

Ahmadu Bello Sardauna Of Sokoto Values And Leadership In Nigeria

Veils, Turbans, and Islamic Reform in Northern Nigeria tells the story of Islamic reform from the perspective of dress, textile production, trade, and pilgrimage over the past 200 years. As Islamic reformers have sought to address societal problems such as poverty, inequality, ignorance, unemployment, extravagance, and corruption, they have used textiles as a means to express their religious positions on these concerns. Home first to the early indigo trade and later to a thriving textile industry, northern Nigeria has been a center for Islamic practice as well as a place where everything from women's hijabs to turbans, buttons, zippers, short pants, and military uniforms offers a statement on Islam. Elisha P. Renne argues that awareness of material distinctions, religious ideology, and the political and economic contexts from which successive Islamic reform groups have emerged is important for understanding how people in northern Nigeria continue to seek a proper Islamic way of being in the world and how they imagine their futures—spiritually, economically, politically, and environmentally.

Chief Obafemi Awolowo (1909-1987) was the leader of Nigeria's Action Group party and the first indigenous Premier of Western Nigeria. He campaigned heavily for developmental change and implemented free primary education and child healthcare policies across the Western Region. Awolowo began work on this

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autobiography in 1957, at a time when Nigeria's request for self-government had been refused. The work was completed in 1960, the year Nigeria gained its long-awaited independence. Accordingly, this autobiography is dedicated to a 'new and free Nigeria', with the trust that its people will enjoy 'a more abundant life'. This determined, self-made leader here describes his youth, education and politics. He writes of his hope that this tale of stubborn perseverance can become 'a source of inspiration' in itself, and indeed, this account will fascinate anyone with an interest in Africa, the history and politics of Western Nigeria, or a love of insightful political autobiography. (Amazon website).

“Araba”(separation) was a word first used by rioters at a Bauchi demonstration signaling the Northern peoples’ desire to break from the federal republic of Nigeria. The catalyst for its first use was the cold-blooded murder of some prominent Northern elites, including the Premier of the North, Sir Ahmadu Bello, the Sardauna of Sokoto, by predominantly Igbo officers, on January 15, 1966 Araba became a rallying cry for the North’s disaffection with the state of affairs after Iron’s promulgation of the obnoxious “decree No 34”, making Nigeria a unitary state. In some quarters, it became resonant and synonymous with the rampant killing of Igbos in the North. These killings (similar things were happening to Northerners in the East) necessitated the mass movement of Igbos to the East and Northerners to the Northern territories. The North’s disaffection with decree No 34 led to the overthrow of Iron’s regime by predominantly Northern officers, led by, amongst others,

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M. Muhammed. However, military decorum and Northern political leadership demanded Muhammed defer to Gowon, even though Gowon was never part of the coup plan or a strong supporter of it. Indeed, if anything, he tried to quell it. The abrogation of decree No 34 and the creation of the twelve-state structure by Gowon was the final straw that broke the camel's back for Ojukwu, who consequently proclaimed his territory's secession from Nigeria and the creation of an independent republic of Biafra formed out of the Eastern states. The seed for a bloody civil war was thus cast, and for four years the East felt the worst for it. However, the magnanimity of a blanket amnesty given to all the rebel soldiers at the end of hostilities was admirable, and an intelligent piece of statecraft, responsible for the easy and smooth absorption of those in the East into the economic and political life of the country.

The development of political parties in Nigeria during the terminal phase of British colonial rule. Originally published in 1963. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

In 1977, Johnson's best selling *How Long Will South Africa*

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Survive? offered a controversial and highly original analysis of the survival prospects of apartheid. Now, after more than two decades of the ANC in government, he believes the question must be posed again. "The big question about ANC rule," Johnson writes, "is whether African nationalism would be able to cope with the challenges of running a modern industrial economy. Twenty years of ANC rule have shown conclusively that the party is hopelessly ill equipped for this task. Indeed, everything suggests that South Africa under the ANC is fast slipping backward and that even the survival of South Africa as a unitary state cannot be taken for granted. The fundamental reason why the question of regime change has to be posed is that it is now clear that South Africa can either choose to have an ANC government or it can have a modern industrial economy. It cannot have both."

In 'They Love Us Because We Give Them Zak?t', Dauda Abubakar describes how the giving and receiving of Zak?t lead to the establishment of social relations between the rich and needy persons in northern Nigeria.

This book draws upon thinking about the work of the dead in the context of deindustrialization—specifically, the decline of the textile industry in Kaduna, Nigeria—and its consequences for deceased workers' families. The author shows how the dead work in various ways for Christians and Muslims who worked in KTL mill in Kaduna, not only for their families who still hope to receive termination remittances, but also as connections to extended family members in other parts of Nigeria and as claims to land and houses in Kaduna. Building upon their actions as a way of thinking about the ways that the dead work for the living, the author focuses on three major themes. The first considers the growth of the city of Kaduna as a colonial construct which, as the capital of the Protectorate of Northern Nigeria, was organized by neighborhoods, by public cemeteries, and by industrial areas.

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The second theme examines the establishment of textile mills in the industrial area and new ways of thinking about work and labor organization, time regimens, and health, particularly occupational ailments documented in mill clinic records. The third theme discusses the consequences of KTL mill workers' deaths for the lives of their widows and children. This book will be of interest to scholars of African studies, development studies, anthropology of work, and the history of industrialization.

