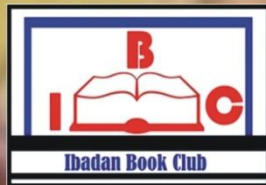




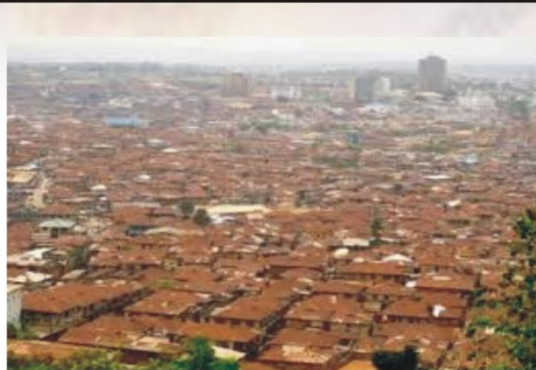
# IBADAN



# OMO AJOROSUN

**A Collection of Essays, Articles, Poems  
and Artworks on  
His Royal Majesty Oba (Dr) Samuel Odulana, Oduigade 1  
and  
Ibadan Land**

**A Publication of Ibadan Book Club**



*Edited By:*  
**Wole Adedoyin**

## **Dedication**

**This book is dedicated to His Royal Majesty Oba (Dr)  
Samuel Odulana, Odugade 1- An Icon of Peace and Justice**

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## **PREFACE**

We thank God for the Gift of Long Life given to our Father, **His Royal Majesty Oba (Dr) Samuel Odulana, Odugade 1**. The memory of Baba will forever linger in the memory of the sons and daughters of Ibadan land for his huge contributions and peaceful coexistence of Ibadan people.

Ibadan is the citadel of literacy and literary art in Nigeria as it first accommodated the first literary Society “Mbari Mayo” in Nigeria and the whole of Africa.

**We the members of the Society of Young Nigerian Writers and Ibadan Book Club congratulates our King, His Royal Majesty Oba (Dr) Samuel Odulana, Odugade 1** on his successful celebration of Baba’s Centenary anniversary. We wish Baba more years ahead.

**Wole Adedoyin**

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# **EVOLUTION IN THE UNIQUE SYSTEM OF SELECTING THE OLUBADAN OF IBADAN**

By Chief T.A. AKINYELE

## ***Introduction***

Each time an Olubadan is to be crowned many people who do not know the background history and the nature of the chieftaincy system in Ibadan have always wondered why Ibadan people choose to have very old men to lead them as their Oba and consequently almost every ten years a coronation ceremony occurs. As all Ibadans proudly and joyfully celebrate the coronation of 93-year old Oba (Dr.) Samuel Odulana, Odugade 1 as the 40th Olubadan of Ibadanland on 17th August, 2007 such questions are again likely to be raised. The purpose of this short article is to enlighten the general public about the traditional system that produces the Olubadan of Ibadanland; its peculiarities that confer a fascinating uniqueness on the process in the context of Yorubaland and the prospects that exist in the future for its modernization without affecting its rancour-free nature.

Apart from mythical stories of some ancient rulers in Yorubaland who were reported to have reigned for over seventy years some living for over 120 years, we have recorded factual cases of an Ooni (Oba Sir Adesoji Aderemi) who reigned for 50 years or an Olowo of Owo or Deji of Akure for similarly long years on their thrones. But the systems of ascension to the throne in these places are markedly different from the Ibadan system, which by its very nature produces old men who must be content with short reigning tenures.

### *Ibadan's Unique System*

The traditional chieftaincy system that produces the Olubadan of Ibadanland essentially consists of two approved lines—OTUN and BALOGUN lines; each line having a 23-step rung on either ladder in a promotional system that abhors supersession unless there is an exceptionally grave circumstance. Originally the Otun line is the civil line while the Balogun line is the military. There is a truncated line of the SERIKI expectedly a short line (now elongated) reserved for the young militants forming part of the BALOGUN line. This aspect of the matter is sub-judice and can therefore not be elaborated upon. There is in addition a distinct IYALODE line created to take care of the interests of the women folk in the community. This female line has also grown to have a 23-rung ladder. However, the system does not permit a woman to aspire to become the Olubadan. Persons in the two male lines must go through a step by step system of chieftaincy promotion to reach the throne of Olubadan of Ibadanland as shown in Table 1 hereunder :-

The following most senior chiefs constitute the OLUBADAN-IN-COUNCIL, the pre-eminent advisory council of the Olubadan who also constitute the Kingmakers upon the demise of a reigning Olubadan. Usually this council meets weekly to consider issues of tradition, customary and lesser chieftaincy matters. The council operates on the basis of consensus but the Olubadan has the final say on most issues.

For a person to be entitled to move on either line, he must ab initio be the recognized Mogaji of his Idile (homestead) or Agbo-ile (Compound). Thereafter, subject to vacancy, good report and good standing among the kingmakers of Ibadan (12 in number) and the Olubadan the person concerned gets promoted on his chosen Chieftaincy line until definitely by

the grace of God he finally reaches the pinnacle after an arduously long journey climbing the 23 steps with alternating chances. If one should take recent examples, it took the late Olubadan, Oba Yunusa Bankole Ogunḍipe, Arapasowu 1, a total of 35 years from being Jagun Balogun in 1964 and becoming Olubadan in 1999. Similarly, the present Olubadan, Oba (Dr.) Samuel Odulana, Odugade 1 started the journey as Jagun Olubadan in 1972 exactly 35 years ago. It is generally true to say that except for Oba Yesufu Kobiowu (under 60 years of age) who unfortunately reigned for only 6 months in 1964, most Olubadans are usually about 80 years of age on ascension to the throne.

39 Traditional Rulers have reigned in Ibadan since 1820, out of which 23 were titled as “BALES” and the remaining 16 were called “OLUBADAN”. If the theory of averaging is anything to go by, it will be observed that in the 183 years of fairly recorded Ibadan History, the Traditional Rulers reigned for an average of 4 years. However, if we break the period into two, the BALES (1820-1929) and the OLUBADANS (1930 to 2007) eras, it will be seen that the Bales reigned for an average of 3 years, while the Olubadans reigned for an average of 6 years, double the period of the average Bale. Can it be inferred that the hazardous nature of the military enterprise of the earlier traditional rulers has anything to do with the differentials? However, it is ironical to observe that the most pathetic picture of stunted regimes occurred during the Olubadan era when between June 1946 and June 1952 – a period of 6 years there were 5 Olubadans with one of them (Oyetunde 1) reigning for less than 1 month!



In other words, 23 Bales ruled for 70 years while 16 Olubadans reigned for 91 years. In examining the various factors responsible for the differentials, cognizance must be taken of the fact that the current promotional/ rotation system already described above came into vogue around 1930. Before then the Ibadan warlords decided on the basis of “might is right” such that most of the rulers were military men. The new system itself was a form of diarchy with the “Otun” line reserved for the old men left at home while the war enterprise of Ibadan flourished and the warlords returned home with booty and chieftaincy titles of their choices in the “Balogun” line, waiting for them. However, that line of divide has since been blurred as the years rolled by. With the virtual end of Ibadan military exploits in 1893, Ibadan war leaders began to adjust to peaceful preoccupations. Consideration of military prowess started to give way to an assessment of success based on limelight in education, commerce, the professions, wealth and occasionally political clout. Nowadays, the choice of line adopted is often a personal decision often influenced by the antecedents of previous traditional chieftaincy holders within, the given family. In other words, if your predecessors in the family chose the Balogun line, you often feel more comfortable to follow suit. Occasionally calculation based on the average age of the persons in the line may come into play on the assumption that when there are many old chiefs on a particular line, progression may become faster.

