COLONIAL ADMINISTRATION AND THE TRANSFORMATION OF GOVERNANCE IN BAUCHI EMIRATE 1902 – 1960

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Native Authority, Colonialism Administration, Bauchi Emirate, Indirect Rule, Political Transformation.

Abstract

Background: *The Bauchi Emirate was founded in the 19th century as part of the Sokoto Caliphate. The establishment of the British colonial rule in Northern Nigeria at the beginning of the 20th century introduced significant administrative changes that transformed the political and social organisation of the indigenous emirates.*
Objective: *This paper examines the changing nature of colonial administration and its impacts on the political, administrative and social development of the emirate between 1902 1960.*
Methods: *The study employs a qualitative historical methodology, relying on primary data, including archives and oral traditions, as well as secondary sources such as books, journals, and online resources.*
Results: *The findings demonstrate that colonial administration in Bauchi Emirate was not merely a political system but a comprehensive mechanism that transformed governance, labour relations, education, healthcare and political mobilisation simultaneously.Through the establishment of the Native Authority system,district and village heads became important agents of tax collection and labour mobilasation for social services. Colonial policies also facilitated the introduction of Western healthcare and education, leading to the emergence of a Western-educated elite that contributed to political mobilisation.*
Conclusion: *The paper concludes that British colonial rule fundamentallyaltered governance and socio-economic landscape of the Bauchi Emirate while laying foundations for modern political and administrative institutions.*

Key Contribution to Knowledge: *The Study provides an integrated analysis of the relationship between colonial administration, institutional transformation and socio-political change in Bauchi.*
Recommendations: *Further research should examine district-level variations in colonial administration and its long-term effects on post-colonial governance.*

Introduction

This study examines the major administrative, political, and institutional changes introducedduring the colonial period and assesses their implications for the development of Bauchi Emirate between 1902 to 1960. Prior to the British conquest, the Bauchi Emirate functioned as an independent political entity under the larger Sokoto Caliphate, the Emir and his subordinate district heads (hakimai) exercised considerable authority over the administration of the emirate. The British occupation of Bauchi in 1902 and the subsequent establishment of British colonial rule tampered with the existing system. The British introduced Indirect Rule policy aimed at governing through existing indigenous institutions while reshaping and restructuring the whole system to serve colonial interest.

Scholars on colonial Northern Nigeria have written on different aspects such as the operation of Indirect Rule, the Native Authority system, and the changing role of traditional institutions. (Smith; Ubah;). While these studies provide valuable insights into the nature of colonial governance, many focus on Northern Nigeria broadly or on the major emirates such as Kano, Sokoto, and Zaria with little or no emphasis on the presumably 'less' popular emirates like Bauchi, where Bauchi Emirate is discussed, it often appears as part of wider regional analyses rather than as the central focus of investigation.From this perspective, the present study approaches the subject differently, rather than merely describing the operation of colonial rule in Bauchi Emirate. It argues that British rule did not simply preserve existing structures through Indirect Rule; instead, it restructured the existing system to consolidate its rule to achieve its imperial interests. The study contributes to a better understanding of colonial transformation at the local level and highlights dimensions that have been often overlooked by scholars in Broader Studies of Northern Nigeria.

Research Problem

Existing literature on Northern Nigeria have focused largely on taxation indirect rule, judicial administration, education or political change as separate themes. While these studies have enhanced our understanding of colonial governance, little attention has been paid to how colonial administration simultaneously transformed political institutions labour relations, social services and political consciousness within Bauchi Emirate. This gap limited our understanding of colonial administration as an integrated process of institutional transformation. Therefore, this study examines how colonial administration reshaped governance and socio-political development in Bauchi Emirate between 1902 – 1960.

Research Objectives

This Study Seeks to:

1. Examine the transformation of the Native Authority system and local governance structures in Bauchi Emirate between 1902 – 1960.

2. Analyse the impact of colonial administrative policies on labour mobilization, healthcare, education and political development in Bauchi Emirate.

