



Centre for  
Human Rights and  
Restorative Justice

# REFERENCES TO SLAVERY OR SLAVES

Nigeria Truth Commission

## Abstract

A list of references to slavery and slaves in the Nigeria Truth Commission.

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## Links to Data Visualization

This section contains links to all data visualization for the Nigeria report.

### Comparison Charts

- [References to Slavery and Slaves chart](#)
- [References to Slavery and Slaves excel list](#)

### Word Trees

- [Slavery](#)

## References to Slavery and Slaves

This section contains all references to slavery and slaves from the Nigeria report.

<Files\\Truth Commission Reports\\Africa\\Nigeria.HRVIC\_.Report-FULL> - § 9 references coded  
[0.14% Coverage]

### Reference 1 - 0.01% Coverage

ours was a historic mission.

We have to confront and resolve a basic paradox in looking at the past: to forget, we have to remember. But remembering the past is one thing and living in the past is another thing. To live in the past is to be a slave to revenge, to retributive recrimination. We must rise above and beyond the pettiness and the social and political paralysis that revenge breeds.

1.9

We have to

### Reference 2 - 0.01% Coverage

a basic paradox in looking

at the past: to forget, we have to remember. But remembering the past is one thing and living in the past is another thing. To live in the past is to be a slave to revenge, to retributive recrimination. We must rise above and beyond the pettiness and the social and political paralysis that revenge breeds.

1.10 We have to

### Reference 3 - 0.03% Coverage

among others the following: the

kingdom of Kanem-Borno, with a known history of more than a thousand years; the Sokoto Caliphate, which for nearly a hundred years before its conquest by Britain had ruled most of the savannah of northern Nigeria; the kingdoms of Ife and Benin, whose works of art had become recognized as amongst the most accomplished in the world; the Yoruba Empire of Oyo, which had once been the most powerful of the states of the Guinea Coast; and the city states of the Niger Delta, which had grown partly in response to European demands for slaves and later palm-oil; and the largely politically decentralized and acephalous political systems of the Igbo-speaking peoples of southeastern Nigeria. We wish to emphasize the point made earlier that these kingdoms and the political structures and the sociocultural and legal institutions that sustained them had their own internal contradictions, had undemocratic features and, from the perspective of modern concern with human rights, institutionalized practices and customary laws, some of which are still subsisting, that fundamentally derogated from human rights.

3.13 The point we

### Reference 4 - 0.01% Coverage

Cultural Rights (ICESCR).

3.1

Among other international covenants or agreements on human rights, which it has signed and ratified are the following: the Convention on the Rights of the Child (CRC); the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW); the Convention on the Elimination of Forms of Racial Discrimination (CERD); the Convention on the Prevention and Punishment of Genocide; the Slavery Convention of 1926; the Convention and the Protocol Relating to the Status of Refugees.

3.2

Nigeria is a

#### Reference 5 - 0.02% Coverage

area that used to be

under the Sokoto Caliphate in pre-colonial Nigeria. The Caliphate was the centralized, theocratic state system established by Shehu Usmanu Danfodio, a Fulani Islamic cleric, who led a jihad, an Islamic ‘holy war’, against the Hausa (Habe) rulers of the area in the first decade of the 19th century. His stated objective was to come out with a reform and a return to Islamic principles and practices of governance from which the Habe rulers had deviated. Not long thereafter, however, his descendants also substantially deviated from those principles and practices he sought to establish. They established powerful, hereditary, ruling houses, and an Emirate system of government based on feudal-type rent-seeking activities, such as taxation, exaction of tributes from the peasantry and other commoners, and predatory activities, such as slave-raiding, which devastated neighbouring non-Muslim communities.

11

1.3 After the

#### Reference 6 - 0.01% Coverage

in the hands of

92

the majority Etulo, who ridicule them as “strangers” and “slaves”. They were deprived of farmland; government projects (post office, health centre, electricity, community secondary school) were concentrated in Adi-Etulo; and were shut out of headship of the clan, which was made the exclusive preserve of the Etulo. For the sake of justice and equity, and to be liberated from Etulo oppression, they demanded a separate Abakwa clan.

The Case of Rev O

#### Reference 7 - 0.01% Coverage

Universal Declaration of Human

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Rights. The range of rights dwelt upon are; civil and political rights that include right to life, freedom of speech, movement, and association, religion, freedom from torture and inhuman treatment, right to liberty and security, right to fair trial, right from slavery and forced labour, right to marry and own a family, and right to participate in one’s government either directly or indirectly through freely elected representatives and the right to nationality and equality before the law.

5.3 The second category

#### Reference 8 - 0.01% Coverage

around Onitsha, Owerri and Nsukka;

- The rape and molestation of women and girls – many were made sex slaves in war camps, and some of those killed had long sticks poked through their external genitals; etc.

6.21 The treatment of

#### Reference 9 - 0.02% Coverage

in 1863, when the colonial

Governor of Lagos Colony, H. S Freeman wrote a letter to the Duke of Newcastle in which he highlighted the advantage of an estranged police for the colonial government. According to him, deploying policemen to areas where they were aliens would foster effective deposit of violence in the community policed.

Consequently, Freeman reported that: The men [Hausamen recruited into the force in Lagos Colony] being from the interior and professing the mussulman [Muslim or Islam] religion are hated by the natives of these parts who have hitherto only known them as their slaves. They [Hausas] are disliked also by the Europeans as being of a more independent character than the Lagos people. They thus have only the government to depend on, and if properly managed will prove a valuable resource to this settlement.<sup>45</sup>

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