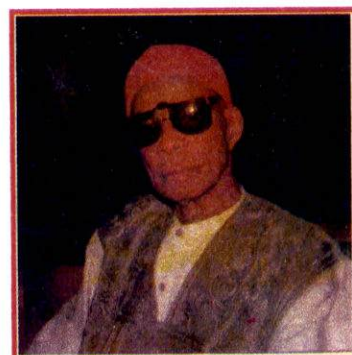
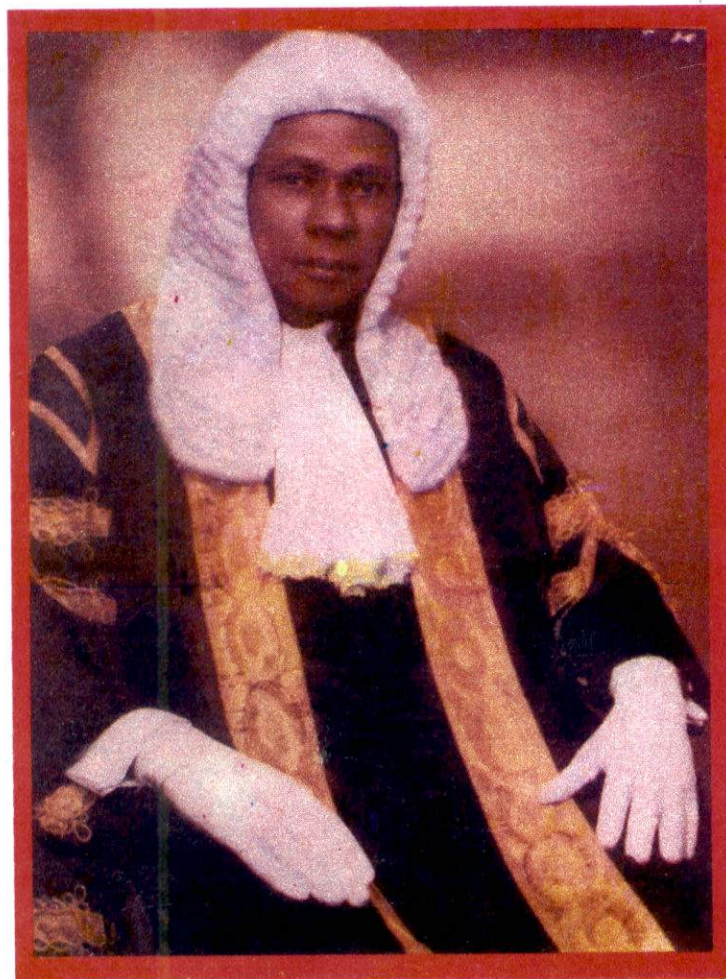
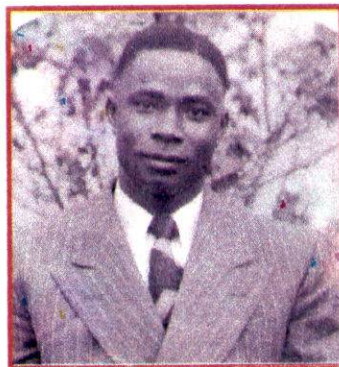


# EXIT OF THE LAST TITAN



## *Lives and Times of* **RT. HON. DR. PRINCE A. A. NWAFOR ORIZU**

Senate President, Federal Republic of Nigeria (1964-65)  
Acting President and Commander-in-Chief Armed Forces of Nigeria (Oct. 1965-Jan '66)

A PUBLICATION OF THE COMMITTEE FOR THE FINAL RITES OF DR. A. A. NWAFOR ORIZU, GCON.



- (A) Memorable Sayings and Quotations
- (B) Reminiscences on Various Subject Matters
- (C) Original Sentences and Lines of Poetry

### MEMORABLE SAYINGS

The origin of the faith of our fathers is a subject of great interest to all of us when young and intelligent. It is a subject which has been the subject of much discussion and debate.

Who was successful in his career? It was a man who by consistent application of his powers by his own efforts and the assistance of others.

From a piece of paper, the success of a marriage is due to the ability of the partners to work together.

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# FERTILE AND IMAGINATIVE IDEAS OF AN ICON:

Nwafor Orizu

- (A) Memorable Sayings and Quotes
- (B) Reminiscences on Various Subject Matters
- (C) On the Stone (Indelible Lines of Poetry)

## (A) MEMORABLE SAYINGS AND QUOTES

1. The origin of the failure of man is lack of directed objective, miseducation when young and influence by certain hereditary factors.  
*Extract from talk to his wives  
on 16/5/81 on care of their children*
2. The Person who succeeds is not the person who only wishes to succeed, but the person who by consistent application of his mind, insists on developing his whole powers by himself, against opposition, against world difficulties and temptations.  
*From admonition to his family at a  
prayer meeting on 24/1/84*
3. What makes marriage a success is the ability of the partners to understand and appreciate the unsameness of each other.  
*From a piece of advice he gave to a  
couple on 28/1/84*
4. Prayer becomes power when it is connected with work, faith and truth.  
*From God's Village holy week prayer  
meeting 5/2/84*
5. It is not the beginning but **the end** that matters. It is what happens between the beginning and the end and that **end** itself that make prophecy a reality and make life a continuous success.  
*From Prayer meeting of 2/1/84*
6. There is no magic in prayers to make you what you do not make yourself. All prayer does is to sustain your ability or geared up spirit to carry out resolutions and marked objectives.  
*From prayer meeting of 8/2/84*
7. God does not believe in anybody who does not believe in himself because we are all little gods.  
*From prayer meeting of 8/2/84*

8. For anybody to be entrusted with a serious and important responsibility, such a person must have one very important thing - CONSCIENCE.

*From family meeting of 11/2/84*

9. A successful person succeeds according to the measure of his thinking. If you say you are, you become.

*From prayer meeting of 7/5/84*

10. It is a great thing to be born but it is a tragedy if you do not know why you are born.

*From prayer meeting of 8/5/84*

11. A true gentleman, a really civilized person, is he who is agreeable in disagreement. For Nigeria to be a nation, all its ablest citizens must learn to be agreeable in disagreement.

*From message to the nation as*

*Senate President on 22/9/65*

12. The greatest and perhaps the only perfect gift we can give to the world is the gift of ourselves at our best, and that means, not just the skill of our hands and cunning of our brain, but our dreams, our finest resolutions and most solemn promises to ourselves.

*From "Orizuntal Current" article titled*

*"My Days on Earth"*

13. Be a life long or short, its completeness depends on what it was lived for. Life is nowhere if it is not an object of some mission on earth.

*From "My days on Earth"*

14. It takes resolute consciousness and deep spiritual awareness to lead a successful life.

15. Bitterness is a self-inflicted injury which consumes the candle of human race from both ends.

*From a write-up titled Our Policy -*

*West African Examiner*

16. It takes more courage to be calm, than to burst out emotionally.

*From "The Eyes of the World" in*

*West African Examiner*

17. All that make for progress is the speed and ability of a person to take opportunities and use them.

*From prayer meeting of 25/6/84*

18. It takes a steady nerve and infallible strength to be an author.

*From Memo on Book Writing 7/8/58*

19. The surest way of pleasing God is to appreciate God in nature and in other people.  
*Prayer meeting of 6/3/84*
20. God does not answer prayers by location of geography, the geography is in the souls of the supplicants.  
*Prayer meeting of 6/12/84*
21. My philosophy is that a fundamental principle remains an airy abstraction until you do something with it or about it.
22. Heredity and environment do not so much matter in being a great man as does personal response to exigencies, tragedies and triumphs of life.  
*From Speech titled Staying Power 4/2/62*
23. Of Bryants saying, "truth crushed to earth will rise again". Orizu wrote, "shall rise again is a magic of a clause. It stabilizes the shaking thread of faith. It nullifies the surging wave of doubt and compels faith to stand undaunted."  
*From Reminiscences inside the prison yard  
5/2/56*
24. Where there is no vision, the people perish. Leadership must have clear vision illumined by principle, sincerity, realism and love.  
*Speech titled Cannons of Horizontal Education.*
25. Violence is an agent of fear, anxiety and uncertainty.  
*Reminiscences 11/7/55*
26. Against force and violence, truth like a liquid object can penetrate and continue its fluidity atop the many pebbled beds of earth which only give it wrinkles and dimples that beautify its surface under the sun.  
*Reminiscences 11/7/55*
27. The lubricant of life which softens our human relationship is appreciation.  
*From without Bitterness - Zikism African  
Continental Philosophy.*
28. A physically and spiritually united personality cannot be confused or disintegrated.  
*Prayer Meeting 30/1/86*
29. In every community large and small, in any family large or small wherever there is no internal discipline, control comes from outside.  
*During Purification Ceremony in  
God's Village 26/12/86*
30. The sign of decadence and death in any dynamic ruling class appears when its members are incapable of **accepting** responsibilities in inverse ratio to

their privileges.

*From Diary record of 14/5/63*

31. Goodness attracts happiness. When you feel good towards others, you are happy.

*Reminiscences*

32. But a good heart alone cannot remove bitterness. If no action is taken to eliminate the factors that harbour it. It will be an illusion to imagine that bitterness can be blotted out when someone is being continually hurt.

*From "Without Bitterness"*

33. Our educational scheme must breed a generation who accepts success and failure as normal counterparts of a creative enterprise including political ventures.

*From a speech titled*

*"Education and Moral Excellence"*

34. I want to be an impartial advocate, fearless exponent of truth and untiring arbitrator to amend the broken vessels of our social and political fabric.

*31/1/90*

35. The philosophy of African Irredentism insists that the African identity must be paramount and aggressively redeemed and kept.

*Diary record 15/3/90*

36. When I swallow the hemlock of ingratitude or suffer from the chill of conspiracy, I allow myself to accept them with humility.

*10/4/90*

37. The mind of man is a restive horse in the physical framework of the body. It has high possibilities which are always tempered with the tragic handicaps of the physical body.

*B I D Chapter 11 p.5*

38. Eleven qualities all aspiring leaders in Nigeria must possess in order to succeed are;

1. They must be men who can get the best out of the worst.
2. They must be selfless.
3. They must be pure in heart.
4. They must have a catalogue of achievements based on patriotic motivations and nationalistic designs.
5. They must represent the collective yearning of the entire nation.
6. They must be loyal men and women.
7. The leadership in an independent Nigeria must accept the law of political

ecology.

8. The leadership in an independent Nigeria must be experts in life.
9. Leadership in our new Nigeria must be citizens of the world.
10. The leadership we want must show their faith in our youth.
11. The leadership we want must fear God.

