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REVIEW CHAPTERS 2 AND 15

CHAPTER 2

This chapter basically explains the pre-colonial system of government in Nigeria with the aim to help us understand the evolution of Nigeria and how the history influences the system today. Before the arrival of the British, Nigerians had their own way of rule. Back then they weren’t termed as “Nigerians” as they were independent different kingdoms. Nigerian is a colonial creation. Prior to the emergence of the Nigerian state, pre-colonial Nigeria comprised of independent kingdoms, chiefdoms, states and empires. These includes; Borno empire, the Hausa states, the Sokoto caliphate in the north; the Igbo segmentary societies in the east, Benin kingdom and the Oyo empire in the west and several ethnic identities in the Benue valley. These ethnic groups have their distinctions in their historical, social and cultural make-up.

THE EARLY MAN IN NIGERIA
 the exact time man began to live in Nigeria is unknown. Thanks to the archaeological findings from around different parts of Nigeria, there is a rough estimate of time to when man first arrived in Nigeria. From the artefacts found, it is said that man inhabited Nigeria from the Palaeolithic period 500,000-900,000BC. The stone tools found also prove that Nigeria also took part in the stone age civilisation.
the excavation of a stone age skeleton at Iwo Eleru near Akure has thrown more light on the earliest settlement in Nigeria.

 THE ACHIEVEMENT OF EARLY MAN.
the early man out of nature tried to adapt to his environment and began to create ways to provide for himself and also make his life easier. He created tools to be used in hunting, cutting and chopping. Archaeologists call this tools Oldowan-type tools. This type of tools was first found in Olduvai- Gorge in Tanzania. Similar tools have been found around Nigeria in places like Iwo Eleru in Ondo state and Jos in Plateau. Early men then proceeded to invent another type of tool which is the heavy chopper. It was efficient in chopping than the existing tools. It was first seen in the Sango bay on the west shores of Lake Victoria in Uganda, east Africa. This is why archaeologist call it the Sangoan type tool. One has been found in the upper Sokoto river in Sokoto state. There is evidence of more advanced technology in various parts of Nigeria during the bronze and metal age. Indeed, one of the most active periods of the technological efforts in Nigeria was during this period around 500BC to 200AD. During the period they were people in Nigeria who made sculptures. They varied greatly in size with the common theme of human and animal figurine. These figurines were found in the village of Nok. They were made of terracotta and all had distinctive artistic styles. Similar findings have been made in parts of Ile-Ife, Jebba, Esie, Igbo-Ukwu and Benin.

SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENT OF EARLY NIGERIAN SOCIETIES.
*major landmark in early Nigerian history.*information on the major landmark in early Nigeria was made possible by the excavation work done on places where man lived in Nigeria in the very remote past. Some of this places are; Nok, Igbo-ukwu, ife and benin among many others.
*Nok culture/ civilisation.*
the discovery of a terracotta head of a monkey by tin miners in Nok in 1936 prompted more discoveries in other places such as Wamba, Kastina-Ala and Jema. The area where there were found is called the Nok civilisation. The Nok culture is believed to be a transitional civilisation between the stone age and the iron age in Nigeria because of the combination of stone and iron objects. It has been discovered that the Nok culture existed between the 5th and 2nd century BC.
*Benin civilisation*
Benin is important for its art work. The craft men of Benin carved in wood and ivory and cast objects in bronze and brass. Historians claim that bronze casting was introduced into Benin by Ife artist. One of their famous mask was used as FESTAC symbol in 1977.
*Ife civilization.*
Ife is important because of their terracotta and bronze heads. Objects such as stools and figures were carved on hard stone called quartz while animal and human figurines are carved from granite and decorated with iron nails. An example is Opa Oraminyan in Ile-Ife. Most bronze and terra-cotta heads are said to be life-size decorated with facial marks and natural hair. Some are said to be former rulers of the kingdom.
*Igbo-Ukwu civilation*some bronze ornaments were accidentally discovered while digging a well at 1939. This led to the excavation of three sites by an archaeologist Thurstan Shaw. The three sites included a burial chamber, a pit and a compound well. Many bronze objects were found in various sites, including the remains of a decayed skeleton which have been suggested to be those of a king and four slaves who were buried with him. The sites have been dated to the middle of the 9th century AD.

