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Dangane  
Fasfot din  
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Ganin haka  
wasannin Olympic.



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## HIGHLIGHTS

NATIONAL YOUTH  
CORPS RUMPUS

THE HOT SEAT  
OF GUMEL

EX-POLITICAL  
STORMY-PETREL  
HAJIA GAMBO  
SAWABA

THE CHANGING  
FACE OF ZARIA

AFRICAN NATIONALISM  
VIEWED AS A  
PRODUCT OF  
COLONIAL EXPERIENCE

AND OTHER  
INTRISTING STORIES  
FROM OUR  
CORRESPONDENTS

## NEW ERA MAGAZINE

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### COVER GIRL



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Ganin haka sai aka dage wasannin Olympic.

# LETTERS TO THE EDITOR

## NATIONAL YOUTH SERVICE

Dear Sir,  
I wish to express my views on the National Youth Service Corps Scheme through the medium of your widely read journal. The idea is not entirely a bad one but I think that careful planning should have preceded the announcement of the scheme. As a result of the scanty information one gathers from the pages of newspapers, the natural thing is to ask questions and where no answers come forth, one begins to speculate. This is perhaps what happened at the University campuses all over the country. Students being people with alert minds are the first to read as much meaning into any scheme if they are directly affected.

I share the view that the sum mentioned is a pittance but I am not so sure that Government is supposed to listen to glass breaking, car-burning, angry undergraduates. The students should be calm and put their views across in a reasonable manner otherwise

they are going to lose the opportunity of arguing about the merits of free education which is their strongest point.

Adamu Suleiman  
Minna.

## NEW ERA

Dear Sir,  
The February issue of your magazine was beautifully designed. The articles as usual were entertaining but you will agree with me that one has to forego some packets of cigarettes to pay the new price.

Dick Ofoegbu  
Ibadan.

## LIBYAN PLANE

Dear Sir,  
The shooting down of a Libyan airliner by the Israelis to my mind amounts to provocation. After all, it was a civilian plane carrying civilians. The shock to the Arabs when the news was announced was great and one thought that the worst was going to happen since it concerned Col. Gaddafi. So far he kept quiet.

In future, there should be a worldwide boycott of any nation that recklessly behaves in this manner.

Ali Ibrahim  
Kazaura.

## SMUGGLING

Dear Sir,  
Smuggling is an evil as injurious to a nation as printing its currency. I suggest that big time smugglers be treated like armed robbers.

David Babatunde  
Oke-Ado Ibadan.

## HOUSE SERVANTS

Those who keep house servants should recognise that they are citizens and human beings. Very often, I am disgusted to see "masters" and "mistresses" clubbing, kicking, cursing their house servants. Some silly men convert them to "assistant house wives" or "acting assistant house wives". And all that just for three Naira a month. This is a shame.

Peter Bakara  
Lagos.

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## EDITORIAL

### WITHOUT PREJUDICE

The news that some people have been kept in prison custody for periods up to two years or more without trial, is depressing.

It is common knowledge that the Rule of Law demands that anyone accused of committing a crime should be brought promptly before a judge within a reasonable time or be released pending trial. We refuse to agree that even one year as has been suggested by some of our leading legal experts, could be admitted as "reasonable time." Although we agree in part that the shortage of law officers is responsible for delays in the prompt administration of justice, we note that there are in some cases, too many adjournments before some cases are finally disposed of. This could be checked.

We suggest that the salaries of magistrates and state counsels be increased so that they are not easily tempted away from the Bench to the Bar. Such an increase in pay would entice lawyers in private practice to take up posts in the judiciary.

Something must be done to reduce such malpractices as prolonged detention without trial. Except where the exigency of the situation demands it, it is against fundamental human rights to deprive one of one's freedom.

In cases where people had to be detained but were later found to be innocent, we strongly recommend that some compensation be made to the persons who were so detained because their freedom had been tampered with. If Government pays compensation to those whose houses are demolished in the course of building a road or dam, we think that this adds weight to our recommendation. We do not want to be seen as respecting the law of property more than the law on human rights because this would give the law pseudo-respectability which is a dangerous and undesirable compliment.

There is nothing more torturing as putting an apparently innocent person in prison to live with recidivists. It is discomfoting to think of all the hazards that beset one once behind bars. Equally so is the panic-stricken knowledge of the psychological warfare one has to wage against die-hard criminals who dominate the prison environment.

The freedom of those yet to be tried should be guarded just as the state protects her citizens against cholera.

It is reassuring to hear that those in the tricky position of representing authority intend to take adequate measures against detention without trial.

(Somo daga hawa)

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Queen Margrethe II after her proclama-  
tion as Queen of Denmark.

Denmark is in Northern Europe with a population of over five million. It forms a "landbridge between Scandinavia and Central Europe." The Kingdom of Denmark is made up of Denmark, Greenland and the Faroe Islands. Denmark is an Archipelago. Her people are friendly, hard-working and opulent. The Danes are famous for building bridges.

Denmark claims to be Europe's oldest monarchy and as one of the early European Christian nations, has had a population of God-fearing citizens, since King Canute the IV was anointed and crowned in 1170, "as Christ's Representative on earth". After the reign of King Gorm the old (940 AD), Harald Blutooth (940-886) succeeded him and since that time, Denmark has been ruled by Monarchs. In recent times however, real government has been in the hands of capable men who are not necessarily of royal descent.