*(Taken from his speech delivery on February 22, 1959 at Emy Cinema Hall, Aba titled: Nigerianity - The Leadership we want)*

*"There is a wide Chasm between the ideals of the 20th century founding fathers of African countries and the ideas of the subsequent privileged generations who are born into independence. There is a tragic absence of cultural continuity and commitment because loyalty to a cause without immediate gains does not seem to be part of African character of the new breed. It seems that their sole aim and idea of leadership is simply to get more money than everyone has and to become governors and presidents without demonstrable selfless service which must precede their claims. True nationalism is marked by discipline, order and loyalty"*

*from Orizu's book, Africa Speaks. 1990. P.140*

## **(B) ON LIFE, SERVICE TO HUMANITY AND DEATH**

Life is a propeller. It moves steadily without concern for its expenditure, it creates and gives others only as much as it can expend from the wealth of its reservoir. We are helpless before the onward march of life which we possess. Our mortal power can only be our own in the measure we are willing to live and die in the service of others. Beyond this, our mortal frame is not our own, for we have only a few years to live after which we form the crust of the mother earth where our flesh and bones decompose and sink in silence.

What makes life most interesting is that whether one is great or small, creative or detractive, whether the angels of God praise one or the devil's band plays the music for the other, we are all subject to the inevitable force of onward march unto the state of everlasting good-bye to the bitterness and sweetness of life.

*"We March", from Orizuntal Current Column of West African Examiner Newspaper*

## **ON MAN'S PERFECTION**

The world is a blank expanse of spiritual void. This world is totally in lack of any genuine presence of perfection. It is a barbaric jungle containing unnamable beats of prey taking advantage of punny littleness of mankind. All our pigmy

efforts to attain perfection are frustrated by unbeatable and repeated waves of illusions and temptation. Perfection, what a tantalizing ideal! And yet from morning to dawn a conscious mind finds itself unable to grasp its ever receding image. And as soon as a mortal attains perfection, he disaffiliates with the world either by the treachery of mankind or by the command of the divine will. Those who God loves die first.

*From "the Pendulum" 1955.*

### **ON REWARD**

The incurable sense of reward as a direct condition of doing something one has to do for goodness sake, I think, is the lowest, basest and most repugnant of all human actions. If we take time to think of God's free gifts to us, we can then estimate the horror of asking for something for everything good we do. To expect a direct gift or payment as the only condition of expressing appreciation is a great sin in its filthiest form. I condemn it.

#### **Reward**

*From his Prison Reminiscences 10/6/56*

### **ON THE PURPOSE OF LIFE**

Life has a purpose. The first is to bear witness that there is God. The second purpose is to show the superfinal intelligence of God. The third purpose is to show God's other qualities - indestructibility, super-human potency, unperceivable orderliness and ingenuous purposefulness of all lives in one life.

#### **The Purpose of Life**

*From his Prison Reminiscences 13/3/56*

### **ON RULERSHIP**

The masses of a nation are like flies, and you catch more flies with molasses and not vinegar. The rule of political game which every monarch must learn, provides that man is by nature freedom-loving! To be above him, you have to reign over him, but leave him alone to rule himself; that whenever any king attempted to rule and not to reign, he faced a slow or an abrupt decline of the peoples' affection, which invariably ended in active rebellion or a violent termination of the kingdom.

The secret of popularity of the Queen of England is that she reigns and unifies without active authority, whereas she graciously permits her loyal subjects to rule.

*A Monarch in a Democracy 1956.*

## ON DEFINITION OF MAN

What is man? First I think that man is qualities. Some of those qualities are - mysterious, psychic, many-faced, many-sided, many-tailed, multi-eyed, and in thought endless.

Man's mysterious and psychic quality make him above his own flesh. He is then part and whole of a "soul" or a something which exists in an abstract but real life, independent of the flesh which houses it. Many-faced is the appropriate word to describe man's immense changeabilities. More than a chameleon, man changes with colour, whether, climate, vegetation, culture and time. Every age every other environment produces a different man, and yet man is the same in soul all the time. Infinity and unconquerability are two most known characteristics of man. His thoughts are endless. His ability to create, invent, synthesize, conquer, expand, destroy, construct etc. is endless. I really think that man is a little god.

*Prison Reminiscences 11/7/55*

## ON A PIONEER

A pioneer. Whether a pioneer be born in Korea or Brazil, whether his skin is blessed with nature's black, yellow or pink colour; whether it be in stone age, medieval or modern times; whether the creed is based on the Bible or Koran; whether in the field of science or in the area of social ethics; the common element is that a pioneer is no yes-man, and that for him to carry out his life's work, he must pay the prohibitive price of integrity. To avoid personal danger is to deny the fulfilment of the creed of his profession. To him life must remain a philosophical irony where his final fate will pose a question to the world - "Why do good men suffer?"

His role is not to fight against that question. His true function is to pose that question once more, not by the words of his mouth, but his devotion to a cause for which when called upon, he would be willing to sacrifice his life. As a man of honour, he will shun all external losses. His strength must come for nothing artificial. He would owe his conscience to no one. His vision must not be limited by fear of losing his property. Cravings for good name must not make him equivocate when he should be passionate. His new idea must not make him apologetic. His benefit is impersonal. He is satisfied with the accomplishment of an end.

*From Price of Integrity."*

## ON TIME

I don't believe that anyone can progress who does not understand these two

items, time and space upon which nature based its fulfilment. In a general way, time and space are interchangeable. It takes time to cover a space. It takes space to contain time.

Time is a guest of every person. It visits us, but will not always remain. Only those who realise that time is their guest, that buckle up in time to treat it as a guest - with courtesy, respect and promptitude. As a guest, time demands urgency. Unless you treat time as such, it is bound to depart as all unwelcomed guests do, and shall never return! At every moment, put something into its store. That something which you put will bear testimony to your affinity with time after space has separated you from it.

We are what we make time and God is what time makes us. Our role is to understand this and therefore make use of our time, while we wait God's time to influence our affairs in the ultimate. Those who simply have no value for time are next to animals.

*From his Prison Reminiscences 20/10/56*

### **ON "CITIZENS OF THE WORLD"**

Who are the "citizens of the world?" By that phrase, I mean those men and women who in such a time of spiritual imbecility and moral degradation as our own, can act the prophet of their own generation. I use the word prophet advisedly. A prophet has specific qualities and anticipates certain things from the society. He must be rigorous, aloof (even though he is in the society) inflexible, alert and impersonal. To accomplish his aims within the society, he must be capable of a humble disposition and noble indignation. He must be ready to accept the scorn of the ignorant masses and the pressure of the privileged men. He must understand the ultimate values for which he stands and towards which he wants to direct the society. Those values must be dynamic - things that satisfy tomorrows and not the limited worship of the transient of todays.

These men compelled the attention of their contemporaries to the vital questions of those ultimate values for which men live. They saw life as a chain of connected and inter-related movement punctuated with a continual change. They were not afraid of change. Rather they asked: Why do men live and what do they live for? They showed that life is synonymous with service and forgetfulness of self: living beyond egoism. They indicted idle reliance on patriotism alone; to them patriotism was not enough.

*Without Bitterness Page 362.*

## ON THE HUMAN MIND

The finite power of man shall always bow to the infinite powers of God. When we say that man is made in God's image, we are referring to the human mind. It has certain attributes of God. It thinks and it probes indefinitely, it acts fearlessly, it creates progressively, it refuses to be controlled, and it cannot be imprisoned. It may be threatened but it is always unafraid. Failure does not conquer it. Defeat and death only suspend but do not stop the mind from going on

*From "Balance Sheet of a Mission 1953*

## ON JOURNALISM

Journalism seeks and finds sensations and tragedies. It enjoys the flashy, the emotional, the questionable, and the unusual items in life. It thrives on discordance, on things movemental, argumentative, the revolutionary. Journalism can be noble when it assumes the office of prophecy - when it redeems and proclaims high moral edicts on the altar of freedom. It can be unbalanced sycophants. A journalist born or made is either a mad man or a saint or a combination of both.

*From My Assignment 20/10/65*

## ON MAN, THE CONTRADICTIONARY BEING

One of the strongest qualities of man is his love for something that hates him, something that makes things difficult for him. For example, man loves gifts but he trusts him most who makes him pay for every gift.

Man is a contradictory being. Persons hard to deal with are the people man appreciates. Hate man, he wants you; love him, he avoids the truth, he runs you down; be a sugar to him, he sucks you down, be a vinegar, he leaves you alone; save man, he crucifies you; destroy him, he honours you. Man the contemporary is a bundle of contradictions.

Man the remote is the appreciator of things he once destroyed and threw away. Man's appreciation for the things he once despised rise with time. As time grows deeper and faster, he increases his appreciation. The more the extent of the original hatred or destruction, the greater the appreciation later. This quality of man explains why matyrs are deified and assassinated heroes turned into immoral gods long after their deaths.

*From his Prison Reminiscences No. 2.*

## ON PRAYERS

Prayer is a positive thing and yields positive results. What prayer does not do is that it does not comply with all our wishes, but it directly, invariably keeps

a devout person in absolute serenity. It gives a person a perfect power of self-possession, inner strength and happiness which produces integration.

*From his Prison Reminiscences No. 6*

### **ON HUMILITY**

Frankly, man is not a humble being. God is not humble. All those who had been acclaimed as the greatest spiritual leaders, prophets and saints were the least humble. Why all the pretensions about humility? Unless I have misconceived the meaning of that word, but I have not. I am afraid I do not accept the attributes of humility attached to most arrogant persons like Socrates, Christ, Gandhi, or Lincoln. Read their lives. Their dogmatism, their egocentricism, arrogant exclusiveness, and tell me where they are humble.

### **ON POETS**

No doubt, poets are dangerous, or at best illuders. The imaginations in the words of poets may lead to trouble. But life doesn't glow with joy until it is lived poetically and dangerously. I endorse the type of courage and hope which poets awaken in the human mind.

### **ON CONFLICT**

Wars come and go. Tribalism rises and declines. Man's inhumanity to man explodes and vanishes. Tragedies of ignorance with all its natural handicaps and catastrophes, fall with varying incendiaries on everyone; social iniquities are cruel to some, unbridled prosperity and power ruin others; but through every situation in this variagated scene, man finds his way through the glittering star of a fresh vision.

### **ON THE WRITER**

Generally, the writer is the man thinking; the man expressing his thought; the man interpreting nature; the man capturing ideas; the man generating imagination; the man recording the abstract; the man conserving the traditional; the man welcoming the innovation; the man generating the renovations; the man unifying the concept of people's cultural and historical existence.

Poverty is the greatest obstacle to creative work. Poverty either imposed by war or ineffective social program is inimical to the growth of an effective writer.

### ON MAN'S INHUMANITY TO FOOD

Like all wild animals, man can eat almost anything from sand to worms. Man is about the most omnivorous animal I know. He eats more beast than carnivores, he consumes more vegetables than herbivores, he eats more raw things than beasts. He devours cooked food almost exclusively. He shares swimming and drinks more water by gallons per day than fishes. He goes for sweetest things, and sugar is manufactured in addition and still he spends by the millions to purchase bitter leaves and drugs for his life! I am not happy about man's inhumanity to food.