Theoretical Framework

Indirect Rule Policy: This study is anchored with Indirect Rule Policy theory which was propounded and popularized by Lord Frederick Lugard in the early 20th century. This theory was rooted in the idea of ruling a society or state through traditional rulers and existing indigenous institutions rather than introducing entirely new administrative structures. The central idea of this theory emphasised administering conquered subjects through existing indigenous institution under the supervision of the British. This means African chiefs served as agents of the British. This theory remains relevant to this study as it explains how by the British colonial institutions governed Bauchi Emirate through existing traditional institutions rather than establishing an entirely new administrative system.

(i) Conceptual Clarification

Colonial Administration: The political, economic and social structures established by the British to govern and exploit overseas territories.

Transformation: Refers to a fundamental institutional socio-political and economic changes resulting from colonial intervention.

Native Authority: Native Authority was the administrative framework through which traditional rulers were incorporated into colonial governance under indirect rule.

(ii) Methodology

To achieve its objective, the study adopts a qualitative historical method. Data were obtained from primary and secondary sources. Primary sources include archival materials consulted at the National Archives Kaduna (NAK) and oral interviews conducted with selected informants in Bauchi Emirate. Secondary sources consist of books, journal articles, dissertations, and theses relating to colonial administration and Bauchi Emirate. The data were subjected to qualitative historical analysis through extensive criticism of sources to establish its authenticity and reliability. Using archival materials, oral interviews and relevant secondary sources, this study examines the changing nature of colonial administration and its impacts on the political, administrative and social development of Bauchi Emirate between 1902 and 1960.

(iii) Transformationof Native Authority Administration

The British introduced the Native Authority system of administration by retaining the emirate's structure under the policy of indirect rule; however, the powers and functions of the emir and his district heads (Hakimai) were redefined to serve colonial objectives. During the pre-colonial period, the emir exercised considerable autonomy over the administration of the emirate through district heads, village heads, and Islamic judicial institutions. However, with the institutionalisation of the Native Authority, the emir became accountable to the British, supported by a group known as the Native Administration, which helped the Native Authority exercise power at the local level. This system allowed for decentralized governance by creating smaller units known as districts and villages. Each district had a District Head, who was responsible to the Native

Authority. The Emir became the central figure in local governance, overseeing the administration of the people during British rule. (Sirajo 96) Kirk-Green's interpretation remains valuable because it identifies major pillars which constitute any worthwhile Native Administration: (i) the chief and his council (Native Authority); (ii) administrative supervision (the responsibilities of the Resident and the District officer); (iii) taxation and finance (Native Treasury) and (iv) Justice (Native courts). (Kirk-Greene 14). The introduction of these administrative pillars fundamentally altered the basis of governance in Bauchi Emirate. While the system improved bureaucratic coordination through the Native Treasury, Native Courts, and administrative supervision, it also transferred ultimate authority from indigenous institutions to colonial officials. Consequently, efficiency was achieved at the cost of political autonomy.

Following the deposition of Emir Umaru in 1902, the new emir Muhammadu was appointed by the British. (Aliyu 743) Under the British Colonial Government, Bauchi, the Emirate's capital was made as the name and the headquarters of the newly created Bauchi Province. The first British Resident in Bauchi C.L Temple established Residency in the quarters near the Emir's palace. (NAK, BAUPROF File 79) The location of the Residency near the Emir's palace was not merely administrative convenience. It symbolized the new hierarchy of power in Bauchi. British officials could closely monitor the activities of the emir and intervene when the need arises. This was a departure from the pre-colonial period when the emir exercised authority without external interference.

From the establishment of formal British control over Northern Nigeria in 1900 until 1960, the foundation of administrative policy was indirect rule. In this system of Indirect Rule in Northern Nigeria, the Emir held legal authority for local governance and was appointed as the head of the Native Authority. Evidence from Bauchi supports this claim. The appointment of Emir Muhammdu by the British was more than a routine succession dispute. It represents the transfer of power to the British colonial government which subordinated all the hitherto independent emirates of the Sokoto Caliphate including the Bauchi Emirate. Apart from deposing an emir, they also made sure that they check on the new emir appointed which normally follow suit of their own wish. This signified a fundamental shift of power within the Bauchi Emirate. Whereas during the pre-colonial era power lies with the Emir, colonial intervention tampered with the existing order making the traditional authority dependent upon British recognition. This development clearly shows the extend which indirect rule transformed rather than preserved the traditional system. The transformation of Native Authority administration produced significant political consequences. Although these reforms enhanced the emirate's administrative efficiency it gradually eroded the autonomy of local rulers. The emir and his officials became agents serving the interest of the British alongside their traditional duties. Their authority no longer rested on Islamic legitimacy but subjected to British approval. This resulted to the traditional institutions becoming integrated into the colonial system. (NAK, BAUPROF File 79).