**Democracy:**

Denmark is a democracy and its fiftieth Sovereign is Queen Margrethe the Second. Popularly called the "Queen of Democracy", she was proclaimed Queen at the

death of her father, King Fredrik IX in January, 1972. She is not only a sensitive, sensible lady, but is witty, learned and quickly sees a point. She studied in the famous citadels of learning in Ahrus, Copenhagen, Cambridge, Sorbonne and London. She is articulate and discusses politics, economics and archaeology with ease. She is said to be the world's best educated monarch.

From all indications, the Danes expect many things from this descendant of the Glueckburg and Oldenburg lines. With her educational background as an asset and the love and cooperation of the people of Denmark, she will modernise the Danish monarchy and give it many more Fredricks.

**Welfare State**

Denmark is a Welfare State. With the social Democrats in office, attempts have increasingly been made to improve the lot of the common man. According to Uffe Ellemann-Jensen, Danish industrial workers have the second-highest time rates in Western Europe after Sweden and by international standards, are highly educated. Their demand for "democracy on the shop floor" has not been entirely ignored. Being highly educated, the Danish worker clearly knows

**FOCUS ON DENMARK**

**DENMARK :**

**LAND  
OF  
DEMOCRACY**

By  
Dr. Omoh Esiemokai

the line of demarcation between industrial disputes and using same as a weapon for political agitation in this they differ from French workers. The present strike by Danish workers will be contained.

**Communications:**

Denmark is situated in that part of the Northern Hemisphere from where she could easily reach Western Europe and the great ports of the World. This has helped her to engage actively in international trade. The country is served by a dense network of roads totalling about 50,000 Kilometers (30,000 miles). The international airport at Copenhagen (Kastrup) is the fourth biggest in Europe and the Scandinavian Airlines System operates a world-wide service.

**Economy**

The country is both an agricultural and an industrialized European nation. Although Danish economy suffers from a deficit in its balance of payments, this situation is getting better as a result of structural changes in the economy. Danish exports compare favourably with those of other nations of Europe and America and with more advertising in Africa, Danish goods will find new markets here.

### Building Boom.

There is a boom in the building industry in Denmark. The Danes no longer live in igloos except the Eskimos who build them during their hunting expeditions. Prefabricated houses are common nowadays and the Danes export quite a good number of such houses to prospective buyers overseas. Some firms have specialised in producing machinery for making such prefabricated buildings and are anxious to find new markets. These firms are already doing good business in Africa. New hotels in Uganda and Tunisia have received 20,000 tons of special plant and new orders are known to have been booked by other tourist corporations in Africa.

### Permissiveness

"The Danes" writes Johan Bogen "are some what proud of their explosive permissiveness." Life in Denmark and in fact in the Scandinavian countries would be very dull without pornography, schnapps and drugs. The Danes see these things as the direct result of affluence and the times we live in. Like in other European societies there is generation conflict between the young and old and revolt against the "old order" is becoming louder.

### Humanists:

The Danes approach human problems with deep understanding and sympathy. Their role in international affairs has so far been a respectable one. In the Scandinavian States to a large extent, fundamental human rights are respected and racial prejudice is not common. As a result of their humanist attitudes, it would have been desirable for African States to

strengthen their relations with the Scandinavian States and boycott European States which support oppression, injustice and exploitation. It is to be hoped that Denmark uses her influence in NATO, to persuade member-states of that organisation not to keep alive the forces of apartheid and colonialism in Africa.

### Faroe Islands:

As we go to press, many people in some of the Faroe islands still have not received their Christmas mail. In winter gales rage endlessly. March is the coldest month so sea travel is extremely difficult and dangerous. The Faroe mailman knows this better.

There are many birds in the Faroe Islands. The oystercatcher or tjaldur is the national bird and when it reappears after the cold season, that is a sign that spring is near.

Torshavn is the capital of the Faroe Islands with less than 10,000 inhabitants. Although a small town, it offers reasonable entertainment.

### GREENLAND

Greenland is the world's largest island with an area of 20,000,000 square Kilometers. It is situated in the north-west atlantic.

The first people who lived in Greenland were said to have reached there about, 4,000 years ago, after crossing the islands of North America and heading toward the North East. Like the stone age people, they hunted fish with harpoons, reindeer with bows and arrows. According to legends, the early Greenlanders were "strong men and great hunters of seal and walrus and were very fond of their women". The Dorset people were

believed to have invented the snow-hut or igloos.

Among the daring habits of the ancient Danes was whale-hunting. The early Danes were brave, simple and superstitious. The Thule, a pugnacious whale hunting people inhabited the Arctic region around the 12th century. According to legends, they used magic to hunt whale and they believed that the whales consented to being killed. The Whales despised uncleanness so the people were said to have worn their best clothes before going whale-hunting. The Umiak (canoe) was manned by broad-shouldered, bearded men and the harpoonist would stand in the bows, dressed in a diving fur. The skeleton of a fox lay at his feet as a charm, while the harpoon, which like the seal harpoon had a loosely attached point with a bladder float. A drag anchor was provided with an eagle's beak or a ptarmigan's claw. The men would leap on the dying whale's back armed with knives or lances. The exercise was dangerously exciting. That was many years ago.

Later, merchantmen came to Greenland and trade flourished. The natives were usually cheated by the visiting merchants. Han Egede (1686-1758) colonized Greenland but the island won its independence in 1953, after the revision of the Danish constitution. The island is now a province equal in status with the rest of Denmark and it is represented by two members in the Folkting (Parliament) in Copenhagen.



Queen Margrethe II with her husband



Queen Margrethe II and her husband on a stroll.