### ***Causative Factors of Longevity.***

The issue of longevity in this and other cases depends on several environmental and situational factors. Factors relevant in the matter include genetics, lifestyle, nature of duty, level of education, healthcare etc. Unfortunately, data on life expectancy in Nigeria are not reliable and in a Community

where registration of births and deaths is still treated with levity and census exercises are more often than not politicized, it is difficult to make clear-cut assumptions. Even though the writer has witnessed the regimes of 16 Olubadans so far, I can only claim to be familiar with the detailed life history and style of living of only about three of them. What generally happens is that most of them became wearied out not too long after ascension to the throne. It can be assumed that there is something worthy of close scrutiny about the nature of the Olubadan's daily work routine and work load. The existence of a retinue of personal staff usually hardly trained in the intricacies of management of time and human relations does not help in sharing the work load. The sedentary nature of holding meetings and giving audience to several people having various kinds of complaints some serious and others mundane is bound to make holders of the Olubadan title grow weary especially as they are usually too old for compensating physical exercises.

One would have expected that the level of Western education of any of the Olubadans would have positive effect on their management of available time, health care etc. From Table 3 below, it will be seen that the five Olubadans who had western education have an average reigning period of 5 years but for the youngest of them at the time of ascension ( Oba Yesufu Kobiowu) who unfortunately died within less than a year of becoming the Oba. On the other hand, one of the longest reigning among them was already almost 90 years old when he ascended the throne (No.4 below).

The intricacy of the business of being the Olubadan, the suzerain of the largest indigenous city in Black Africa with myriads of problems associated with underdevelopment is very onerous. One of the ingredients for the success of the system in spite of the old ages of the Olubadan is the amount

of relevant experience acquired over the long years of tutelage experienced by most of them before becoming the Olubadan ranging from 15 to 20 years of becoming members of the 12-member Olubadan Advisory Council which also serves as Kingmakers when a new Oba is to succeed a demised one. In addition many of the Council members now styled “High Chiefs” would have served at various times as President/Member of Customary Courts as well as Chairmen of Traditional Councils of Local Governments in Ibadanland.

### ***Areas of Reform***

Much as the system has remained rancour-free serving the yearnings and aspirations of a highly volatile, republican and individualistic Community such as Ibadan, it has its many challenges loudly crying for reform. The system faces the challenges of blending the calculating old and the adventurous young, the rich in intellect but poor in financial resources all intermingled in a vibrant and restless megalopolis that serves as the commercial and administrative centre of Oyo State and the intellectual hub of Nigeria. In a short article of this nature one can only touch the fringes of the challenges. The Yoruba would say “*ibi pelebe lati mu ole je*” broadly interpreted to mean “to climb a mountain you must start from the bottom.” The ‘mogaji’ system which is the base of the traditional chieftaincy system needs a complete overhaul. At the moment there are over 200 approved mogajis most of who are not likely to have an early chance of joining any of the two lines because they do not have the wherewithal for a competitive edge. Over the last thirty years, consideration given to wealth and riches has overshadowed the criteria of a good pedigree and demonstrable inclination to offer selfless and patriotic service for the common good of the society. It is also gradually becoming clear that illiteracy has become a stumbling block to any aspiration to move forward in the

system. The backlog of mogajis waiting in the lurch should be cleared while simultaneously introducing reforms that would establish stricter conditions including literacy, good family and personal backgrounds of honesty, integrity and commitment to public good. Each family should see it as a matter of enlightened self-interest to put forward young persons as “mogajis” by separating it from the concept of “baale” (head of household) who must invariably be the oldest male of the family. In other words, the mogaji does not necessarily have to be the oldest person if the family expects its nominee ever to reach the top. It is just time to consider an institutionalised arrangement to make productive use of the corps of mogajis if they are not to constitute a festering wound on the body politic of Ibadan. Similarly, the Association of Ibadan Honorary Chiefs should be accorded some sort of recognition that will facilitate their greater contribution to the development and progress of Ibadan. As many of the honorary chiefs are not indigenes of the City and since the city’s anthem includes a prayer for the good fortune of both indigenes and non indigenes alike, it behoves all persons resident in Ibadanland to reciprocate by seeking the welfare of the City and its environs and support the yearnings and aspirations of the indigenes for restoration of the glory that belongs to Ibadan by supporting the call for the creation of Ibadan State which every Olubadan in the past fifteen years including the new Olubadan have always made a persistent clarion call.

Consideration should also be given to the need to reduce the number of steps on each ladder from 23 to 10. Deliberate effort should be made to reduce the influence of money in chieftaincy affairs so as to accord recognition to merit in the selection processes.

Finally, the impasse over the Seriki should be settled once and

for all, otherwise its existence will continue to be the Achilles heel of the system.

Given the pressure of rapid urbanisation and modernisation on the fragile fabric of Ibadan's cultural and traditional institutions, it is imperative to consider the kind of advice on the importance of delegation, division of labour and appropriate utilization of high-level human capital given by Jethro to his son-in-law Moses in Exodus 18, verses 21–22 in respect of the future administrative management of the traditional institutions of Ibadanland.:-

**“Moreover thou shall provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons, and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge; so shall it be easier for thyself, and they shall bear the burden with thee”.**

### *A Bright Horizon Ahead*

With the ascension of the new Olubadan, Oba (Dr) Samuel Odulana, Odugade 1, there is a feeling of renewed hope of a rejuvenated system in the Olubadan Chieftaincy of Ibadanland. As a person combining political adroitness with administrative sagacity, a bold, courageous leader who has always been on the side of truth and justice, as an encourager and motivator of the young in pursuit of education and progressive commitment, a lot is expected to be changed for good in the traditional affairs of Ibadan. My prayer is that God is His infinite mercy will endow him with more years to be able to carry out some of the lofty ideals of patriotism for which he has been widely known in Ibadan in particular and Nigeria as a whole.

*(Chief T.A. Akinyele, OON)*

*Bobajiro of Ibadanland and Chairman Olubadan*

*Coronation Planning Committee, 1994 and 1999*

## **ORIGIN OF IBADANLAND**

Going by the historical accounts in the outline history of Ibadan by late Oba Isaac Akinyele, Ibadan was founded in the 16th century at a time when there was no title of Aare Ona Kakanfo. This timing coincided with the period when some eminent adventurers migrated out of Ile-Ife to found their own settlements according to the respected Ife historian, the late Chief (DR.) M.A. Fabunmi, the Odole Atabase of Ife.

Ibadan by then was surrounded by Egba villages like Ido, Ojoo, Ika and Owu town of Erunmu. This location gave the impression that Ibadan was one of the Egba Gbagura settlements. The first Ibadan was destroyed by the Oyo Army as a result of the unfortunate incident during Egungun festival when the secret of the masquerades was exposed. Before the death of Lagelu, he and his children left Oke-Badan Hill near Awotan Market and migrated to "Ori-lyangi" which was later renamed Labosinde market. During the reign of Basorun Oluyole, the name was changed to Iba-Market and had remained so till today. The second settlement witnessed the influx of Yoruba tribes from different parts of Yoruba land such as Isheri, Owu, Ijebu, old Oyo and Ife.

The influx of people changed the character of the town. One of the most important migrants was the Owu group led by Olowu Akinjobi after the destruction of Owu town by the allied army made up of Ijebus and the Ifes as a result of slave trade conflict at Apomu. The reigning Olubadan gave her only daughter (NKAN OMO OLUBADAN) out in marriage to Olowu to strengthen the friendship between the Owus and Ibadans but Olowu Akinjobi sacrificed Olubadan's daughter to appease the goddess of River Osun. Consequently, the Olubadan invited the Allied Army from their camp at Iperu led by Maye Okunade, an Ife General, and Lakanle, an Oyo

Leader, to avenge the death of Olubadan's daughter. This marked the end of the second Ibadan.