District and Village Administration and LabourMobilisation for Social Services in Bauchi Emirate

The creation of the district head system in 1907 by the British colonial administration brought about a policy that required the Emir's officials who traditionally resided in the capital to move to their new district headquarters. They

became responsible for administering the territories they had previously overseen through agents. (Tukur 337) This was one of the strategies adopted by the British to transition the emirate from a system of scattered fiefs to self-contained districts with resident district heads. While this initiative facilitated district administration, its sole aim was to provide an efficient structure for tax collection from the local population.The Native Authority under the British was expected to supply, on demand, the required labour force to participate in the construction of colonial infrastructure, rail networks, roads, buildings, mining fields, and so on. District Heads in conjunction with Village Headmen were usually summoned to mobilize their subjects to clear the roads within the boundaries of their district. In doing so, district heads were often instructed to allocate a certain number of able-bodied labourers to cover a specified distance. (NAK, BAU N.A. File 79) For instance, the first motor causeway was made over the Gongola River at Dindima, 24 miles from Bauchi, to enable the then Governor to visit Borno by car. (NAK, BAUPROF File 1152) The construction of this road motor causeway demonstrates how the development of infrastructure was closely linked to colonial strategic interest. The immediate purpose was to enable the Governor to visit Borno by motor vehicle. This finding shows how local labour were mobilised through the Natie Authority to support imperial objectives.

Similarly,Emir Yakubu III, who succeeded the throne in 1908, devoted much of his attention to his internal communication. His activities commenced with the construction of a permanent road from Jos to Bauchi, a distance of 80 miles, which started in 1917 and was completed on 31st March 1925, at entirely Native Administration expense, at a cost of £42, 000.(NAK, BAU N.A. File 79) While this improved transportation and communication within the emirate, it also served wider colonial economic and administrative interests. The road strengthened connections between Bauchi and the Jos Plateau which was an area of considerable importance to the colonial economy because of mining activities. This development improved transportation facilitated the movement of officials, labour, goods, and resources, thereby integrating Bauchi Emirate more closely into the colonial economic system. Many companies received mining leases on the Jos Plateau, covering 3,816 square miles of tin fields.(NAK, BAU N.A File 9) This large area needed many workers, but there were not enough local people to fill the jobs. As a result, mining companies brought in labourers from nearby provinces, including Bauchi. These developments demonstrate that labourmobilisation as central to the functioning of colonial administration in Bauchi Emirate. The Native Authority system enabled colonial officials to secure labour without maintaining large administrative workforce. Consequently, the district and village heads became important intermediaries through whom colonial economic objectives were pursued.While officials claimed that workers joined the mining fields as 'voluntary labour,' this was not true. In fact, peasants were forced to work in the tin fields and faced indirect pressure through heavy taxes. (NAK, BAU N.A File 9) Colonial records indicate that on several occasions, when labourers were found to have absconded from the minefield in Jos, for instance, district heads were instructed to arrest such an absconder.(NAK, BAU N.A File 80) Evidence from Bauchi reveals that a significant number of mine labourers were repatriated due to their health conditions as majority were reported to have contracted guinea worm, in these cases, and district heads were instructed to provide replacements. (NAK, BAU N.A File 85)The