(Soma daga baya)

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# EX-POLITICAL STORMY-PETREL HAJIA GAMBO SAWABA

**'If ever there was something like national cake, I did not partake of it . . . Our women have been cheated enough'**—HAJIA SAWABA



The name Gambo Sawaba rings a bell in the minds of those who followed closely the turmoils of Nigeria's post-independence political era. Sawaba was always in the limelight. In one town, she could be heard denouncing her opponents; in another, she was campaigning for what she called 'Women enfranchisement in Northern Nigeria'. Hajia Gambo Sawaba did not escape the rigours and privations of that political period. "I was imprisoned fifteen times during my political career. I was kidnapped by an opposing party and hidden for three days," said Sawaba. This month, she discusses with New Era on her life, political career and aims.

gila ya tada hankalin duniya,  
Sarkj Husaini na Jorda

yadi dari ugw  
kewayen unguwar Olympic

ku neman zaman lafiya, rubuce-rubuce

# 'I WAS JAILED 15 TIMES'-

## GAMBO SAWABA

Gambo Sawaba started her turbulent political career in the fifties. "I could not wait any longer; the men were keeping our women in the background and persuading them to believe that they were meant only for the kitchens," stated Hajia Gambo. "Women were not encouraged in any professional field and were barred in Northern Nigeria from voting. Parents were discouraged from sending their daughters to school. The desire to see our women emancipated made me enter politics", concluded the veteran politician.

Gambo Sawaba joined the Northern Elements Progressive Union (N.E.P.U.) which president then was Malam Abba Mai Kwaru with Rallo Ijimu as the Secretary General. She rose to become the leader of N.E.P.U.'s women's wing. What was Gambo's opinion on Nigeria's politics immediately before and after independence? "The men spoil politics and the dream of the Nigerian people," she replied. "The men promised to ride donkeys and bear the burden of the common man if voted into power. But after they assumed office, they yelled for Mercedes cars and forgot the common man. They made very many promises and fulfilled very few. They dodged the issues at stake and introduced tribalism into politics."

## IMPRISONED

Gambo Sawaba became a controversial figure in the period between Nigeria's independence and the fall of the first republic. She was fearless and outspoken in many topics. Where men feared to tread, Sawaba dared to sprint. As an opponent of the ruling party in the government of the day, she had her hands full of mishaps. After a run of detentions, Hajia Gambo Sawaba made headlines when she disappeared from her home for three days and was later found unconscious in a bush area near Jos. It was speculated that Sawaba was spirited away by some mystic forces since she was unable to speak or recall what



*No one should allow any former politician to hold power in Nigeria's future government.....They are all bad including myself.*

PLEASE TURN OVER

(Sama aha hawa)

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Ganin haka sar aka dage

## "I SPEAK ELEVEN LANGUAGES"

happened to her. Asked to comment on this and her other mishaps, the former politician said, "I was imprisoned fifteen times during my political career. Some of these imprisonments were at Kaduna, others at Kano, Zaria and Gusau. At one time, I was fined £200 (N.00) for beating a district head. I was kidnapped by an opposing party, hidden for three days and was later found unconscious in a bush near Jos. At the hospital, I was unable to speak until J. S. Tarka came."

## NO GAINS

On her gains from politics, Gambo Sawaba said she gained nothing. "Rather than gaining, I lost. If ever there was something like national cake, I did not partake of it. But I derive satisfaction from the fact that many women will gain from my sufferings and experience. There is now the awareness in Nigerian women that they could help decide their futures. Our women have been cheated enough."

Alhaja Gambo still holds the view that the women are not getting full share of opportunities in Nigeria. She declined to comment on the Military regime because "Politics is banned and I do not want to go to jail or detention." But she lamented that to have only one woman among the commissioners in the six northern states was gross injustice to the women-folk. "The same thing happens in the civil service and in private concerns. There is a woman now whose mates, with the same educational qualifications and years of service, are Permanent Secretaries but she remains and Executive Officer. She could be more competent than the menfolk but being a woman she is not trusted," commented Sawaba.

Presently, Hajia Gambo lives in a not-too modest building at Sabon-Gari quarters in Zaria. She rides an old model Opel cadet, "which I gave the number 1933 because it was the year of my birth." Asked how she is spending these non-political days, Sawaba in a relaxed mood and with arms outstretched said that she is now absorbed in business. She does some works on

contract for Ahmadu Bello University Zaria, owns a beer parlour and runs a food canteen. She summed her life as "generally fine and nice..."

## NO MORE POLITICS

Her further participation in future politics has been ruled out by Sawaba. "I shall not go into politics when the military hand over power. But I will support the women with my money and my experience. I am ready to die happily today should a woman become Prime Minister of Nigeria. "No one should allow any former politician to hold power in Nigeria's future government," continued the outspoken woman.

"They are all bad including myself. I shall like new and younger hands, preferably women, to handle the reins of government."

Alhaja Gambo Sawaba has other ideas which she is formulating in her bid to make the Nigerian woman equal with the men. In the country's first republic, she was a political

stormy petrel in northern Nigeria. It is yet to be seen whether she has been silenced by the demise of the country's first political era, or whether as she said, she will continue her struggles to liberate Nigerian womanhood. To many people who have followed Gambo's political activities, the question has always been; who is Hajia Gambo Sawaba?

