

Chapter 1 : The Critical Role of Women in Nigerian Politics

Nigeria was scheduled for Independence from Britain in 1960, and three main political parties ran in the preparatory elections in the National Council of Nigeria and the Cameroons (NCNC) which had control of the Eastern Region (Igbo) led by Nnamdi Azikiwe.

History History Nigeria has a long history, with its roots in early civilisations of distinguished artistry. The plateau area around Jos was a meeting point for cultural influences from the Upper Niger Valley where agriculture developed independently as early as BCE and from Egypt. By BCE, the plateau people “ probably the Bantu people who later dominated Sub-Saharan Africa ” were developing more complex societies and beginning to advance to the south. By BCE, the Nok culture was flourishing. Nok society produced elegant and technically accomplished terracotta heads and figures; they were agriculturalists making tools and weapons of iron. In due course, in the north, strong state systems evolved, several based on divine kingship. The people kept cattle and horses, grew cotton and cereals, and worked in fabrics, leather and iron. They were in contact with Egypt and other north African societies. Two powerful empires arose “ Hausa “Bokwoi beginning as separate states from CE ” and Kanem “Bornu from the 11th century. They converted to Islam, traded in gold, slaves, leather, salt and cloth across the Sahara, and by and large successfully kept their enemies at bay. In the south-west, the Yoruba had, before CE , founded Ife, still the spiritual centre of Yorubaland. Ife itself, however, fell victim to conquest by Oyo in the 14th century and later Ibadan and Abeokuta. The people of the south-east were heavily preyed upon by slave traders from the north and along the coast. Forced to abandon their settlements and move into the forests to evade their captors, the struggles of the Igbo peoples were preserved in long epics, memorised and passed down the generations.

Colonial period In the 15th century, Benin began to trade with the Portuguese, selling slaves and acquiring spices, firearms, the art of writing and the Christian religion. By the 18th century, the British had displaced the Portuguese as leaders of the slave trade. The navy began to patrol the coast, arresting slavers and settling captured slaves most of them Nigerians in the resettlement colony of Sierra Leone. Several missionaries in Nigeria were themselves freed Nigerian slaves who had converted to Christianity in Sierra Leone. The missionaries introduced quinine to control malaria, a new trade in palm oil also began, and the economies of southern Nigeria became increasingly powerful. Steamboats took this new culture up-river and into the forests. The Muslim empire spread rapidly. The Yoruba, under pressure, drew closer to Britain, which annexed Lagos in 1817. In 1842, British control expanded with the creation of the Oil Rivers Protectorate, set up under treaties with Yoruba rulers, and then the north, while the Igbo were conquered. By 1861, Britain had control of Nigeria. The Colonial Office adopted the system of indirect rule, with traditional leaders continuing in power while owing allegiance to the colonial authority. Many educated Nigerians objected to the system, since it entrenched traditional practices which, in a freer society, would have evolved into possibly more progressive forms. Nonetheless, the system prevented British settlers from dominating the economy, and Nigerian enterprise built a substantial export trade in cocoa, groundnuts, leather, cotton and vegetable oils. In 1914, a legislative council ten Africans, four of them elected, and 36 Europeans was empowered to legislate for the south. It now had 28 African four elected and 17 European members. The constitution also set up regional houses of assembly in the east, west and north, with a House of Chiefs in the north. The constitution gave the balance of power to Nigerians. In 1946, Nigeria became a federation; in Eastern and Western regions gained internal self-government and Northern Nigeria two years later. Elections to the Federal House of Representatives in December brought in a new government. At its first meeting, the new House requested full sovereignty and Nigeria proceeded to independence on 1 October 1960. In 1960, the country became a republic and Dr Nnamdi Azikiwe its first non-executive President. The first of several coups occurred in January 1966 and Tafawa Balewa was among those killed. Army commander Major-General Aguiyi-Ironsi headed a new administration, which abolished the federation and instituted a unitary state. In July 1966, troops from the north retaliated with another coup in which Aguiyi-Ironsi was killed and Lt-Col Yakubu Gowon assumed the leadership. He restored the federal state and replaced the four regions with 12 states. He included civilians in government and promised to restore democratic rule as