TRADITIONAL POLITICAL INSTITUTION IN PRE-COLONIAL NIGERIA.
In this section the three majority ethnic groups of Yoruba, Igbo and Hausa-Fulani in Nigeria traditional political system of government shall be examined.
*historical background of pre-colonial political system in Yoruba land.*
the Yoruba’s are one of the largest ethnic group in Nigeria and are united by language. The Yoruba’s trace their origin to Oduduwa who was the founder of the Yoruba kingdom. Ile-Ife is regarded as the ancestral home of the Yoruba people. There are different versions of the origin story of the Yoruba’s including legend and myths. One of the famous version is that the Yoruba’s originally came from the north- eastern area of Africa. The east is mecca and mecca is the east. It is from Egypt, after several years of journey that the Yoruba finally settled in Nigeria. They are many more versions of the origin story which includes the Oke Oramfe version and many others.
*POLITICAL STRUCTURE OF THE PRE-COLONIAL YORUBA LAND.*
The Yorubas rely on different accounts of their origination but it is commonly accepted that Oduduwa was the founder of the Yoruba Kingdom and Ile-Ife the ancestral home. According to another account, the Yorubas came from North-Eastern Africa, from Egypt and journeyed to Ile-Ife where Oduduwa subsequently sent his sonsb to found other kingdoms. The Yorubas had a political structure that gave powers to each political authority. It constituted of the *Oba* (the King) who was both the spiritual and political head, the *Baale* (the district heads), the *Oloja* (rulers of farmlands) the *ijoye* (ward heads) amongst others. In the old Oyo Empire, the *Alaafin* regarded as the ‘lord of many lands’ was the head and resided in the capital. The Alaafin was as the fountain of authority and therefore regarded as the ‘companion of the gods’ *Ekeji Orisa.* The *Alaafin* had autocratic tendencies but were limited by the *Oyomesi*, a council of seven members headed by the *Bashorun* who acted as the Prime Minister. Apart from the cabinet of the *Alaafin* another powerful arm of government was the *Ogboni Cult* joined by free and prominent members of the society and the *Oyomesi*. This arm played a mediatory role between the *Alaafin* and the *Oyomesi.* Anotherpowerful arm of government in the Kingdom was the army which was headed by the *Aare-Ona-Kankanfo* who was expected to lice outside of the capital. The army was credited to keep the peace, stability and security of the Kingdom which was essential for peaceful living in the kingdom.

The Igbos who are best known for their acephalous way of life and egalitarian society because they had no centralised state and society. They are sub-grouped into five sub-cultures; The Igbos of Eastern Nigeria, South-Eastern Nigeria, North-Eastern Nigeria, Western and Northern. The most popular upheld myth is that the Igbos originate from Israel, the Hebrews. According to Professor M.A Onuwuejeogwu (2000) the Nri version which says that Eri the ancestral figure of the Igbos descended from the sky and sailed down the River Anambra and met a group of people who had no memory of their origin. The Igbos had no centralized system like the Yorubas. They practiced a direct democracy where the family was the smallest political unit. Each family was headed by an *Ofo* title holder among the *Ofo* title holders one of them was recognized as the most senior and was known as the *Okpara* who held the *Ozo* title and presided over the council of elders meeting where important issues were discussed. The Age-grade who grew from childhood and took a common name to commemorate an event associated with the time of their birth also played an important role in the Igbo Society. They cleared the paths, public places, streams and also served as police. Another important arm is the Oha-na-eze where all the adult male members usually met to perform legislative functions and core administration of the society. The secret societies also consisted of the diviners’, masquerades, ‘ubinuknabi’ at Arochukwu, the ‘amadisha’ at Ozuzzu. They were the intermediaries between the living and the ancestors.