"I was kidnapped  
by an opposing  
party, hidden for  
three days and was  
later found uncon-  
scious in a bush  
near Jos"



yaun...  
kewayen unguwar Olympic

ku hamba zaman hanya, rubuce-rubuce

Gambo Sawaba was born Gambo Isa at Zaria in the year 1933. Her father was Malam Isa and her mother's name was Fatima. Gambo's parents came from Bida in North Western State of Nigeria and later came to settle at Zaria in Nigeria's North Central State. Malam Isa and his wife were not rich but they had eleven children, (ten girls and a boy). Gambo had her school career at Tudun Wada Elementary School Zaria. After her elementary school at the age of 15, she got married to Malam Mohammed and had a daughter. Gambo's father and mother died in 1942 and 1945 respectively. The ex-politician recalled that during her young days, she was always outspoken and willing to do what her other mates regarded as impossible.

## ELEVEN LANGUAGES

In that family of eleven children, only three girls and the boy are living. "The other girls are now dead," Gambo recalled with grief. "But my only brother is now a magistrate at Sokoto. I am saddled with twenty five nephews and nieces; and I am training many of them in schools. My daughter also has two children." Hajia Sawaba claims to speak and understand ten languages: the Nupe language, Ga and Fanti of Ghana, Ibo, Hausa, Yoruba, Itsekiri, Keje, English and the language of the Kanuris. Her favourite foods include Rice, fish, pounded yam and the native Tuwo. She stated, and these are not undebatable, that she is a tee-to-teller and smokes only a stick of cigarette daily.

**"My car number is 1933 because it was the year of my birth"**

Hajia Gambo Sawaba is now 40 years and is still harping on her theme of equal opportunities for men and women. When the chronicle of the political happenings in Nigeria's first republic shall be fully written, the name Gambo Sawaba will not elude historians.



*Hajia Gambo Sawaba: My life now is generally fine and nice*



*"My favourite foods include rice, fish, poundedyam and tuwo.*

(Somo daga baya)

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Laraba  
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Bayan  
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Yahudaw  
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din da su  
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duk a m

Sauran  
uka aka  
Ibrahim  
karu 20 da  
kadir El-I  
kara 21 da  
mad Abdu  
kara 22.

Dangan  
Fasfot din  
libai ne.  
aure. Kun  
Jordan da  
Ganin haka sai  
wasannin Olympic.



Houses along Benin Street, Zaria

## THE CHANGING FACE OF ZARIA

The sleeping city of Zaria is gradually getting awake. Its posture of near-static development is phasing out and the town's social inertia is coming under easy change. These changes are not easily noticed but gradually they dawn on someone.

On arriving at Zaria's Motor Park, I witnessed things quite rare. The traveller is spared the incessant random talks of motor touts who in other motor parks, pester people in a bid to get you to enter their vehicles which destination might be Uyo in South Eastern State while you are travelling to Ijebu Remo in Western State.

Another common occurrence but rare elsewhere is the fee of two kobo charged on anybody who enters the motor park. Zaria has very few taxis plying the streets.

The town's Sabon-Gari (new quarters) could boast of only a tarrad road—Aminu road. Many of Zaria's buildings, including the city area, have seen the facets of many civilisations and have tenaciously defied the intrusion of modern architecture. The sanitary condition of Zaria is not much to write

home about. In a town where a tin of water costs 3 kobo or more, it could be unconvincingly argued that spending much money on keeping the gutters clean is not on the priority list. And so let it be with Zaria. But the structural aspects of Zaria are the relics of the town's past. The present and future features have many interesting inroads. In the years gone by, Zaria made her mark as an administrative headquarters and an important railway town. When the Nigerian Tobacco Company established its giant company there, it ushered another dimension of activities and gave the town a new face. But a fresh thrill was blazed when the College of Arts, Science and Technology was converted into the Ahmadu Bello University. Zaria now boasts of many key institutions. There are among others, the Civil Aviation Training Institute and the leather institute. Dwarfed industrially by Kano and administratively by Kaduna, Zaria now owns a reputation as Northern States education centre. A dam now under construction will, when completed, ensure that the town has a brighter future.

ZARIA



AND

Inside Zaria's



A view of



The modern

OLD . . . .



NEW

Market



Athletics time in the ancient City.



the changing Zaria.



face of Zaria

I also observed that the day-to-day life in Zaria is getting out of its drabness. There are more influx of people into the town. The twangs of bicycle bells rouse a late waker as men on bicycles rush to their different calls in life. The Zaria woman prefers going to the market early in order to purchase her meat from the abattoir since, as a woman told me: "it is cheaper in the abattoir and the price is unduly high in the market." The cost of living in this ancient city is moderate compared with other main towns in Nigeria. Foodsellers and farmers from the hinterlands converge on the town where they expect ready markets at reasonable prices. The market harbours various marketable items but is rich in foodstuffs.

Zaria is indifferent to the fashion craze. Her girls are not infected with the maniac of high soled cork shoes which invaded Kano, Lagos and other major towns. But the inhabi-

tants are sports-loving. There is a football team here which is said to be capable of holding out against the best clubs in Nigeria. This team is the Zaria Rangers and among the players are star footballers of the old 'Northern Nigerian Lions.'

The athletic season is now at hand and the Zarians are making hay while the sun shines. The stadium is a scene of activities as field and track performers practise and listen to words of advice from their coaches.

The saying goes that Zaria is no place for a swinging night life and the inhabitants prefer spending their weekends at Kano or Kaduna. This saying could hold grounds a couple of years ago. Today, the night life in the education centre has more splendour. Outstanding among the clubs are Hollywood club, West End Club and Tropical hotel which probably is the hottest spot.