### ON MARRIAGE

To me marriage between a man and a woman is a piece of wonder, an emblem of delicate excitement, and avenue for a blood of indefinable blending flowing into the sea of perpetuity. It is a miracle the way the union is made with a thin invisible thread which once tied cannot be broken by the very parents and blood relatives whose permission was sought in the beginning. See how marriage softens the fistic lightening of any Joe Louise. Think how marriage humbles the Helen-like beauties at the command of their husbands. What wonder and what miracle cannot marriage wrought in a female sex. What change can it not bring in a masculine gender? Marriage is madness at the mercy of peace; it is passion at the mercy of poise; it is separation at the service of unity. Let us adorn it for it is one of nature's wonder atoms in the power house of human heart.

As an institution, it has become the most important in human experience. It has been the oldest. It is the most mysterious. And yet it appears to be the most novel, the most unmastered, the most dreaded, the most fragile. The mystery of marriage is like the profundity of child birth or the conundrum of creation.

### ON THE AFRICAN VIEW OF DEMOCRACY

To Africa, democracy must be something African to have permanence; it must be something lively to have attraction; it must be something creative to have appeal; it must be something spreading outward to have a following; it must be something now here to have promise; it must be something practical to have realism; it must be something true to draw faith; it must be something altruistic to have a future and it must be something Godly to merit reverence.

## **ON IMPERIALISM**

Imperialism is anti-Christ. It has no spirit, no morality. It has no universal principle. It does not respect other people's rights. It is a gospel of hate which seeks its own. It is easily provoked; it is envious; it is proud; it does not intend to bear anything, it rejoices in its iniquity and celebrates a triumph that causes other thousands disaster.

## **ON SOCIAL MYTH**

By social myth is meant a collective conviction of a people which anathematizes the social evils of their times, while clinging unfalteringly to a definite programme which conforms to their moral principles and ethical norms as those, in turn, relate to their material and spiritual yearning. It is a group decision not to be neutral in matters affecting social destiny; a belief that the voice of the people is the will of God; resignation to a cause; a will to die in the defence of a choice. It means a definition of means and end, and a determination to attain a particular end by a particular means.

## **ON AFRICAN IRREDENTISM**

African irredentism must mean the redemption of Africa from social wreckage, political servitude and economic impotency; it must also mean extricating Africa from ideological confusion, psychological immaturity, spiritual complacency, and mental stagnation. It must mean development of a new literature by Africans to interpret African culture realistically to other peoples.

## **ON "EXCUSE - RECESSISM"**

By excuse-recessism I mean the logic of reasoning with God, the philosophy of "forcing" God to be on our side in executing our designs. The world is made up of individuals whose psychology has been conditioned to the conception of certain unknowable, invisible, omnipotent, omnipresent, omniscient factors. Excuse-recessism sanctions the belief that God is "manufactured" by the human mind. The morality and holiness of God seems to change with morality and holiness of man. The disposition of God seems to change with the disposition of the human mind from place to place and from age to age.

## **ON LOYALTY**

Loyalty is the fundamental ornament with which freedom is made attractive. Without loyalty the citizens of a new born nation cannot make personal sacri-

fices necessary to develop a modern country.

### **ON DESTINY**

Destiny is an impartial god. It follows him who wills attends him who must, joins him who can. There is no destiny if there is no enterprise, no destiny if there is no plan, and no destiny where there is no determined spirit.

In the grim struggle of men to attain their ends, they are often alone, with none to succour or to hinder. Fortune is a tide. It ebbs and flows and there is nothing in this our mortal life that can never be looked upon as determined. If our world is purposive, it is nevertheless inconclusive; if it is mechanical, it is yet influx. The shaping of human destiny, the creation of a new world, is within the almighty hands of human enterprise.

### **(C) ON THE STONE: INDELIBLE LINES OF POETRY** **RECTIFICATION**

1. Fiercely did I pursue my directional orbit  
With serenity did I propel around destiny  
Successfully did I execute God's assignment  
All because God is in front and behind  
All because heaven absolves my weakness  
They repair and rectify me all along  
They give and sustain my spiritual dynamics  
The chorus they sing is RECTIFICATION

*Written on Feb. 6, 1997;*

*Time - 7.30 - 7.45 am;*

*Place - Shaving Room*

### **PRE-EXAM PRAYER**

2. My God open my eyes, my mind  
My God, give me poise, peaceful heart  
Hold me in thy palm protectively  
Direct my eyes to success items  
In my attempt for academic growth  
When my trust is in thee wholly  
Only thy miracle, thy mystery

I depend on thy mercy forever

7-10-96;

7.a.m;

Sacred Room

### ON NIGERIA

3. I own Nigeria my country  
Her shame and pride are mine  
A country blessed by God  
The pride of African continent  
That feeds both poor and rich  
Forever Nigeria shall endure  
Forever Forever Forever

(1996)

### LISTEN

4. Devil's greatest weapon is deafness  
His own accomplice is blindness  
Devil's hand maiden is dumbness  
With these weapons he goes to war  
Devil's first messenger is impatience  
His own captain is intolerance  
Succumb to these maladies, Devil wins  
Resist these maladies, sorrows of Satan

#### Chorus:

No deafness, we shall listen  
No blindness, we shall see  
No dumbness, we shall talk  
No hurry, we shall have patience  
No rejection, we shall understand  
Weapons of war of sons of God

1-12-95;

Sacred Room

### SEE IT THROUGH

5. Life is all awareness and dreams  
When brought to earth we know we exist

Existence on earth is awareness at large  
Ideas, wishes and hopes, all are dreams  
Power to see it through, comes from God

28-1-95

### MYSTERIOUS EXISTENCE

6. From where we come, we know not  
Where we are going, we know not  
Where we are now, we know not  
And we boast to our exploits  
Too sure of our greatness  
Confident in our progress  
Out mysterious existence  
Who planned this mystery  
Or is there no mystery?  
THINK

15-3-95

*Shaving Room.*

### PATIENCE

7. Patience is the spiritual ladder of serenity  
Patience is the forerunner of success  
Most Godly attribute in human mind  
The fastest avenue to highest achievement

29-1-99;

5.30 a.m;

*Sacred Room*

### GOD CHANGETH NOT

8. Tell me not long story  
Give me not a wrong signal  
Showing God as a changing being  
Whom weather or climate govern  
Who men's deed change his plans  
No! no truth in them all  
Permanent plan of ninety four  
Is a verdict from throne above

No man can change our God  
This Village will remain the same  
Stronger waxing without return

II

Once He decided to bless his children  
Once He paves the path of glory  
Once He decides to uplift or enthrone  
The unchanging God, changeth not  
The permanent creator retreats no more  
The ingenuous builder removes no rafter  
No rain, no sunshine can bring destruction  
Faithful men have never failed  
Our living God is everlasting  
The glory of God covers the village  
The God we serve changeth not

14-8-97;

7.05 a.m;

Family Lounge

**KEEP ME CLEAN**

9. Keep me clean, my duties to perform  
Hold me firm my promises to keep  
Give life to memory, my resolutions to remember  
Give me friends who understand God  
Give me children industrious and truthful  
Give Nigeria leaders to uphold unity  
From every section uplift some leadership  
Give them courage and vision of progress  
To join together the broken society  
Keep me clean and uphold nations' unity

II

God had made me a nation founder  
And has kept me a life longer  
I pray to God, to use my old age  
A blessing to be to this generation  
Let great Nigerians emerge on the scene  
To keep faith with God to rebuild the nation

As prophets of old who laid the foundation  
For what Nigeria had to be shared by all  
For happiness to come to old and young  
For poor and rich to live in peace

*30-8-97;*

*4.a.m;*

*Family Lounge*

### MYSTERY

10. The way of God is all mysterious  
Beyond our view, He plants our **future**  
Man knows not what he becomes  
His destined end is hidden from him  
Not our prayers, not our deeds  
Not our wishes, not our desires  
The mysterious end, the will of God

II

This will of God, our guest to be  
To surrender self, heart and soul  
To pray to heaven for spiritual vision  
Enabling us to know when mystery comes  
The mystery that sustains the universe at large  
Where love of God keeps us alive  
All we enjoy is from mysterious deep

*25-11-97;*

*5.30 a.m;*

*Family Lounge*

### THE VISION OF PROGRESS

11. In my dream of last night  
My soul flew like a small kite  
Above a village that stood on a hill  
There I was made to stand still  
To listen to a voice amid the cloud  
Turning my face all around  
Nwafor! Nwafor! listen with care  
Put up silence that is rare

Let happiness be yours today and tomorrow  
That is not a gift you have to borrow  
Your God has now removed all sorrow  
Your struggle to live a righteous life  
The desire to serve has been your strive  
The secret God has followed the trend  
And now to you the message He sends  
That joy is yours for you to rest  
All enemies of yours for Him to arrest  
Your nerves and bones will grow anew  
The worries of life you bid adieu  
Your mind and body at peace with nature  
The milk of life is there to nurture  
Your mental ken to grasp the future  
That future is great in pomp and glory  
The generations to come to tell the story  
The centuries of vision, the vision of progress.

20-6-98;

*In his Study*

## NOISELESS

12. Let me be noiseless in Village of God  
God's manifestation is noiseless  
The machine that is man is noiseless  
Yet performs for a century and over  
The thought that propels man is noiseless  
What thought created lasts millennium  
It is thought that creates bridges across the seas  
It is thought that makes machines fly in the air  
It is thought that contrives great religions  
It is thought that established social institution  
It is thought that gave us billions of languages  
Not noise but thought that makes us human  
Noise blasts and destroys  
Thought is chemistry and synthesis  
It brings forces together, promoting progress  
Joins natural forces to release power

Power enabling humans control the universe  
Thought is the God inside the human  
To apply thought process, very difficult  
Noise, the easiest weapon to apply  
A few developed minds can apply thought  
All undeveloped minds promote noise  
I pray my God to increase my blessing  
To live by thought and not by noise.

*Dec. 24, 1993.*

# LEGACIES UNLIMITED:

*The lives and times of  
Rt. Hon. Prince Akwaeke Abyssinia Nwafor Orizu*

## **Introduction:**

It is not often that a country is blessed with great souls like Akwaeke Abyssinia Nwafor Orizu. A politician, a statesman, a nationalist, a poet, a prolific writer - all rolled into one personality.

*"Lives of great men all remind us  
that we can make our own sublime,  
and departing, leave footprints  
on the sands of time ----"*

The elements were surely at their brightest and fullest at the time of his birth. And at his demise, at 84 on March 20, 1999 those same elements stood still in full respect of the man that was DR. A. A. Nwafor Orizu.

## **BEGINNINGS**

Being born at the time he was, when World War I was still raging meant that he was coming into the world "on the cross-roads of history". He had compared his generation to a bat which belongs neither to the day nor the night and yet belongs to both. The African traditional way of life struggling to be relevant with the demands of European modernism, the strong moral and iron discipline of his forbears, the powerful influence of early Christian Missionaries - all these had a determining measure by which young Orizu saw and accepted the rudiments of leadership and education which later were to open the gateway to early vision in his life.