responsibility placed on district heads to supply replacements shows their role as intermediaries in sustaining the colonial labour regime. It also suggests that the economic needs of mining operations often took precedence over the welfare of the labourers themselves.This finding supports the position of Jacobs that colonial labour depended heavily on coercive mechanism.Labour for the railway was usually recruited from the towns and villages along the route.(Jacobs 48) For instance, in 1913, the Emir, with help from the District Heads played an important role in providing workers for the railway's constructionabout 1,200 workers weremobilisedfrom Bauchi. To meet the railway's labour needs, Aminu states: "In certain cases, villages were raided to procure labour for the construction sites..." (Aminu 97)The Dogarai (Palace guards) and other Native Authority officials, led by a Colonial Officer, usually escorted the drafted peasants to labour camps set up at key points along the railway. (Jacobs 48)However, the Bauchi evidence reveals more clearly the institutional mechanism through which such coercion operated. Rather than relying British officials, labour recruitment was heavily relied on the Native Authority.District and village heads functioned as the principal agents through whom labour demands were communicated, enforced, and monitored. The coercive character of colonial labour therefore rested not only on colonial directives but also on the transformation of indigenous political institutions into instruments of labour extraction.

(iv) Colonial Health Policy and the Development of Medical Services

The provision of modern healthcare services represented one of the most visible manifestations of colonial intervention in Bauchi Emirate. Before the British conquest, the Bauchi Emirate used a combination of traditional and Islamic medicine, that focused largely on healing methods. (Baballe) Bauchi, like many regions in tropical Africa, faced numerous tropical diseases that affected the local population. These illnesses included insect-borne diseases as well as viral infections. Evidence reveals that initially, the British focused more on the health of their own personnel, including civil servants, military members, missionaries, and traders, rather than on the health of the local people. This is because from the time Europeans first contacted the coastal areas of West Africa, health became a significant concern due to the high death rates among them, leading to the area being referred to as "the white man's grave." (Abubakar 195) To address health challenges in Bauchi, the British implemented strategies to eliminate both epidemic and endemic diseases. They established several hospitals and dispensaries throughout the region but in so doing, they concentrated along transportation routes which was closely linked to economic objectives. These were located along important transportation routes in villages such as Dindima and Alkaleri near Bauchi – Gombe, as well as Wailo and Darazo along the Bauchi – Maiduguri Road, and KafinMadaki and Ningi along the Bauchi – Kano Road. (Abubakar 117) The location of these medical facilities was not accidental. These routes linked important economic centres that facilitated the movement of labour, goods, and colonial personnel. By establishing dispensaries along these routes, the colonial government aim was not only to address health concerns with the local population but also to maintain the efficiency of transportation networks. These roads and railway networks linked important production areas with collection centres from where agricultural produce and other resources could be transported to the ports for export. Evidence further indicates that the establishment of dispensaries in Bauchi, like other parts of

Northern Nigeria, gained momentum after the Colonial Development Act of 1929, which sought to promote agricultural and industrial development in the colonies while expanding trade with the United Kingdom. (NAK, BAUPROF File 9 & 452) As the majority of the population in Bauchi lived in rural areas and relied on agriculture, it became essential to extend medical facilities to these communities at least in principle, in line with their policy. Mobile Medical Field Units were created to investigate local diseases and provide other medical care like mass vaccination campaigns through the Native Authority. Christian missions also played an outsized role in Bauchi's health services, often operating in rural outposts across the emirate after a prolonged negotiation within the emir's Native Authority. (NAK, BAUPROF 582)

This development reveals that Native Authority became the operational arm through which vaccination campaigns, sanitation regulations, and disease control measures were implemented at the local level. It further suggests that the expansion of medical services to the rural areas was not only for humanitarian concerns but to maintain a healthy rural population for sustaining agricultural production and labour availability. This improved health conditions in rural areas, on the other hand, this initiative also served important administrative and economic purposes by protecting labour supplies, improving productivity, and reducing disruptions to colonial economic activities.While colonial authorities portrayed medical services as evidence of developmental progress, the findings suggest that healthcare provision was initially driven by administrative and economic considerations. The earliest medical facilities primarily served colonial officials and were strategically located along major transportation routes and administrative centres that were vital to the movement of labour, goods, and personnel. While Abubakar's argues that colonial health policy was largely designed to protect colonial personnel and facilitate economic exploitation (Abubakar 195), evidence from Bauchi suggests that the implementation of healthcare services involved a more complex interaction between colonial authorities and indigenous institutions. The establishment of the Bayara Leprosarium by the Christian missions following prolonged negotiations with the Emir's Native Authority demonstrates that the expansion of medical services was not solely a colonial initiative but also involved the participation of indigenous institutions. It equally depended significantly on the cooperation and approval of local authorities, who played an important role in facilitating the introduction and acceptance of new medical facilities within the emirate.