Thus, Ibadan was again re-peopled around 1820 not by the original founders of the town but by the allied Army consisting of Egbas, Ijebus, Ifes and the Oyos. Maye Okunade from Ife became the Baale assisted by Labosinde as Baba-Isale and Lakanle as leader of the Oyo group. The Oyos and Ifes settled at Oja-Oba, the Ijebus around Isale-Ijebu and the Egbas at Yeosa. The Egbas resorted to Ibadan which proved to be the rallying point of the Yorubas and later the bulwark of their defence against the Fulanis. However, as a result of interclass among the settlers, the Egbas withdrew in a body from Ibadan to Abeokuta led by Sodeke, in 1830. Between 1830 and 1833, the political supremacy of the Ifes was shattered after "Gbanamu" war between the Ifes and the Oyos around 1833.

The Ife Army was defeated by the strong Military power of the Oyos in Ibadan. This was followed with the destruction of Erunmu, Ikija, Ojoo and other Egba and Owu villages. Olowu was captured and killed in Erunmu and was buried at the confluence of Odo-Oba and River Osun. This incidence forced the Owu settlers to Abeokuta to join the Egbas on December 25, 1834. After the fall of Erunmu, an Owu vassal town, the Oyo War chiefs returned to Ibadan with the rest of the people who joined the war as volunteers. "At a public meeting held to consider their future course, the war Chiefs resolved that as they now intend to make Ibadan their home, they should arrange for settled government and take titles".The above historical events became necessary to correct the impression created by many writers that Ibadan was founded in 1829.



The present crop of Ibadan rulers did not gain control of Ibadan Administration until after the Gbadamu war with Oluyedun as the first Oyo-Ibadan Baale followed by Oluyole who was later installed Basorun by Alafin Atiba in 1839 after Eleduwe war that marked the total collapse of the Old Oyo Empire. However, the republican system of Obaship was firmly established in 1851, when Oyesile Olugbode succeeded Opeagbe as the Baale of Ibadan and Ibikunle became the Balogun, Sunmola Laamo became the Otun Baale while Ogunmola was installed 'the Otun Balogun'. The innovation became a regular feature whereby, there evolved two separate Chieftaincy lines namely: Baale line and Balogun Isoriki line.

The Baale title gave the holder mainly the civic responsibility while the Balogun line comprised of war Chiefs held purely military titles. According to Rev. Johnson, "a strong government thus emerged not only because Ibadan continually engaged in warfare but partly because those who flocked to Ibadan completely identified themselves with the new town". The Traditional Council (Igbimo Ilu), before the advent of the colonial administration was the supreme organ of State while in the exercise of power, the Baale was the Chief Executive. Its membership was made up of High Chiefs from both Baale line and the Balogun line, and council decisions on most issues were final.

Among the most important issues deliberated upon were; Diplomacy, War, Custom, Duties, Appointment, Promotions and Discipline of Chiefs, Military and Security. The Council had no staff of its own, rather, it relied on those of the ruled for administrative functions, on the masses for mob actions (e.g. the devastation plundering of compounds of offenders). The Council had no treasury; the wealth of the state was kept in the private purses of political elites.

As a strategy of effective administration, the colonial government inaugurated the Ibadan Town Council in August 1897. The main objective was to make use of the indigenous Chief in the administration of their town, though they were functioning under the authority of the British Administration. Between 1897 and 1901, the Council comprised the Baale, Otun Baale, Osi Baale, Balogun and eight (8) to twelve (12) other High Chiefs traditionally regarded as the most powerful. A number of changes were introduced in 1901 as a result of the Native Council Ordinance of 1901 initiated by Governor (Sir) William MacGregor.

The Baale became the president of the Council while the Resident was only to advise when necessary. Three educated elites were also allowed to be members of the Council namely; The Right Reverend James Okuseinde, Messrs Foster and Adetoun. Rulers of Ibadan were generally referred to as Baale until 1936, when the title of Olubadan was resuscitated and substituted for that of Baale because the title of 'Baale' was common and did not befit the ruler of an important town such as Ibadan.

In 1946, the Ibadan Native Authority made a declaration under the Native Law and Custom regarding the appointment of a new ruler of the town that Balogun eventually ceased to be the only successor to the Baale. Part of the Declaration made in 1946 read thus: "The holder of any title in either the Olubadan line or the Balogun line in the rank of senior Chief shall be eligible for the post of Olubadan, but the two lines shall succeed in turn. In the event of a vacancy occurring, Chiefs in the line from which the late holder was promoted shall not be eligible". The Chieftaincy declaration was incorporated into the Chiefs Law of 1957 section 4 (3) and it went further to treat the eleven members of Olubadan.

## **IBADAN- A NEW POLITICAL POWER IN YORUBA LAND.**

Ibadan (Èba-Ọdan) meaning by the side of thick forest was initially established by Lagelu an Ile-Ife (commander-in-chief). For several years, Jagun Lagelu (oro, a pata maja) and his subjects were living together in peace in their first settlement at Awotan, in Apẹtẹ in the present Ido Local Government Area, until an incident happened. From history, we are told that certain individuals disrobed Egungun in Èba-Ọdan, the Egungun was brought to market where he suffered more humiliation before women and children.

In Yoruba tradition, Egunguns are revered dead forefathers. when Şango, the Alaafin of Ọyọ heard of the incident, he ordered the destruction of Èba-Ọdan. Those who survived the attack ran to a near-by hill, lived on (Oro fruits), much later, when life returned to normal another settlement was formed. Ibadan, from records was attacked on three other times. However, the modern Ibadan was established in 1829, after the fall of Ọyọ.

Refugees from several Yoruba towns and villages came in droves and settled in Ibadan when Oyo was destroyed around 1826/1827, by 1850 the city population had grown to over 250,000 this made Ibadan to become a heterogeneous and the largest Yoruba town; more so, it became a safety net for the war displaced people. Because of its location, population, military exploits under various garrison commanders, Ibadan town became the most powerful, politically, and economically in Yorubaland. In no time, Ibadan filled the political vacuum created by the fall of Ọyọ.

Although, Ibadan is a Yoruba town, it operated a different political system ever known in Yorubaland. Ibadan had no Oba, whose occupant is by inheritance, because of its formation, rather, it created four high offices: two military positions, one civil office, and one office for women leadership. The offices are:

**“Iba” or “Baa’le” civil, head of the town**

**“Balogun” later “Başorun”; head of Ibadan military**

**“Seriki”; second-in-command, military office**

**“Iyalode”; women leader, a powerful office.**

The system that produces Olubadan (formerly known as Iba), consists of two lines: the Otun and the Balogun. Each line has 23 steps on the rung for a would-be-Olubadan to climb, before appointed. Vacancy is created when the occupant dies, becomes incapacitated or removed (which happens seldom), the next-in-rank moves a step up. The journey to Olubadan office is very long and enduring.

Otun line is for the civil office, while Balogun is for the military leadership. But, any most senior title holder from the lines can become Olubadan, when the stool becomes vacant. Iba or Baa’le was the political head of Ibadan, and the office was opened to the next-in-rank or second-in-command whenever the occupant died. The is practice is still same even (with Olubadan throne) to date. Balogun (later changed to Başorun by Alaafin Atiba, but installed by Iba on the orders of Alaafin) and Seriki were the two prominent military leaders in the land (and to date) are opened, not by inheritance, but, to the next-in-rank. Other high and middle level military titles were: Otun (General, right division); Osi (General, left division); Ekerin, Elarun, Ekefa (head of fourth, fifth, sixth divisions). Interestingly, these titles though, no longer in military format or structure still exist in Ibadan political system/arrangement, even, with several reforms, structural

and administrative changes Ibadan had witnessed as a city over the years.

The fourth political office is that of Iyalode, the women leader. At inception, there was Traditional Council (Igbimo Ilu) membership was drawn from both Otun line (civil) and Balogun line (military) to help Iba with day-to-day administration. Over the years, several administrative and political reforms had taken place in Ibadan, the most prominent were 1936 creation of Olubadan office, and 1976 when Olubadan became a permanent member of Western State Council Obas and Chiefs.