The Hausa land is located in the Northern part of Nigeria before 1804 it was made up of fourteen states distinctively categorized into two the first group called the ‘*Hausa Bakwai’*; Daura, Biram, Zaria, Katsina, Kano, Rano and Gobir while the second group was called the ‘*Hausa Banza’* meaning the ‘illegitimate’states, they are namely; Nupe, Gwari, Yauri, Bauchi, Zamfara, Kebbi, Yoruba. The oral tradition attributed the origin of the Hausa states to an Arab prince called Bayajidda who travelled to Daura from Baghdad. He killed a snake at the well that prevented the people access to water and later on married the Queen. The Queen had six sons already and produced another with Bayajidda and each of this sons ruled as the first Kings of the legitimate Hausa city states. It is unclear how much history is preserved in the Bayajidda version of the origin of the Hausa people as the Hausa may also have originated from Berber immigrants from the North to the Sahara or from peoples coming from East Africa. For most of early history known about them the Hausas were polytheists. Islam was not introduced to them until the eleventh century.

The ‘*Sarki*’ was the head of any Hausa State. He worked with a well organized court and was also known as the ‘*Sarkin Kasar*’ which means ‘ruler of the land’. He had both political and religious functions and was alson the chief executive and judge of the state. During the 15th and 14th century the Hausa forn of government took another shape as Islam was adopted and gave brth to many new ministerial roles in the socio-political organization such as the Galadima, Madawaki, Dogari, Yari Sarki to name a few. The Sharia law was introduced. Islam was accepted in the social life of the members of the community. The Jihad led by Uthman Dan Fodio further consolidated Islam in the area. The Jihad led to the conquest of the Hausa Kingdom already in put in place by the Hausa/Fulani and led to the establishment of the Caliphate and the Emirate System in Northern Nigeria. The Sarkin was then replaced by the Emir and a centralized system introduced. However, basic political structure was not destroyed but improved upon such as the selection and appointment of the Emir to rule the caliphate. Each Emir owed allegiance to Dan Fodio and his two representatives in Sokoto and Gwandu which were the two confederations of the Emirate. The Sultan was one who arbitrated in disputes within and between the emirate and had little control over the affairs and day-to-day administration of the emirates. The Emir was an absolute monarch as the political, spiritual and administrative head but also acted according to the Sharia law. He was however assisted by other ministerial bodies appointed at the time by Uthman Dan Fodio; Sarkin Fada, Waziri, Galadima, Madawaki, Sarkin Ruwa, Sarkin Pawa, Sarkin Dan Doka, Yari, Magaji, Hakimi etc. The Judicial system of the Hausa-Fulani was based on the Sharia courts and Sharia Law and it always prevails.

Although, the British were credited with the creation of Nigeria, the Portugese were the first Europeans to set foot in Nigeria through the Bini Kingdom. The Atlantic Slave Trade is the reason that brought the Portugese to Africa as they were in search of slaves to work on their plantations. Gradually, more slaves were presented and sold to Europeans and the numbers increased gradually. It was out of political affairs that the British formally annexed Nigerian territory but the bulk of Nigeria was not occupied until the 19th century. The struggle of the Europeans to take an African state is what led to the 1884-85 Berlin Conference where Africa was partitioned to different Europeans countries where Nigeria, Ghana, Sierra Leone and the Gambia were colonized by the British Government.

By the 1900, Nigeria was under the responsibility of British colonial government where Lagos Colony and protectorate was amalgamated with the Southern Protectorate without the knowledge of Nigerians and a second amalgamation in May 1914 by Sir Fredrick Lugard where the Northern and Southern protectorate were amalgamated. Britain therefore ruled Nigeria by a means of ‘indirect rule’ where Britain ruled her colonies through already existing institutions. The British officers defined the framework of the policies and left it to be adopted and implemented by the local personnel and rulers.