(v) The Emergence of Western-Educated Elites and Administrative Transformation

Educational development formed another major aspect of colonial transformation in Bauchi Emirate. The Bauchi emirate, along with other emirates under the Sokoto caliphate, had a well-established system of education focused on the Qur'an. The *Tsangaya*, or *makarantuallo,* was a Quranic education system that provided basic literacy for Muslim communities. (Sulaiman) By the early 1900's, British policy aimed to gradually introduce secular education in the northern region, but they proceeded with caution. (Adesina 13) This is because Western education faced strong opposition at the initial stage, mainly for religious reasons, as many people, due to the fact that their teachers were of the Christian faith. The emirs were concerned that adopting a different educational system associated with another religion would disrupt their existing Quran-based education. The arrival of the British and their secular school

system led to significant neglect of the existing Tsangaya schools. This finding was further supported by Ibrahim's claim that the introduction of missionary schools affected Islamic education in Northern Nigeria, as some parents sent their children to these schools, where they were taught western education and Christianity. Despite these challenges, the Emir and Native Authority continued to uphold these Islamic institutions, although British reports indicated minimal support for them.

In 1915, the first Native Administration school was opened. This school was situated in a house owned by one of the local leaders, *Madakin*Bauchi. (NAK, BAUPROF File 1152) This indicates the role of the Native Authority in accommodating formal education and the height of acceptance within the emirate council. By the 1920s, the Bauchi Native Authority had established a few village and town schools, often in collaboration with Christian missions. The limited number of schools reveals the cautious and selective nature of colonial educational policy in Northern Nigeria. Educational expansion remained restricted because the colonial state sought to train only the personnel required for administration rather than provide mass education. Bauchi had a limited number of elementary schools in larger towns and some district centres, managed either by the Bauchi Native Authority with British teachers or by missionary groups like the Sudan United Mission or Catholic Missions.

Colonial records show that a network of elementary schools was set up in important areas of the emirate, including Bauchi Town, KafinMadaki, Lame, Katagum, and Darazo. Each school was given a specific budget known as a "Vote." For example, Bauchi Town School received £86-0-0, while KafinMadakiand Darazo Elementary School were allocated £59-0-0, and Lame received £32-0-0. (NAK, BAUPROF File 506) These budget allocations indicate that education became an important aspect of formal administration and was financed through public revenue. The staffing of these schools shows a mixture of Western and Islamic education. Each school was led by a Malam, who was the main teacher, and a Quranic instructor. This pattern was consistent across all the mentioned schools which indicates an effort to incorporate Islamic education within the colonial elementary education system. The presence of both categories of teachers across the schools suggests that colonial authorities recognised the importance of Islamic education and sought to make Western schooling more acceptable to the local population. However, the difference in salaries between these two types of teachers reveals that the two forms of knowledge were not accorded equal status. Malam's (main teachers) earned significantly more like £4-10-0 in Bauchi Town while Quranic instructors were typically paid around 15 shillings. (NAK, BAUPROF File 506) This salary gap suggests that while Islamic education was included, it was clearly valued less than Western-style education in terms of state recognition and financial support. While Quranic education remained an important part of society, it increasingly operated alongside a colonial school system that enjoyed greater support. As a result, Bauchi gradually moved from a predominantly Quranic educational tradition to a mixed system in which Western education assumed a more prominent role in public life and administration. Hence, the growth of elementary education in the emirate represented not just an increase in schooling but a shift in intellectual and social hierarchies. The significance of education in Bauchi lay not in the number of schools established but in the social group it produced. While modernisation perspectives often portray colonial education as a development initiative, evidence from Bauchi

