

NDIGBO AND NIGERIAN NATIONHOOD: SEARCHING FOR THE DEFINITIONAL INDICES OF UNCOMMON PATRIOTISM

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Abstract

Nigeria remains a country of multifaceted nations. Among these major nations or rather the ethnic kingdoms or tribal groups and nationals in Nigeria as Ndiyoruba, Ndihausa and or Ndifulani nations, Ndigbo nation, unfortunately, stands out vituperatively in the midst of and very close to the complex national indices for true Nigerians. That is, Ndigbo are the most significant patriots among other members of Nigerian nations. The entity referred to Nigeria as such, in her true meaning and authentic understanding, exists by the forceful amalgamation properly acknowledged as the annexation of nations or protectorates. Using the method of critical exposition, the researcher reiterates that Ndigbo as a national cum political entity in Nigeria is very much interested in the continued existence of Nigeria their country as well as a country of nations. That is to say, Ndigbo characteristically known for their ubiquitous lifestyle and gumptious spirit remain the genuine symbols of true citizens of Nigeria in their gypsy-tic ordination, versatile orientation and influencing enterprise.

Keywords: Ndigbo, ndihausa, ndiyoruba, ndifulani, nationhood, Nigeria

Introduction

This paper sets out into a definitional appreciation of Ndigbo as a people easily misunderstood and misinterpreted in many affairs amongst other tribes and ethnic groups in Nigeria. Yet Ndigbo remains a nation so blessed with such an enterprising and cohesive spirit with much love for their fatherland amidst many struggles of the past and even in the present or any impending attempt shortly. Ndigbo nevertheless believe in Nigeria and are well scattered all over Nigeria as their only country.

Unfortunately, many unhealthy sentiments have made many Ndigbo question their nationhood in Nigeria as a country of nations. Looking at the indices that contribute to the growth of any country as well as what it means to be a citizen of any country, one questions the reality of Nigeria's *unity in diversity and diversity in unity*. Equally, after the civil war

of 1967-1970, Ndigbo still doubt that they were not a conquered nation, a defeated people as such. Despite the maxim of *no victor, no vanquished!* Yet, there are glaring indices that show that some sections of Nigerian especially the Igbo nation are continued marginalized.

Ogbonnia, SKC in his online article titled *Nnamdi Kanu: Suffering for the Sins of Igbo Leaders* in *Premium Times Newspaper* of July 27, 2021, writes thus: the...sin of the Igbo leaders is their nonchalant attitude towards the long-standing policy of the federal authorities to reduce the Igbo nation to a mere “dot in a circle.” What most people do not know is that Nnamdi Kanu’s biggest crime against the Nigerian state is his doggedness in exposing the major truths of why the country does not promote the teaching of *history* in its schools.

There were naked threats to marginalise the Igbo region of Nigeria simply because they are a people. The “dot in a circle” was a calumny against Ndigbo as a people. This propaganda is, of course, the scripted drama scheming the Igbo marginalisation scheme that began before, during and after the Nigerian-Biafran civil war that was said to have ended but silently in many forms of marginalization. There are today many glaring policies within the boundaries of nonchalant attitude towards the long-standing policy of the federal character and authorities to reduce the Igbo nation to a mere “dot in a circle.” This paper is trying to understand the place of Ndigbo as a nation in Nigeria while it searches for the possibility of true Nigerian nationhood which has continued to be typified like Ndigbo as a potential vibrant nation. Ndigbo are a people who are ready to build. They are a people who have the nature of establishing themselves and developing others. Ndigbo have the natural endowment and potential disposition of reshaping their environment. Ndigbo are a people who are more Nigerian than any other nations of Nigeria by their nature and existential lifestyle.

Understanding the History of Ndigbo

An Igbo is a native inhabitant of Nigeria. The Igbo is among other nations and ethnic groups that make up the entity created *via* the purported 1914 amalgamation of the Southern and Northern protectorates by Lord Laggard and infamously named as such as Nigeria by the creator’s mistress.

The Igbo nation or tribe is very indigenous to the South-Eastern part of Nigeria. The Igbo nation remains an ethnic group well-known for their enterprising spirit, independent disposition and adventurous nature. The Igbo people are natively referred to as Ndigbo. This nation of Igbo people has a great value system embedded in their cherished culture and adorable tradition and popularized more in their variety of food, dance, music, musical instruments and diverse symbolic festivals. Ndigbo have this admirable resilience typified much in the reflection of their *Ikenga* symbolism. Many scholars and researchers have severally demonstrated that the Igbo people descended from *Eri*, a divine figure who

according to folklore, was sent from heaven to begin civilization. *Eri* was the son of Gad and Gad was one of the sons of Jacob from his concubine, as mentioned in the Bible. Folklore has it that *Eri* lived in Egypt.

In his classical book *Igbo Mediators of Yahweh Culture of Life*, Philip Chidi Njemanze exposed the link between the Igbo people and the Jews with compelling arguments. This is a book about the Culture of Life of Igbo People, the Chosen People of God. The Igbo people were Pharaohs of Ancient Egypt, Kings of Ancient Israel, Phoenicians, Greeks, Etruscans, Iberians, Carthaginians, Ugaritians, Lemnians, Mayans, Olmecs, Ancient Chinese, Extraterrestrials in UFOs, Babylonians, and Jewish authors of the Holy Bible. The Igbo people built the pyramids and invented electricity, the computer, the automobile, aeroplane, helicopters, and submarines. Igbo Orie—Mediators of Almighty God. The Chosen People of God! *Yahweh, Ya IHo Wu IHe*, meaning, ‘God, the Divine Light that enlightens’. This renowned Academician Dr. Prof. Philip Njemanze has described the Igbo people as the only ancient Jews as he gave a lecture on the occasion of the *Igbo Hebrew Cultural Heritage Organization* in partnership with *Impact Africa Educational Foundation International Gathering For Peace and Human Rights and The African Diaspora Union*. For him, the Igbo people are genetically ancient Jews and not modern ones.

