

# BEYOND POVERTY ALLEVIATION: ALTERNATIVE IMAGINATIONS OF THE CHANGING FORMS OF KEKE NAPEP (TRICYCLE) TECHNOLOGY IN CONTEMPORARY NIGERIA

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## Abstract

The then-military administrator of Lagos State, Col. Muhammad Buba Marwa, introduced the first set of tricycles (initially dubbed as *keke Marwa*) in post-colonial Nigeria after realizing the essential role that technology plays in the growth and rapidity of transportation *vis-a-vis* the movement of goods and humans. By 2001, two years after Nigeria's return to civilian rule, President Olusegun Obasanjo's administration had rebranded the tricycle from *keke Marwa* to *keke napep* after adopting the *keke* as a strategic instrument to combat poverty in Nigeria. This paper explains how a borrowed technology (*keke napep*) has been entwined with the lived experiences of Nigerians beyond the milieu of transportation and poverty alleviation by drawing on ethnography, participant observation, and secondary sources. Many academics have looked into the effects of this technological development (*keke napep*) on business, urbanity, and transportation. By examining the numerous societal difficulties connected to *keke napep* during the past 20 years, this essay adds to the corpus of literature on the subject. It explores the numerous ways that *keke*, a borrowed technology, has permeated Nigerians' daily lives in a variety of contexts. The study provides examples of the process of indigenization of a non-indigenous technology to suit indigenous realities across several strata, including crime, local fraud, accidents, music videos, a characteristic of rural and urban locations, and symbols of class division.

**Keywords:** *Keke*, Modernity, Nigeria, , Technology, Transportation,