suggests that educational expansion was primarily intended to produce clerks, teachers and low-level administrators required by the colonial state. On the other hand, the existence of a Crafts School in the Bauchi Emirate shows that colonial educational policies had developed to include practical and industrial training. (NAK, BAUPROF File 506) It is essential to consider the crafts school in the context of colonial goals. The aim of technical education was not just to improve the lives of the local people, but also to meet the infrastructural and economic requirements of the colonial government. Skills like carpentry and bricklaying were necessary for the construction of roads, administrative buildings, mining projects. Therefore, the increase in vocational education in the Bauchi Emirate represents a strategic effort to create a semi-skilled workforce that could support colonial economic activities.

Political Consciousness and the Rise of Party Politics

The spread of Western education managed to produce a group of educated Africans who became key players in the Native Authority (NA) system. While these educated elites were critical of some aspects of indirect rule, they did not seek to completely dismantle the NA system. Instead, they called for reforms aimed at checking political power. This resulted in the founding of the *MajalisarTaskarHikima,* or the Bauchi Discussion Circle (BDC), in February 1944. Both traditional and colonial leaders-initiated efforts to control elite activities within the emirate. The final phase of colonial rule witnessed the emergence of political organisations that increasingly challenged the Native Authority (NA) system and the traditional emirate structure. In 1948, the *Jam'iyyarMutanenArewa* (JMA) was founded in Zaria and later evolved into the Northern People's Congress (NPC), which became the dominant political party in Northern Nigeria. (Yakubu) The emergence of the NPC was followed by the formation of the Northern Elements Progressive Union (NEPU) in 1950. NEPU advocated radical social and political reforms and became the principal opposition party in Northern Nigeria. The NPC and NEPU represented contrasting political ideologies. The NPC adopted a conservative approach and supported the continuation of the Native Authority system and traditional institutions. Consequently, it enjoyed the support of emirs, district heads, Native Authority officials, merchants, and members of the traditional aristocracy. (Dudley 139) In the Bauchi Emirate, many teachers, clerks, and educated elites associated with the Native Authority aligned themselves with the NPC. (Sani) In contrast, NEPU strongly criticised the Native Authority and the aristocratic order. The party drew support primarily from farmers, petty traders, artisans, teachers, students, and lower-ranking Native Authority employees.

The emergence of these educated elites fundamentally changed the political landscape of the emirate by creating individuals capable of engaging with both traditional and modern governance. Political legitimacy was no longer derived solely from traditional authority and hereditary office. Instead, new forms of political participation based on party affiliation, ideological persuasion, and electoral competition gradually emerged. This development challenged the monopoly of authority previously exercised by the emirate administration. Also, the rise of organised political activity illustrates one of the most important contradictions of colonial rule. This finding supports Egbe's claim in linking constitutional reforms to increasing demands for accountability within Native Authorities. However, evidence from Bauchi

suggests that these reforms were not solely the result of legislative initiatives at the regional level. They were also driven by the emergence of an educated elite within the emirate whose experiences within colonial institutions encouraged demands for broader political participation. The motion introduced by Abubakar Tafawa Balewa in the Northern House of Assembly in 1950, calling for reforms to make Native Authorities more representative and accountable resulted in the enactment of the Native Authority Law of 1954, (Egbe 113) which restructured local administration throughout Northern Nigeria. Under the new arrangement, larger emirates such as Bauchi were organised under the Emir-in-Council system. Although the Emir remained the chairman and retained considerable authority, the reform expanded the advisory role of councillors and introduced greater consultation in decision-making processes. (Yahaya 235). This suggests that administrative and educational reforms introduced to strengthen colonial governance simultaneously created social groups that increasingly challenged both the colonial authority system and aspects of the Native Authority. Political mobilisation therefore emerged not outside colonial structures but from the transformations produced by colonial rule itself. The reform represented an important step in adapting traditional institutions to the realities of modern political administration.