There are other several titles-by-household or compound, the most common is Mọgaji- the family head. The High Chiefs and Mọgajis carried out the civic duties- which enabled the indigenes accessed the land and to exercise their civil rights. Ibadan, under the leadership of Oluyole played a major role in Yoruba land. Oluyole was a grandson of Alaafin Abiọdun (through Agbonyin, Abiọdun's daughter). He fought several wars, which he won:

### **Ibadan versus Ijebu**

#### **Ibadan /Owu war**

#### **Ibadan/Ifẹ war**

#### **Ibadan /Egba war**

Ibadan/Egba war was a game changer in the post Oyo politics in Yoruba land, his defeat of the Egba at Ipara led to the take over of several Egba towns including Ibadan. Consequently, Oluyole became Aṛẹgo of Ibadan, and later he took the Osi-Oṅa-Kankan-Fo title, second to Kurunmi- the Aṛẹ-Oṅa-Kankan-Fo (Generalissimo) of Yoruba land.

The leadership of Ibadan over Yoruba did not come by accident, rather, it came as Ibadan checkmated the rampaging Fulani warriors after the fall of Oyo. Yoruba had lost Igbomina, Ekiti and Akoko were under threat. Ogbomoṣo, Ede, Iwo, axis were under attack-even Oṣogbo had been defeated and taken by Fulani, Ibadan would not allow the onslaught to continue, by 1840, Ibadan soldiers defeated and pushed Fulani warriors back to Ilorin.

However, the only regret was Ibadan did not follow through to Ilorin. This military success stopped further Fulani attack on Yoruba land throughout 19<sup>th</sup> and early 20<sup>th</sup> centuries- the period that covered British annexation of Lagos in 1860, creation of Southern Protectorate to promote and to preserve the commercial interest of Royal Niger Company; the creation of Northern Protectorate and the amalgamation of January 1, 1914, leading to the formation of Nigeria.

Ibadan was not done with wars yet, because it engaged in many more wars in Yorubaland in order to establish its supremacy. One of such war was Ibadan/Ijaye war of 1860-61. We should remember that Atiba, Oluyole and Kurunmi were trio who fought the Eleduwe war during Alaafin Oluewu, to liberate Yoruba from the Fulani in Ilorin. At the war front- these three warriors became covenanted friends. At the end of the war- their friendship became even stronger- especially, when Atiba succeeded Eluewu as the new Alaafin.

Unfortunately, their friendship later turned sour, when Alaafin Atiba changed an age-long tradition in Oyo by abolishing the practice of Aremọ from dying with Alaafin. Kurunmi became enraged with the change in custom and tradition of Oyo, vowed not to recognize any Aremọ chosen as Alaafin in Oyo. Alaafin Atiba died in 1859, his son Aremọ Adelu became the new Alaafin, Kurunmi refused to recognize Alaafin Adelu.

Ibadan did not only recognize Adelu as Alaafin, but supported Oyo, this created enmity between Ibadan and Kurunmi of Ijaye. Earlier, Alaafin Atiba had made some far reaching administrative changes in Oyo, he divided Oyo into two sections, Kurunmi headed the (west) and Balogun Oluyole in Ibadan led the (east). These changes regardless, created more problems than it solved, as Kurunmi of Ijaye engaged in supremacy battle with Alaafin on who controlled upper Ogun towns and villages around Saki. Since the matter was not resolved before Alaafin Atiba's death, Kurunmi saw his death as an opportunity to establish his control over Oyo West, without delay, he declared war on Oyo in 1860.

Ibadan war machine under Ogunmola came in support of Oyo, routed Kurunmi-Ijaye/Egba alliance (forces), killed all his sons. When Kurunmi saw the direction of the war, knew he could not win, rather than being captured, Kurunmi committed suicide and Ijaye was destroyed by Ibadan army. Although, Oyo/Ibadan alliance paid off, yet, the war created more troubles and crises in Yorubaland- and for two more decades- there was no peace in the land.

Again, another Yoruba town with its power and influence went out of existence in Yorubaland.

The Ibadan/Ijaye war had just established Ibadan military superiority in Yorubaland, more important, the future role Ibadan would play in the politics of the region. Ibadan was not done with wars in Yoruba land, rather, it had just begun.

Prominent Ibadan leaders of 19<sup>th</sup> century were:

**Başorun Oluyole**  
**Başorun Ibikunle**  
**Başorun Ogunmola**  
**Başorun Latosa**

## **Iyalode Efunsetan Aniwura.**

Between 1860 and 1885 Ibadan engaged in five different wars simultaneously. In 1877, Ibadan went to war against Egba/Ijebu for attacking Ibadan traders, when coming from Port-Novo. The Ijesa/Ekiti seized the moment, in 1878, attacked despotic Ibadan Ajeles (viceroys) in their territories; Ibadan declared war on Ijesa and Ekiti.

The conflict between Ibadan/Ijesa & Ekiti went on for sixteen years, the worst war in Yorubaland.

Ogedengbe- the Seriki of Ijesa army, Fabunmi (of Oke-Imesi) and Aduloju (of Ado-Ekiti) held Ibadan down, as Ibadan engaged in other wars with the Egba, Ijebu, Ilorin and the Ife. The Ibadan/Ijesa & Ekiti parapọ war got to its peak at Kiriji, near Ikirun.

As these wars raged on in Yoruba land, no attempts were made to caution the warring groups, unfortunately, the leaders (Obas) in Yoruba land then were suspicious of themselves, and got tangle in bitter rivalry. The Church (CMS) and other religious organizations that should have played the role of peace-makers looked the other way. Sad to say, Lagos colonial administration stood aloof as entire Yorubaland was on fire.

In 1884, events changed, partition of Africa was under way, British, which had more investments in the region than other rivals did not want the French or the Germans to have an upper hand. The realities on the ground made British stepped up, abandoned its lookwarm attitude, actively involved in resolving the internal strife in Yorubaland. Through the Church Missionary Society (CMS) and Lagos colonial administration, reconciliation began among the warring Yoruba groups (Ibadan, Ijesa/Ekiti, Egba, and Ijebu).



At a time, Lagos Governor Maloney went to Ikirun in 1885 during the Kiriji War between Ibadan and Ijesa/Ekiti alliance to find permanent solution to the crisis on hand. Finally, the combatants in the crises were tired of several decades of wars. Through negotiations undertaken by the Church, which was spearheaded by Samuel Johnson, Charles Phillips, and Lagos Governor Maloney in 1886, peace gradually returned to Yorubaland as the warring groups sheathed their swords.

At a time, Governor Carter had to use force on some Yoruba groups to open trade routes earlier closed. According to (Ayandele, 1967) the military onslaught on Ijebu in 1892 to open trade route and the attack on Oyo in 1895, the defeat of Ilorin by the Royal Niger Company in 1897 subdued entire Yorubaland. Thereafter, the history of Yorubaland changed by 1900 and even beyond. Ibadan maintained its influence and dominance on Yoruba, for years, it became the political and administrative headquarters of Yorubaland. Even, if today's politics have changed the dynamics of Yoruba nation, Ibadan will always be remembered for its roles in shaping, and creating a new Yoruba nation in the 19<sup>th</sup> century.

## OLUBADAN

The **Olubadan** (Olubadan means Lord of Ibadan) is the royal title of the king of Ibadan land in Nigeria, now a largely symbolic role. Ibadan was founded in the 16th century, but the present Yoruba people only took control around 1820. By 1850 they had established their unusual succession principle, which is quite different compared with other traditional Yoruba rulers in that it alternates between two lines. It usually takes decades to groom an Olubadan for the stool through stages of chieftaincy promotion, thus meaning that just about any male born title-holder of the metropolitan center is a potential king.

According to the outline history of Ibadan by Oba Isaac Akinyele, Ibadan was founded in the 16th century. Around 1820, an army of Egba, Ijebu, Ife and Oyo people won the town during their wars with the Fulanis. After a struggle between the victors, the Oyo gained control in 1829. A system where the Baale line (civic) and Balogun Isoriki line (military) shared power was established by 1851, subject to a traditional council representing both lines.