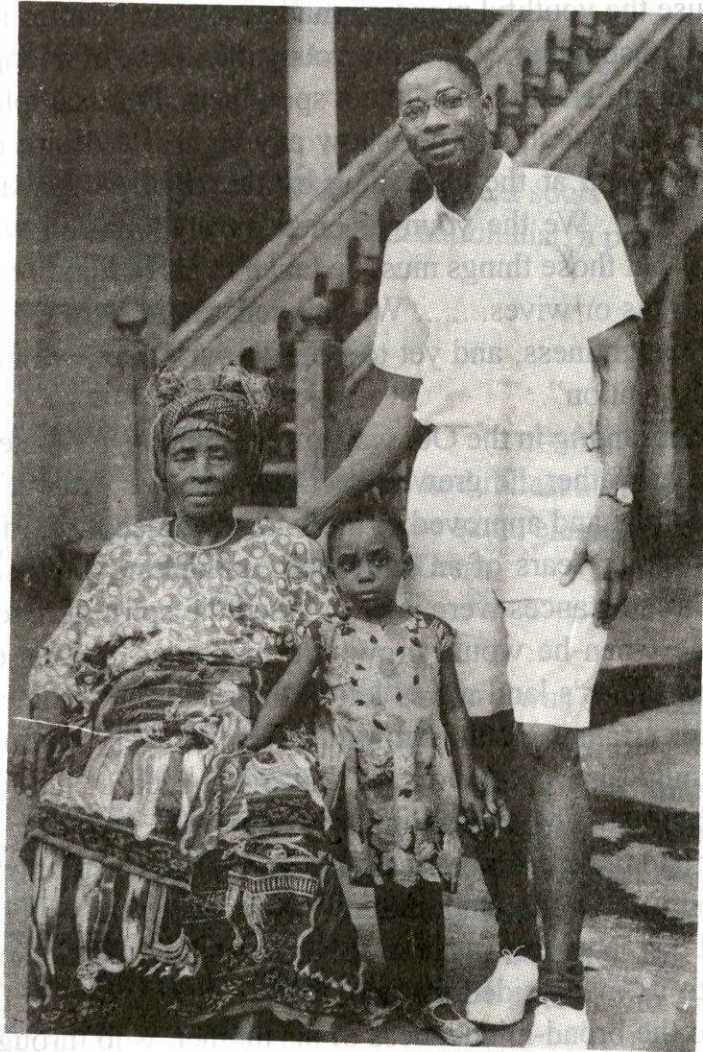
Indeed, Orizu's infant life was a combination of ancient African tradition and culture and European "invading" civilisation. Certain cherished African ideals and institutions considered most sacred, had begun to crumble and while his life was beset with a perpetual attempt to grasp the new while admiring the old, to utilize the present while preserving the past, it was clear he and his peers did not quite enjoy the tranquillity and satisfaction which characterised that old African society into which they had been born. Nevertheless, the ideals of the African tradition were strictly laid on by their father, H. R. H. Ezeugbonyabo, Igwe Orizu 1 who was a disciplined and principled leader.

For Nwafor and his siblings, it was spartan enough to learn discipline from the cradle because the youthful monarch made everyone conform to the rules, age differentials notwithstanding. While the young man once in a long while indulged his children, including Nwafor, he did not spoil them. For example, "your appetite should be good, but you should not show any sign of a desire to eat unless the food was given to you at the right time by the right person under acceptable circumstances. .... We the younger ones were spoon-fed with honey, meat, wine and sweets, but those things must be taken at his bidding or at the bidding of appropriate servants or wives. .... We enjoyed, undiscouraged, certain measure of rascality and naughtiness, and yet to be with our father, we must be calm and mature in our disposition".

Nwafor's upbringing in the Obi was to serve him in good stead much later in life because like his father, he grew up to think that age without work was of no use. He respected age and approved of the African concept of primogeniture "but not just the mere long years of an unapplied, unthinking and useless life of any aged person". Circumstances were later to breed the spirit of revolt in him and he began to imagine when he would grow into manhood. Details of how to expel invaders from his father's land were "left to the gods and to time".

Nwafor's father would not have said that every one of his ideas were real. Nwafor would also not have said that every idea of his father had corresponded with the real. The responsibility of one man marrying eighty wives as Nwafor's father had done called for a highly specialised institutional organization, experience, strong traditional and cultural observances on which the stability of the family could rest. Nwafor was born into that social order and he lived in it. He was cultured into its many-sided aspects.

He imbibed the broad-mindedness of his mother, who through examples and precepts, taught Nwafor the dangers involved in tale-bearing. His brothers gave him an unconscious training in the development of his individuality and independence. Quite often, they ganged together against him. Over a period, he unconsciously developed a state of mind whereby he derived some pleasure in being opposed by many when he was in the right. Ever since, he cultivated an innate sympathy for any person who was unjustly besieged by a majority.



*Dr Orizu back from tennis, standing beside his mother and his first child,  
Nmutaka in Port Harcourt in the early 50s*

Nwafor's meeting with Holy Nweje made him confirm once more that righteous men are not disclaimers. He had arrived at the conclusion that these righteous men were always detached and hesitate to condemn. A nervous shock resulting from the treatment by the Otolu Church Committee in refusing him baptism roused up the "spirit of revolt" in him as he decided to go away from his town to another place (Onitsha) to get baptised.

## EARLY EDUCATION

Right from the outset of his first contact with education in 1924, young Orizu's steady rise, achievements and progress were like the growth of a flower planted during the rainy season which sprouts with ease since it would naturally not lack moisture. His education, rare as it came in those days, was a part of the ingredients that saw him to great heights at the prime of his life.

During his primary education days, the strict moral and disciplinary posture that was the cornerstone of the Orizu household, was quickly gleamed in the young Akwaeke by the school authorities. This resulted in his being appointed at different levels the General monitor, Chairman of the School Government Committees, and School Detective Committee which regulated the morals of pupils and maintained the staff-student relationship as well as the captain of the school's football team. Positions that called for intelligence, level-headedness, transparent honesty and initiative. As such, at such an early age and stage he was made the staff paymaster; a post no other student before then nor in later years was ever assigned to take on. His responsibilities then spanned the occasional collection of school fees from teachers and delivery of such monies to the General Manager's office at Onitsha and collection of the total monthly salary of teachers in the school back to Nnewi.

By the end of the primary school year, Orizu sat and passed the Government Standard six examination. At the time, the then headmaster of the school, Mr. Michael Nweke Uboma conscious of Orizu's qualities, was reluctant to release him. He did not disguise his motive. His major reason was that he needed Orizu to help him in the school government and improvement. Buoyed by his conviction as regards the indispensability of Orizu, he did the unexpected. He drafted the application for teaching which Orizu merely copied and signed. Hence, come June 6, 1932 at 8.30 a.m., the young Orizu marched into the premises of the C. M. S. Central School, Nkwo Nnewi as a pupil teacher. Without knowing it, headmaster Ugboma was forming the character of a future leader of Nigeria.

## EARLY VISION

And so Nwafor was ejected from the jolly comfortable home and good care into the exacting teaching profession of those times. As a sensitive youth, he was exposed to the indigence of missionary teaching life. There he was compelled by the tide of inevitable social development to discover his destiny. his first meeting with Nnamdi Azikiwe so fanned ablaze his ambition, sense of mission and commitment, that neither poverty nor other human factors could quench it. A devout

As a precipitate of this student activism, in 1940 he, Mbonu Ojike, K. O. Mbadiwe and John Karefa smart of Sierra Leone, founded the African Students Association. Kwame Nkrumah was the first President and Orizu succeeded him. His involvement in African Students activities brought him into close contact with the leading Black American personalities who were in sympathy with African aspirations.

Orizu was much influenced by the Black Americans' quest for education to raise their status and power and also by the Marcus Garvey movement which promoted the return of Black Americans to Africa. Affectedly, he paralleled the Black Americans' quest for education with his own desire for African youths to be educated in America with the same facilities and privileges as other foreign citizens of other countries enjoyed in U. S. A. And so, in the absence of any such help coming from any colonial government in Africa on behalf of the African Students in America, young Orizu singly and empty-handedly, determined to found an international organization to secure scholarships for deserving African students in various American Universities. This quest gave birth to the American Council on African Education in 1943. Orizu had laboriously worked his way through university managing two or more jobs at a time: he wanted to make it easier for many more Africans to study and the one solution to the problem then was the American Council on African Education (ACAE). In time, he touched the lives of many Africans in a positive manner. He became a bridge through which many Nigerians and Africans crossed over to the United States to acquire higher education on American Scholarships.

The establishment of the Council and the publication of his book "Without Bitterness", provided the impetus for the American government and universities to offer scholarship programmes to Africans. This was a historic landmark in Africa's relation with the U. S. A. in the field of educational and cultural understanding in the 20th century. Some of those who benefited from this rare opportunity were former Education Minister, Professor Aliu Babatunde Fafunwa. Dr. Edwin Ogbu, Dr. Elechukwu Njaka, Dr. Clement Isong, Chief M.C. K. Ajuluchukwu and Mr. C. Ikeotuonye. Others included M. R. Macara of Kenya, W. F. Liman of Cameroun, A. G. John of Sierra Leone and from Ghana were J. D. Dickson and R. O. Mensah. They can be categorized as follows:

#### **Beneficiaries of ACAE:**

1. Edwin Ogbu of Utonkon, Benue State who became the first Northern Nigerian Federal Permanent Secretary and ambassador to the United Nations and long time Nigeria's permanent representative to the United Nations.

2. Prof., Babatunde Fatunwa of Lagos who after graduating worked in the British Embassy in New York, became the first Nigerian to be employed by the United Nations, a Professor at the University of Nigeria, a Merit Award Winner and in 1991 the exponent of Horizontal Education in the Federal Government's 6:3:3:4 system where he served as Minister of Education.
3. There are other equally brilliant stars like school proprietors - Vincent C. Ikeotuonye of Ozubulu, Anambra State - who built the Zixton Secondary School, Ozubulu; Mr Reuben C. Udokwu of Ogidi who built the Nike Grammar School, Dr. Elechukwu Njaka of Akokwa, Imo State, who built E. G. G. S. Akokwa, H. K. Giadom of Ogoni, Rivers State, Dr. Clement Isong, former Governor of Central Bank of Nigeria and also the former Civilian Governor of Cross River State, Dr. Okeke Ifeagwu, the first Nigerian Ambassador to Russia.



*Dr. Orizu center flanked on his right by Dr. Babs Fafunwa, the then Minister for Education and on his left by Mr Nduka Eya, the then Commissioner for Education of old Anambra State on the occasion of their courtesy visit to God's Village.*

Zik had come to give a lecture in the Court Room that evening. He spoke with certain amount of historical allusions, erudition and scholarship far above Nwafor's understanding on the subject matters of imperialism, and 'mental emancipation'. Azikiwe's appeal to patriotism deeply moved Orizu and thereon brought about the dawn of a new era in his thoughts. It then dawned on Nwafor that just getting his education should not be his only concern. He became imbued with some hatred for racial superiority and imperialism. 'I saw that love of one's own town was not enough, Azikiwe was glorifying Africa, and not just the Ibo land or Nigeria. As if by magic, my boyhood attitudes left me, and my interest in Nnewi alone departed' wrote Orizu.