Discussion of Findings

The findings indicate that the introduction of the Native Authority system fundamentally changed the nature of political authority within Bauchi Emirate. Although the British retained the emirate institution under the policy of Indirect Rule, the autonomy of traditional rulers was considerably reduced. The Emir and his *Hakimai* (district heads) became agents, serving the interests of the British. This finding supports Kirk-Greene's argument that Native Authorities constituted the cornerstone of colonial administration. (Kirk-Greene 14). However, evidence from Bauchi suggests that Native Authorities were not simply instruments for preserving indigenous institutions but a mechanism through which colonial authority influenced and controlled local society through the existing traditional rulers. The study further reveals that District Heads and Village Heads were transformed from local representatives of the Emir into agents responsible for tax collection and policy implementation. The mobilisation of labour for road construction, railway development, mining operations, and other public works demonstrates the extent to which colonial governance depended upon indigenous administrative institutions. The Bauchi experience extends this interpretation by showing that labour recruitment became institutionalised through Native Authority structures, thereby blurring the distinction between colonial and indigenous authority. This implies that Indirect Rule functioned not just as an administrative arrangement but as a means for achieving colonial motives through existing institutions. The findings also demonstrate that colonial intervention transformed the provision of social services within the emirate. In the area of healthcare, colonial authorities introduced hospitals, dispensaries, and disease-control programmesthrough the Native Authority that expanded access to Western medicine. However, evidence shows that these services were initially intended only to serve the needs of the British officials but later extended to the locals. This finding supports the arguments by (Abubakar 195) that the motive of colonial health policies was designed to safeguard colonial personnel and facilitate economic activities. Although colonial healthcare services eventually expanded, access to healthcare services remained limited due to colonial priorities. In

the same vein, the development of colonial educational system suggest that colonial educational policy was initially intended to meet the administrative needs of the British rather than those of locals. The effort to include Islamic education within the colonial elementary education system demonstrates the motive behind the indirect rule policy, which aims at maintaining some local traditions while introducing Western administrative practices. Evidence suggests that while Islamic education was included, it was clearly valued less than Western-style education in terms of state recognition and financial support. The establishment of Native Authority schools and mission schools produced a small, educated elite trained to serve as clerks, teachers, and subordinate administrators. These findings challenge interpretations that present colonial education principally as a developmental project. Rather, evidence from Bauchi suggests that the growth of the colonial educational system was closely linked to the need for manpower to run the colonial administration. Nevertheless, colonial education generated undesired results for the British by producing an educated elite that later questioned existing political arrangements and demanded reforms within the Native Authority system. Another important finding concerns the relationship between colonial administration and Western-educated elites. The study demonstrates that political consciousness emerged partly as a consequence of educational and administrative changes introduced during the colonial period. Eventually, this resulted in producing outcomes for the colonial administration that extended beyond its original objectives. To sum up, the findings reveal that colonial administration in Bauchi Emirate cannot be understood only within the political and administrative discourse. It is worth noting that it involves an integrated process of institutional transformation that simultaneously reshaped governance structures, labour relations, social services, and political consciousness. The evidence from Bauchi Emirate supports the central proposition of the Indirect Rule theory that colonial administration relied heavily on existing indigenous institutions to govern local populations.

Conclusion

This study has examined the changing nature of administration in Bauchi Emirate under British colonial rule. It demonstrates that colonial administration was not only a means for maintaining political control but also a fundamental process that involved institutional transformation which altered governance structures, labour relations, social services, and political participation within the emirate. The British retained the indigenous system through the policy of Indirect Rule, while simultaneously redefining their functions to serve colonial motives. The study has shown that the establishment of the Native Authority system tampered with the nature of political authority by integrating traditional rulers into a colonial system of administration. District and Village Heads served as agents of tax collection, labourmobilisation, and policy implementation making colonial influence felt at the local level. The propelling motive for the introduction of colonial healthcare services and formal education was largely designed to meet the administrative and economic needs of the British. Nevertheless, colonial education produced a small educated class whose growing political consciousness contributed to demands for reform and greater political participation during the late colonial period. This study examines these developments as an interconnected process of transformation rather than separate themes as often demonstrated by previous scholars. The unique experience of Bauchi Emirate, therefore, provides important

insights into the complex nature of colonial rule in Northern Nigeria.

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