In 1885 C.E. the Royal Niger Company became effective rulers of the area, signing treaties with local powers such as the Olubadan, and in 1900 the British government formally assumed authority over Nigeria as a "Protectorate". The British created the Ibadan Town Council in 1897, using the traditionally powerful local chiefs to administer their town. In 1901 the Governor Sir William MacGregor introduced an ordinance whereby the Baale became the president of the Council while the Resident was only to advise when necessary (Rulers of Ibadan were generally referred to as Baale until 1936, when the title of Olubadan was resuscitated).

On October 1, 1960, Nigeria gained its independence from the United Kingdom. Various juntas then ruled for almost forty years. In 1999, a *democratically elected* government came into power.

## **Ruling Lines**

There are two ruling lines to the throne of Olubadan, Egbe Agba (civil) and Balogun (military), from where Olubadans are appointed on rotational basis to occupy the stool on the death of a monarch. The next to Olubadan and most senior on both lines are the Otun Olubadan and Balogun, who under the Western Nigeria Law are recognised as second class traditional rulers and who are included on the Nigerian equivalent of a civil list as a result. Others are the Osi Olubadan, Asipa Olubadan, Ekerin and Ekarun, as well as Otun Balogun, Osi Balogun, Asipa Balogun, Ekerin and Ekarun Balogun, while the Seriki and Iyalode, ("mother of the town", female chief) are also members of the Olubadan's privy council.

The 11 high chiefs that formed the Olubadan-in-council, apart from the Seriki and Iyalode, are recognised as the traditional head of each of the 11 LGs in Ibadanland. It was learnt that the progenitors of Ibadan frowned on the involvement of the senior chiefs in partisan politics because of the salient neutral roles they were expected to play in their domains. For instance, they are appointed as presidents of customary courts, who are expected to adjudicate on matrimonial, land, boundary and other communal disputes.

## **Accession Process**

The Olubadan has the sweeping powers to depose or peg a chief, irrespective of the person's position on the chieftaincy line. By implication, high chiefs on the lower cadre could be promoted above a high chief whose position was pegged. Even when forgiven, in the event that he was penitent, the promotion would not be reversed while the offending high chief served his punishment. For instance, during the reign of Oba Fijabi II, between 1948 and 1952, a wealthy Balogun, who was next to Olubadan, was said to have had his chieftaincy pegged. About the same time, a holder of the title of Osi-Olubadan was also hammered for acts of disloyalty to the cause of Ibadanland, an offence regarded as treasonable felony. Spirited efforts made by a former Minister in the old Western Region to seek redress from the government and the courts when his chieftaincy title was also pegged, was reported to have failed. Although he was said to have been forgiven after seeking help outside the courts, his juniors who had been promoted above him were said to have remained his seniors thereafter.

In 1983, the late Olubadan, Oba Yesufu Asanike, withdrew the honorary title of Are Alasa from the then Governor of the old Oyo State, the late Chief Bola Ige, for an act considered as being disrespectful to Ibadanland.

## **Today**

Oba Ogundipe, the 39th Olubadan, ascended the throne on 7 May 1999 and died in 2007 at the age of 87. He was succeeded by Oba Samuel Odulana, 93, Odogade 1. Although the role is now largely symbolic, the Olubadan is still an influential figure and is not hesitant to attack local political

leaders on issues such as violence, corruption and lack of true democracy in the region.

### **List of Olubadan**

Ba'ale Maye Okunade (1820-1830)  
Ba'ale Oluyedun  
Ba'ale Lakanle  
Bashorun Oluyole 1850  
Ba'ale Oderinlo 1850  
Ba'ale Oyeshile Olugbode 1851-1864  
Ba'ale Ibikunle 1864  
Bashorun Ogunmola 1865-1867  
Ba'ale Akere I 1867-1870  
Ba'ale Orowusi 1870-1871  
Are Ona Kakanfo Obadoke Latosa 1871-1885  
Ba'ale Ajayi Osungbekun 1885-1893  
Ba'ale Fijabi I 1893-1895  
Ba'ale Oshuntoki 1895-1897  
Ba'ale Fajinmi 1897-1902  
Ba'ale Mosaderin 1902-1904  
Ba'ale Dada Opadare 1904-1907  
Ba'ale Sunmonu Apampa 1907-1910  
Ba'ale Akintayo Awanibaku Elenpe 1910-1912  
Ba'ale Irefin 1912-1914  
Ba'ale Shittu Latosa (son of Are Latosa) 1914-1925  
Ba'ale Oyewole Foko 1925-1929  
Olubadan Okunola Abass 1930-1946  
Olubadan Akere I 1946  
Olubadan Oyetunde I 1946  
Olubadan Akintunde Bioku 1947-1948  
Olubadan Fijabi II 1948-1952  
Olubadan Alli Iwo 1952  
Olubadan Apete 1952-1955

Oba Isaac Babalola Akinyele 1955-1964  
Oba Yesufu Kobiowu July 1964 - December 1964  
Oba Salawu Akanni Aminu 1965-1971  
Oba Shittu Akintola Oyetunde II 1971-1976  
Oba Gbadamosi Akanbi Adebimpe 1976-1977  
Oba Daniel 'Tayo Akinbiyi 1977-1982  
Oba Yesufu Oloyede Asanike I 1982-1994  
Oba Emmanuel Adegboyega Operinde I (1994-1999)  
Oba Yunusa Ogundipe Arapasowu I (1999-2007)  
Oba Samuel Odulana Odugade I (2007–present)

### **Economy**

With its strategic location on the railway line connecting Lagos to Kano, the city is a major center for trade in cassava, cocoa, cotton, timber, rubber, and palm oil. The main industries in the area are tire rethreading, cigarettes manufacturing and the processing of agricultural products; including flour-milling, leather-working and furniture-making. The largest companies with major infrastructure based in Ibadan are Kakanfo Inn , Coca-Cola , Nigerian Breweries , Galaxy Television, Globacom , NTA Ibadan , and Zartech Limited. There is abundance of clay, kaolin and aquamarine in its environs, and there are several cattle ranches, a dairy farm as well as a commercial abattoir in Ibadan.

Dugbe Market is the nerve center of Ibadan's transport and trading network. The haphazard layout of the city's roads and streets contribute largely to the disorderly traffic and make it very difficult to locate and reach destinations. The best method to move about the city is to use reference points and notable landmarks. The Bower Memorial Tower to the east on Oke-Aare (Hill) can be seen from practically any point in the city. It also provides an excellent view of the whole city from

the top. Another prominent landmark is Cocoa House, the first skyscraper in Nigeria. It is one of the few skyscrapers in the city and is at the hub of Ibadan's commercial center. Other attractions include Mapo Hall, the colonial style city hall perched on top a hill, the Trans-Wonderland amusement park, the cultural centre Mokola and Liberty Stadium, Ibadan--with a seating capacity of 35,000--is the first stadium built in West Africa. Ibadan is also home to the fabled Shooting Stars FC; a professional Football Club.

Ibadan has a few other important industries establishment like the confectionaries, oil processing plants, soft drinks, bottling and food factories, feed mills, tobacco factory and flour mills. Other are sawmills, paper mills, foam products, concrete poles and block making, chemicals, paints and petroleum oil deport. The government tries to promote industrial establishment by creating industrial estates, with a basic infrastructure , such as Owode Olubadan, Oluyole and Lagelu Industrial Estates.

Its, however, upon the commercial sector that the city's development mainly depends. As of 1991, close to 50% of its economically active population were commercial workers Oja'ba, Ayeye and Oranyan are the Traditional markets. While Gbagi, Agbeni, Bodija, Alesinloye, Agbeni and gate are modern ones. They trade foodstuff, textile goods, locally woven strips of cloth or 'aso oke', household utensils, electronics and pharmaceuticals. One should also note that involvement of many Nigerian business in the trading of motor parts and both local and foreign building materials.