A subsequent visit to Zik in his house followed by some discussions sealed the influence he received from Zik. Zik had encouraged him to go on for further studies in the United States of America. He had even promised to assist him get admission into Lincoln University and charged him: 'Do not lose hope, Africa needs you!'

And so began the story of Nwafor's sojourn in the United States of America to bring back the golden fleece. In the process, he affected the lives of many and helped change the course of development in the country. Significant as it may seem, Zik had published the departure of Orizu and seven other Nigerians to the USA in his newspaper, the "West African Pilot". He had referred to them as "THE EIGHT ARGONAUTS" going to America to win the golden fleece. For Zik it was a matter of National interest.

Indeed, his activities in the USA - academic, cultural and political - were greatly remarkable and outstandingly illuminating like the Northern star, generously beaming out light in the dark horizon. In fact, during a low-keyed celebration of Orizu's 83rd birthday in July 1998 he acknowledged that his challenging accomplishments in America could be said to be his greatest contributions to the development of the human race in general and Africa in particular. Having arrived America, Nwafor Orizu (according to Chief Obafemi Awolowo in his autobiography) became the 14th West African student, 10th Nigerian, 8th Ibo in the USA.

### Life in America

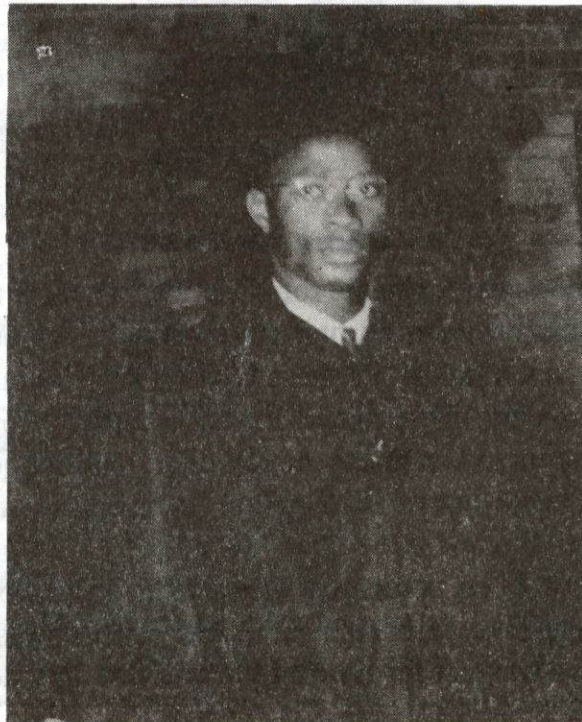
At first young Nwafor matriculated in 1939 at the Lincoln University, Pennsylvania but changed the next year to the Ohio State University.

His early days in America were full of excitement, indecision and search for truth but not without pains. This was made critical by absolute lack of funds to implement any of his decisions. His desire for the kind of education he needed made him run from one university to another in a very short span of time. He

wanted to forget Africa momentarily in order to understand America. He was forced to leave all his colleagues in the Eastern part of the United States and proceeded to the Midwest to be the first indigenous African ever to register with the Ohio State University. It was during this period that he was exposed to circumstances that brought out from him the extraordinary spirit of independence, creativity and self-confidence. He worked his way through college. The second world war was on and he was challenged to present Africa to the American public. This brought about his famous radio broadcast in Cincinnati on Sunday August 16, 1942, historically, the first of its type. He developed many ideas from every experience he got. Upon these ideas he built all he did for Africa during his life in America.

Admittedly, the chains of degrees Orizu obtained from three American Universities namely Lincoln, Ohio State and Columbia Universities, he attended are quite a lot to write home about. Specifically, he obtained a BA degree in Political Science and Pre-Law and an M. A. degree in public Law and Government. But the outstanding issues worthy of mention here are some other innumerable activities that have set him aside as an achiever and gave him, in the final analysis a larger than life image. They deserve to be chronicled for posterity.

He played an active part in the University student bodies, especially those of foreign students.



*Dr Orizu as a graduate in the U.S.*

christian combined with his faith in the spirit of his ancestors and their gods, he gave defeating blow to poverty by departing from Nigeria to America empty-handed.



*Dr Orizu as a pupil teacher in 1937*

So, while a pupil teacher, Nwafor shone for all to see. He came together with a few friends, participated and brought the first silver shield for a singing competition organized for all Nnewi Churches. Restless Nwafor wanted more out of life. His vision had nowhere begun. Determined to carve a niche for himself, he took private lessons from tutors in Dennis Memorial Grammar School, Onitsha, consequent upon which he came out of the Junior Cambridge Examinations in flying colours in 1937.

Others would have been contented with this enviable level of educational attainment in those days, and perhaps gone to seek greener pastures in the Public Service. But that option was not for Nwafor, he was not only determined to reach

the top, but also to make lasting contributions and chalk up impressive marks as a way of clearly etching his name in the hall of fame of the human race. Hence, through the recommendation of the then Bishop of the Niger, Bishop Lasbery, he secured admission into prestigious Achimota College, Ghana in February 1938.

### Encounter With Zik

Orizu had met Nnamdi Azikiwe, and American trained Onitsha man at Onitsha in 1937 when he was still teaching at the C. M. S. Central School, Onitsha.

Nwafor had met Zik who had admonished him saying "Africa needs you." It was this sentence that wrought the miracle in his life. It chased away all vistas of darkness in his mental horizon and burned inexpressible meaning into his spirit. Slowly but passionately the creative instinct in him arrested his mental vision and serving Africa no longer became a matter of choice as it became a matter of destiny. The first meeting with Zik electrified and broadened his life as well as made him work through the narrow paths of relentless struggle. Indeed, 1937 had been his year of destiny. And by 1945, he presented Nigeria (and Africa with his mission of Horizontal Education and African Irredentism.



*Dr Orizu with Dr Nnamdi Azikiwe outside the Glover Memorial Hall, Lagos after Dr Orizu delivered his first public lecture in Nigeria on Nov. 26, 1945 six days after his return from U.S.A. after his studies.*

4. Among the women beneficiaries were Miss Lily Ulasi, Nigeria's first woman Editor and author from Nnewi, Mrs Oyibo Odinamadu, an educationist and deputy gubernatorial candidate under the defunct UPN banner and currently a member of the governing Council of UNIZIK, Dr. Nebuwa N. Nwozo (Nkele) from Awka, the first woman Chief Medical Officer of the Old Imo State.
5. There are lecturers in Universities like- Dr. Ezeogueri, from Imo State, Prof. Aligoekwe (late) Dr. Chukwuemeka Ebo of Onitsha, Dr. Ndukwe Egbuonu (late) Prof. Godwin Odenigwe, Dr. W. O. Uzoaga: Uduaro Okeke.
6. Some others were in the Regional and Federal governments for their Nigerianization Scheme, they include E. Dalla, Mr. Ntukogu, A. Ezeoke, S. U. Okoye, N. Akwivu, M. C. K. Ajuluchukwu, R. B. Odikwu, Mrs. A. A. Okezie K. J. Mould.
7. Others were employed by private educational and business organizations - Mr. C. Odeluga, Mr. J. Anyaegbunam, Miss Uzo Moneke (late)

In this regard, Orizu proved to be a sophisticated mind, a highly detribalized African, an urbane gentleman who thoroughly ensured that the Scholarship Scheme was fairly distributed. He shunned the temptation of cornering them for only his Igbo kinsmen - not for him such clannishness.

In order to further his ambition and disseminate his ideas on African Education earlier mentioned, Orizu accepted invitations to write for Black American Journals. Orizu was a consummate workaholic and skilful communicator who proved his mettle by vociferously contributing incisive articles to various newspapers in America. He was contributing editor of the famous Negro Digest of Chicago, associate editor of the Pittsburgh courier (AFRICA SPEAKS Column) which was the largest circulating Black American weekly in the USA between 1944 and 1946.

Still, Nwafor's selfless nature prevailed. And so to raise money for the cause, he embarked on a lecture tour throughout USA. During the course of these activities, he was given recognition at very high government and social circles - an honour selectively reserved for the calibre of visiting Heads of State.

In this vein therefore, he was received at the White House Washington DC by President and Mrs Roosevelt, met leading Americans like Henry Ford II and Eileen J. Garret, owner of the Creative Age Press. He traversed the length and breadth of America and the Mid-West, with unparalleled glee and unquenchable zeal, delivering lectures on African freedom.

It was in the process that he wrote the book - WITHOUT BITTERNESS. Royalties from the book were transferred to the American Council in African

Education. In all, the Council obtained about 450 scholarships for indigent Africans to American universities. The book served its own function. It pierced the hearts and minds of both blacks and whites in Europe, America and Africa like an arrow and made it possible for Orizu "to break the prejudice then that Africans had no intelligence to philosophise in the language of the West". The book received several favourable reviews in a number of newspapers for the unforgettable impressions it made.

A comment by the *New Yorker* read: "A sincere and interesting book... About Africa, the state of its civilization, its past, its future .... by an intelligent young son of a Nigerian ruling house, who must be the most literate prince alive today". So well respected was *Without Bitterness* that in 1948 Orizu was conferred an honorary degree of Doctor of Laws by Lane University, Jackson, Tennessee, "for his trenchant presentation of the case for African Liberation to the Western World ..., and for his success in establishing for the first time an international institution for awarding scholarships into American Universities, for deserving Africans".

Suffice it to say at this point, that later on in Orizu's later years of life he was to make seminally epochal books on various subjects. This is not to mention the numerous poems he wrote all through his life on various areas of endeavour. He was a poet of independent values and felt the poetic rhythm in anything that caught his fancy anywhere. And he always put it down on paper. The result? A compendium of the poems on various subject matters in form of a publication titled "Man's Unconquerable Mind (ORIZU POEMS VOL.1)". However, one incident which must have been etched indelibly in Orizu's mind was the jail sentence he served on account of championing nationalist interests clearly outlined in *Without Bitterness*. The intellectual work which shook the basic foundations of the erroneous beliefs and misconceptions of Europe and America about Africa, put him in the bad books of Britain. The publication, "made fifteen British intelligence Personnel to harass me in America and even when I came back from the United States, the colonial masters put me in jail", Orizu had said on an occasion of an interview during his life time.

### **Public life in Nigeria**

While in America, Orizu was a source of pride and inspiration to young Nigerian nationalists. They were more than ready to listen to what he had to say. So, when Orizu himself returned to Nigeria in November 1945, he was immediately called upon to give public lectures.

The first was delivered in Lagos on November 26, 1945 and titled "Horizontal Education and African Irredentism" during which he presented his educational mission to Africa and also interpreted the philosophy of Zikism. He propounded the African philosophy he termed 'Zikism', the philosophy of education he called 'Horizontal Education for Africa' as well as introduced and popularized his pet notion of American Education through his American Council on African Education which had grown roots in the United States of America.