The streets are littered with posters indicating coming events. I saw the latest posters proclaiming the visits of Juju musician I. K. Dairo and the veteran concert personality Hubert Ogwode. Only two bands are resident in Zaria and both of them are still struggling to make the grade. Occasionally, the University students inject some life into the town by staging shows or demonstrating against ideas they did not savour.

On leaving Zaria, I came to the conclusion that the serenity of the town has an appeal to those who prefer it quiet, but to those who like it boisterous and clean, Zaria is still to grow. □ □ □ □

(Somo daga baya)

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Nan da  
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Laraba  
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Bayan  
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Yahudaw  
an kashe  
biyar dag  
din da su  
da Dansar  
duk a ma

Sauran  
uku aka  
Ibrahim E  
karu 20 da  
kadir El-E  
kara 21 da  
mad Abdu  
kara 22.

Dangane  
Fasfot dinsa  
libai ne,  
aure. Kun  
Jordan da  
Ganin haka sai aka dage  
wasannin Olympic.



The upheavals currently convulsing every aspect of tradition's thrones is reflected in history. Although the revolution started long ago, there have been gradual improvement over the past few years.

There have been occasional uprisings brought about by the modern and people's way of life. Browsing through the history of an emirate like Gumel in Kano State, one must accept the fact that as long as human beings live and think differently, conflicts will never end. Typical of a hot seat is Gumel's throne. From the start, rulers of this historical emirate were subjected to conflicts and revolutionary activities.

# THE HOT SEAT OF GUMEL

By Ajayi Memaiyetan



The death of Malam Adamu—the third Emir—in a cattle raid, followed closely by the driving out of Dan Juma from the throne by Maikata who became the fifth Emir have shown the ability of the people in dealing with their rulers before the advent of modern civilization.

Fairly typical of the new breed of rulers is the present elderly occupier of the throne, 57 year old Alhaji Muhammadu Sani.

He is an exhausting man, impatient with any one who doesn't share his own boundless enthusiasm for everything he regards as good. He throws a hundred ideas in a minute; the totally impractical, along with those that amount to genial ones.

Meeting him in his modern imposing place in Gumel, Alhaji Muhammadu said that his personal philosophy of life is that people

(Please Turn Over)

ya tada hankalin duniya. Sarki Husaini na Jorda yadi dani kewayen unguwar Olympic



(Somo daga baya)

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Dangan  
Fasfot din  
libai ne,  
aure. Kun  
Jordan da

Ganin haka sai aka daga wasannin Olympic.

**GUMEL** (Continued)

**'There is nothing that places impediment on the way of progress like old attitude and living in the past.**

must change. "You must have enough guts to rebel against having a dull life. There is an art in being different in changing. It does not mean that one has to imitate others as the case may be, only that you claim the right to speak and act as you feel," he said.

The Emir advised that any good change brought about by the Military Regime should be accepted by the people. "If it's a bad change, let people not accept but should keep violence out of the whole show," the Emir explained. Uncharacteristic of former occupiers of the throne, such statements would not have been uttered by Amadu, the 13th Emir, who was deposed by the British rule because of the scuffle he had with them in his domain. He was deposed and banished to Lokoja.

Alhaji Muhammadu, a frail little man installed 26 years ago, said his domain survived more blows in the past than most. He agreed that the epic ordeal is now over with the new changes being introduced. "The changes have not badly affected the Emirs because nothing has been taken away from their powers. Although we have more advisers than before, this has only allowed us to be more efficient in our day to day activities," he said of the modern local Government changes.

The Emir who called himself a rue Nigerian father asked all in the

country to put an end to dissension among themselves. "Fathers of the country can do this by exchange of visits to learn the different needs and cultures of others. We can still work hard to help the Military Regime unite us all", he said.

An even more puzzling attitude of the Emir to natural rulers who will show interest in politics of the new Nigeria is that they should know from their hard-won experience that they are father to all and should not therefore play politics.

Alhaji Muhammadu will however like more freedom with some of the restrictions lifted. "There'll be no objection, after all everybody likes to be free," Alhaji Muhammadu pointed out.

He disagreed with the radical idea that there should be no room for traditional rulers in a republic. "It's our rich and old tradition of ours which should be allowed to flourish with us."

Any opposition to its existence, he said, might lead to further upheavals in the peaceful leadership of the people.

The Emir who speaks very little English preferred to link himself to the new World of progress than the dead past. So far, he's among few Emirs who demolished their aged palace and replaced it with a modern building. "There is nothing that place impediment on the way of progress like old attitude and living in the past," the Emir said as he lighted his cigarette and began to smoke.

The Gumel he rules today, covers an area of 1,205 square miles with a population of 203,733 inhabitants. They came from the Mangawa tribe who migrated from Gazargamu in Bornu.

They first settled at Shadika and successively moved to Babaye.

Dogoma and Taohon Birnin near Bamargam (Zinder Niger Republic). By the year 1803, they established a town known as Tumbi now in Niger Republic, 20 miles North of Gumel.

Before the demarcation of international boundary all towns and villages of about 15 miles radius owed their allegiance to Gumel. People of this part of the Niger Republic still consider themselves brothers to the people of Gumel between whom there is cordial relationship.

Having originated from Bornu the people maintained their independence from Fulani Conquests of 19th Century. Their relations with Bornu also deteriorated. After a few years at Tumbi, the ruler of Gumel, Muhammadu Dan Tanoma, moved to the present site of Gumel, in 1845.