The production and related workers are next in importance, with 265 of the working population. They are followed by professional/technical and related workers (10.9%). Other occupations the people are engaged in are as administrative and (4.5%) and clerical and related workers (2.6%). The agriculture and related workers features last, with 1.9%.

## **Ibadan Natives**

Ibadan natives of note include Augustus Akinloye, a prominent politician, Theophilus Adeleke Akinyele a civil servant, Bobby Ologun, a K-1 fighter who is very popular in Japan, and Sade Adu, frontwoman and lead vocalist of the popular English group Sade.

## **Tourism**

Ibadan also has many recreational and tourist centres of attraction: Liberty Stadium and Lekan Salami stadium, the PoloClub, the botanical Garden, the Zoo and the Transwonderland Amusement Park. The cultural Centre, Mapo Hall, Ido, Centaph and the Bowers Tower are other tourist centres of historical culture value.

## **Transportation**

Ibadan has an airport and is served by the Ibadan Railway Station on the main railway line from Lagos to Kano. The bad economic situation in the country has adversely affected the quality of public transportation. It is therefore advisable to arrange transportation before traveling to Ibadan.

the city is respectively well linked by road, rail and air both domestic and internationally. The intra city road network provide the major links with its different parts. Recently, the Ibadan – Lagos Express way the Ring road network were built to ease traffic congestion in the city.

## **Urbanization**

Ibadan presents fascinating landscape of tradition and modern



features Prominent in its old, indigenous core area are the Iba'a's marked (Oja'ba) and the king's place. Force Mopo Hill, one can easily see the sea of rusted brown roofs and buildings in places like Agugu, Ayeye, Idi Arere, Odinjo, Gege and Foko, to mention but a few.

These are interspersed by neighborhoods, of new and modern buildings, which are linked and crisscrossed by winding roads. Other places are at the periphery of the core centre. The include Odo Ona, Apata Ganga and Owode Estate, to the west, to the south are Challenge, Molate and Felele areas. Those to the north are Oorogun, Ojoo, Sasa etc, while to the north – east are Bodija, Akobo, Monatan and Isebo.

The outward of the city is in all direction of the seven main riges that dominate the city of Landform. The sprawl has also been in the of the railway that runs in a southwest-northwest direction of the cit of the road networks, which link the city with almost all the cardinal points of the country. Some of the contributive factors to its spread are:the Ibadab – Lagos and the Ring Road – Adeoye Express ways, the establishment of institutional area housing and industrial estates. Example of the last three named factors are the University of Ibadan, Polytechnic, Bodija Odogbo Army Barracksm Jericho, Owode and Felele Housing Estates, NNPC Oil Storage Deport, Apata and Oluyole and Lagelu Housing and Industrial Estate. Other newly developing area of the city include Eleyele, Challenge, Gbanda, Ikolaba, Akobo, Monatan, Adegbayi, Olodo and Olomi.

## **Education**

Ibadan is an exception educational centre. It has numerous primary and post primary institutions, such as the University of Ibadan, the first University in the country, and world renowned. There are also The Polytechnic and several research institutes, such as the Nigeria Horticulture Research (NISER) and the Institute of Agriculture, Research Training (IAR & T). Also, there is a private University, the City University of Ibadan, and a host of private secondary institutions.

### **Health.**

The city also enjoys modern health facilities. All the three tiers of health facilities are well represented in the city, with the University College Hospital (UCH), Ring Road and Yemetu State Hospitals and myriad of clinics, dispensaries maternal and child health centres.

Prospects. The large market size which the city's population size connotes, is one major prospect of its viability. In addition, its accessibility to other areas within and outside the country, its social administrative and political functions are indicators that Ibadan has the potentials for future development.

## POEMS

### TO OUR CENTENARY OLUBADAN, HAPPY BIRTHDAY

Gboro-gborolowo ma a n yo o j' Ori  
Oba wa, E ku Odun Ojo Ibi yin l' aye  
Sara-sara ,sara-sarani Ase-seyo Ogo' mo n yol' Okeere  
Ti won a sidabieyiti a k' orun  
Kabiyesi Ile Ibadan, tile t' oko, E ku Iyedun  
Baa bap' eri Jagun-jagun Akikanju Nla  
A fi Ida l' alegarara- garara  
Oba wa, Oba Iyi, Oba Eye, Eni Aponle Agbalagba  
Aseyisamodun, E ku Ewu Odun Eyi  
Ogorun Odunloke Erupe, O ye ka dupe  
Oba wa Ara Oto, Oba Odugade Odulana  
Olubadan , Oba Ile Ibadan nit' ile- to' ko  
E ku Aseye Eyi, Opore la o se laye o o  
What A Worthy King, A True Centenary Olubadan  
Celebrating 100 years of his Terrestrial Existence  
Many Happy Returns of the Day

To Our Centenary Olubadan, Happy Birthday  
To A King soso Unique, Happy Birthday  
To Our King, highly focused, Happy Birthday  
To A King full of Progressive Ideas, Happy Birthday  
To Our King so so Courageous, Happy Birthday  
To A King so so Highly favoured, Happy Birthday  
And to Our King, very very Special, Happy Birthday  
And many Happy returns of the Day

Our Centenary Olubadan, Happy Birthday to you ,Sir  
To A Royal Father to All The Ibadan's  
Many Happy Returns  
To A Great Hero, right from the youthful years

Worthy of Emulation in totality for All and Sundry  
Happy and Happy Birthday  
To A Dogged fighter, fighting for Nigeria (even as a Colony)  
Happy, Happy Birthday  
To A Passionate lover of Development  
Many Happy Returns  
To A King with a Peaceful Reign  
Happy, Happy and Happy Birthday  
And to Our King coincidentally keeping date with Our Great  
Country  
Many, many Happy returns of the Day

Oba waAtata, Oba waOlola  
Kabiyesi ObaOdulanaOdugade 1  
Olubadantiwa , niOrile Ibadan N'ileL'Oko  
E kuOdun, E kuIyedun, E kuAseyeOjolbieni  
Odoodunlaar'orogbo, Gbogboigba la o maari yin ba  
Odoodunlaar'awusa, ojojumo la o ma a wa yin kan  
OdoodunniPeregum ma a n lo AsoAraOtun  
Odoodun la o ma a ba yin, ninuAlaafiaounIdera  
Igba Eke, ni I fowot'ile, tiki I fi I wo  
IgbaOdun, Odunkan lo ma a je fun yin o  
IgbaAlaamu, ni I fowotiOgiri, tiki fi I da lu'le  
IgbaOdun, odunkanni fun yin  
Ade Oba wa a pelori Oba wa, Alade - Ori  
IlekeOye A pelorun Oba ti'wakanrin-kese  
IrukereAselowo, a gbo, gbotitilowo Oba  
IrukereOye a siwa di Okin-ni

Ninu Ola, Ninu Ola, NinuAlaafia, NinuIlera to peye  
NinuOgbon, ninu Imo, NinuOyeounLaakayeAgba  
NinuAra, NinuOgba, NinuIyekan to po, jan-ti-rere  
OluwaOba ,Olodumare, Eleri-Ipin  
OrisaOke, Oba AjipegbogboOrile Aye  
Won a a figbogbowonyi se Ere fun yin je, lokeErupe

Ayo, Idunnu, Ibukun ,ounAanuOlodumare  
Ni yoo ma a ba Oba wa, Olubadan Ile ‘Badangbe  
Lae-laeatiniIgbagbogbo

Atubotan yin, AgbaAdura  
Se lo maadun, a si dun juOyin lo  
Aseyis’amodun, Aseyis’eemi  
L’Oruko ObaOlodumareOgaOgo

To God Almighty, be All the Glory and Honour

**DR. ADIGUN KEHINDE**

RN, MBBS(Ib.), FWACP(Family Medicine)

## **OUR OLUBADAN AT 100**

14 April 1914, was the day  
History saw a new light  
In the town of fadina, igbo elerin  
A great personality was born

1914 uhn, a nation was born  
A king was born  
His cries, echoes of innocence  
Meant little to many  
Yet history gave its tune  
To set the stage  
For 100 years.  
As Nigeria embraced her destiny  
Samuel set his foot on the dust of time  
A century cycle has rolled by  
The drums are rolled out ,  
The rhythms undeniable  
Olubadan is 100 years  
Come april 14 2014, Ibadan, Oyo, Nigeria....  
The world will arise and eulogise  
Oba Samuel Odulana  
Has he celebrates a century on earth  
History climax at its peak.