It was at a meeting held after his first public lecture that Orizu fired the imagination of several young men such as Mokwugo Okoye, Fred Anyiam, Anthony Enahoro, Osita Agwuna et al. who decided to subsequently form themselves into the Zikist Movement within the framework of the NCNC.

Orizu had joined and remained a political active member of the NCNC but was never a registered member of the Zikist Movement. However, Orizu was in sympathy with the Zikists.



He was a champion of the oppressed. During the 1949 crisis over the shooting of the miners at Iva valley Enugu, Orizu Championed the cause of the miners in the newspaper he had founded in Port Harcourt called 'The West African Examiner'. This earned him 14 days house arrest by the colonial administration, as were other articulate critics such as Jaja Wachukwu and Margaret Ekpo.

Orizu had been released only when he threatened to have a cable sent to the New York office of the American Council on African Education (an organization in which he still served as President).

He was greatly admired for the American System of multi-lateral comprehensive co-educational secondary schools which he described as 'horizontal'. The attraction stuck, for in 1959, he put his ideas into practice when he established a comprehensive Secondary School in his hometown, Nnewi called the Nigeria Secondary School. He was founder, proprietor and principal of the institution.

The 14 days detention did not deter Orizu from charting his life's course. In 1951, Nwafor contested the 1951 elections on a no-party-basis to the Eastern Region House of Assembly and won the highest number of votes to become the first member for Onitsha.

His aura was magnetic, his ideas profound. A highly rated politician, powerful crowd puller and a good mobilizer and organizer of men and materials, he was elected from the floor of the Eastern House of Assembly to the Central Legislatures, and was the first Chief Whip of the NCNC in both Regional and Central Legislatures. Consequently, he was an astute and vocal member of the Regional and Federal Legislatures between 1951 - 1953. During that period, in the legislatures, Orizu advocated and won a case for the introduction of Divisional basis of Political representation in place of provincial representation in the Eastern Region. He also acted as the NCNC champion and Chief spokesman during the first political crisis of the sit-tight Ministers of the Colonial Regime in Enugu. Nwafor Orizu was later appointed National Political Adviser to the NCNC.

By now, following his professional development, Dr. Orizu had the opportunity of becoming the first premier of the then Eastern Region or even a Federal minister, just for the asking, but he was not apparently interested as he believed that he owed it a duty to render selfless service to the people as a legislator. And so he willingly served his country and state in various other capacities. He headed two Orizu Commissions on Mid-West NCNC and the Opobo Chieftaincy; originated, founded and organized the Eastern Chiefs conference which was the first recognized and effective organ to champion the creation of Eastern House of Chiefs, served as a member of the Oil-Palm Produce Representative Board of Eastern Nigeria; elected first President of the Eastern Chiefs Conference which post he declined in favour of his brother, the Obi of Nnewi; and nominated first Class Chief of Onitsha Province by the Eastern Region Government.

## SENATOR AND PRESIDENT

Nwafor Orizu's political forays knew no bounds as he had patriotic blood flowing in him, for in 1960, he became a Senator representing Onitsha Province in the Senate of the Federation. He was two term Senate President having been first elected on March 14, 1964 and re-elected on the 17th of February 1965. His entrance into the Senate and his assumption of the post of Senate President introduced a new dimension into the political life of Orizu. He was to become President of Nigeria. He was also instrumental to membership of Nigeria at the United Nations Organization in October 1960.



*Dr Orizu at the "Inter-parliamentary Union in Belgrade, Yugoslavia in 1963 as a member of the Nigerian delegation to the world conference where he delivered a lecture titled "World Problem of Development"*

It was on October 16th 1965 that Azikiwe, the President of Nigeria, left the country on sick leave, and Orizu was sworn-in as the Acting President of the Federal Republic of Nigeria by the then Chief Justice, Sir Adetokumbo Ademola.

Thus, it was Dr. Orizu as acting President who, after the military coup of January 15, 1966 that announced the handover of the Government of the Federa-

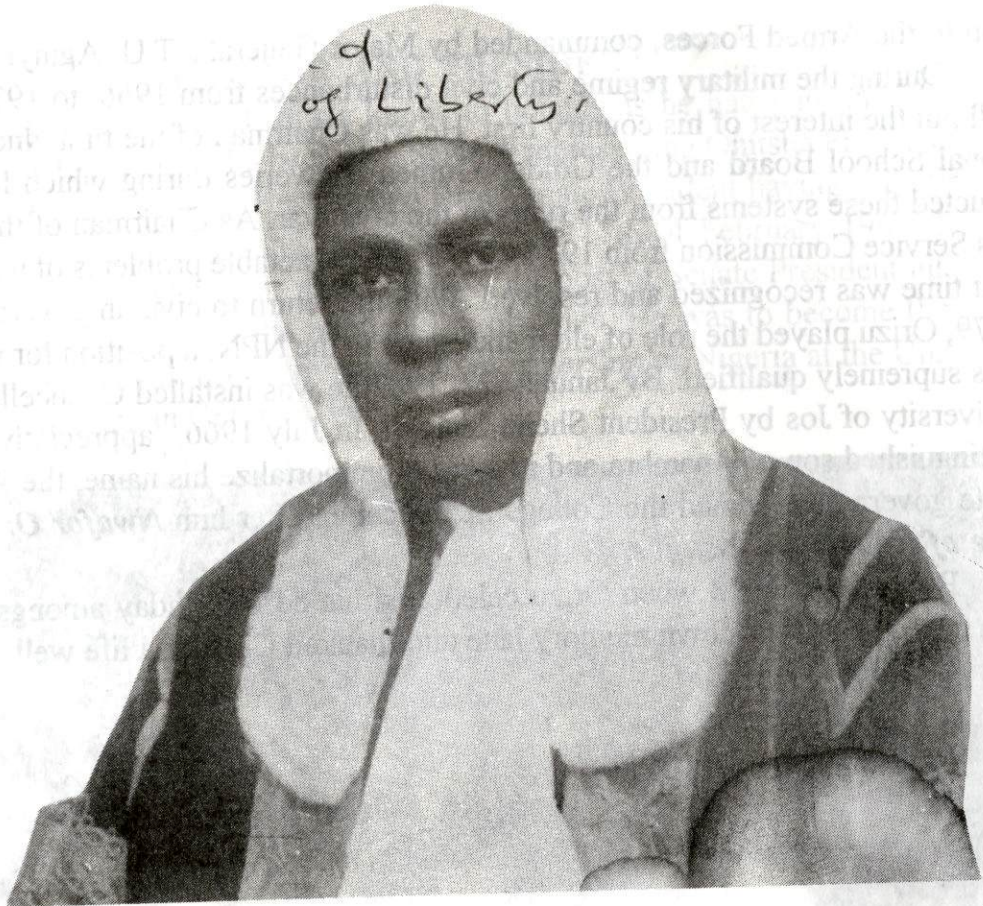
tion to the Armed Forces, commanded by Major General J.T.U. Aguiyi Ironsi.

During the military regime and civil disturbances from 1966 to 1978, Orizu still put the interest of his country first. He was Chairman of the first Nnewi Divisional School Board and the Golden Guinea Breweries during which he reconstructed these systems from the ruins of the civil war. As Chairman of the Teacher's Service Commission from 1974 - 1975, the intractable problems of teachers at that time was recognized and resolved. With the return to civilian government, in 1979, Orizu played the role of elder statesman in the NPN, a position for which he was supremely qualified. By January 22, 1982 he was installed Chancellor of the University of Jos by President Shehu Shagari. In July 1966, appreciative of this distinguished son of Anambra and in a bid to immortalize his name, the Anambra State government named the College of Education after him *Nwafor Orizu College of Education, Nsugbe*.

By July 17, 1998 when Orizu celebrated his 83rd birthday amongst family and friends, he went down memory lane and thanked God for a life well spent.

## RELIGION AND FAMILY

Orizu was a study in humility, surprisingly unassuming, deeply religious and God fearing. His religious inclination which started in childhood blossomed to life and to fact during his life and times, he delighted in God and meditated on His laws, day and night. Along this line, he strictly brought up his entire family especially his numerous children and wives in the fear of the Lord. Perhaps, his desire to be near God at all times propelled him to name his family abode after Him - GOD'S VILLAGE. For Orizu, God's Village is a family haven. Orizu's Village is the spiritual conception of the nation of progress and philosophy of life whose prosecution do not and cannot depend on sustained reliance on family, relatives and children except



*Dr Orizu in his Senate gear.*

### **RELIGION AND FAMILY**

Orizu was a study in humility, surprisingly unassuming, deeply religious and God fearing. His religious inclination which started in his early blossomed to the end. In fact, during his life and times, he delighted in God and mediated on His laws, day and night.

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those of them who believe and practically work for my vision of progress and philosophy of life which embodies service to humanity through establishment of educational institutions, library for public enlightenment, archives for cultural, traditional and historical continuity, dedication of life to honesty, self-reliance, love of truth, philanthropy, unalloyed integrity and belief that good has superior appeal over evil and that God's Law is above material progress".

The children of this great man see him not only from the point of view of a father-figure but from many other angles seen by all and sundry. One of his daughters, Princess Obianuju who was quite close to him summarizes their impression of their father thus in a feature write-up she did of him when Orizu clocked 83 years on July 17, 1998:



*Dr Orizu with his mother, his wives and his children immediately after the Nigerian Civil War in 1970.*

*"To us his children, my father is very dutiful and responsible. He does not hesitate to do his duties. He even overdoes it sometimes, combining the roles of mother and father together. He provides for today*

*and for the future".*

*"He forgives people, make sacrifices and helps a lot of people just for God's sake. He has that habit of counting his blessing and constantly thanking God for everything, including routine things that many take for granted. That is my father. Very Godly.*

*"The greatest sin you will commit in our house is to be absent from general morning or night prayers or fasting. He always conducts our prayers".*

*"But christianity did not make him reject our culture at all. He is very traditional and observes, cherishes and preserves our culture and tradition. In this respect, he is very practical".*

*"He is a perfectionist, very strict and a no-nonsense father and yet he is considerate and liberal. He dose not pamper us as such but dishes out his love in ratio to performance and merit".*

For one of his sons, Prince Onwa, he contends that the wave of inspiration that came from his father had no end. However the aspect of him that remains ever vivid is what he described as Nwafor Orizu's relationship with faith. Hear him:

*"From the beginning to the end, the whole story of the man Nwafor Orizu is the story of faith. His whole essence of life is faithfulness. His childlike faith in God the creator, his unshakable faith in himself, his unswerving devotion to his mission on earth, his loyalty to his parents and his leaders. His faith in the limitless possibilities of man. With unflinching faith in God he survived the harzards of working in absolute loneliness, setting unbreakable records as a pioneer. With faith and no other weapon, he fought all battles of his life and won all. When he went to the Ohio State University for admission empty handed, without even prior invitation, he wrote that all he had with him was faith, hope and hard work. In one of his numerous written prayers, titled "I know no way", he stated; I was born with faith in childhood, I grew with faith in manhood ....., the village God is my faith in God. The way to God is faithful avenue. In his last written prayer. He wrote:*

*"My faith is great and deep  
that God is here with me  
Faith brought me here  
Faith is my strength".*

Onwa couldn't have put is better, he was Orizu's son and knew him all his life.