soon as possible. This led to civil war. Hostilities lasted until Biafra was defeated in January and Ojukwu went into exile; the war cost some one million lives. In 1966, Gowon was deposed in a coup and replaced by Brigadier Murtala Muhammed, who introduced radical economic reforms, a new structure of 19 states and a programme for a return to civilian rule in four years. He was assassinated in an abortive coup in 1966. However, in a military coup put an end to this brief period of democracy. New head of state Major-General Muhammadu Buhari initiated a severe austerity programme with campaigns against idleness and self-enrichment. This provoked a further coup in bringing Major-General Ibrahim Babangida to power. He repealed the most unpopular decrees and, in 1993, promised a return to civilian rule by 1998. In two parties were formed only two parties were permitted. The transition to civilian rule went as far as elections to state assemblies in 1993 and presidential primary elections in 1993, but before the whole process was halted. The newly created Social Democratic Party won the majority in both Houses, and its leader, Chief Moshood Abiola, was believed to be leading in the presidential elections. But before all the results had been announced, the elections were annulled by Babangida, who shortly after resigned. For a few months civilian Chief Ernest Shonekan was head of an interim government, and charged with holding yet further elections. He dissolved the interim national government, national and state assemblies, the state executive councils and the two political parties, and banned all political activity. In June a constitutional conference was held to devise a programme for a return to civilian rule. The conference failed to reach consensus. Shortly before it opened, Chief Abiola, on the basis of the elections, proclaimed himself President. He was arrested and charged with treason; he was held in solitary confinement and was never brought to trial. Shortly afterwards, in October, Abacha further postponed plans for a return to democracy, and announced a new three-year timetable for completing the transition by late 1998. They were tried by a military court and executed on 10 November 1998, hours after the Commonwealth Heads of Government Meeting had opened in New Zealand. In response, on 11 November, Commonwealth Heads of Government suspended Nigeria from membership of the Commonwealth for contravening the principles of the Harare Commonwealth Declaration, and called for the release of Abiola and 43 other political prisoners. If the transition programme failed, or was not credible, Nigeria would be expelled. By April all five registered political parties had adopted Abacha as their candidate for the August presidential election, although he had not publicly agreed to stand. In the general election in the same month, a very low poll, UNCP took a majority of seats in both the House of Representatives and the Senate. Abacha died suddenly in June and was replaced as head of state by Chief of Defence Staff General Abdulsalami Abubakar, who promised to return the country to civilian rule and released nine political prisoners including Olusegun Obasanjo. Chief Abiola also died suddenly, in July while his release from detention was still being negotiated. He was 60 and, though some initially suspected foul play, an international team of pathologists who were called in to conduct an autopsy confirmed he died of natural causes. His health had however been adversely affected by the harsh detention conditions. These federal elections were closely monitored by international, including Commonwealth, observers. Although cases of serious irregularities were noted, especially in the presidential poll, when the turnout figures were often inflated, they were not deemed to have brought the overall result into question. In the wake of the elections, the departing military rulers published a new constitution. The constitution, which permitted the practice of Sharia law for consenting Muslims, opened the way for some northern states to seek to implement it. This plunged the country into a heated controversy and some violence as Christians in these states were not convinced by assurances that it would not adversely affect them. This continued as the northern states successively adopted Sharia law. Zamfara was first to carry out an amputation in March and Sokoto first to sentence a woman to death by stoning for adultery in October later revoked.

Chapter 2 : Political Culture and Participation in Nigeria

Political activities started in Nigeria long before independence. Lots of efforts were made by the three political regions, namely the northern, western and eastern regions, to give flesh to the political framework.

Oyo Empire During the 15th century Oyo and Benin surpassed Ife as political and economic powers, although Ife preserved its status as a religious center. Respect for the priestly functions of the oni of Ife was a crucial factor in the evolution of Yoruban culture. The Ife model of government was adapted at Oyo, where a member of its ruling dynasty controlled several smaller city-states. A state council the Oyo Mesi named the Alaafin king and acted as a check on his authority. Unlike the forest-bound Yoruba kingdoms, Oyo was in the savanna and drew its military strength from its cavalry forces, which established hegemony over the adjacent Nupe and the Borgu kingdoms and thereby developed trade routes farther to the north. The Benin Empire – called Bini by locals was a pre-colonial African state in what is now modern Nigeria. It should not be confused with the modern-day country called Benin, formerly called Dahomey. Northern kingdoms of the Sahel[edit] The Songhai Empire, c. Prehistoric inhabitants adjusting to the encroaching desert were widely scattered by the third millennium BC, when the desiccation of the Sahara began. Trans-Saharan trade routes linked the western Sudan with the Mediterranean since the time of Carthage and with the Upper Nile from a much earlier date, establishing avenues of communication and cultural influence that remained open until the end of the 19th century. By these same routes, Islam made its way south into West Africa after the 9th century. By then a string of dynastic states, including the earliest Hausa states, stretched across western and central Sudan. The most powerful of these states were Ghana , Gao , and Kanem , which were not within the boundaries of modern Nigeria but which influenced the history of the Nigerian savanna. Ghana declined in the 11th century but was succeeded by the Mali Empire which consolidated much of western Sudan in the 13th century. Following the breakup of Mali, a local leader named Sonni Ali – founded the Songhai Empire in the region of middle Niger and western Sudan and took control of the trans-Saharan trade. His successor Askia Muhammad Ture – made Islam the official religion, built mosques, and brought Muslim scholars, including al-Maghili d. Throughout the 16th-century much of northern Nigeria paid homage to Songhai in the west or to Borno , a rival empire in the east. Kanem expanded westward to include the area that became Borno. The mai king of Kanem and his court accepted Islam in the 11th century, as the western empires also had done. Islam was used to reinforce the political and social structures of the state although many established customs were maintained. Women, for example, continued to exercise considerable political influence. By tradition, the territory was conferred on the heir to the throne to govern during his apprenticeship. In the 14th century, however, dynastic conflict forced the then-ruling group and its followers to relocate in Borno, where as a result the Kanuri emerged as an ethnic group in the late 14th and 15th centuries. The civil war that disrupted Kanem in the second half of the 14th century resulted in the independence of Borno. The need to protect its commercial interests compelled Borno to intervene in Kanem, which continued to be a theater of war throughout the 15th century and into the 16th century. De-colonial states, –[edit] Savanna states[edit] During the 16th century, the Songhai Empire reached its peak, stretching from the Senegal and Gambia rivers and incorporating part of Hausaland in the east. Concurrently the Saifawa Dynasty of Borno conquered Kanem and extended control west to Hausa cities not under Songhai authority. Songhai collapsed in when a Moroccan army conquered Gao and Timbuktu. Morocco was unable to control the empire and the various provinces, including the Hausa states, became independent. The Fulani jihad states of West Africa, c. The destruction of Songhai left Borno uncontested and until the 18th-century Borno dominated northern Nigeria. Another factor was the military threat of the Tuareg centered at Agades who penetrated the northern districts of Borno. As a consequence, Borno lost many northern territories to the Tuareg whose mobility allowed them to endure the famine more effectively. Borno regained some of its former might in the succeeding decades, but another drought occurred in the s, again weakening the state. Ecological and political instability provided the background for the jihad of Usman dan Fodio. Many Fulani moved into Hausaland and Borno, and their arrival increased tensions because they had no loyalty to the political authorities, who saw them as a source of