The present Emir Alhaji Muhammadu Sani, is a direct descendant of Muhammadu Dan Tanoma who is married to four wives, Alhaji Muhammadu has twenty children. He served Gumel Native Authority as messenger, chief scribe, chief of Police and District Head before he was appointed Emir. He is learned in Arabic and attended a Primary School in Kano.

Alhaji Muhammadu is a ruler, the ascetic, the sensualist, the gentle father figure. It now seem clear that his personality embraced all these traits and that when all is said and done, is more than the sum of his pasts. For ultimately, to understand him, it's necessary to go beyond psychology to traditional politics of the past and to place him in the context of a twentieth-century phenomenon - the politics of United Nigeria and its traditional rulers.

**CHILDREN OF THE MONTH**



Ghizgie Akabueze, 2 years



Julie S. Oshioke, 1 year 6 months



Basil I. Oshioke Jr., 3 months

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(Somo daga baya)

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Nan da  
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Dayan  
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Sauran  
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kara 20 da  
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kara 21 da  
mad Abdi  
kara 22.

Dangane  
Fasfat din  
libai ne,  
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Jordan da  
Ganin haka

# AFRICAN NATIONALISM VIEWED AS A PRODUCT OF COLONIAL EXPERIENCE

(PART II)

The historical antecedents of these contemporary currents are illuminating in establishing the relationship between colonial practices and modern nationalism and sovereignty. With the advent of official injunctions against slavery such as Lord Mansfield's declaration of 1772 and the founding of colonies by freed slaves on the coast of West Africa culminating in the establishment of Liberia in 1847, missionary activities ceased to serve colonial policies and the slave trade between Africa and the rest of the world. Gradually the missions' role in the anti-slavery struggle grew. In addition to the spread of Christian liturgy was the dissemination of the societal principles of Christianity and the humanistic foundation of European society, thereby contributing to the ideological formation of the early African pioneers.

Of course, we cannot entirely dismiss the validity of certain criticisms of the role of missions. Outstanding critics have been W.E. Blyden and J. S. Casely Hayford of the nineteenth century and the contemporary writer Franz Fanon. They score the role of the mission in fragmenting the ranks of the indigenous population and of engendering alienation and frustration by removing the African from his origins and encouraging the mechanical imitation of European culture and customs. However this critique seems rather severe if we consider that societal progress depends less on the cancellation of old patterns and values than on the discovery of ways to exploit (in the good sense of the word) these traditions for the solution of contemporary problems. Christianity was quite instrumental in this respect as it was in bridging the gap between European standards and culture and African traditions.

Besides the Christian missions in Africa, the diverse separatist churches particularly of "Ethiopian" or "Zionist" origins demonstrated that Africans could be quite independent in religious experience and by extension in any other area and inspired the conviction that Africa must be for Africans. The messianist and chiliastic movement with its emphasis on salvation

worked in its way as well to stimulate social action and reform.

Nativism, as discussed earlier in this chapter, was also nourished by this church spiritualism not only because of the dichotomy between Christian principles and the actions of the colonialists but also because of the effective segregation of the society. Self-styled prophets and the numerous leaders of separatist churches had been first attracted to Christianity as a religion for the underdog. Of particular interest to them were the Old Testament and accounts of the Prophets since they served to stimulate criticism of colonial society, to identify Africans with the persecuted "children of Israel," and ultimately to augment the aspiration for freedom through their own "Zionist" means.

The freedom movement grew more defined as Africans began to have contact with white communities outside Africa. The result was twofold: first, Africans discovered that they had white allies in their struggle against slavery and that it was not exclusively an African or black concern; second, Africans discovered that white culture with its own flaws was not an absolute model for African development. This realization initiated a

gradual association of African nationalism with socialism and concomitantly, a search for socialist foundations in traditional African culture patterns. It became understood that while a great deal could be learned from white society, such knowledge had to be coupled with a study of African origins and a primary faith in an "African personality."

The idea of an "African personality" set apart from colonial anonymity is the same of African nationalism. The term was first employed by Blyden in 1893. For all its peculiarities, his approach can be considered an early expression of "negritude," a concept which has been central to the evolution of African sovereignty from its beginnings to the present. Blyden considered backwardness in Africa a direct result of colonialism and the slave trade. He considered that political freedom must be preceded by psychological emancipation including the revitalization and study of an independent culture, the spread of general and higher education and experimentation in home rule. His ideas were supported and elaborated on by successive generations of African activists including Dr. James Africanus Horton and J. Mansah Sabah.

Increasing contact with blacks in the United States and accompanying understanding of their problems gave rise to a sort of "black Zionism" with its emphasis on the African homeland and the awakening of a Pan-African consciousness coupled with a general resistance to regional movements. This line of thinking which greatly influenced Nigeria's future leader Nnamdi Azikiwe attained full expression later in Zikism. The principal element of this theory developed by A. A. Nwafor Orizu is Azikiwe's exhortation for a spiritual awakening of the continent, its social and economic reconstruction and the general education of African peoples with a view towards pancontinental re-vitalization.

These demands and their influence on the philosophies of Pan-Africanism as those of M. Garvey, W.E.B. du Bois and G. Padmore had their effect of the



President Jomo Kenyatta of Kenya



PRESIDENT SEKOU TOURE  
of Guinea

Pan-Africanism of Kwame Nkrumah. Nkrumah, however, sought not only to ensure Ghana a primary role in the unification of the continent but also to form a single party socialist regime on his own soil which would reflect the traditional origins and developmental needs of the country.