However, the Igbo people are natively found in Abia, Anambra, Ebonyi, Enugu, Imo, Delta, and Rivers State. The Igbo language spoken in many dialects though with what they regarded as central Igbo language, is predominant throughout these areas, although Nigerian English (the national language) is spoken as well. As a result of years of transatlantic slave trade, Igbos have migrated to other countries including Jamaica, Cuba, Barbados, Belize, and the United States among others. Elements of Igbo culture have been found in many of these Countries as well as in Jamaican patois. Nevertheless, the Igbo political system differs significantly from most of its West-African neighbours. With the exception of a few major Igbo communities which have an Eze, Igwe or Obi (king), Igbos have a traditional republican system of government, which is a consultative assembly of people, which guarantees equality to citizens. This is why Ndigbo have the practice of a system of government in the form of Ohacracy as *Ohazurume* with principles of *Onyebiribeyabiri* as well as *Igwebuike* and *Ibunanydanda* as different expressions and forms of *Egbe Bere Ugo Bere* expressing the singular fact of Belongingness as the African-Igbo Metaphysics of *To Be*.

Understanding the Concept of Nation and Nationhood

Nation etymologically is from the Latin word *natus* meaning the root, made, produced by nature. In our context and usage, it has to do with people from the same root having the same language, habits of culture in their dressing, type of food and so on. An online Cambridge dictionary defines a nation as the fact of being a nation (a country with its government, language, traditions, etc.). Moltchanova (2007), in the paper *Nationhood and*

Political Culture, gave a new definition of nations thus: "Nations are groups whose members share and identify with a particular kind of political culture, or a set of beliefs and attitudes concerning politics. Basic to this political culture is the belief that membership in the group defines the bounds within which political authority can originate meaningfully for those it governs". This is why nations in this line of thought are seen *as substantial entities; 'nation' is a category of practice, not (in the first instance) a category of analysis.*" *The sense of a nation gives the idea of nationhood. Therefore. Nationhood is a result of a proper understanding of a nation.* Nationhood is the status of being a nation. In the article *Nationhood and Political Culture*, Moltchanova (2007), maintains that "Nationhood is a complex phenomenon that includes aspects of personal and group identity, history, culture, and political preferences".

Nation and nationhood are carefully expressed within the bounds of love for the fatherland. Hence, the idea of a nation as well as the concept of nationhood is linked as one entity in trying to identify a politically independent community with citizens from the same root in terms of origin. Nigeria in this regards with her multifaceted ethnic groups properly described as a nation. Nigeria has many nations with different languages and other peculiar lifestyles with regard to eating habits, dressing and other aspects of cultural dispositions. Theo Nwalor, in his preface to Jude Uwalaka's book, *The Struggle for An Inclusive Nigeria: Igbos To Be or Not To Be? A Treatise To Nwaigbo*, however, refers to Nigeria as a three-legged structure. Hence, he reiterates that "this tripodal structure, Nigeria, is made up of Yoruba Nigerians, Hausa Nigerians and Nigerian Igbos. To be authentic Yoruba or authentic Hausa or authentic Igbo and authentic Nigeria, are not mutually exclusive". These differential varieties ought to be the beauty of one country with many nations. And these varieties express in a very deep sense the often glorified maxim unity in diversities and diversity in unity.

Politico cum Geography of Nigeria and Igbo Nation

Nigeria is blessed with rich natural resources and abundant human resources. Nigeria is located between latitude 40N and 140N of the equator and between longitude 30E and 150E of the Greenwich meridian. Therefore, the latitudinal extent of Nigeria is about 100 (140N-40N) while the longitudinal extent is 120 (150E-30E). Nigeria is in West Africa and centrally located in Africa. Apart from the Atlantic Ocean in the south, she is surrounded by francophone (French-speaking) countries. She is bounded in the west by Benin Republic, in the north by Niger Republic, in the east by Cameroun Republic, in the northeast by Chad Republic and in the south by the Atlantic Ocean. Nigeria is the fourth largest country in West Africa in terms of land area after Niger, Mali and Mauritania. The total land area of Nigeria is approximately 923,768 square kilometres. The greatest distance from east to west is approximately 1,300km while from north to south is about 1,100km (Wikipedia, 2022). In terms of population, Nigeria is the most populous single country in Africa and the seventh largest country in the world with a population of about 220 million persons based

on the United nation recent estimate. The country, Nigeria, came into existence in 1914 as a result of the acclaimed amalgamation of the Northern and Southern protectorates. She became independent in 1960. As at independence, the country had three regions namely, North, East and West. The Northern region had its headquarters in Kaduna, East in Enugu and West in Ibadan. In 1963, Nigeria became a republic and the fourth region known as Mid-West was created from the then Western region with its headquarters in Benin City. The political divisions remained four until 1967 when the country was further divided into twelve states. In 1976, the country was further divided into 19 states. On September 23rd 1987, two more states were created, making the total number to be 21. Nigeria presently has thirty-six states and a Federal Capital Territory (FCT), Abuja which is the federal capital of Nigeria. Nigeria as a member of the African Union has been regarded as the giant of Africa. Studies show that Nigeria has over 500 indigenous languages are spoken in Nigeria and more than 250 ethnic groups. Lagos is Nigeria's largest city as well as its former capital.

Nationhood remains a complex phenomenon that includes aspects of personal and group identity, history, culture, and political preferences. All of these features are shared by several kinds of groups, not only by national groups (Moltchanova, 2007). Nigeria is often called the *Giant of Africa*. This name comes from the vastness of its land, the diversity of its peoples and languages, its huge population (the largest in Africa), and its oil and other natural resources.

The Igbo nation has a traditional religious belief that there is one creator called *Chineke* or *Chukwu*. The creator can be approached through many other deities and spirits in the form of natural objects, most commonly through the god of thunder called *Amadioha*. Other gods include *Ala*, the feminine earth spirit, *Anyanwu* (meaning 'eye of the sun') a deity believed to dwell on the sun, and *Idemili*, the water goddess whose symbol is that of a python. After Nigeria was colonized, most Igbos (more than 90%) became Christian, which is still the predominant religion today. Many Igbo artefacts were discovered by Thurstan Shaw in 1959 and 1964 at archaeological sites in Igbo-Ukwu, including more than 700 high-quality artefacts of bronze, copper and iron, as well as stone beads, glass and ivory. Igbo bronze artefacts are said to be the oldest in West Africa. Five of the bronze artefacts from the dig are presently in the British Museum.

However, one of the enduring events in the life of Ndigbo as one of the nations in Nigeria is the Nigerian-Biafran civil war or rightly regarded as the 1967 massacre of the Igbos. It is estimated that during the civil war, more than one million people died in the battle, as a result of ethnic cleansing referred to as civil war, or because of starvation claiming the vast majority of lives. After the war, bank accounts owned by Biafrans were seized and a Nigerian panel resolved to give every Igbo person with an account with only 20 pounds. This is history, a painful one at that. However, most of the Nigerian-Biafran War stories can be read from many other literatures as authored as such.