increased taxation. By the end of the 18th century, some Muslim ulema began articulating the grievances of the common people. Efforts to eliminate or control these religious leaders only heightened the tensions, setting the stage for jihad. The use of slave labor was extensive, especially in agriculture. Akwa Akpa The modern city of Calabar was founded in by Efik families who had left Creek Town, farther up the Calabar river , settling on the east bank in a position where they were able to dominate traffic with European vessels that anchored in the river, and soon becoming the most powerful in the region. The chiefs of Akwa Akpa placed themselves under British protection in In , British claims to a West African sphere of influence received international recognition; and in the following year, the Royal Niger Company was chartered under the leadership of Sir George Taubman Goldie. On 1 January , Nigeria became a British protectorate, part of the British Empire , the foremost world power at the time. In , the area was formally united as the Colony and Protectorate of Nigeria. Following World War II , in response to the growth of Nigerian nationalism and demands for independence, successive constitutions legislated by the British Government moved Nigeria toward self-government on a representative and increasingly federal basis. On 1 October , the colony became the autonomous Federation of Nigeria. By the middle of the 20th century, the great wave for independence was sweeping across Africa. On 27 October Britain agreed that Nigeria would become an independent state on 1 October The Federal government was given exclusive powers in defence, foreign relations, and commercial and fiscal policy. The monarch of Nigeria was still head of state but legislative power was vested in a bicameral parliament, executive power in a prime minister and cabinet, and judicial authority in a Federal Supreme Court. Political parties, however, tended to reflect the makeup of the three main ethnic groups. The northern region of the country, consisting of three-quarters of the land area and more than half the population of Nigeria. In the elections held in preparation for independence, the NPC captured seats in the seat parliament. In the elections, the AG obtained 73 seats. Upon independence, it was widely expected that Ahmadu Bello the Sardauna of Sokoto, the undisputed strong man in Nigeria [24] who controlled the North, would become Prime Minister of the new Federation Government. However, in , a faction arose within the AG under the leadership of Ladoke Akintola who had been selected as premier of the West. The Akintola faction argued that the Yoruba peoples were losing their pre-eminent position in business in Nigeria to people of the Igbo tribe because the Igbo-dominated NCNC was part of the governing coalition and the AG was not. The party leadership under Awolowo disagreed and replaced Akintola as premier of the West with one of their own supporters. However, when the Western Region parliament met to approve this change, Akintola supporters in the parliament started a riot in the chambers of the parliament. Chairs were thrown and one member grabbed the parliamentary Mace and wielded it like a weapon to attack the Speaker and other members. Eventually, the police with tear gas were required to quell the riot. In subsequent attempts to reconvene the Western parliament, similar disturbances broke out. Akintola was appointed to head a coalition government in the Western Region. Thus, the AG was reduced to an opposition role in their own stronghold. Shortly afterwards the AG opposition leader, Chief Obafemi Awolowo, was imprisoned to be without foundation. The national election produced a major realignment of politics and a disputed result that set the country on the path to civil war. In the vote, widespread electoral fraud was alleged and riots erupted in the Yoruba West where heartlands of the AG discovered they had apparently elected pro-government NNDP representatives. First period of military rule[edit] Main article: However, the bloody nature of the Young Majors coup caused another coup to be carried out by General Johnson Aguiyi-Ironsi. The Young Majors went into hiding. Among the Igbo people of the Eastern Region, these detainees were heroes. Additionally, the Ironsi government was unable to produce a constitution acceptable to all sections of the country. Most fateful for the Ironsi government was the decision to issue Decree No. Rioting broke out in the North. However, the subsequent massacre of thousands of Ibo in the north prompted hundreds of thousands of them to return to the south-east where increasingly strong Igbo secessionist sentiment emerged. In a move towards greater autonomy to minority ethnic groups, the military divided the four regions into 12 states. However, the Igbo rejected attempts at constitutional revisions and insisted on full autonomy for the east. The present crisis started" with Nigerian independence in , but the federated parliament hid "serious internal strains. At stake now are the most fundamental questions which can be raised about a country, beginning with whether it will

survive as a single viable entity. The situation is uncertain, with Nigeria,.. Unless present army leaders and contending tribal elements soon reach agreement on a new basis for the association and take some effective measures to halt a seriously deteriorating security situation, there will be increasing internal turmoil, possibly including civil war. On 29 May , Lt. Emeka Ojukwu , the military governor of the eastern region who emerged as the leader of increasing Igbo secessionist sentiment, declared the independence of the eastern region as the Republic of Biafra on 30 May The Nigerian Civil War ended with relatively little rancour. The Igbos were accepted as fellow citizens in many parts of Nigeria, but not in some areas of former Biafra where they were once dominant. Iboland is an overpopulated, economically depressed area where massive unemployment is likely to continue for many years. Nigeria is still very much a tribal society General Yakubu Gowon , head of the Federal Military Government FMG is the accepted national leader and his popularity has grown since the end of the war. The FMG is neither very efficient nor dynamic, but the recent announcement that it intends to retain power for six more years has generated little opposition so far. The Nigerian Army , vastly expanded during the war, is both the main support to the FMG and the chief threat to it. The troops are poorly trained and disciplined and some of the officers are turning to conspiracies and plotting. We think Gowon will have great difficulty in staying in office through the period which he said is necessary before the turnover of power to civilians. His sudden removal would dim the prospects for Nigerian stability. The Soviet Union benefits from Nigerian appreciation of its help during the war, but is not trying for control. Nigerian relations with the US, cool during the war, are improving, but France may be seen as the future patron. On July 29, , Gen. Murtala Mohammed and a group of officers staged a bloodless coup, accusing Gen. Yakubu Gowon of corruption and delaying the promised return to civilian rule. General Mohammed replaced thousands of civil servants and announced a timetable for the resumption of civilian rule by 1 October

Chapter 3 : The Oxford Handbook of Nigerian Politics - A. Carl LeVan; Patrick Ukata - Oxford University Press

The history of Nigeria can be traced to prehistoric settlers (Nigerians) living in the area as early as BC. Numerous ancient African civilizations settled in the region that is today Nigeria, such as the Kingdom of Nri, the Benin Empire, and the Oyo Empire.