Princess Udunna Jaanaa (another of the daughters) captured her impression of her father in a graphic and emotional form. Her impression of her father's

entrance into life and exit from earth is encapsulated like this;

*Once in the history of creation, there emerges an unusual satellite in the firmament. The coming would be peculiar; the stay would be anointed; the exit would be unique. By the way they come and go you know them, but as usual, they come and live among fellow men, plant indelible footprints vide sands of all times to be emulated by all generations and finally take peaceful exit".*

In words, laden with emotion, Jaanaa describes her father as:

*"... the warmest, the most concerned and protective father figure I have ever seen. He has always wanted and done the best for his children and family, leaving us very proud heritages. He did not allow us to learn from the advances of deprivation. Rather everything was there and is still there without the asking.*

*Good fathers send their children to school. My father built a school for his children. Most fathers provide good shelter for their children and family. My father established a village for us".*



*Dr Orizu with his wife Odoziaku and Governor Ogbornaya Onu during one of Dr Onu's courtesy visits to God's Village in 1993*

Orizu's wife, Lady Odoziaku Ebelechukwu underscored some salient characteristic traits of her husband which had been etched in her mind because she lived the greater part of her life as wife, with the great man..

*"Most important of all, is his spiritual character as shown in his thoughts,*

*teachings, appearance and everyday life. This character manifests vividly in his writings. His poems are predominantly spiritual. Through them you can see clearly how much of implicit faith and trust he had in God, his total submission and commitment to God, his unending thanks for His mercies. Nwafor insisted that he is God's servant and his mission in life is God-sanctioned. He is a Godly person whose belief in the power of prayer never diminished. Every situation called for prayers. Prayers had moved mountains in his life in its various phases".*

And so Lady Odoziaku specified that the situation of mental and physical incarceration brought about by pressure from his people to take up the rulership of Nnewi in 1938 was solved with prayers; when Orizu needed money to go to America, he prayed and God miraculously answered his prayers through Green Mbadiwe at Kaduna Junction; his spiritualness devolved into prophetic insight into things as he often indulged in deep and concentrated prayers that catapulted him into a higher realm of the supernatural and he developed the ability to predict the future; that Orizu did not believe in idle worship of God because he felt that faith without work is dead and so he was a glutton for work; the moral undertone deriving from Orizu's spirituality transformed him into a person diametrically opposed to fraud, dishonesty and falsehood in all its ramifications to the extent that his love of truth and attachment to transparent honesty made him to have special sympathy and accommodation for those children of his who tell him the truth, no matter the weight or dimension of their failings, and Orizu was propelled through life by his philosophy of 'the cross and crown' meaning that there is no way one can attain a state of wearing a crown without bearing the cross.

The hardships he experienced to institute private studies to enable him pass the junior Cambridge, to bring education and knowledge to Africa, his jail term due to his political aggression against imperialism were all subsumed under this philosophy of 'Cross and Crown'.

Lady Odoziaku couldn't have summed it up better.

### **PHILOSOPHY**

Orizu was profoundly impressed by the apostle of non-violence, Mahatma Gandhi. He regarded Gandhi as his teacher and mentor, indeed it was in an attempt to emulate Gandhism and to create a similar philosophy for Africa that Orizu developed the term 'Zikism' - a philosophy which insisted that political independence be associated with democratic government which would provide true economic independence and a social welfare state. It stressed the universal brotherhood of man, humanism and rationality.

For his philosophy, his way of life and the way he applied himself to issues concerning the nation state, Dr. Orizu has been variously commended and encouraged by eminent Nigerians especially during the official launch of his autobiography -

**Liberty or Chain - Africa Must Be" in 1997.**



*Dr Orizu stand for the National Anthem with Dr. Chukwemeka Ezeife, first Executive Governor of Anambra State and General Ibrahim Badamasi Babangida, then President of the Federal Republic of Nigeria on the occasion of the President's visit to Nnewi in 1992.*

(1) Alhaji Shehu Shagari:

*"This famous old man, Nwafor Orizu, born to this famous old continent, Africa married to this famous young maiden Nigeria is what the book ... is all about*

(2) **Chief (Dr.) Alex Ekwueme:**

*Orizu's life and times" ... should be compulsory reading for all Nigerians, indeed all Africans who wish to draw inspiration from a life of selfless altruistic service to one's motherland"*

(3) **Mr. D. S. Mirani, President Indian Community in Nigeria:**

*"If Orizu's life is a symbol of this philosophy, he is indeed , an African Gandhi".*

#### 4. **Dr. Chukwuemeka Ezeife (Okwadike),**

*The former executive governor, Anambra State:*

*"... must be read by all persons who aspire to re-inforce in themselves, or cultivate these styles and methods of sound and correct principles of personality which constitute, in my view, the natural Law of Success".*

#### **Conclusion**

Indeed lives of great men like Dr. A. A. Nwafor Orizu are discerned from their feats, activities, actions and involvements. But, sometimes, the essence of great personalities can be gleaned in many other ways like their handwriting. A critical look at Orizu's signature outlined here speaks volumes of the character and personality called Abyssinia Nwafor Orizu.

In conclusion, it is a bit difficult to comprehensively chronicle the antecedents of great men like Orizu because of the overwhelming depth of their activities and prodigious feats which tend to span almost all human spheres and pursuits, like a spiralling smoke which diffuses to different directions as soon as it is let loose from the chimney. The statesman's track record of achievements cut across such areas as education, journalism, politics, nation building, community development, publishing, sports, promotion of scholarship, name them.

Orizu's epitaph should say that he was a humanist, philosopher, poet, author, statesman and teacher who fraternally cherished the dignity of his fellow human beings and vigorously believed in using the instrumentality of education and power of ideas to positively transform society.



*Dr Orizu in a tete a tete with Alhaji Shehu Shagari, First Executive President of the Federal Republic of Nigeria on the occasion of the launching of Dr. Orizu's Autobiography - "Liberty or Chains, Africa Must Be" on 24/4/97. Alhaji Shagari was Chairman of the occasion. Standing behind is Mrs Miriam Ikejiani-Clark and some other Ministers.*

The poet, Orizu, in one of His poems (and he wrote quite a number of them) titled "The Gifts I want" made his prayers to God thus:

"God give me  
 Not much of life  
 But much of living  
 Not much of talent  
 But much of achieving  
 Not much of love  
 But much of loving  
 But much of a wife  
 But much of a companion  
 Not much of a son  
 But much of a believer  
 Not much of wealth  
 But much of Health"  
 April 28, 1979  
 Under Araba Tree, OCH.

And by the time of his death, God, whom he so much believed in, had granted him his **prayers**.

Indeed, Nwafor Orizu got enough of living; achieved a lot for the good of his country and people; under the loving care of his loving wives, daughters and sons and he did live comfortably in perfect condition of health until his transition to the world beyond. What else could anyone ask for?

Finally, with this kind of CV, it should be told on the mountains, over the hills and shouted on the roof tops that Prince Dr. Abyssinia Akwaeke Nwafor Orizu lived a fruitful long life. All his life till his death on 20th March, 1999, Orizu lived for Nigeria, thought Nigeria and dreamt for the greatness of Nigeria nay, African. And for this, we are grateful to God Almighty.

God gave, God has taken, we question Him not!

# THE PROFILE OF A GREAT SOUL

## HIGHPOINTS

### BIRTH

- \* Born Prince Akwaeke Abyssinia Nwafor Orizu on July 17, 1914, the 5th son of the then Monarch of Nnewi.
- \* His parents were His Royal Highness, Ezeugbonyaba, Igwe Orizu 1, Obi of Nnewi and Madam Serah Ejeagwunchi Orizu of the ruling house of Egbema, Ozubulu.



*Dr Orizu with his senior sister, Mrs Ulijeanu Egbuna in 1988.*

### ACADEMICS:

#### ELEMENTARY:

- \* Attended St. Thomas Central School and Onitsha Central School between 1924 and 1931.

#### *Qualification Obtained:*

- \* Passed standard six.
- \* Posts of responsibility held

- Captain of School football team
- Chairman of School Pupils Committee
- General monitor for the entire school
- School Time Regulator
- Chairman, Detective Committee
- Chorister of St. Thomas Anglican Church
- Member, Christian Boys Association of St. Thomas Anglican Church.

## SECONDARY

- \* In 1932, he was appointed a Pupil teacher in Otolu Nnewi C.M.S. Central School.
- \* While a pupil teacher, he was head of the group that brought the first silver shield won in a singing competition organized for all Nnewi churches.
- \* Determinedly took private lessons from tutors in Dennis Memorial Grammar School, Onitsha.
- \* Passed the Junior Cambridge examination in flying colours in 1937 by virtue of his private tuition.
- \* Admitted to the prestigious Achimota College, Ghana in February 1938 on the recommendation of the then Bishop of the Niger, Bishop B. Lasbrey.

## UNIVERSITY

- \* Left for further studies in the United States of America in 1939.
- \* Initially matriculated at Lincoln University, Pennsylvania but later transferred to Ohio State University.
- \* Obtained the B.A. degree in Political Science and Pre-Law in June 1942 from the Ohio State University.
- \* 1944 he also obtained a Masters degree in Public law and Government from the Columbia University graduate School, New York.
- \* On May 27 1948, he bagged an honorary doctorate degree (honorary causa) from the Lane University Jackson, Tennessee.
- \* **Excelled as a student Activist and Erudite Scholar in the USA:**
- 1939 - 1942
- \* Member, Marcus Garvey Movement in New York City. (The Universal Negro Improvement Association)
- \* Played in the first eleven soccer team of Lincoln University, Pennsylvania.
- \* Elected Treasurer of the Cosmopolitan Club of Ohio State University from

1940-1942.