Review of Frederick Forsyth's *The Biafran Story*: Ndigbo's Search of Nationhood in Nigerian

The book, *The Biafran Story*, is a 1969 non-fiction book by Frederick Forsyth about the Nigerian Civil War (1967–70) in which Biafra unsuccessfully attempted to secede from Nigeria. Frederick Forsyth, journalist and author, was one of the earliest eyewitnesses who gave a succinct account of the gruesome war from the Biafran perspective. His book of 1967 was revised and published after the war in 1977. *Wikipedia* was apt in writing about *The Biafra Story* thus: the book was originally written by Frederick Forsyth who has been working as a correspondent for the BBC Africa Service in Enugu but he quit the job and left for Biafra after becoming "so disgusted" with the BBC's "lies and distortions". The civil war nevertheless ended unceremoniously. On January 11, 1970, Nigerian forces captured the provincial capital of Owerri, one of the last Biafran strongholds, Ojukwu was forced to flee to the Ivory Coast, and Biafra surrendered to Nigeria. In the final few weeks of the war, Forsyth returned to Biafra and substantially expanded his original manuscript. The revised edition of the book was published in 1977 under the title *The Making of an African Legend: The Biafran Story* and includes in its prologue and epilogue a history of post-Civil War Nigeria up to the year of publication. In another review *Spectator* by Auberon Waugh praised the first edition of *The Biafran Story* as "probably the best we shall see on the war" and "by far the most complete account". The *Making of an African Legend: The Biafra Story* reflects the problem of nationhood of nations in Nigeria. Ndigbo being one of the nations in Nigeria have struggled to exist as Ndigbo both within and outside Igboland.

Review of Chinua Achebe's *There Was a Country*

It is a personal history of Biafra by the literary icon Chinua Achebe. It's like telling the story of the Nigerian-Biafran civil war from the horse's mouth. Noo Saro-Wiwa in his description of the autobiography and memoir of Achebe writes thus:

No writer is better placed than Chinua Achebe to tell the story of the Nigerian-Biafran war from a cultural and political perspective. Yet, apart from an interview with *Transition Magazine* in 1968 and a book of Biafran poems, Nigeria's most eminent novelist has kept a literary silence about the civil war in which he played a prominent role – until now. In his engrossing new memoir, *There Was A Country*, Achebe, now 81, finally speaks about his life during the conflict that nearly tore Nigeria apart in the late 60s

Achebe, as a gifted writer, showed Nigerians' efforts towards the needed independence. The optimism was great and high. With the independence in 1960, among the three largest prominent ethnic groups, Ndigbo has shown their stuff, domineering in commerce, especially with their world-acknowledged *Igba Boi* or *Imu Ahia*. This flair for commerce

and economic passion of Ndigbo were never in any bid to dominate and control other Nigerian Nations.

The sad story of 1967 starting with the first coup and the murder of northern Nigerian leaders that led to the pogroms in which decades of thousands of Igbos living in the north in the Gen Emeka Ojuwku declaration for the south-eastern region's secession from a country in which Ndigbo *felt unwanted* was not necessary if the needed intervention was respected. The war broke out and was waged by Nigerian Federal General Yakubu Gowon and was heavily supported by the UK government whose interest was in our oil. It was the crudest war as Biafrans fought Britain with partially empty hands for good three years even though her engineers in their ingenuity tried to make something like the infamous *Ogbunigwe* (Ojukwu Bucket Bomb). The war in the expressions of Achebe was out of sheer ignorance amid their ego-driven policies. Other sections of the book tell the story of Achebe's productive life despite the war and its aftermath effect and die-hard consequences. Most horrible events during the war tore Achebe emotionally and otherwise leading to writing some poems *Refuge Mother and Child, Beware, Soul Brother*. The senseless war left many with starvation, *Kwashiorkor* and other health challenges devastating the Igboland. The tragedy of the avian prognosticators of death hit international cry as some parts of the war scenes were even televised live. The civil war ended as Biafrans counted their human losses to the tune of *circa* three million while Nigeria was about 100, 000 casualties. The war was simply a calculated genocide that victimized Ndigbo to date. However, Onyebadi (2019) quoted Saro-Wiwa's observation Achebe's general comportment throughout the whole episode thus:

Achebe...became Biafra's international envoy, promoting the cause in Canada, Europe and Senegal...Biafra's communication minister, writing a manifesto for the republic. He describes being part of an intellectual elite that came together to recreate a Biafran microcosm of Nigeria's early spirit, their ideals drawn from a mix of traditional Igbo philosophy, US-style liberalism and socialism.

Even though there was this pronouncement of *no victor, no vanquished*; even though Ndigbo were reintegrated into Nigerian society, they are still faced with vagaries of marginalization and all forms of economic discrimination as every Igbo man, no matter what you have in the bank then was offered £20 flat fee as well as those wanting to convert their Biafran currency into Nigerian *Naira* amidst other policies of abandoned properties. Yet Ndigbo are true Nigerians in every sense of the word and in every part of Nigeria to date. Achebe's book looks forward to a better Nigeria where justice, fair play, good governance, productive spirit will replace corruption, religious bigotry, good leadership and a spirit of consumerism.

Review of Chimamanda Ngozi Adichie's *Half of a Yellow Sun*

Half of a Yellow Sun is a novel of politico cum historical fiction by a Nigerian Chimamanda Ngozi Adichie. The title of this book reflected the flag of an independent Biafra as the rising sun. The colour yellow always seen in the early morning or evening sun, is the colour most strongly associated with liberalism and right-libertarianism. It was published in 2006 in London. The novel tells the story of the Nigerian-Biafran Civil War, 1967-1970 through the perspective of some personified characters. *Half of a Yellow Sun* remains a post-colonial fictitious novel that cobwebs different characters in a story of complicated love as the hub probably leading to the wrong marriage of nations.

