ABSTRACT

This thesis is an attempt to evaluate the work of the Sudan Interior Mission (SIM), now Society for International Ministries (SIM), in Southern Zaria 1910-1954. Sources and methods used in this attempt are materials from ECWA Archive Jos, SIM Archive Charlotte USA and National Archive Kaduna. Others are SIM Periodicals (Sudan Witness and Africa Now), newspapers, minutes of joined missions meetings and conferences in Northern Nigeria, diaries, field interviews, published books, and theses. Historical method is adopted for this research.

Prior to 1800 the ethnic groups in Southern Zaria were politically, religiously, and economically independent of each other. They were enemies of one another. The Hausa-Fulani jihad\(^1\) compounded the socio-cultural context of Southern Zaria ethnic groups. It led to the socio-political and religious unrest for the Southern Zaria ethnic groups. Other threats were slave raids and the paying of tributes to the Hausa-Fulani’s emirates.

The coming of the colonialists in 1900 halted the conflicts within the ethnic groups and the threats to the ethnic groups from the Hausa-Fulani. The Colonial Administration introduced ‘Indirect rule’ system. And it subjected the ethnic groups under the Hausa-Fulani emirates of administration.

The coming of the SIM in 1910 in Southern Zaria introduced the ethnic groups to Christianity and Western education. It became a bulwark in their socio-political consciousness and religious contention with the Hausa-Fulani in the post-colonial and post-missions period. Their one common identity in Christianity became the rally point.

The work of SIM in Southern Zaria encompassed many paradoxes. Mission education and other social services meant for Church planting paradoxically and unintentionally implanted the seed of their ‘Nationalism’. The missions’ education was a tool for freedom, yet the missions prevented the Christians from engaging in nationalism.

\(^1\) The Hausa-Fulani jihad was started by Usman Dan Fodio in 1803. Its initial intention was to purify the adultration of Islam among the Hausa people. However it was extended to the conversion of other ethnic groups to Islam. The post Usman Dan Fodio jihad became adultrated from its religious focus to political and economic interest up to the coming of the colonialists in 1900.