The most consistent conclusions particularly with regard to socialist procedure, problems of regime and party institutions, however, have been drawn by the contemporary leader, J. Nyerere of Tanzania. Yet Nyerere as a real politician

quickly realized that if African unity could not be achieved immediately, the best interim solution would be the strengthening of individual countries and developing channels of interstate co-operation. From this standpoint Nyerere comes close to the position of Leopold Senghor who views the state as the architect of the nation and sovereignty as an instrument for ensuring freedom and overcoming tribalism and separatist tendencies.

From this theoretical linkage we can discern the replacement of Pan-Africanism by federalist tendencies and the divergence in concepts of African socialism— one current emphasizing democracy humanism and even Christian democracy and the other drawing from Soviet and Chinese communism.

Even the idea of an "African personality" which is central to the pattern of new African nationalism has during this metamorphosis of African identity taken on different interpretations. According to Sekou Toure in counterdistinction to A. Cesare and L. Senghor, it is not an essence which can be reconstructed from African historical sources exclusively as a means for liberation from colonial oppression. He points out that it must have a contemporary basis in the

initiatives, accomplishments and the independence of African peoples.

F. Fanon's critical attitude toward negritude from the standpoint of class and the anti-colonial struggle actually concur with the views of different African leaders who recognize the inevitable cooperation and outside aid necessary for the educational and economic development of Africa.

Thus African nationalism has undergone a considerable evolution in definition and has thereby remained a consistent force in continental development. As we have seen, it began as an expression against slavery and the slave trade and evolved into a fight for the human treatment of African peoples in the grip of colonialism, brought about a recognition of the 'African personality' and a return to African origins and ultimately became a full blown demand for complete independence from foreign rule. Today, Africans released for the most part from colonialism still have to come to grips with its legacy in order to construct a modern and progressive Africa. Now sovereignty is increasingly being interpreted not only as a framework for liberty as in the past but also as a means of developing the society and the economy of improving intra-continental and international cooperation.

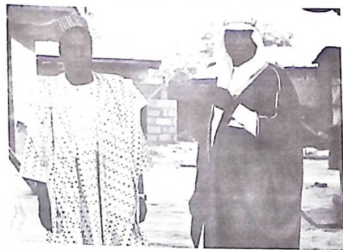
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kara 21 da  
mad Abd  
kara 22.

Dangant  
Fasfot din  
libai ne,  
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Jordan da  
Ganin haka

## Woman's World

A NEW FEMININE COLUMN  
BY REKIYA JOSE

### MEN AND THEIR INFIDELITY

From time immemorial women have always been blamed for broken homes. How often do we blame women for breaking away from their men during friendship or marriage? How often do we find them justified in the moves they made.

The women are termed the weaker sex, as the first woman was made from a rib from the man's side. Since creation the woman was placed under the man, and she should not claim equality with the man despite up movements, women can never gain equality with men until they pass on the pains of childbirth to men.

In Nigeria today, the women are ten times more than the men. They have the upper hand. They sell like hot cakes as they are in great demand. This gives our men a fair ground to maltreat the women. "My wife could go, there are thousands and one women in the town who will be very happy if I want them." This is what a friend said when I asked him to leave his girlfriend as he was married. How peaceful will this home be when the man is just keeping it because the wife did not protest against his waywardness. His wife does not mean any-

thing to him apart from her being his incubator, he could eat in the girlfriend house. If the wife protests at anytime for his lateness home, she gets some light beating.

The women suffer in the hands of our men's infidelity, negligence, disregard and what have you. The lack of understanding and homeliness lead the women to the extreme, some jump out of the home not asking for divorce.

The unmarried girls fall easy prey to men to win their daily bread and save for their costly wooden shoes. They flirt with the married husbands who want up-to-date women and cannot make their wives up-to-date. The girls are ready for the men once they are assured of their expenses being paid. Some daft men even go as far as tempting married women out of their homes. How mean! Bestards.

The men by all means are instrumental in breaking up homes. If your woman misbehaves, calm her down, talk to her she will listen. It is your name she answers not vice versa. Do not take for granted that she is of the weaker sex and must be trodden upon. After all, anybody can be a bread winner.

### SEX EDUCATION IN NIGERIA

Sex education in Nigeria has stirred intense debate between doctors, lawyers, politicians, teachers etc. It is being pressed that abortion and prostitution should be legalised; in the same school is the birth control gospel, perhaps tomorrow it will be in circulation the hippie creed-free sex anywhere which without doubt will amount to the total elimination of a few words from our present dictionary. Such words like marriage, father, mother, sister, brother and of course prostitute or bastard; no monogamy. It will be a

period of our unification with out brethren of the animal kingdom. Eventually by the period I contemplate, it will be proved that we are living in a more natural mode where rape should not be abhorred over what to wear," so says the Bible. It is a pity I have topic, let us concentrate then on the topic-Sex Education.

You may start to wonder what need we have to discuss this seemingly burning issue-An answer to such question you'll find yourself. It is supposed to be a matter of Biological Science to be directed by a doctor or a social one for the Sociologist, thus it may be

pervise here or deemed irrelevant but this most crucial point of today's social life or what you may call marriage depends on this minute sphere of our existence. In the lime-light of civilisation we tend to enjoy but hate the ill-fate of sex. Education today has become an activity of the social being and this has brought about wider knowledge in place of the odd scrap knowledge of former time, may be "cause education and training are in the hands of government, our towns are not healthy, roads not safe, no order or beauty, the air is fumigated with odious gases, the roads are choked. Greater part of the knowledge are greatly got through obscene literature, films and travels.