The central issue in *Half of a Yellow Sun* is colonization with all forms of exploitation. Chimamanda Ngozi Adichie (born 1977), seven years after the end of the war seemed to possess the knack for weaving a story that over-shadowed her and has been handled by the literary genius like Chinua Achebe's *Things Fall Apart*. Adichie in her epic politico cum historical novel presented the Nigerian Biafran Civil War story with a very lucid demeanour and in a very comprehensible style; in an admirable fashion of a sort. The backdrop of the civil war was painted well with the independence of 1960 amidst power struggles in the administrative centre anchored in ethnic rivalries with existing social classes and the oil boom, the Republic of Biafra was just good to go. The war came. But Biafra didn't come after years of that mindless massacre. *Half of a Yellow Sun* with five personified characters from the Igbo nation displayed as such who tried to be independent. Odenigbo, Olanna, Kainene, Richard and Ugwu were from the upper and middle class and were the main characters in the fictional book *The heart and soul of the story* is Ugwu; he begins and ends the novel, and he ties everything together. He experiences the most changes in the story, going from houseboy to cook to being a teacher and a writer. Olanna and Richard, along with their respective partners, Odenigbo and Kainene, also established themselves as unique characters. It is not just about the impact of starvation, as the story is developed around normal lives dealing with relationships, family and job issues. The fictional characters and civil war events tried to bring the story therein in *Half of a Yellow Sun* to a personal level. People from all echelons of society are presented in the story, not always likeable, and the struggles they endured. In highly dreadful situations, *Half of a Yellow Sun* presented the best and worst of humanity, that is man's inhumanity to mankind with a kind of national starvation program.

Summary of Rev. Fr. Tony Byrne's *Airlift to Biafra: Breaching the Blockade*

This is another masterpiece by Fr. Tony Byrne in his accounts of the Nigerian-Biafran Civil War of 1967-1970. Airlift recounts the effort of some group of people for the dying population of Biafra when the Federal Military Government of Nigeria used hunger as a weapon of war by blockading every avenue for food and other humanitarian services. However, relief aid into Biafra began arriving by land, sea, and air soon after the start of the

civil war. Reports of widespread famine began emerging, many from NGOs participating in the relief aid efforts. Relief flights ramped up after Nigeria's land and sea blockade of Biafra became near-impossible around 1968. Nigeria demanded all relief flights be subject to their control, and the ICRC (International Church Relief Organizations) suspended their flights from Cotonou and Santa Isabelle.

Therefore, in early 1968, Anthony Byrne, an Irish missionary who was active in Onitsha before the war, began a relief effort based on the island of Sao Tome under the aegis of the Committee of International Church Relief Organizations. The committee included *Caritas Internationalis*, the World Council of Churches, Catholic Relief Services and Nordchurch-aid (a collective of Scandinavian Protestant groups). An online source maintains that the airlifts or flights were undertaken under cover of darkness and without lights to avoid the attack of Nigerian aircraft that maintained air superiority during the day. Each aircraft made as many as four round trips each night into Uli. These flights were mainly under the auspices of the ICRC, with Nordchurch-aid being a major donor. Airlift in supplying relief aids to Biafra helped with lifting the children with *kwashiorkor*. They were flown to the Island for medical treatment. Nevertheless, the Nigerian government with unsubstantiated facts accused these humanitarian organizations of supplying Biafrans with arms. Many of those personnel lost their lives and their Air-crafts damaged.

Airlift to Biafra happened despite the blockade. It is a story of the die-hard commitment of people with human faces and humane organizations who set out to save Ndigbo from mere extinction as a result of the mindless war of 1967-1970. Thank God that the world was able to have televised info as the horror and disturbing images of that war were televised. Airlift extols the individual generosity as well as the institutional magnanimity of Ndigbo in the merciless killing by the Nigerian Government under the watch of Britain and Her Imperial Majesty whose end was heralded with shameful memoirs and robust outcry of unimaginable regard and unprintable remarks across the globe. Her death was simply mocked with the revival of the ills of the British empire through their exploration and exploitation alongside slavery bedevilling the history of colonialism. Many refused to mourn HEM, Queen Elizabeth 11 on the ground that during her reign British Empire was simply responsible for the senseless deaths of millions of people across the globe starting with all the countries they colonized.

Review of *The Struggle for Inclusive Nigeria: Igbos To Be or Not To Be? A Treatise to Nwaigbo* by Rev. Fr. Jude Uwalaka

This book is addressed to *Nwaigbo* and every Igbo person. It is a treatise on Igbo political personality and survival in Nigeria. This book is a clarion call for the Igbos *to be* despite the experiences of the past as well as their present condition in Nigeria. Self-identity is paramount in this struggle of *being*. For Nwaigbo, there is this great need to rethink and redress many issues that border progress and development.

Divided into sections, Uwalaka tried to show the journey of Igbo nationals as a people trekking for an abiding and significant presence in Nigeria as a country of nations which the Igbo nation is one of them now. *Section one* deals with the destiny of the Igbo nation in Nigeria as regards the pre-war experiences and the Nigerian war moment and all forms of postwar predicaments on Ndigbo amidst the integrating false slogan of *no victor, no vanquish*. The situation and place of Igbos in Nigerian socio-political affairs show there is a victor and there is a vanquished in the last Nigerian-Biafran civil war. This can be seen in the non-realisation of their promises to Igbos from the Reconciliation, to Rehabilitation and Reconstruction. What beautiful theories and stories that touch the heart. *Section two*, however, dwelt so much on the utopic idea of one Nigeria as expressed in *unity in diversity and diversity in unity*. The aftermath effect of the civil war experiences made the Igbos lose most of their core social values system and economic prowess seen in many forms de-Igbonization and a great penchant for the un-igbo. Equally, there is this nauseating attitude of the Igbos that borders on the act of *just forgetting easily* and the refusal to learn from past experiences. This is for me grave lack of functional historical consciousness. *Section three* of the work was all about ill-treatment and pure exclusion of Igbos from almost all Nigerian projects. The *last section* deals with the struggle for a form of inclusiveness of the Igbo nation in pan-Nigerianism. This ought to start with Igbos themselves through education, human resources, development and genuine leadership. Behind this is the idea of *Akurueuno*! This book lamented the sabotage of the saboteurs that seems to be inherent in the socio-political structure of Igbo people that left Igbo nationals wounded and defeated. Nevertheless, the author saw light at the end of the socio-political tunnel of the Igbo people through necessary political renaissance and liberation.

Nigeria: Country of Nations

I have to reiterate once more that Nigeria is a country of fragmented nations. The much-lauded amalgamation of the southern region and northern protectorate in 1914 and the inherent disunity, as well as the intrinsic acrimony in Nigeria among the major ethnic groups, raises dusty questions on the need for ever coming together of Nigeria that has been existing as protectorates and ethnic-tribal kingdoms.