CHAPTER 15
Chapter 15 of ‘Salient Issues in Government And Nigeria’s Politics’ is a piece that talks about an ‘Overview of the Idea of Pressure Group’. One needs to understand the concept of ‘Pressure’ to understand the meaning, idea and functions of a pressure group. To mount pressure is to persuade someone or coerce a person into doing something. A pressure group is a formal or organized body with a common interest whose fundamental aim is to put pressure on any governmental institution with the goal of influencing government policies to its own advantage. A Peer Group is seen as a ‘Functional Representatives’ it is based on the idea that different groups represent different sects of society through their functions ie, the Nigerian Bar Association (NBA), represent Lawyers’ and Solicitors’, Nigerian Medical Association (NMA) represents the doctors’ interests, Academic Staff Union of Universities (ASUU) which champions the interests of academics and academic conditions of learning in Nigeria’s Universities.

According to Anifowose (1999) Pressure groups can be described as ‘interest groups, lobby groups or even protest groups’. According to Oyeleye (1998) ‘Pressure groups came into existence to complement, enhance or even to protect the interest of their members or groups’. Pressure groups maybe religious in nature, business-like, educational, ethnic-oriented, gender-sensitive, economic or social, among others. Some examples of Pressure groups in Nigeria include; Academic Staff Union of Universities (ASUU), Afenire, Oodua People’s Congress (representing the Yoruba tribe), Arewa Consultative Forum, Arewas Peoples Congress (representing the Hausa tribe), Nigerian Bar Association (NBA), Christian Association of Nigeria (CAN), Nigerian Labour Congress (NLC).

The activities of Pressure groups and political parties may sometimes appear similar but they are different. Firstly, a political party seek to gain government powers while a pressure group does not seek to gain power but influence political decisions. Secondly, Political parties have a wide range of policies whereas pressure groups narrow their goals. Also, Pressure groups are not accountable for their actions whereas political parties are. In addition to, political parties are more formally organized than pressure groups. But this does not mean that Pressure groups and Political parties have nothing in common, they both do as they exist to influence and capture interest. Pressure groups also exist to checkmate and make democracy better, to compensate for tyranny of majority of the people in the society. There is also a disadvantage of pressure groups most times and that can due to their own selfish interest which can also alter the turn of a government.

There are different types of Pressure Groups namely;

*The Interest Groups*; also seen as a sectional group representing different people in society, For example Confederation of British Industry (CBI) known as the voice of business in the country, Convention on Business Integration (CBI).

*Cause Groups*; which seek to promote particular causes. It is always aimed at achieving a single objective ie protesting, airports, seaports, railways etc.

*Insider and Outsider Groups*; Insider groups are always consulted by the government and have access to ministers and legislators ie, the Nigerian Bar Association (NBA). Outsider groups have no links to the government and its machineries ie the Animal Liberation Front, Earth Liberation Front etc.

*Anomic Groups*; These groups have unpredictable actions and behaviour as they work based on the moment and situation in the society. They are not guided by appropriate behavioural style and may sometimes act violently ie protesting, rioting, strikes and sometimes revolution.

*Associational Groups and Non-Associational Groups*; Associational groups are usually registered with appropriate authorities in a state or country. They also have registered offices and constitutions etc. Non-Associational are pressure groups without a formal organization.

**Functions of Pressure Groups**

*Links Government to the People*; One of the functions of pressure groups is that it serves as a link between the government of the day and the people it governs.

*Promotes Participation in Government;* Pressure groups promote public participation in the activities of the government of the day.

*Serving as sources of information to Government*; They serve as sources of information to government through their interaction with society.

*Curtailing of Dictatorial Tendencies;* Criticisms of government tendencies curtail and dictatotrial tendencies of the leaders in government.

*Promotion of the interest of the Minority*; Pressure groups champion the rights of the under-privileged and minorities as they go about their activities and ensure that the rights of the minorities are not trampled upon.

*Influencing Legislation;* Pressure groups are instrumental in the mounting of pressure on government so that it can implement policies that benefit it citizens.

Pressure Groups may adopt various strategies to achieve their goals including lobbying elected officials, media advocacy and direct political action. The degree to which such groups are able to achieve their goals depend on their ability to be recognized by the population, media and government. Pressure groups lobby in many ways. For example, they lobby with government officials directly; ministers, legislators and other government machineries. They can also sometimes lobby government through friends, spouses, children and other relatives.