**Olayinka olorunkosebi**

## LONG LIVE THE KING

*For Oba Dr. Samuel Osundiran Odulana Odugade 1  
Olubadan of Ibadan.*

Kabiesi O!  
Closer I am to you in six miles  
Farer I am to you in seven miles  
He who dare mocks the King's face  
Shall be behead by his caring sword

Kabiesi O!  
I am a lizard, cheeky and harmless  
The snow built a cloud on my path  
But your heat melted the cloud  
And you defend my pride, my heritage.

Kabiesi,  
You frustrate the pressure on my back  
Like rain beating the ground  
And upheld our falling legacy  
With hands of the Gods and of the ancestors.

Kabiesi,  
Having travelled to the libraries of nations  
Each nation has her heritage and legacy  
And those that has none to keep  
Make noise like outdated motokas.

Kabiesi,  
A living mountain that no one could know its secret  
An Araba that makes the forest

The Lord of the witches and of the wizards  
Wealth and health shall forever reign in your palace

Kabiesi,  
Longer you shall chew the Kola of the Gods  
Longer the crown and beads shall fashion your body  
Longer you shall lead on our fathers' earth  
Life shall not tire you before sunset.

**Bada, Yusuf Amoo**

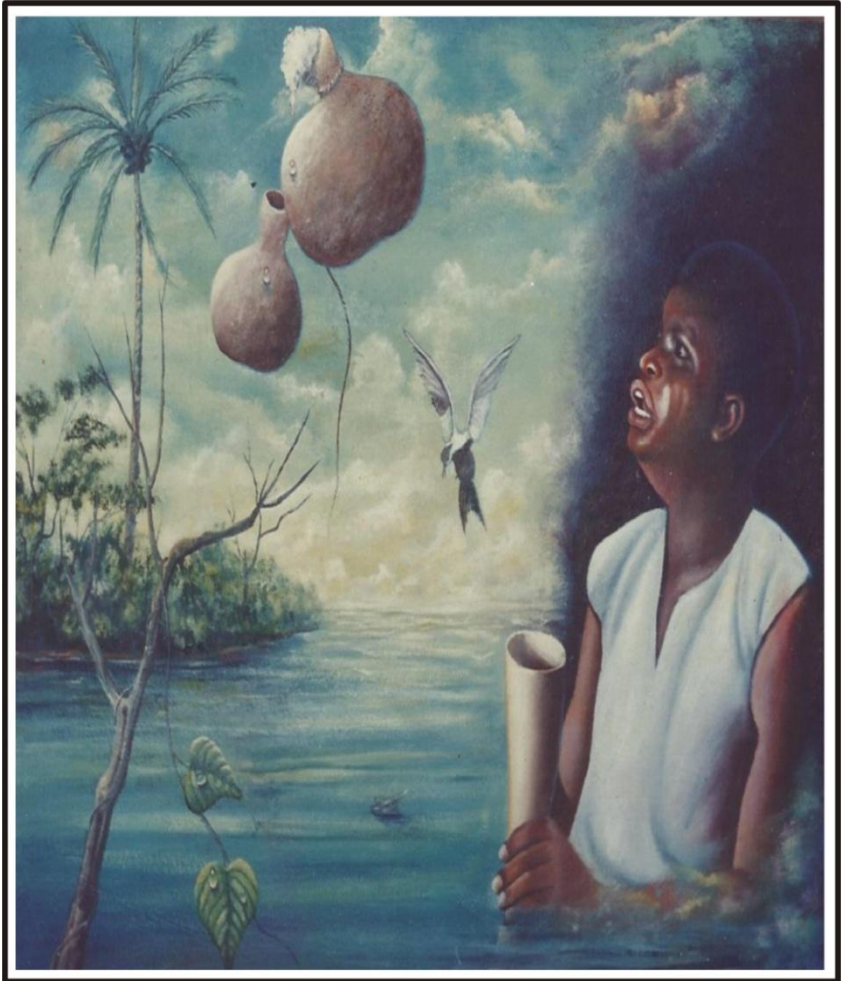


## **IBADAN – A WONDERFUL CITY**

I've never seen a city  
With so large a people,  
Culture and traditions.  
I've never seen a city  
With so much lucrative mountains  
But my city  
A city of proud warriors,  
Intelligent and brilliant people  
A city with peace and harmony.  
Our King is a king of Kings  
His throne is precious and durable to behold  
And His crown lucrative to purchase  
I foresee a brilliant vision  
That my handsome city  
Ibadan, will be made a state very soon  
My elegant city,  
Will be like a moon among the stars.  
Ibadan your sons and daughters  
Are making you proud  
Ibadan,  
Your popularity and greatness surpasses  
Saying you to yourself.

**Wole Adedoyin**

## ARTWORKS



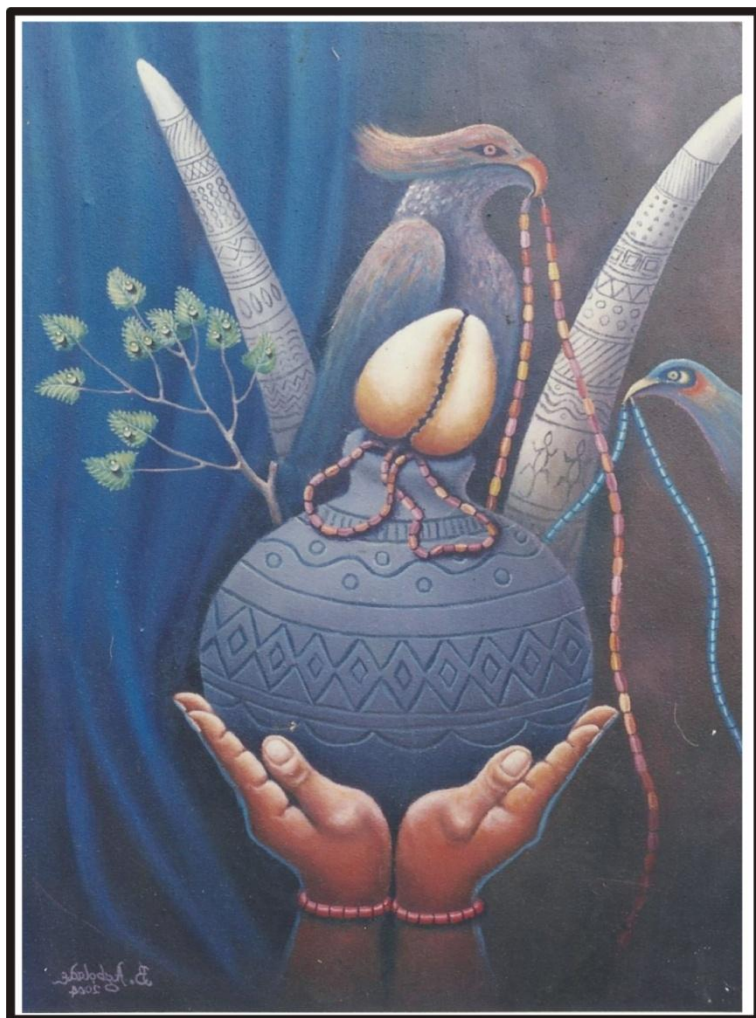
**A Painting of Lanke Omu**  
**Lanke Omu was a dramatic adaptation of Amos Tutuola's**  
**Palmwine Drinkard by Kola Ogunmola**