This amalgamation of the southern region and northern protectorate was claimed to have taken place in Nigeria, by Nigerians and for Nigerians when most of our national heroes, the supposed frontiers and historical figures like Nnamdi Azikiwe (who was born in 1904) 10 years old, Obafemi Awolowo (who was born in 1909) was 5years old, Abubakar Tafawa Belewa (who was born in 1912) was 2years old, Ahmad Bello (who was born in 1910) was 4years and even Michael Okpala, (born in 1920, that is, 6years after) were all toddlers. Who then were the informed Nigerians that signed the much-acclaimed amalgamation treaty? Can we see the almighty pact? The whole idea of amalgamation as creating a country of *unity in diversity* and country of nations is to have a viable strong comity of nations or a workable country of great possibilities and immense potentialities for the masters.

Research has shown that the nations of Nigeria were forcefully annexed and then amalgamated to have an entity called Nigeria for some interests beyond her shores and waters; all for the mere benefit of the proponents of the purported amalgamation. However, more than 107 years after the most acclaimed amalgamation, Nigeria still battles with simple political leadership as she continues to suffer years of accumulated leadership failure while corruption has continued to colour every facet of her politics, economy and other national human endeavours.

It is now clear that after many years of amalgamation and consequent independence that amalgamation was created in the interest of the British and the Jihadists, never for Nigerians. Equally, popular opinion, however, had it that, the so-called amalgamation was an illicit agreement between the Jihadists who were on the mission of dropping their Koran into the Atlantic Ocean as the colonial masters were trying to move up North in conquering voyages. That is, it was the movement of the Jihad of Usman Dan Fodio to dip the Koran in the Atlantic Ocean while at the same period, the Colonial Masters alongside their Christianity, Schools, Hospitals and Market which already had started in the South, were moving northwards to the tip of the desert. The meeting of these giants: the Jihadists and Colonial Masters, after years of struggle for supremacy and possession, led to a kind of agreement known and purported as Amalgamation, all for their mutual interest. It was likely an annexation. In short, it was mere incorporation. So the middle belt was the meeting point for this agreement instead of the seeming war of scrambling for the regions. The masters, Colonial Emperors and Jihadist Warriors agreed to annex or amalgamate the protectorates peacefully. Hence Nigeria was born.

Whichever way you view it, you must acknowledge that *Nigeria* as a concept or country of nations was never instituted with the consent of our forefathers when it came into being at the dawn of the 19th century as well as the beginning of the 20th century. Otherwise, why was it Flora Shaw's responsibility with her inglorious identity and ignominious role with the Chief Colonial Master Lord Lugard that ought to give us a name at our naming ceremony? Note also that the present core North was formerly called *Western Soudan* until 1900. The people presently answering and have answered *Nigerians* up till today merely inherited an economic-colonial empire (Niger Coast Protectorates) belonging to the British people and were forced to make a *Nation* out of it.

Ndigbo as a dot

Words we must acknowledge are very powerful. Through creation, the impact of word is ever seen. Many proclamations are as effective be it in the law court or as authority. Nwachukwu, J. O. states that Buhari during an interview with Arise TV on Thursday, June 10, 2012¹ said that the "IPOB is just like a dot in a circle. Even if they want to exit, they will have no access to anywhere. And the way they are spread all over the country, having businesses and property, I don't think IPOB knows what they are talking about." "In any case,

we say we'll talk to them in the language that they understand. We'll organise the police and the military to pursue them." However, Nwachukwu maintains that *Afenifere*, the apex socio-cultural organisation in the South West berated President Muhammadu Buhari for his recent offensive comment against the Igbo nation noting that "the President takes delight in ridiculing the Ndigbo which he used IPOB to represent." One must note that the Ndigbo or the Igbo Ethnic bloc who have business all over Nigeria is different from the secessionist group known as the Indigenous People of Biafra, IPOB. On another note, the *dot-in-a-circle* seems to give Ndigbo their ubiquitous nature knowing that a dot shows all round of a thing. Hence, the angle at a dot is 360 degrees. A dot, therefore, shows the completeness of a sort.

Aroh, C maintains that "Since these phrases and words birthed, every Igbo man seems to be interrogating their meanings, both from academic and layman's perspectives. The deconstruction has become an all-comers' affair". Some people for the fun of that comment are branding their wears and other things: Dot-in-a-circle. Aroh maintains that "the average understanding is that Mr President used a figurative expression called synecdoche—taking apart (IPOB) for a whole (Igboland)". Continuing Aroh stressed that "Igbo learned men have also interrogated the president's expressions, re-echoing how Ndigbo deconstructed the mantra that 'only the victor write their history'. Facts show that core literature of the Nigerian civil war is products of Ndigbo that were defeated". In line with one Dr E. Edoga in this online paper, "The president may be right in his categorization of Igboland as a dot, but let someone remind him that this dot in a circle is our home. It is the land handed over to us by our ancestors long before Nigeria was conceived". Great acknowledgement this dot in a circle gave birth to a great many significant figures in Nigeria as Nnamdi Azikiwe, Odumegwu Ojukwu, Alex Ekwueme, Michael Okpara, Dennis Osadebe, Akanu Ibiam, Olaudah Equiano, Chinua Achebe, Chris Okigbo, Flora Nwapa, Chimamanda Adichie, Kenneth Dike, Elizabeth Isichei, Alvan Ikoku, Frank Ndili, Ifeajuna, Dick Tiger, Christian Chukwu, Nwankwo Kanu, Jay Jay Okocha, Chioma Ajunwa, Innocent Egbunike. The paper concludes by recognizing that this dot in a circle has the highest literacy rate in Nigeria, the highest per capita income, the highest percentage of graduates in all fields of learning and the highest concentration of entrepreneurs in the whole of Africa.

Understanding Patriotism

According to an on-line source *Wikipedia*, the word *Patriot* was derived from the word *Compatriot* and medieval French *Patriote* in the 15th century. The French words *Compatriote* and *Patriote* originated directly from Late Latin *Patriota* "fellow-countryman" in the 6th century. From Greek *Patriotes* "fellow countryman," from *Patrios* "of one's fathers," *Patris* "fatherland." The term Patriot was "applied to barbarians who were perceived to be either uncivilized or primitive who had only a common *Patris* or fatherland." The original European meaning of Patriots applied to anyone

who was a fellow countryman originated from that country regardless of the social-economic status.