Military Died of heart attack on June 8, Initially, Abacha promised to return the government to civilian rule within two years. In the meantime, he dismantled all elected institutions, terminated all national and state assemblies, closed independent publications, banned all political activity, and suspended the constitution. Abacha, backed by politicians, retired army officers, and pro-democracy activists, proclaimed himself president; he was imprisoned on charges of treason and placed in solitary confinement. Wole Soyinka the Nobel Prize winner in Literature was also to be arrested, but was tipped off and escaped. In , Abacha announced a three-year program of transition to civilian rule. On March 1, there was another attempted coup by Lawan Gwadabe. They were sentenced to 25 years of imprisonment for this. Also arrested sometime in was Dr Beko Ransome-Kuti, a human rights activist who had been repeatedly arrested and released, but this time was charged with treason and sentenced to life imprisonment. Ken Saro-Wiwa an environmentalist and playwright criticized the Nigerian government for the environmental damages being inflicted by the oil industry on the land inhabited by the Ogoni people. Saro-Wiwa and 8 other leaders were arrested on charges of conspiring to slay political opponents and all 9 were sentenced to death by hanging. Opposition to this sentence and an appeal for mercy came from all over the world,. However, on November 10 they were hung. This hurt the already deteriorating economy, and Abacha tried to improve his image by portraying Nigeria as a regional peacemaker,. When a military coup took place in Sierra Leone, Abacha stepped in and sent the Nigerian army to restore the democratically elected government. With these acts, people started to become more confident that he would return Nigeria to democratic rule as he had promised. On December 21, , there was another attempted coup on the Abacha government by Oladipo Diya, and he was imprisoned. In April of , Diya, 4 other officers, and a civilian were sentenced to death, while many others were sentenced to prison terms of varying lengths. Elections to return to civilian rule were set for August 1, , with a return date to civilian rule set for October 1, However, in April, Abacha became the only nominated candidate for the presidency. Opposition to his rule had been mounting more and more in recent months, because it was suspected that he did not intend to step down. Demonstrations and riots broke out, and many were killed. On June 8, Abacha died of a heart attack at the age of 60. On June 8, Abdulsalam Abubakar Military After Abacha died, Abdulsalam Abubakar took his place, and set up a transition program that would lead the country back to democracy by May 29, However, after the death of Abacha he was released from prison by Abubakar, and was subsequently encouraged to run for president in the upcoming elections. After a series of primaries, Obasanjo was declared the new democratically elected president, and he was inaugurated as the new civilian president on May 29, Yes, this is the same guy that was military dictator from 1993 to 1998. He was declared the winner of the controversial Nigerian general election of 1998, held on April 21 , and was sworn in on May 29 ,

Chapter 4 : History of Nigeria political parties and carpet crossing - Local - racedaydvl.com

The federal government of Nigeria is composed of three distinct branches: legislative, executive, and judicial, whose powers are vested by the Constitution of Nigeria in the National Assembly, the President, and the federal courts, including the Supreme Court, respectively.

The modern history of Nigeria--as a political state encompassing to ethnic groups of widely varied cultures and modes of political organization--dates from the completion of the British conquest in and the amalgamation of northern and southern Nigeria into the Colony and Protectorate of Nigeria in 1914. The history of the Nigerian people extends backward in time for some three millennia. Archaeological evidence, oral traditions, and written documentation establish the existence of dynamic societies and well-developed political systems whose history had an important influence on colonial rule and has continued to shape independent Nigeria. Nigerian history is fragmented in the sense that it evolved from a variety of traditions, but many of the most outstanding features of modern society reflect the strong influence of the three regionally dominant ethnic groups--the Hausa in the north, the Yoruba in the west, and the Igbo in the east. There are several dominant themes in Nigerian history that are essential in understanding contemporary Nigerian politics and society. First, the spread of Islam, predominantly in the north but later in southwestern Nigeria as well, began a millennium ago. The creation of the Sokoto Caliphate in the jihad holy war of 1817-18 brought most of the northern region and adjacent parts of Niger and Cameroon under a single Islamic government. The great extension of Islam within the area of present-day Nigeria dates from the nineteenth century and the consolidation of the caliphate. This history helps account for the dichotomy between north and south and for the divisions within the north that have been so strong during the colonial and postcolonial eras. Second, the slave trade, both across the Sahara Desert and the Atlantic Ocean, had a profound influence on virtually all parts of Nigeria. The transatlantic trade in particular accounted for the forced migration of perhaps 30 million people. Within Nigeria, slavery was widespread, with social implications that are still evident today. The Sokoto Caliphate, for example, had more slaves than any other modern country, except the United States in 1860. Slaves were also numerous among the Igbo, the Yoruba, and many other ethnic groups. Indeed, many ethnic distinctions, especially in the middle belt--the area between the north and south--were reinforced because of slave raiding and defensive measures that were adopted for protection against enslavement. Conversion to Islam and the spread of Christianity were intricately associated with issues relating to slavery and with efforts to promote political and cultural autonomy. Third, the colonial era was relatively brief, lasting only six decades or so, depending upon the part of Nigeria, but it unleashed such rapid change that the full impact was still felt in the contemporary period. On the one hand, the expansion of agricultural products as the principal export earner and the corresponding development of infrastructure resulted in severely distorted economic growth that has subsequently collapsed. On the other hand, social dislocation associated with the decline of slavery and the internal movement of population between regions and to the cities necessitated the reassessment of ethnic loyalties, which in turn have been reflected in politics and religion. As the most populous country in Africa, and one of the ten most populous countries in the world, Nigeria has a history that is important in its own right but that also bears scrutiny if for no other reason than to understand how and why this nation became as it is today.