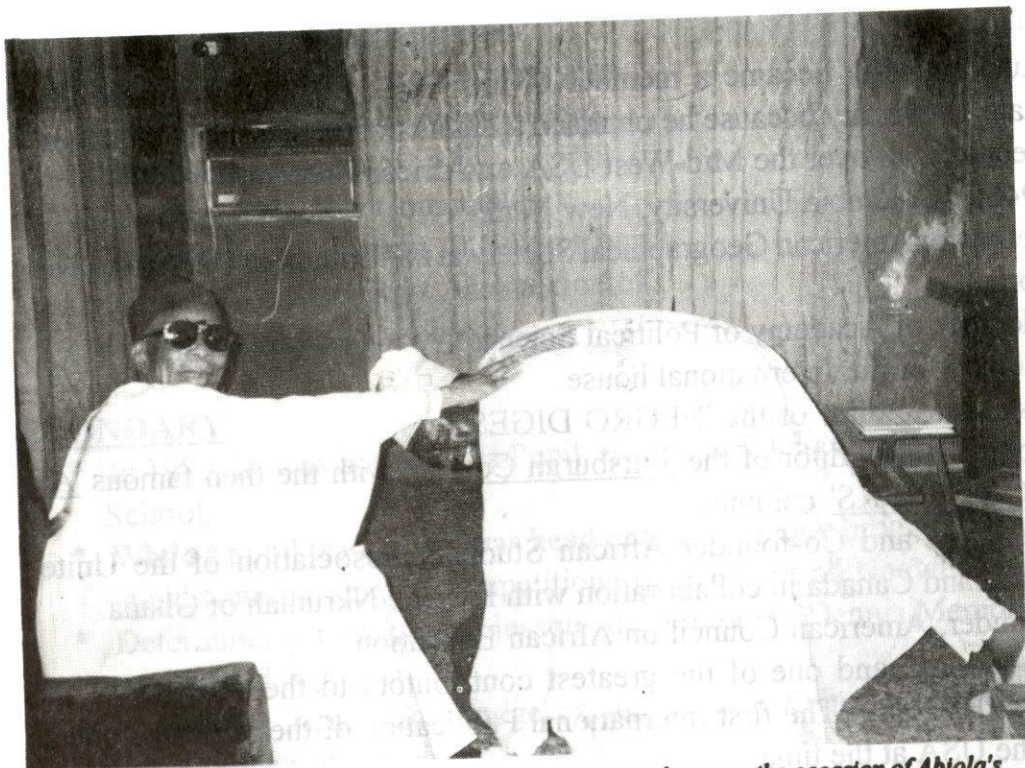
- \* Automatically became a member of the Alpha Sigma Phi of the Ohio State University because he obtained a distinction in classical languages.
- \* Lectured all over the Mid-West USA on African Freedom.

**1943 - 1945:** (Columbia University, New York)

- \* Fellow of American Geographical Society at the Columbia University, New York.
- \* Member of Academy of Political Science.
- \* Member of the International house.
- \* Associate Editor of the 'NEGRO DIGEST' .
- \* Contributing Editor of the 'Pittsburgh Courier' with the then famous 'AFRICA SPEAKS' column.
- \* President and Co-founder African Students Association of the United States and Canada in collaboration with Kwame Nkrumah of Ghana.
- \* Founder, American Council on African Education.
- \* Co-founder and one of the greatest contributors to the 'AFRICAN INTERPRETER'. The first International Publication of the African students in the USA at the time.
- \* Patron of the African Academy of Arts and Research.
- \* Delivered lectures on African Philosophy and Culture in various Universities and clubs including the Faculty Club of Harvard University. Theological School of Boston University, Negro History Week Organizations, Lions clubs of Dayton, Ohio and Chicago S U, Negro Business and Professional Communities of Chicago, Philadelphia, Los Angeles, Pennsylvania Florida, Missouri and Universal Negro Improvement Association.

### **PUBLIC/POLITICAL LIFE: (1945 - 1999)**

- \* Returned to Nigeria from USA in 1945.
- \* Joined the political scene through membership of the NCNC.
- \* Found a newspaper in Port Harcourt named "The West African Examiner".
- \* Championed the cause of the Nigerian Mine Workers during the Enugu Massacre of 21 miners in 1949 which earned him 14 days house arrest by the then colonial government.
- \* 'Nigerian Secondary School' in 1950.
- \* 1951, contested the elections on a no-party-basis to the Eastern Region



*Dr Orizu blessing Chief M.K.O. Abiola in his God's Village home on the occasion of Abiola's visit to God's Village during his Presidential electioneering campaign in 1993.*

- House of Assembly and became the first Onitsha member.
- \* Elected from the floor of the Eastern House of Assembly to the membership of the Federal legislative house thereby becoming a member of both the Regional and Federal Houses from 1951 - 1953, simultaneously.
  - \* Advocated for and won the introduction of Divisional basis of political representation in place of Provincial Representation in the Eastern Region. Therefore, set up and became the first President of the first Divisional organization in Onitsha.
  - \* Was the first Chief Whip of the NCNC party in the Regional and Central Legislatures.
  - \* Acted as the NCNC Champion and Chief Spokesman during the first Political crisis of the sit-tight Ministers of the Colonial Regime in Enugu.
  - \* Introduced and popularized American Education through his American Council on African Education which initiated the first African Mass Movement to the United States for higher education in U.S. colleges 1943 - 1953.

- \* Headed two Commissions called 'Orizu Commissions' namely on:
  - Midwest NCNC
  - Opobo Chieftaincy.
- \* Organized and founded the Eastern Chiefs Conference - the first recognized organ that championed the cause of chiefs in Eastern Nigeria, preceding the creation of Eastern House of Chiefs.
- \* Was a member of the palm produce Representative Board of eastern Nigeria.
  - \* 2nd February, 1953, he was arrested at the Enugu House of Assembly premises
  - \* By 15th Sept., 1953 entered Prison
  - \* On 10th Sept., 1957 Released from Prison.
  - \* Obtained British Pardon in 1959,
- \* Later became the first National Political Adviser to the NCNC, 1959 - 1966.
- \* Was unanimously elected the first President of the Eastern Chiefs Conference - a post he declined to accept in favour of his brother, the then Obi of Nnewi.
- \* Subsequently, he was nominated first class Chief for Onitsha province by the Government of the Eastern Region. A post he later resigned to become a senator.
- \* In 1960, appointed to the Federal Senate representing Onitsha province. (January 8th)
- \* As senator, he attended the United nations organization's General Assembly in company of Nigeria's first Prime Minister, Alhaji Abubakar Balewa where Nigeria was first introduced as a member in October 1960. On this occasion, history was made when the Nigerian flag as a member of the U.N.O. and as sovereign national was raised for the first time on Monday 17th October, 1960 by 9.45a.m
- \* On September 12, 1963, Orizu attended and addressed the Inter-Parliamentary Union Convention of the 52nd Conference in Belgrade, Yugoslavia. He was a guest of President Tito in his palace.
- \* 1964, Orizu was elected President of the Senate on the 14th of March.
- \* 17th February, 1965, unanimously re-elected Senate President.
- \* Attended the 700th Anniversary of the Parliament of Simon de Montfort (1965) in London and was guest of Queen Elizabeth II at a luncheon in Buckingham Palace on June 22, 1965.



*Dr Orizu with Chief Victor Ngozi Mbadiwe on his left and Olusola Rhodes (SAN) on his right during the visit of Ngozi Mbadiwe to launch privately the book, "Liberty or Chains, Africa Must Be" on October 11, 1997*

- \* Later sworn in as the Acting President of the Federal Republic of Nigeria in October 16, 1965.
- \* January 15, 1966, he announced the hand-over of the Government of the Federal Republic of Nigeria to the Armed Forces.
- \* On 18th January 1966 he departed Lagos after the coup and arrived Nnewi on 19th January.
- \* Was the first Nnewi Divisional School Board Chairman from 1971-1972 and engaged in the effective re-literature by the University of Jos
- \* Served as member of the Nigerian Council of States.
- \* Appointed Global Patron of the International House of New York.
- \* Anambra State College of Education, Nsugbe named after him.
- \* Celebrated his 79th Birthday at Government House, Awka in grand style in July 1993 which was jointly organized by the Anambra State Government

and his family

- \* Died March 20, 1999 in Germany
- \* Though Dead, AKWAEKE ABYSSINIA NWAFOR ORIZU has left an imprint on the shelves of Nigerian History.

### MEMORABLE SPEECHES:

- \* "Horizontal Education and African Irredentism"  
(Where he presented his educational mission to Africa).
- \* "Zikism" (Interpretation of the Philosophy of Zikism) and the birth to the Zikist movement).
- \* Nigerianity - "The Leadership We Want"  
(A prophetic speech delivered at Aba in February 22, 1959 predicting the threat of coup d'etat and civil war when independence comes).
- \* Delivered a memorable speech at the Howard University which impressed Dr. Ralph Bunch of the United Nations fame (Who was then head of Political Science Department of Howard University) offered Orizu a scholarship in the faculty of Political Science in 1959.
- \* "Africa on the side of the Allies"-  
Speech broadcast to the USA on Station WLW, Cincinnati, Ohio on Sunday August 16, 1942 at 5 p.m
- \* Address to the Eastern Chiefs Conference at the Nnewi palace at the Inauguration of the Eastern Chiefs Conference.

### HOBBIES/SOCIALS:

- \* An ardent lover of sports
- \* Was a member of the first eleven soccer team in Lincoln University, Pennsylvania USA, which played and defeated the Hampton Institute and Howard University teams.
- \* A first class socialite who was very much at ease with his friends and contemporaries namely: Kwame Nkrumah of Ghana, the great Zikist leader, Henry Ford II, Eileen J. Garret.
- \* Played Lawn Tennis.
- \* Loved to read, write and tell stories.

## **HEROES/ROLE MODELS:**

- \* Jesus Christ
- \* Mahatma Ghandi
- \* King David [Biblical]
- \* Jefferson
- \* Franklin D. Roosevelt
- \* Patrick Henry.

## **PHILOSOPHY:**

- \* Insisted that political independence be associated with democratic government which would provide true economic independence and a social welfare state.

## **FAMILY LIFE:**

- \* Survived by several wives and several lovely children who are successful professional in their various areas of specialization.
- \* Set up GOD's VILLAGE - which is the family abode. A hallowed' ground dedicated to service and love.  
"A conglomerate of human beings endeavouring to be children of God....."

## **PUBLICATIONS TO HIS CREDIT:**

- \* Horizontal Education (1943)
- \* Without Bitterness (1944)
- \* Education and Moral Excellence (1983)
- \* Insight Into Nigeria (1983)
- \* Man's Unconquerable Mind (1986)
- \* Africa Speaks (1990)
- \* The Leadership We Want (1993)
- \* Liberty or Chains - Africa Must Be free (19<sup>c</sup>4)

## **THE POET:**

A poet of independent values, Orizu wrote many poems on various subject matters that attracted his attention. His poems are collected in a publication titled, "man's Unconquerable Mind". Some of the poems were on subject matters like:

- Way of life
- Nationalism

- Pan Africanism
- Relationship with God.

**SOME BENEFICIARIES OF THE OPPORTUNITIES HE PROVIDED:**

- Former Education Minister, Professor Aliu Babatune Fafunwa
- Late Dr. Edwin Ogbu - Former Nigerian Permanent Representative at the United Nations.
- Late - Dr. Elechukwu Njaka - former School Proprietor
- Clement Isong - former Governor of the CBN
- Chief M.C.K. Ajuluchukwu
- Late - Mr. C. Iketuonye - former School proprietor - Zixton Grammar School, Ozubulu
- M.R. Macara of Kenya
- W.F. Lima of Cameroun
- A.G. John of Sierra Leone
- J.D. Dickson of Ghana
- R. O. Mensah of Ghana
- Late - Dr. Reuben Udokwu - former School proprietor - Nike Grammar School

**ULTIMATE DREAM/BELIEF:**

- \* 'That all men share world citizenship in one brotherhood; that equality of men and women in opportunities and participation in social, political and economic functions are the bedrock of African continental prosperity; that poverty must never be an impediment to the educational facilities of all citizens. This will give every citizen an opportunity to be gainfully employed in a fully industrialised society'.