Patriotism is simply love for the fatherland. In lexical parlance, patriotism is the quality of being patriotic; devotion to and vigorous support for one's country. It is the sacrifice one makes for one's nation or country. Patriotism is often related to nationalism and may be reduced negatively to ethnicism and tribalism as well as town-ism and *familism*. Patriotism is the feeling of love, devotion, and a sense of attachment to one's country. This attachment can be a combination of many different feelings, and language relating to one's homeland, including ethnic, cultural, political or historical aspects. Often there is this idea about false or excess patriotism as many take pride in their national identity, national religion like the Theocracy of the Israelite and political culture. Hence, in the book *The Patriot*, published by Samuel Johnson in 1774, there is this famous statement that "Patriotism is the last refuge of the scoundrel. However, there is this fear of the excesses of patriotism in the defence of a nation which is called chauvinism or fundamentalism, another related term is jingoism as well as other forms of patriotic movements.

Patriotism nevertheless gives us the idea of compatriot-ism or rightly put, compatriot. Compatriot like colleague is the co-citizen or national of a country. It is a person born, residing, or holding citizenship in the same country as another. Compatriot is synonymous with all forms of fellow citizen, landsman, national, townsman, kinsman, a close relation at any level of geo-relationship. There is yet this nuance of differences between patriots and compatriots thus: a compatriot is a person that has the same citizenship as you, sharing the same country with you, while a patriot means someone with notable love for his country. The word compatriot is often used to suggest an automatic sense of friendship. Great nations are always in need of patriots and compatriots.

Patriotism in the long run is the undying love for the fatherland. However, there are those even though they live beyond the shores of their fatherland or country, they remain very patriotic. Patriotism is very much possible within and outside any country and Nigeria to be precise. This is the idea behind the bilateral exchange program between Nigeria and many willing countries. An Igbo adage has it that *dike na-agba agu na asaa na mmiri na asaa, wee chuta akunuba, nata wee zaa 'aku rue ulo'*. (A strong man passes through seven deserts and seven rivers to bring-back-home wealth and then be able to answer when wealth gets home). People must go out to learn other people's way of life or culture and otherwise but never to the detriment of losing focus of their fatherland knowing full well that East or West, home is the best. The people in this regard are simply patriotic professionals, the *aku rue ulo*.

Ndigbo and National Patriotism

It is a verifiable fact and truism of a sort that in any part of Nigeria you get to and you fail to find an Igbo man just know that place is not habitable as such. The simple advice is to leave the place. Ndigbo are the gipsies of our time. Ndigbo are ubiquitous in Nigeria. Coincidentally President Buhari once made a cynical comment that Igbos are just a dot in Nigeria. But that statement was a blessing in disguise. When the Nigerian population began to interpret the actual meaning of *a dot*, it became clear that the supposed presidential derogatory remark on Ndigbo was a benediction of Ndigbo. This is so because every great beginning starts with a drop of *a dot*. And in mathematics, the angle at *a dot*, point to be precise is 360 degrees, a circle of course.

The patriotic nature of Ndigbo is seen in this known fact, in all the nations and ethnic groups in Nigeria, only Ndigbo can travel and settle with landed property in all the corners of Nigerian With this our forefather's maxim that *ala wu otu* (land is common to all). Go to the cities in Nigeria especially the cities outside Igboland and behold the mansions of Ndigbo with their lucrative business. And once they settle they become one with the people speaking their language as well as even engaging in marriage with them. How many of the Nigerian ethnic nationals have landed property in Igbo areas of Nigeria?

Review of Few Papal Teachings on Humanism

Crawford (2017) maintains that “humanism is a way of looking at the world that places man in the centre of the frame”. Throughout history, humanism has been at odds with organized religion, specifically with the Roman Catholic Church, which was predominant in the Roman Empire and then in European culture from the Middle Ages on. Humanism is based on liberal principles and heritage of philosophical thought concerned with ethics. There are secular and Christian versions of humanism. Humanism in Renaissance continues to encounter as it tries to bring protestant reformation that later broke the Church. Christian humanism begins with the moral teachings of Christ and embraces a religious belief that affirms humans are made in the likeness of God, which is the basis for personal worth. Christian humanism argues for the compatibility of Christian and humanist principles as opposed to the negative views about religion in secular humanism. Secular humanism is, as its name suggests, non-theistic. The philosophy that humans are the basic measure of everything has its roots in the rational thinking of classical Greece and the teachings of Socrates and Plato. *Man is the measure of all things* is a classical statement by the ancient Greek philosopher Protagoras. It is usually interpreted to mean that the individual human being, rather than a god or an unchanging moral law, is the ultimate source of value.

With many nuances of humanism, there is a papal call for a proper and new understanding of humanism in a world threatened by extremes of Humanism. An on-line source has it that Pope Benedict XVI (2008) wants to end proliferating warfare by declaring a new age of

humanism. The pope defined humanism as a moral and spiritual mission to create a culture of peace, to rededicate resources from military spending to solving global economic and environmental problems and to agree to universal disarmament.

Accordingly, it was the Papal directive for *a new humanism* that “personal development and the elimination of violence are essential components of this *new humanism*, as are compassion and a widespread commitment to solidarity in working for peace and social justice”. This papal stand makes a lot of sense as he tries to find a way to reconcile secular ethics and scientific knowledge with a belief in God and fidelity to the core teachings of the Church with great regard for humanity.

Equally, in his Homily, Cardinal Joseph Ratzinger (2005) during the Mass “for the election of the Roman Pontiff” in St. Peter’s Basilica, before the conclave 2nd April 2005 in which he was elected the Bishop of Rome, was captioned *Jesus Christ: The Measure of True Humanism*. This form of humanism especially True humanism is related to true existentialism. This is why Existential Philosophers noted that the basic tenet of Existentialism is “a philosophical approach which emphasizes the existence of the individual human person as a free and responsible agent determining their development through acts of the will”. *Wikipedia* defined existentialism as a form of philosophical inquiry that explores the problem of human existence and centres on the subjective experience of thinking, feeling, and acting. Existentialist thinkers frequently explore issues related to the meaning, purpose, and value of human existence.