Chapter 5 : POLITICAL HISTORY OF NIGERIA SINCE INDEPENDENCE (TILL DATE) – myresearchpa

The history of Nigeria was therefore dominated by 'struggle for freedom' between and Notable Nigerians like Sir Herbert Macaulay, Dr. Nnmdí Azikwe, Chief Sire Ahmadou Bello, Chief Anthony Enahoro, to mention but a few, are known as the founders and fathers of Nigerian NATIONALISM.

That alienation and polarization, in turn, are reflected in what average people do politically, thus adding yet another strain to an already overloaded system. Mass Political Culture As with most third world countries, there have been no systematic studies of Nigerian political culture even though most observers are convinced that it is one of the most important causes of its fluid, unstable politics. Therefore, all we can do here is outline the broad themes those observers point to. First and most obviously, there is little that most Nigerians like about their political system. Things did not start that way. A few polls done in the early s suggested that Nigerians had a greater sense of nationhood than did people in most of the third world. One survey found that only 16 percent of those sampled had trouble thinking of Nigeria in national terms. Similarly, three quarters of that same sample felt that Nigeria had "made progress" over the past five years and two-thirds thought it would continue to do so in the five years to come. If anything, Nigerians have grown more skeptical and cynical about politics and politicians. Part of the problem is that Nigeria is one of the most fragmented countries in the world. As we have seen earlier, the division is largely along overlapping religious and ethnic lines. The more naive observers assumed that ethnic identification would give way to a national one soon after independence, not just in Nigeria but in the newly independent states in general. That has not been the case. If anything, ethnicity has become more not less, important. The limited evidence available to us suggests that most Nigerians do in some way think of themselves as Nigerians. However, their ethnic identification matters more as a source of pride e. The three largest groups Hausa-Fulani, Igbo, and Yoruba have virtually nothing in common politically, socially, or historically. The overwhelming majority of Nigerians only speak their "home" language, and if they learn another, it is invariably English and not one of the other indigenous tongues. The different groups live separately, either in their traditional regions or in ethnic enclaves in the few cities that are ethnically mixed. Closely paralleling ethnicity is religion. Religion is nowhere near as important as ethnicity in most of the south, where, for instance, Yoruba Muslims tend to act politically as Yorubas more often than as Muslims. In the north, however, it is hard to disentangle the impact of religion and ethnicity because so much of Hausa-Fulani culture is defined along Islamic lines. Traditional political and religious officials who are often one and the same have resisted attempts to "Westernize" the region, often with considerable success. Women have never voted in the north. Similarly, when the federal government sent Igbo women census takers into the region in , it touched off widespread protests. The northern desire to use a separate legal system based on sharia or Islamic law has held up the drafting of the constitutions of all three republics. Finally, there is the region itself, which to some degree transcends both religion and ethnicity in even broader fears the north has about the south and vice versa. As we saw earlier, many northerners are afraid that southern or modern cultural values and economic practices will undermine their way of life. Southerners, by contrast, fear that a northern majority could seize power and leave them a permanent and aggrieved minority. Nigeria is by no means the only country divided along these lines; Other countries are even more fragmented, and some, like the Netherlands, have a similar pattern of overlapping cleavages but have avoided the destructive controversies that ha plagued Nigerian politics. The problem is that Nigeria is not just fragmented, it is polarized as well. Under the best of circumstances, it is hard for people to reach compromises about these kinds of issues to find a way, for instance, to use the sharia in some parts of a country but not in others without antagonizing people. Therefore, it was just a matter of time until the violence that had been primarily orchestrated by the elites started breaking out spontaneously among an increasingly embittered public. The importance of this alienation has been magnified by other aspects of Nigerian political culture, not the least of which has been the failure of class issues to take root. Most Nigerians live in abject poverty; in fact, poverty is one of the few things most Nigerians share. Moreover, the gap between rich and poor has grown dramatically, in particular as the corrupt political elite has siphoned off public funds to support its lavish life-style. Had

economic issues become more important in defining basic values and assumptions about politics, Nigeria might have found itself in a better position. Reactions against that common poverty might have cut across ethnic, religious, and regional lines. There also are sharp differences between rural and urban cultures. In the countryside, where about two-thirds of all Nigerians still live, many "traditional" structures and values remain strong. In particular, rural elites have found it relatively easy to turn the power the British handed them as emirs or chiefs into powerful patron-client relations recall the oyabun-kobun relationships in Japan or the jatis in India. In a study of politics in rural Nigeria, William Miles showed that the traditional distinction between nobles and commoners has been carried over into the politics of modern Nigeria. Virtually everyone seems to accept the hierarchical relationships in which clients defer to their patrons when it comes to politics or advice in general. To the degree that it is understood, democracy is sharply at odds with values that remain strong in most areas of rural Nigeria. One herder defined democracy this way in talking with Miles: Not surprisingly, local studies have shown that most rural residents have at most a fuzzy idea of what national political processes and issues are all about. For instance, on the morning after the coup, Nigerian radio began playing western classical music, which residents in one typical village assume is military music because it is only played before the announcement of a coup or some other ominous event! When the announcement itself was made, it was done in English, which very few people in the countryside understand. Only two days later was it broadcast in Hausa. Perhaps because of their isolation, rural residents rarely get deeply involved in national politics on their own. Rather, they tend either to follow the initiatives of their local patrons or be swayed by the outsiders who appear during crises or election campaigns. The booming cities are a different story altogether. There, observers find highly politicized people who seem willing to take a stand on almost any issue at almost any time. They also find large numbers of highly dissatisfied people, alienated from a government that cannot provide jobs or housing or health care. That cynicism is not simply an urban phenomenon. The peasants Miles lived with were convinced that politicians are by their very nature dishonest and that it makes no sense whatsoever to trust them. And, since cultures change slowly under the best of circumstances, it seems unlikely that these values will erode any time soon, no matter what the Obasanjo government does.

