Nigeria to Europe, conserves Nigeria in the woods and keep the few not adhering to the gods and therefore free from their regulatory

element at bare from places of national development. Proceeding from it, the gods have initiated the genocide of the black race in thinking and attitude of the blacks for its development to the extinction of the black race in the African region of Nigeria. Thus, the gods in Nigeria and Africa at large are rather offering services to the locals in the region of Nigeria so that they will remain in control of the people's aura and ensure the success of the agenda of the gods to extinct blacks in Nigeria. The religion of polytheism corrupts our human nature by making us incarnates of the Nigeria at the hearth of the gods in Athens for abstract uses with which the gods are securing the dismissal of the indigenes of the region for the race of the gods. The lesser the number of the indigenous people of the region of Nigeria that turn to polytheism, its practices and services, the failure of the agenda of the genocide of locals in Nigeria. Thus, the more the indigenes of the region of Nigeria stay away from polytheism, the healthier the people in the region of Nigeria in Africa will become in the world. Money, science and technology are crucial for national development but where polytheism has changed the people's human history to be in the woods, the money, science and technology can only serve to intensify the people's rank at the foundation situated at the hearth in Athens.

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### List of Informants

Name	Age	Date of Interview
Lucy Uyem	45	5 <sup>th</sup> April, 2022
Ama Orban	40	5 <sup>th</sup> April, 2022