Biafran War as Ndigbo’s Struggle To Be or Not To Be

Nigerian-Biafran war remains the struggle of Ndigbo to exist as part of Nigeria. History attests to this singular but unique fact. The pogroms or Massacre of 1967 to 1970 perpetrated against the Southerners especially the Igbos by the Northerners before and after the military coup in which the former Head of State Aguiyi Ironsi was killed remains a major incident that had so many effects on Nigeria’s socio-economic trajectory. The Igbos believed that any Government that cannot guarantee the primary duty of protecting its citizens is not worthy of any allegiance from them. This is the bedrock of the causes of the civil war as a result of the inability of the New Federal Military Government under the Gowon administration to stop the pogrom against the Igbos by the Northerners and to guarantee the safety of life and property of the Igbos living in the Northern regions. The failure to address such a sensitive issue at such a perilous time inadvertently changed the war. Such escalating impunity was summarised in the domination of and introduction of Northern oligarchy into Nigerian polity. It was resumed by Edeh Samuel Chukwuemeka (2020) on *The Major Causes of the Nigerian Civil War* thus:

The failure of the Aburi Accord. In the Aburi Accord conference, it was agreed that Nigeria will adopt a con-federal system of government where there will be strong federating units

with a weak centre. The implications are that freedom of secession will be predominant and that the Easterners can easily secede at will. But instead, Gowon created more states in Nigeria.

Ndigbo Nationalism Within Nigerian Nationhood

Ndigbo is among the most vibrant and very significant nations in Nigeria as country of nations. By and large, no nation in Nigeria is more enterprising and integrates easily among other nationals than Ndigbo. The slogan *ala bu otu (land is one)* is very popular and peculiar to Ndigbo, hence, they settle anywhere they found themselves making their living and improving the place. This is why their worldview is quite different and very unique from others. This is why it is of great popular opinion and that of PLO Lumumba, (in his famous speech at the *Face of Okija and Cultural Festival in Nigeria 2019*, celebrated at Okija, hosted by Obijackson), acknowledged that anywhere you go in the world and you don't find Ndigbo or Onyeigbo, leave the place as it will not be a good place for human cohabitation enterprise. Prof. Lumumba eulogized with a great sense of nostalgia the *weltanschauung* of Ndigbo extraction in their different peculiarities amongst other nations in Nigeria. These are a prelude to Ndigbo Nationalism.

It's very unfortunate that decades after the annexation and or creation of Nigeria as well as her independence and the unfortunate Nigerian-Biafran civil war pogrom, Nigerian unity and continued existence as a country of nations we still battle as Ndigbo to be and not to be in Nigeria. The President General of the Ohaneze Ndigbo, Professor George Obiozor, has stated that Nigeria's unity is negotiable and must be re-negotiated for the country to stand the test of time. In his words: "Nigeria's unity is negotiable. You either negotiate it or we will continue to manage the crisis because nations are very fragile or delicate living things and you have to nurture them and pay attention to their weaknesses and strengths from time to time or they break. We are at a breaking point. Anybody who takes the unity of their country as non-negotiable is not talking about a human entity created by human beings."

Ndigbo Global: The Slavery Impact

Ndigbo characteristically known for their ubiquitous lifestyle and enterprising spirit remain the genuine symbols of true citizens of Nigeria in their gypsy-tic ordination, versatile orientation and influencing. Hence, Ndigbo are ubiquitous and are by design or chance scattered across the globe. However, slavery more than anything helped in scattering Ndigbo across the globe. Slavery as a loss of freedom and any seeming natural right as human beings and legal rights citizen of any human institution, remains an ancient inhuman practice. *Wikipedia* alludes to that evidence of slavery which pre-dates written records. The practice has existed in many cultures and can be traced back 11,000 years ago due to the conditions created by the invention of agriculture during the Neolithic Revolution. Economic surpluses and high population densities were conditions that made mass slavery

viable *History press* has it that the oldest known slave society was the Mesopotamian and Sumerian civilisations located in the Iran/Iraq region between 6000-2000 BCE. The oldest known written reference to slavery is found in the Hammurabi Code of 1754 BCE which states "If anyone takes a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death." Egypt was also another civilisation whose economy also depended on slavery. Scripture in Genesis 37:12–36 recounts how the sons of Jacob sold off their brother out of jealousy instead of killing him thus: When those traders came along, the brothers pulled Joseph up out of the pit and sold him to them for twenty pieces of silver. And the traders took Joseph to Egypt." There is also the famous biblical narrative of the Exodus whereby the Israelites were led to freedom by Moses with archaeologists theorising that this may have happened in the New Kingdom period (1550-712 BC). This old testament narrative is one of the earliest known written records of slaves attaining freedom. Ancient Greece could be argued to be the world's first true 'slave society' whereby the majority of the economy was dependent on slave labour. With the decline of Greece and the expansion of Rome, slavery also expanded. At the height of the Roman empire, up to 30% of the total population was enslaved with the majority being made up of conquered peoples. The fall of the Roman Empire led to what is commonly known as 'the dark ages' or the medieval period. With the decline of the Roman empire came the decline of slavery. Slavery has existed for millennia in varying forms in all parts of the world until it was globally outlawed in 1948 with the United Nations General Assembly adopting the declaration of human rights specifying that freedom from slavery is a universal human right.

In 1434, the Niger coast was the scene of contact between the Portuguese, the European merchants and the local African kingdoms. Portuguese slave traders established factories and started to purchase enslaved Africans from the region, transporting them across the Atlantic to different colonies in America. Slave traders from other European nations soon followed, and the region of the Niger coast became a vital hub of the transatlantic slave trade. European involvement in the Atlantic slave trade was gradually outlawed during the 19th century, and as such Europeans in the region started to shift their focus away from trade and into colonialism

Chambers (2002) argues that many of the slaves taken from the Bight of Biafra across the middle passage would have been Igbo most of these slaves were usually sold to Europeans by the Aro Confederacy, who either kidnapped or bought them from Igbo villages in the hinterland. Chambers (2005) thinks that Igbo slaves may have not been victims of slave-raiding wars or expeditions but perhaps debtors or Igbo people who committed within their communities alleged crimes. With the goal of freedom, enslaved Igbo people were known to European Masters as being rebellious and having a high rate of suicide to escape slavery. Lovejoy (2005) alleged that European slave traders were fairly well informed about various African ethnicities, especially the Igbo. Hence they become their target and most preferred slavers to plantation owners. Particular desired ethnic groups consequently became fairly

concentrated in certain parts of the Americas. Elizabeth Allo (2002) alludes that the Igbo were dispersed to colonies such as Jamaica, Cuba, Saint-Domingue, Barbados, Colonial America, Belize and Trinidad and Tobago, among others. Elements of Igbo culture can still be found in these places. In the United States, the Igbo were imported and constituted the largest group of Africans. Today, there is an area called *Igbo Landing* where a group of Igbo had tried to drown themselves, rather than become slaves when they disembarked the slave ship.