Elite Culture In every country, elites think and act differently from the mass public. In few places, however, are the differences as pronounced and as politically important as they are in Nigeria. The political and economic elite has been what amounts to a bourgeois class if not quite in the way Marx anticipated. Its wealth stems from its control of the state. This has given rise to a category of political and bureaucratic officials popularly known as lootocrats who have used their positions for tremendous personal gain and who, like the European bourgeoisie Marx did write about, have been able to protect their wealth and power under civilian and military rule alike. In the high stakes game of Nigerian politics, defeat cut one out of the process in which wealth was accumulated and distributed. Consequently, with but a few exceptions, those in Nigerian elite were willing to violate the rules of democratic game under the first two republics and overstep normal bounds of authority when the military was in power. They accurately saw that the electoral stakes were very high and demonstrated what Larry Diamond calls "a shallow disposition to tolerate opposition when they had the power to discourage and repress it. On the other hand, the elites were quick to use ethnic, religious, and regional appeals because those were the ones they could most effectively use to mobilize their largely rural clients. Given this brief description of Nigerian mass and elite cultures, we can easily see three problems they pose for any country trying to sustain democratic rule. First, there is at most a limited and grudging sense of national identity or integration. The values that matter most to most people lead them to define who they are politically on the basis of where they stand on those sub-national, overlapping, and polarizing cleavages. Second, no Nigerian regime has enjoyed much legitimacy, without which, the theorists tell us, any kind of stable regime is impossible. Political scientists often point to the voluntary payment of taxes as a simple indicator of the degree to which a people find their regime legitimate. Third, there is not much trust or toleration of other individuals and groups across ethnic, religious, and regional boundaries. Moreover, most Nigerians do not hold their leaders in high regard, an attitude mirrored in reverse by those very same leaders. That said, elite and mass cultures are different in one key respect. Elite cultures can change quickly for two reasons. First, a while new set of leaders can come to power. Second, because

there are relatively few people involved, a group of incumbents can decide to change more easily and rapidly than a population as a whole. And, there are some encouraging signs that one or both may happen under Obasanjo. Non-Electoral Participation If we looked at culture alone, it would be tempting to conclude that Nigeria is again a disastrous civil war or revolution waiting to happen. Neither seems imminent in Nigeria today, ironically, precisely because the long history of military rule has neither provided many outlets for protesting participation nor created widespread expectations that mass involvement of any sort can accomplish much. Thus, while there have been episodes of spontaneous, violent protest as recently as , they have been few and far between in comparison with India or many other ethnically divided societies. Students of democracy argue that it can thrive only if there are ample guarantees and opportunities for people to express themselves politically either as individuals or as part of groups. Here, Nigeria has a mixed record on at least two counts. First, civil liberties of all sorts have frequently been honored in the breach even under the first two republics. As we saw earlier, civilian politicians were all too willing to implement provisions for emergency rule and bully their opponents by denying them the effective right to vote or express their opinions. At times, especially under Babangida and Abacha, their opponents were arbitrarily arrested or worse. On the other hand, we should not confuse military rule in Nigeria with some of the extremely ruthless dictatorships the world has seen in this century, such as the one in Iraq today. During most periods of military rule, the press has remained reasonably free and has frequently criticized governments and their policies. Many interest groups were allowed to remain in existence, though, as with the press, those critical of military rule itself were often suppressed. Second, there are sharp differences between rural and urban Nigeria. If the anthropologists are to be believed, there is little ongoing political life in the countryside other than during election campaigns. There are times, however, when major protests break out in the countryside. Thus, as these lines were being written, activists from the Ijwa and Itsekeri peoples had been engaged in months of near-civil war over ethnic differences and access to the oil wealth of the Niger delta region. The spontaneous and often violent protests that have wracked Nigeria have occurred primarily in the cities, especially in the former capital, Lagos. There they have often been dramatic and even violent. In urban areas, we also find a wide variety of groups representing doctors, lawyers, students, and more. Informal groups of business leaders or ethnic associations seem to be far more influential in large part because they can work more effectively within the patron-client networks that still largely dominate Nigerian politics. There have also been a number of groups that have pushed for legal and constitutional reform, especially when military rule began to weaken. Similarly, the 63 human rights organizations that made up the Transition Monitoring Group TMG brought to light a number of violations of the electoral law during the legislative and presidential campaign.

The history of the Nigerian people extends backward in time for some three millennia. Archaeological evidence, oral traditions, and written documentation establish the existence of dynamic societies and well-developed political systems whose history had an important influence on colonial rule and has continued to shape independent Nigeria.

