The title of this piece comes from a lyrical Nigerian proverb which goes, “Every day is for the thief, but one day is for the owner.” It refers to the belief that no matter how long one may lie, steal, or cheat others, one day you will eventually be caught. It is a hopeful promise of justice in a world that can be so unfair and skewed towards oppression, especially where it comes to a people’s spirits.

The story of how one country once sold another to the British Empire has been widely documented. For instance, in 1899, “Who Sold Nigeria to the British for £865k?” by Cheta Nwanze, discusses the acquisition of Nigeria by the British. The document explores the events leading up to the acquisition and the impact it had on Nigeria.

Another work, “Rebranding Empire: Consumers, Commodities, and the Empire Marketing Board, 1926-1933” by Rob Baker, provides a comprehensive analysis of the Empire Marketing Board, a governmental body tasked with the promotion of goods from the Empire. The Board was active in Nigeria and other parts of the British Empire, aiming to boost economic activities and influence public perceptions.

In “The Art of the Empire Marketing Board, by Rob Baker, FlashBak”, the role of the Board in the politics of advertising is highlighted. The Board’s advertisements were influenced by the political climate of the time, particularly the rise of nationalism in Britain.

In a broader context, the book “Selling ‘Solid Sunshine’ – From 19th-century India to Melania Trump: How pith helmets became a symbol of colonialism” by Christopher Allen and Paul Basu, examines the history of pith helmets and their association with colonialism. The book traces the evolution of pith helmets from 19th-century India to their current status as symbols of colonialism, exploring their impact on various aspects of society.

As history tells us, the winners write the books, thus it can be no surprise to you that the narratives of the colonial powers are the only ones that are recorded and taught in schools. As a Nigerian-American whose formative years were spent in Nigeria, I could vividly trace the historical trauma that Western imperialism inflicted on a whole generation. We were taught that we were inferior; that our culture was inferior; that our traditions were inferior; that we were inferior; that our leaders were inferior; that our families were inferior; and that we had to become British to become better.

I was often made to feel that the reason I was a Nigerian-American was because my African parents had failed to pass on to me the correct values, the correct way of doing things, the correct way of thinking. It was no wonder then, that Nigeria’s problems could be traced back to the tyrannies of the Empire and the colonization that followed.

This is not to say that the British were the only colonizing powers. What is also striking are the two very different approaches to advertisement here: one that catered to White comfort in the foreign, “savage” lands, and one that was intended to extract as much Nigerian produce possible by citizens of the British Empire. One has to wonder, what the impact of this type of colonial exploitation was on the people of Nigeria, and how it has affected the country to this day.

Finally, these are topics that are often glossed over in books and educational materials. As a Nigerian-American who has had to navigate this history, I can attest to the impact it has had on me. It has shaped who I am and how I view the world. It is a history that we cannot ignore, and one that we must continue to explore and learn from.

Koiki’s multidimensional works reflect her material and technical curiosity between two cultures through research and explorations of linguistic phenomena, cultural ontologies, and denial of the truth of their situation, privilege, and barbarians for once. As history tells us, the winners write the books, thus it can be no surprise to you that the narratives of the colonial powers are the only ones that are recorded and taught in schools.

I have been working on this piece for many a biilboard, campaign poster or yard sign, and yes, via social media and forums. But more so, I have been working on it through many a biilboard, campaign poster or yard sign, and yes, via social media and forums. It is a piece that I have been working on for many years, and one that I am proud to share with you.

References:

- “Who Sold Nigeria to the British for £865k?” by Cheta Nwanze, Africa Is a Country
- “Rebranding Empire: Consumers, Commodities, and the Empire Marketing Board, 1926-1933” by Rob Baker, FlashBak
- “Selling ‘Solid Sunshine’ – From 19th-century India to Melania Trump: How pith helmets became a symbol of colonialism” by Christopher Allen and Paul Basu

In conclusion, the history of Nigeria’s colonization by the British Empire has had a lasting impact on the country and its people. As a Nigerian-American, I have had to navigate this history and its impact on my life. I hope that this piece helps to bring attention to the need for a more nuanced understanding of this history, and the need for a more inclusive and equitable future.

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