The Igbo people are an ethnic group in Nigeria. They are primarily found in Abia, Anambra, Ebonyi, Enugu, and Imo States. A sizable Igbo population is also outside the country. ethnic Igbo populations are found in Cameroon, Gabon, and Equatorial Guinea, as migrants as well as outside Africa. In Jamaica, the Igbo were often referred to as Eboe or Ibo. There are a substantial number of Igbo language loanwords in Jamaican Patois. Igbo people mostly populated the northwestern section of the island. Some are also found outside Africa as a result of the Slave Trade. Many have migrated to other parts of the world for many reasons within the ambience of greener pasture and professionalism. Nevertheless, There has been much speculation about the origins of the Igbo people, which are largely unknown. However, King Eri, like many, claims that the Igbo are the Jews of West Africa. They believe they are descendants of at least one of Israel's lost tribes. In the eighth century B.C., the Assyrians invaded Israel's northern kingdom forcing 10 tribes into exile. Igbo Jews are members of the Igbo people of Nigeria who practice Judaism. Jewish life has been documented in parts of Nigeria since the precolonial period, but it is not known whether the Igbo have claimed Israelite descent or practised Judaism in pre-colonial times. This historical excursus explains the reasons why Ndigbo are Gyps and are in diaspora around the globe in their professionalism amidst their undying patriotism.

Ndigbo in Diaspora and Their Unique Characteristics

The global presence of the Ndigbo community has sparked significant interest, as their unique characteristics and contributions have undeniably left an indelible mark on the societies they inhabit. Delving into the nature of Ndigbo in Diaspora offers a compelling insight into their historical background, cultural practices, economic activities, and the challenges they encounter, while also highlighting their profound impact on their host countries.

The Ndigbo people, an ethnic group from Southeast Nigeria, have a rich history of migration, demonstrating their unique characteristics. Renowned for their entrepreneurial spirit, Ndigbo individuals have ventured into various parts of the world, including North America, Europe, and Asia. To comprehend their distinct qualities, an exploration of their historical background and migration patterns proves crucial. One significant influence on their dispersion across the Americas was the transatlantic slave trade. Moreover, the Biafran War in the late 1960s compelled numerous Ndigbo to seek refuge in various countries,

leading to the establishment of thriving Igbo communities in the diaspora., Ndigbo in Diaspora perpetuate their rich heritage and create a profound connection to their roots. Therefore, the distinct social organization and cultural practices exhibited by Ndigbo in Diaspora signify their unwavering commitment to their heritage and represent an integral part of their identity. Transitioning to the next paragraph, this exploration of the nature of Ndigbo in Diaspora sets the stage for a deeper understanding of their contributions and impact on their adopted countries hence they possess a multitude of unique characteristics that distinguish them from other diaspora communities.

Additionally, the Ndigbo communities in Diaspora often form close-knit networks that serve as sources of emotional and social support. These communities not only strengthen the sense of belonging but also provide a conducive environment for fostering deep connections among its members. Research reveals that these communities often establish dedicated organizations and associations that promote unity and collaboration among individuals of Igbo descent. This collective identity and a strong sense of belonging play a crucial role in shaping the unique characteristics and unity of Ndigbo in Diaspora. Equally, Ndigbo communities abroad frequently partake in cultural festivals, host language classes, and conduct traditional ceremonies, all of which contribute to the preservation of their cultural heritage. Through these endeavours, Ndigbo in Diaspora demonstrates their unwavering commitment to their cultural identity while simultaneously embracing the host culture. It has been shown that the fusion of cultures allows them to feel a sense of belonging to both their host country and their Igbo heritage. The Ndigbo community in the Diaspora (often under the umbrella of the Igbo Unios and World Igbo Congress) stands as a resilient and cohesive group, thriving within the global diaspora, fuelled by their strong identity, deep sense of belonging, and rich cultural traditions. Remarkably, these organizations of Ndigbo promote unity, cultural preservation, and advocacy for Ndigbo's rights and welfare, while also actively engaging with their host societies

Ndigbo in Diaspora has demonstrated their unique financial wizardry in the economic sector through economic indices that Harvard School of Business acknowledge Igba-boi or Imuahia phenomenon with such lively entrepreneurial spirit by establishing successful businesses, creating job opportunities, and boosting the local economy around the globe. For instance, an online study shows that Ndigbo-owned businesses in the United States generate millions of dollars in revenue annually, emphasizing their significant economic impact. Furthermore, Ndigbo professionals have excelled in diverse fields such as medicine, technology, academia, and arts, thereby enriching and advancing their host countries' knowledge and expertise. One remarkable example of this is a Nigerian-Igbo Computer scientist who developed a ground-breaking procedure that revolutionized computer practice. *Naira-Diary* (2023) in its *Celebrity Profile* maintains that Philip Emeagwali's breakthrough came in 1989 when he used a Connection Machine supercomputer to perform the world's fastest computation of 3.1 billion calculations per second. This achievement earned him the Gordon Bell Prize, which is considered the Nobel Prize in computing. His accomplishments

serve as a testament to the intellectual prowess and innovative mindset of Ndigbo in the Diaspora. These remarkable contributions underline the meaningful impact of Ndigbo in their host country.

According to studies Ndigbo in Diaspora readily embrace the local languages of their host countries, establishing bonds with members of the host society and actively contributing to community development projects. In line with this, the Ndigbo community in Diaspora has exhibited tremendous potential for future development and engagement, bolstered by their entrepreneurial spirit, strong cultural identity, and adaptability to new environments. Equally, Ndigbo in Diaspora have proven themselves to be resourceful and resilient in seizing economic opportunities. This is evident in their establishment of thriving businesses and their high level of self-reliance. Accordingly, their active participation in philanthropic efforts and social initiatives reflects their commitment to contributing to the development of their host countries.

Conclusion

Ndigbo nationalism in Nigeria is not questionable nor doubtful. Ndigbo are the most significant patriots among other members of Nigerian nations. Ndigbo as a national cum political entity in Nigeria is indeed true Nigerians by all standards. That is to say, Ndigbo characteristically known for their ubiquitous lifestyle and gumptious spirit remain the genuine symbols of true citizens of Nigeria in their gypsy-tic ordination, versatile orientation and influencing enterprise. Ndigbo nevertheless despite their profession and global dispersions and taunted being *dot* maintains the needed patriotism.

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