Locating Nigeria in African History 1. From Borno to Sokoto: Colonial Rule, Matthew M. Heaton and Toyin Falola 6. Elections and Electoral Performance, Nkwachukwu Orji Drivers and Dynamics of Electoral Reform, , A. Carl LeVan and Abiodun Ajijola In the trenches with Fela: Economic and Social Sectors: Policies and Peoples Identity and Insecurity Indigeneity, Internationalism, and Insurgency, Virginia Comolli Land, Citizenship, and the Laws of Disenfranchisement, V. Nigeria and the World: War, Nationalism, and Politics, , Oliver Coates Nigeria and the Commonwealth: Faith, Fame, and Fortune: Abiodun Ajijola, Election Monitor, Nigeria. Adigun Agbaje, Igbinedion University. Adesoji, Obafemi Awolowo University. Olusoji Adeyi, World Bank Group. Omolade Adunbi, University of Michigan. Rotimi Ajayi, Federal University Lokoja. Baba, Usuman Danfodiyo University. Oliver Coates, University of Cambridge. Elizabeth Donnelly, Chatham House. Rita Kiki Edozie, University of Massachusetts. Olufunmbi Elemo, Michigan State University. Toyin Falola, University of Texas in Austin. Matthew Heaton, Brigham Young University. Victor Adefemi Isumonah, University of Ibadan. Cajetan Iheka, University of Alabama. Phyllis Kanki, Harvard University. Asonzeh Kassim, University of Cape Town. Wasiq Khan, American University of Nigeria. Chris Kwaja, University of Jos. Murray Last, University College London. Lewis, John Hopkins University. Obi Nwakanma, University of Central Florida. Daragh Neville, Chatham House. Chiedo Nwankwor, John Hopkins University. Nkwachukwu Orji, University of Nigeria. Eghosa Osaghae, Igbinedion University. Garhe Osiebe, University of Birmingham. Oliver Owen, University of Oxford. Rotimi Suberu, Bennington College. Max Siollun, Nigerian historian and author. Shobana Shankar, Stony Brook University. Daniel Jordan Smith, Brown University. Ian Taylor, University of St Andrews. Patrick Ukata, American University.

Chapter 7 : Federal government of Nigeria - Wikipedia

Modern Nigeria dates from , when the British Protectorates of Northern and Southern Nigeria were joined. The country became independent on October 1, , and in adopted a republican constitution but elected to stay a member of the Commonwealth.

Over the years women have been relegated to the background in issues of the overall development especially in the developing nations like Nigeria. This is borne out of the sentimental attachment on feminine gender. Historical evidences are available to prove that the Nigerian women have for long been playing crucial role in political life of the country, and this has contributed in no small measure in shaping the political system of the nation. For development of any kind to be successful, a vantage position should be accorded the women, as they constitute larger proportion of the population. In this regard, they should not be left out in the issues of decision making that bothers even on their lives as a people. Today, women are participating more actively in political issues than ever before as a result of political re-awakening and awareness. More often than not, they are besieged with challenges of which discrimination is more rife. Majority of the men more on chauvinistic disposition are preoccupied with the notion that decision making is exclusively for the men folk while women are to be instructed on what to do. This idea of seeing the women playing the number two role at homes has come to play itself out in the political life of the people. And this ought not to be so with regards to the ever dynamic nature of things globally as women are now seeing in other communities as avant-garde in developed nations. It is surprising that the same mindset of yester years is still what is obtained in our country. Despite the difficulties faced by women in politics, they continue with their political ambition, contributing enormously to the political and national development in their own way as the challenges militating against them are not present, although Nigeria is yet to have a female president. Women over the years could be said to have recorded some measure of appreciable political achievement in other political fields of endeavors, meeting their political objectives with limited support and resources at their disposal. In during the pre-independence era of Nigeria, a couple of women political activists such as, Mrs. Janet Mokuolu and Ms. Young were members of the Eastern House of Assembly. Funmilayo Ransome-Kuti, though not a full-fledged politician, was a very strong force to reckon with in the politics of the Western Region. And Hajia Gambo Sawaba waged a fierce battle for the political and cultural emancipation of women in the North. One can say that women have always played viable political roles in Nigeria in spite of all the limitations and encumbrances. The Babangida era marked a turning point in the history of women struggle in Nigeria, when Maryam Babangida institutionalized the office of the first lady in Ngozi Okonjo Iweala former minister of finance, who saved the nation records of billions of Naira as a result of her hard working nature as a public officer. Obi Ezekwesili also laid a land mark in the history of Nigeria politics. Dora Akunyili, the NAFDAC boss has also performed credibly; leading the fight against adulterated pharmaceutical drugs, her name can never be forgotten in the annals of history. There are myriads of women in politics even presently that have done very well and are still performing excellently well. This could be seen as the strong factor women constitute in the political parlance of any nation. Today, many countries of the world are making efforts to bridge the gap between men and women in politics. But in Nigerian the representation of women in Government even though has improved than before is still very low compared to what obtains in other nations of the world, particularly in the developed nations. The representation of women in the last republic, election, was poor only 3 women made it to members senate house, while 21 were elected in members lower house of representatives. As it were, the number of serving female Ministers is still very few. There is no doubt that women have some potentials and rights to contribute meaningfully to the development of their country. Therefore, the Nigerian government should work towards achieving gender equality in democratic governance, increase women participation and access to politics. It must be realized that the role of women as home makers can not be down played in that it equally has an extended impact on their responsibility in service, the women touch anywhere cannot be matched.

Chapter 8 : A History of Nigeria | Reviews in History

In the Nigerian context therefore, the desirous political system is democracy, which is in the strictest of sense, utopian. Stressing on the functionality of the political system in the allocation of scarce resources, Maurice A.

