**NAME: OLAWORE OPEMIPO OVERCOMER**

**MATRICULATION NUMBER: 19/LAW01/206**

**COLLEGE: LAW**

**DEPARTMENT: LAW**

**COURSE CODE: GST 203**

**COURSE TITLE: GOVERNMENT AND POLITICAL INSTITUTE OF NIGERIA**

**LEVEL: 200 LEVEL**

**QUESTION:**

In about 3-Page, review Chapter Two, "An Historical Analysis of the Evolution of the Nigerian State" in Salient Issues in Government and Nigeria's Politics, pages 15-32.

**ANSWER:**

Nigeria as a country is a colonial creation, this is because it came as a result of historical arrangement that arose out of European adventure with its culmination in the colonialization of Africa. Before the emergence of Nigeria, Nigeria as a pre-colonial entity comprises of different independent chiefdoms, states, kingdoms and empires, they are; Borno Empire, the Hausa States, and the Sokoto Caliphate in the North; the Igbo segmentary societies in the East; Benin Kingdom and the Oyo Empire in the West and many more. No one knows the exact time man began to live in Nigeria but there are evidences that man had settled in the region now known as Nigeria since 500,000-9,000 BC. It has also been discovered that Nigeria took place in the stone age civilization and the stone age can be divided into several periods; Early Stone Age 3,000,000-35,000 BC, Middle Stone Age 35,000-15,000, Late Stone Age 15,000-500 BC. Some of the places where man lived in early Nigerian history were: Nok, Igbo Ukwu, Ife and Benin among others. Some historical background of pre-colonial system in Yoruba land includes the fact that the Yorubas are one of the largest ethnic group in Nigeria and are united by language. The Yoruba 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 tradition of the origin. There is the Oke Oramfe’s version of the origin of the Yoruba, the history of the Yoruba by Johnson and so much more. The political structures of the Yoruba kingdoms were similar in nature. Each structure consists of a capital town, subordinate towns, villages, and farmlands. Each town also has a king known as Oba who resides in the palace called “Aafin’. The king also had rulers of lesser rank and status, the lesser rulers were in charge of the subordinate towns and wore crowns made of white beads known as “sese ofun”. There was the Oyo empire which is a typica; example of the pre-colonial administration in Yorubaland. The first organ of government was the king known as the Alaafin of Oyo, then the Ogboni Cult’s Administration and the Army known as Are-Ona-Kankanfo.

The historical background of pre-colonial political system in Igbo land; the Igbo people are best known for their segmentary or acephalous way of life. They’re grouped into five sub-cultures namely; the Igbo of Eastern Nigeria, the Igbo of South-Eastern Nigeria, The Igbo of North-Eastern Nigeria, the Western Igbo and the Northern Igbo. The most popular version of the migratory stories of origin of the igbo people is the one that points to Israel. This assumption is based on the similarities between the cultures of the Igbo and the ancient Hebrew. The Igbo has always been acephalous in nature anf they were very limited professional historians as at that period. There are different versions of the origin of the Igbo but Professor M. A. Onwuejeogwu (2000) regard the Nri version as the only authentic version of origin in existence. The political structure of the Pre-colonial igbo land: in the Igbo traditional society, there was no highly centralized authority but instead they had what could be called a diffusion of authority into different groups. In other words, they practiced direct democracy or a decentralized system of government. There was no highly centralized authority, some socio-political institutions existed in each village to perform legislative, executive, administrative, military and judicial functions, such institutions included the family, council of elders, age grades and secret societies. The family was the smallest political unit in Igbo traditional society. Each family was headed by an “Ofo” title holder. Age grade was organized on a village basis, the association grew from childhood and took a common name to commemorate an event associated with the name of their birth. Oha-na-eze was a form of general assembly in traditional Igbo society. All the male adult members usually meet in this assembly to perform legislative functions, in ancient times, the Oha-na-eze’s meetings were held in the open village town square. There were also secret societies which consisted of the diviner’s masquerades, “Ubinuknabi” at Arochukwu, the “Amadisha” of Ozuzzu, and so on. They all played significant roles in the Igbo traditional society. The Igbo believe in re-incarnation, profaning of dieties was a very serious offence among the Igbos. The religious lives of the Igbos were surrounded by mysticisms and superstitions.

The historical background of pre-colonial system in Hausa Land; the Hausa land is located in northern Nigeria. Long age the hausa state was made up of fourteen states, and they were of two distinct groups. The first group consist of seven states called “Hausa Bakwai” states and the second group consist of the remaining seven states and were known as “Hausa banza”. The Hausa “bakwai” states are Daura, Biram, Zaria, Katsina, Kano, Rano, and Gobir while the Hausa “Banza” states are Nupe, Gwari , Yauri, Bauchi, Zamfara, Kebbi, Yoruba. Oral tradition attributed the origin of the Hausa states to a man named Bayajidda, an Arab prince who travelled to the Sahel from Baghdad. He killed monstrous snakes that oppressed the people. The struggle among the European powers for colonies led to the partitioning of Africa among them in the 19th century. Each of the Europeans powers was given the opportunity to establish colonies where it had vested interest. The scrabble if Africa, by these European powers led to the partitioning of Africa after the Berlin conference of 1884-1885.

The various parts of Nigeria conquered by the British were under their original administration before the year 1900. The first ever amalgamation took place in the year 1906 and the second amalgamation in the year 1914. Sir Frederick Lugard is best known as the father of the “January 1914” amalgamation. Then, British governed Nigeria through the popular system known as “indirect rule”. The British created the adopted framework of the country but ;eft the implementation to the local rulers.