*By: Busari Agbolade*



**A Painting Titled “Ayanyipo” A Maker of traditional drum who can also drum and dance to the rhythms of his drum**

*By: Busari Agbolade*



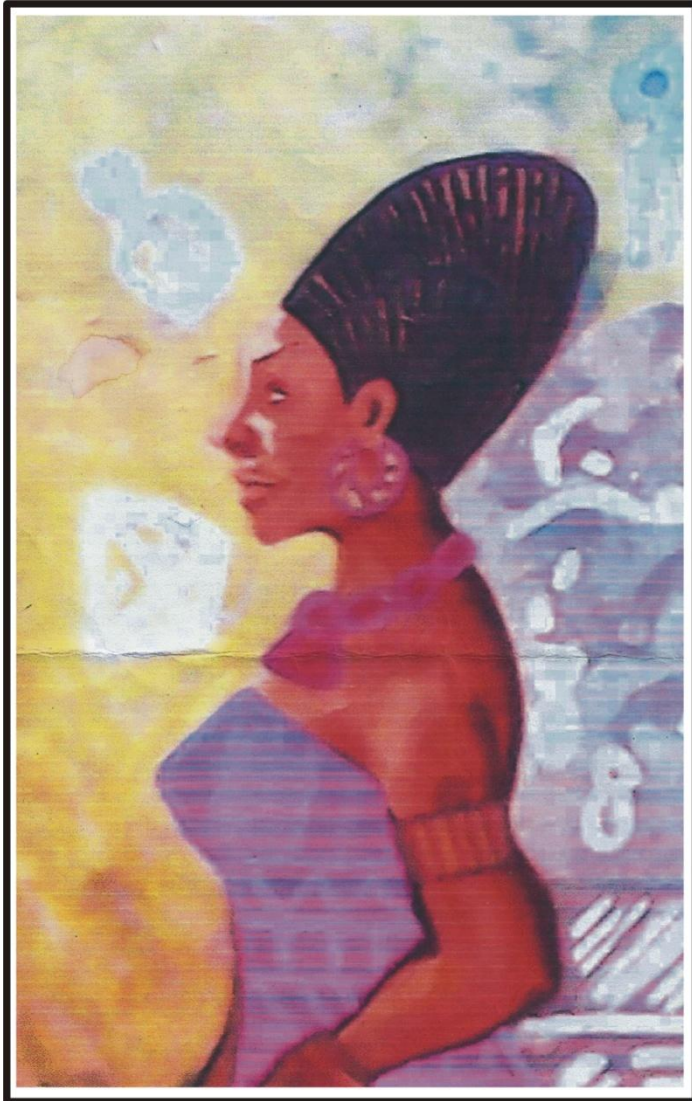
A Painting Titled "Aje"

By: Busari Agbolade



A Sculptural Work Titled “Opon Ifa”

*By: Adebisi Adebayo*



**A Paining Work Titled “Arewa Obinrin”**

*By: Adebisi Adebayo*



**A Sculptural Work Titled “ Ori Olokun - Yoruba Symbol”**

*By: Gboye Abidoye*

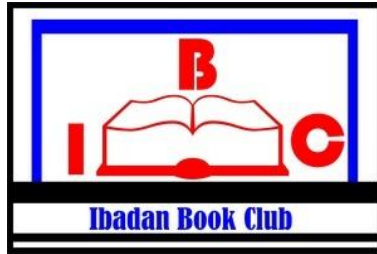


**A Sculptural Work Titled “ Ade ”**

*By: Gboye Abidoye*



## **IBADAN BOOK CLUB**



### **ABOUT US**

Ibadan Book Club is an initiative of Society of Young Nigerian Writers. It was established by the Society in order to contribute its own quota towards the growth and development of Reading Culture in Nigeria. Ibadan Book Club consists of group of people who get together, periodically meet to discuss the book they have read, and to exchange such books. The members of the club encourage each other, and learn to read with a critical awareness, articulating their opinions on a particular book with the others. Certain types of books not available or read receive attention through the book club.

The television and radio could be used to propagate good literature and encourage reading. A television book club (like the Oprah Winfrey Talk Show) discussing books would give the Viewer an idea as to how these book

clubs are constituted, besides introducing them to the books being discussed on each programme.

Discussion could focus on genres of literature (the classic, best sellers, travel writing, science fiction, women's writing etc. or themes (good, evil, ambition, oppression etc), or authors (Chukwuemeka Ike, Chinua Achebe, Flora Nwapa, Buchi Emecheta etc.) Just as it is desirable for primary school children to be read to, to arouse their interest in books, the strategy could be used effectively with adults through radio program. A program similar to "Good Books" on the BBC World Service would get the appetites of potential readers. A fifteen minute reading from the works of a Nigeria novelist or poet would serve the purpose of making people aware of the gifted writers in our midst besides promoting the writers themselves. The programme could include information on the publisher, date of publication and where one is likely to find books.

Ibadan Book Club always hold book fairs (inviting publishers to display their titles at reduced prices), and once a year, as a special attraction. A live author could be invited to read from his or her works.

The reading promotion campaign could undertake a Book Drive (rather than a book launch which is so common in our midst and which is aimed at procuring money rather than encouraging people to read the book in question). Children could be prompted to bring the book they have read and exchange them for books they have not read.

In order to wear people away from the cheap newspaper or sensational gossip-magazine (which have a limited use) books have to be available at affordable prices. With the resources available in the city, children could be exposed to certain broad categories of fiction, science fiction and so forth. This will enable children and young readers to see the qualitative differences in literature written for them to identify setting, character, theme, author's point of view, action and message.

### **AIMS AND OBJECTIVES OF IBADAN BOOK CLUB**

1. To promote reading culture in Ibadan as a city and Nigeria as a country.
2. To promote writers and their creative writings/literary arts
3. To enable children and young readers see the qualitative differences in literature written for the, to identify setting, character, theme, author's point of view, action and message
4. To educate, entertain and inform readers irrespective of age, color, tribe, religion and sex.
5. To hold book fairs (inviting publishers to display their titles at reduced prices), and once a year, as a special attraction.

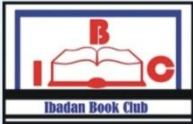
### **3 POINTS AGENDA**

1. Ibadan Book Fair
2. Ibadan Book Club(s) (Established in different Primary and secondary schools in Oyo State).

## About the Editor



Wole Adedoyin is the National President of the Society of Young Nigerian Writers and the National Coordinator of Ibadan Book Club. He is also the current Director of Ibadan Writers Training Center and Ibadan Writers Resource Centre. Wole Adedoyin is also a recipient of Oyo State Merit Award in Literary Art - 2008.



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The television and radio could be used to propagate good literature and encourage reading. A television book club (like the Oprah Winfrey Talk Show) discussing books would give the Viewer an idea as to how these book clubs are constituted, besides introducing them to the books being discussed on each programme.

Discussion could focus on genres of literature (the classic, best sellers, travel writing, science fiction, women's writing etc. or themes (good, evil, ambition, oppression etc), or authors (Chukwuemeka Ike, Chinua Achebe, Flora Nwapa, Buchi Emecheta etc.) Just as it is desirable for primary school children to be read to, to arouse their interest in books, the strategy could be used effectively with adults through radio program. A program similar to "Good Books" on the BBC World Service would get the appetites of potential readers. A fifteen minute reading from the works of a Nigeria novelist or poet would serve the purpose of making people aware of the gifted writers in our midst besides promoting the writers themselves. The programme could include information on the publisher, date of publication and where one is likely to find books.

Ibadan Book Club always hold book fairs (inviting publishers to display their titles at reduced prices), and once a year, as a special attraction. A live author could be invited to read from his or her works.