It operates the Presidential system of Government with three distinct but complementary arms namely the Executive, the Legislature and the Judiciary, each acting as a check on the other two. The Executive arm of Government, at the Federal level, consists of the President, the Vice-president and other members of the Federal Executive Council, while at the State level, it is made up of the Governor, the Deputy Governor and other members of the State Executive Council. The Legislature is equally found at the Federal and State levels. The two, combined, is known as the National Assembly the equivalent of the American Congress. At the State level, the Legislature is known as the House of Assembly. The President, The Governor, their Deputies, as well as members of the Legislature at both Federal and State levels are elected, under the present constitution, for four years, renewable only once. The Judiciary interpretes the laws and adjudicates in conflicts between the Executive and the Legislature. It carries out these functions through the various established courts. Long before the creation of the entity called Nigeria, the various peoples that existed independently then had established their own indigenous systems of administration. The Empires and Kingdoms had established contact with one another and with other peoples, through trading activities. Earlier in the 19th Century, the British had conquered the different parts of the present Nigeria at different times, and established control and authority over them. As time went on, British colonial rule, with its attendant alienation and subjugation of the indigenous people, resulted in agitation for self-government. Given this struggle, the British gave some concessions to Nigerians. This gave rise to the series of constitutions that come into existence, to assuage the feelings of the people. The constitutions included the Clifford Constitution of , the Richards Constitution of , the Macpherson Constitution of , and the Lyttleton Constitution of Although, with these constitutions, Nigerians were allowed limited contributions in the affairs of their own land, this could not stop the continuous clamour for total independence from colonial rule which had engendered social sufferings, as well as discrimination in the areas of employment, education, health, creational facilities, coupled with unjust and high taxation. On 1st October , Nigeria became self-governing from British colonial rule and was administered at the center by the Federal government and three regions Governments in the East, West and North of the country. In , the Midwest Region was carved out of the Western Region making a federation of four Regions. During this First Republic, a parliamentary system of government was in operation. This lasted till January Military-rule continued till when the then Head of State, General Olusegun Obasanjo handed over power to the civilian government of President Shehu shagari. The administration was in power until when it was overthrown in a coup and the military once again come into governance. Nigeria again witnessed another round of military governments until when General Ibrahim Babaginda the head of the military government, put in place an interim civilian administration charged with conducting elections. The new military administration was headed by General Sani Abacha. Indeed, at this period, Nigeria was treated like a pariah nation, tolerated only by a few and abandoned by other countries, including her traditional allies like Britain and Canada. With the sudden death of General Abacha in June General Abdulsalami Abubakar headed the new military administration, and was immediately confronted with the Herculean task of drawing Nigeria back from the brink of collapse and restoring her image. Admirably, this administration rose up to the occasion. The issue of human rights abuses was immediately addressed with the release of all political detainees and prisoners. Precisely in less than one year. Thus, General Abubakar administration was able to restore democracy back in Nigeria. Within that period too, Nigeria gradually regained her voice in the comity of nations. The administration of Chief Olusegun Obasanjo was inaugurated on May 29, Simultaneously, executive governors were also sworn-in in the 36 states constituting the present Federal Republic of Nigeria. There is a State Assembly in each of the 36 States. Also there are local governments throughout the Federation representing the third-tier of government. It is evident from the above political history that the military had dominated power for close to 30 years. The country is still undergoing a learning process and will continue to

strive to nurture democracy and all its institutions to full development. The nation has come to accept that civilian democracy is the form of government that can guarantee full participation by the entire citizenry, ensure good governance, rapid progress and socio-economic development. Since democracy was restored in the country there has been a gradual and impressive transformation of the political landscape. In only 3 political parties contested elections in Nigeria. But in , 25 new political parties were registered by the national Electoral body, bringing to 28 the number of political parties that contested the elections. The key test to the political future of Nigeria still lies in an enduring civilian governance. Nigerians are, therefore, now strongly determined, more than ever, to lay a solid foundation for an enduring democracy that would be the pride of future generations of Nigerians. The present civilian government has shown its commitment to even development of the country and cases of marginalization in certain parts of the country. Today, Nigeria enjoys peace inspire of periodic crises, because consultation in handling issues.

Historical Background of Nigerian Politics, Abdulsalami Muyideen Deji Department Of History and Archaeology, Taraba State University, PMB , Jalingo, Taraba State, Nigeria.

Tweet 5 Shares Political activities started in Nigeria long before independence. Lots of efforts were made by the three political regions, namely the northern, western and eastern regions, to give flesh to the political framework. Their works form the basis for many of the systems in practice today. Elections for these offices were held in and three political parties participated in it. The party was led Ahmadu Bello. They were led by Obafemi Awolowo. During the election, no political party was able to win majority votes. Nnamdi Azikiwe reigned as President from to when the military took over the reign of government. Tafawa Balewa also reigned till as Prime Minister and he was killed that same year. Some igbo army officers plotted a coup against the civilian government on January 16, This brought Johnson Aguiyi Ironsi to power as military head of state. A counter-coup however occurred in July that led to the killing of Aguiyi Ironsi and a number of other military officers. This brought Yakubu Gowon to power. Yakubu Gowon was the military head of state all through the Nigerian Civil War. He remained as C-in-C till July 25th, Another coup ousted Yakubu Gowon from office and brought in Murtala Mohammed. He was to be murdered on February 13th, after less than a year in office. Olusegun Obasanjo became head of State on February 13th, and handed over to civilian present Shehu Shagari on 30th of September He too was ousted from office through a military coup spearheaded by Ibrahim Babangida on August 27, Babangida remained as head of state till august 27, and he handed over to Ernest Shonekan after he annulled what was termed as the fairest and freest election in the history of Nigeria. Sani Abacha took over from Shonekan, but died on June 8, of heart attack. This brought in Abdulsalam Abubakar as military president. He handed over to a civilian present Olusegun Obasanjo on May 29, Jonathan remained in power till may 29th, and handed over to the present president Muhammadu Buhari.