The question of whether Islam is compatible with democracy may best be answered not from the classical sources or even from the cauldron of Middle East politics but from the lived experiences of Muslim communities around the world. In large and diverse countries, the varied political values of different cultures can make or break the democratic experiment. Regardless of their cultural context, transitions from military to civilian rule require attention to the grassroots civic cultures that form the foundations of democratic federalism. John Paden, a noted expert on West African and Islamic societies, uses Nigeria as a critical case study of how a diverse country with a significant Muslim population is working to make the transition to a democratic society.

Although little-studied, the non-Arab Muslim communities of West Africa are an important indicator as to whether Islamic democracy in a diverse nation is possible. Nigeria's success is vital to regional and global stability. As the largest country in Africa, with a population that is about half Muslim and half Christian or traditional animist, Nigeria is also the seventh largest producer of oil in the world and has gone through a series of political traumas ranging from civil war to military rule. The current democratic government is trying to balance rule-of-law concerns at a time when many communal tensions are coming to the surface. Muslim Civic Cultures and Conflict Resolution in Nigeria takes us inside the complex world of

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Nigerian politics, with a focus on the ways Muslim civic cultures deal with matters of leadership and conflict resolution. The book provides an essential context to the current international concern with issues ranging from Shari'a law and communal violence, to the broader war on terrorism. It argues that the requirement for regional political cooperation serves as a counterbalance to more extreme forms of political expression. Paden shows that if the Nigerian political model of democratic federalism works, then there is a real world, peaceful alternative to the "clash of civilizations" predicted by the intellectual world and threatened by al Qaeda.

The President of Nigeria, elected in 1999, gives a detailed account of his friend and colleague Chukwuma Nzeogwu, a young army officer who led the shocking and first military coup d'etat of 1966, which toppled the civilian government and heralded thirteen years of military dictatorship until the elections of 1998. Was he a genuine revolutionary or a reactionary? Was he a hero or villain? The President provides his answers to these questions which have surrounded the enigmatic and controversial Nzeogwu, and supports his views with personal letters and other documents. He describes him as idealistic and patriotic; though exhibiting more enthusiasm and naivety than wisdom or prudence.

An intimate portrait of life and artistry among Hausa women singers.

Originally published in 1986, this volume deals with various aspects of the life of the pastoralists who live in the area between what was Senegambia and Cameroon. It analyses the changing relations between pastoralists and agricultural peoples, and the changes that pastoral societies are undergoing with urbanisation, increased central government control and the spread of market relations. The papers are in both English and French and include historical studies of

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aspects of the history of Adamawa, the Fulani, the Twareg, the Shuwa Arabs and the Koyam in pre-colonial times. There is also a survey of the state of Fula language studies and the variety of Fula literature; discussions of the changing nature of pastoralism and the nomadic way of life in Cameroon, Senegal and Nigeria, including the effects of drought. Introducing poetry, prose, songs and theatre from Nigeria, this engaging volume blends translated extracts with a rich commentary on the historical development and modern context of this hugely creative culture. Examining imaginative prose-writing, the tale tradition, popular song, Islamic religious poetry and modern TV drama amongst other topics, this is a clear and accessible book on a literary culture that has previously been little-known to the English-speaking readership.

Nura's pioneer book is a highly readable and original text that provides a panacea on how the Nigeria's decadent and dysfunctional socio-economic and political system could be overhauled and transformed for the betterment of Nigerians. It is highly recommended to all that are interested in making Nigeria's project a reality. Jibo Nura shows, in this collection of essays, that the Nigerian idyll isn't lost. The consistency of his patriotic passion leaps at every reader after a few pages, and the mere fact that he's not entangled with an identified political trajectory absolves him of accusations of praise-singing or slander. Nura has in this collection demonstrated that in spite of the rot in our society which turned the youths as mere pawns in the game of Nigeria's politics there is someone who has no price tag. This is because over the years as indicated in these essays, he has consistently not only exposed but challenged the bankruptcy of the nation's thieving elites. Though with some youthful exuberance, Nura has shown dynamism by providing answers to most of the leadership questions raised in the book. The book is therefore

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compelling material for students and scholars of good governance especially in Nigeria.

Alhaji Sir Ahmadu Bello, the Premier of the Northern Region of Nigeria, was thought by many to be the most powerful figure in Nigeria. The descendant of the great reformer, Shehu Usman dan Fodio, the Sardauna grew up in the atmosphere of the Muslim and aristocratic tradition of the Fulani conquerors of Northern Nigeria. He reached maturity in a Nigeria that was rapidly advancing towards independent nationhood, with political institutions deriving largely from the traditions of the Christian West. As leader of the Northern Peoples Congress, the majority political party in Northern Nigeria, the Sardauna became the first Premier of that region in 1954.

A rich and accessible account of Yoruba history, society and culture from the pre-colonial period to the present.

This volume advances the discussions of leadership in Africa's specific history, culture, economy, and politics. The book promotes an understanding of leadership and its paradoxes and illuminates the conditions under which political leadership has been produced, and how those conditions have shaped leaders.

This authorized biography of the current president of Nigeria provides an up-close look at the life of a major ally of the West in the fight against terrorism, poverty, and corruption. The book covers Buhari's early life and education, his military career, and his brief stint as military of state before he was deposed in a coup. A beacon for democracy in Africa, Buhari is the only Nigerian opposition candidate to be elected to the presidency. The book examines the first year of his presidency, looking at the immense security, economic, and political challenges he faces and the bold moves he

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is making to tackle them with support at home and abroad.

A global history of 'Biafra', providing a new explanation for the ascendance of humanitarianism in a postcolonial world.

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