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 **CHAPTER TWO: AN HISTORICAL ANALYSIS OF THE EVOLUTION OF THE NIGERIA STATE.**

 **The historical background of Nigeria government and politics involves the pre-colonial period and the colonial period in Nigeria. The pre-colonial period is the period before the coming of the colonialists to Nigeria while the colonial period refers to the Era that colonial administration was established in the country Nigeria.**

The Nigeria state is a colonial creation. Prior to the emergence of the Nigeria state, pre-colonial Nigeria comprises of different independent chiefdoms, states, kingdoms and empires. These, among others, include the 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 several ethnic identities in the Benue Valley.

The achievements of early man who lived in Nigeria during those years worked hard to cope with his environment. He needed food at first and this was the purpose he began to hunt animals and to gather fruits. He began to make hand axes. Those were tools which were oval and pointed in shape. Those tools were made during the early stone age, but they were late refined during the middle stone age and late stone age.

The scientific and technological development of early Nigerian societies: the major landmarks in early Nigerian history was made possible through the excavation works done on places where man lived in Nigeria in the very remote past. Some of the places where man lived in Nigeria in the very remote past include: Nok, Igbo Ukwu, Ife and Benin among others. They are usually referred to as centers of ancient civilization.

Historical background of pre-colonial political system in Yoruba land. The Yoruba’s are one of the largest ethnic groups in Nigeria and are united by language. The Yoruba people trace their origin to Oduduwa who was the founder of the kingdom. Ile-Ife is regarded as the ancestral home of the Yoruba people.

The political structures of the Yoruba kingdoms were similar in nature. Each consisted of a capital town l, subordinate towns, villages, and farmlands. Each town has a king known as "Oba who resides in the palace called" Aafin".

The Igbo people are best known for their segmentary or acephalous way of life. The Igbo are grouped into five sub-cultures:

**-** the Igbo of Eastern Nigeria

**-** the Igbo of South-Eastern Nigeria

**-** the Igbo of North-Eastern Nigeria

**-** the Western Igbo and

**-** the Northern Igbo.

One of the most popular versions of the migratory stories of origin of the Igbo people is the one that points to Israel. This assumption is based on the so-called similarities between the cultures of the Igbo and the ancient Hebrew. The Igbo society has always been known as acephalous.

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 and or a decentralized system of government because there were no traditional rulers in the form of Oba as in the case of the Yoruba, and so no hereditary claims to the traditional stools as there was never an authority.

Historical background of pre-colonial political system in hausa land. Hausa land is located in the Northern Nigeria. Hausa land before 1804 was made up of fourteen states and they were of two distinct groups. The first group consists of seven states called "Hausa Bakwai" states, that is, hausa legitimate states which consists of Daura, Biram, Zaria, Katsina, Kano, Rano, and Gobir while the second group consist of the remaining seven states and were known as "Hausa Banza" state: Nupe, Gwari, Yauri, Bauchi, Zamfara, Kebbi, Yoruba.

The "Sarki" was known as the head of any typical hausa state. Sarkin Kasar, which means "ruler of the land", was the full title given to any effective and efficient head of hausa state. The emirate system of government among the hausa land in the fourteenth century and by the fifteenth century it was accepted as the religion of the ruling class.

Furthermore, to make the local government efficient, and effective each emirates was divided into districts and an official known as "Hakimi" was approved by the Emir to reside at the headquarters and administer the district in behalf of the Emir. Each district was further subdivided into villages, each village into wards, for administrative purposes. The "Hakimi" appointed village heads to assist him in collecting taxes for the emirate.