No doubt -nothing is lacking, our prison cells are filled. There is great increase in psychiatric cases while bastardy gains more population every hour. All types of sexual crimes are meted out daily, venereal diseases become more rampant though we camouflage them. In spite of these, religionists fill the air with their preaching of Amagadom. Yet when one gives a critical analysis of the present society, he is termed either archaic or indecent. Virtually, morals are against the law of civilisation. No one tries to be on the safe side. What is gainful in modern civilisation is the confrontation of what may be troubling our wishful desire. Permit me to say that today our major worries and desires are alienated to sex, so are the preoccupation of children. This notwithstanding, we deny knowledge of the sex fire that should burn in us because we pretend it does not exist and feel to be sexual beings and this is where our clear up each society fails for we grow up each one of us trying a means to love well. There was a time when the word itself was a taboo. As a matter of fact we cannot comprehend it, like the black magician, who says the more you look the less you see, the question is what is Sex?

In the remote past years in this sphere of the globe sex was described as a dirty word, yet man could not settle down to do a good job once a woman has entered his blood stream and surely no woman can ever be happy except she be in love. Who knows then how happy we must have existed in our span of life if only we had been taught simple means of following the love and sex appeal in us to flow in a clear manner.



Stage veteran Hubert Ogunde

STAGE PERSONALITIES

# MY STRUGGLES:

## HUBERT OGUNDE

Hubert Adejebi Ogunde is a living legend. It is yet to be seen whether his followers intend making him a deity. Like people guarding the treasure of a nation, Ogunde's followers made it quite a task for one to come closer to the stage personality. When eventually he was cornered, Ogunde's demeanour was that of a modest, cheerful and well-informed man. His life struggles which he narrated to the New Era was a profile in determination fuelled by talent.

### OGUNDE'S INHERITED TALENT

I inherited my stage talent from my mother's parents. My grandfather was Babalawo (a diviner). He was versed in occultism and organised masquerade performances. Thus, I was initiated into many cults at an early age. I played truant in my school days running away from classes to join the masquerades. That was in the year 1931 and I was then fourteen years old, having been born in 1917 at Ososa, four miles to Ijebu Ode in the Western State of Nigeria.

My father, Mr Jeremaiah Dehinbo Ogunde was an evangelist of the Baptist Church. He was among the first students of Baptist Seminary Ogbomosho. My mother, Eunice Owotusam Ogunde was also very devoted.

### FOUR PRIMARY SCHOOLS

My father's missionary duties which took him from one town to the other made it impossible for me to complete my elementary school career at a station.

I completed my elementary school, which was the only education I had, in 1932, after attending four different schools. Saint John's School, Ososa, was my first school and my last was Wasimi African School, Ijebu Ode after I had schooled at Baptist school, Ife and Saint Peters School, Faji, Lagos.

I became a wage earner in 1933 when I took to teaching. I was then earning the handsome sum

(Please Turn Over)

(Somo daga baya)

Dirar  
sai mu  
yan ta  
suka sa  
jirgin s  
fanin L  
shirya  
Alkahir  
wasu  
biyu su  
nan sai  
bobin j  
kansa  
sauko.

Sun s  
su ke na  
guda bi  
ciken ji  
Sun am  
wani Da  
kusa ka  
cikin tsa  
tsakanin  
kurum s  
wata ku  
ta yi mu  
daga nan  
an yi n  
daya cik  
saka wa  
biyu ma  
nakiya.

Nan da  
shi tare  
ke cikins

Dayan  
kuma ya  
wuta ga  
wan da k

Laraba  
kuma su  
wacce m

Bayan  
ga shi a  
Yahudaw  
an kashe  
biyar dag  
din da su  
da Dansar  
duk a ma

Sauran  
uka aka  
Ibrahim I  
karu 20 da  
kadir El-I  
kara 21 da  
mad Abdi  
kara 22.

Dangan  
Fasfot din  
libai ne,  
aure. Kun  
Jordan da  
Ganin haka sai aka dage  
wasannin Olympic.



Ogunde playing the role of Alhaji while one of his wives plays Haja in the play 'Fatimah'

(OGUNDE Continued)

of ten shillings a month. In those days, a policeman was an attractive sight; his well-ironed uniform and the authority he wielded gave the clarion call to many youths. I left the teaching field and joined the police force in 1940. During my years with the force, I was staging dramas on part-time bases.

My first play was 'Garden of Eden' in June 1933. It was followed by 'Africa and God,' staged in September of the same year.

WITH A CAPITAL OF £9

I quit the police force in 1946 and turned professional in the stage business. With a capital of £9 (N18) which was all I could save, I bought some equipment. It was an uphill task gathering people to join my troupe. My parents thought it was sheer madness to allow their children take concert-acting as their profession.

However, I managed to assemble the first troupe and presented the play 'King Solomon'. I toured many parts of the country to present this play and the reaction of the audience was favourable. My plays have been drawing sizable audiences since I began staging shows but the strength of the audience depends on the nature of the play being presented.

After the general strike of 1945, I staged a play 'Strike and Hunger' which became a hit with the indigenous population while the colonial masters thought the play was inciting the people to riot. When I took the play to the Northern Region in 1946, I was arrested and prosecuted in Jos. The £200 fine imposed on me was paid by the Yoruba community in Jos, but my troupe was banned from performing in the North. I also received this type of treatment



Ogunde's daughter (right) dancing during one of the stage performances



*Time for traditional dances: male members of the troupe take the floor.*

during the Western Nigeria crises when I staged the play 'Yoruba Ronu'. Most of my plays have been warmly received by the public but I regard as my hit plays 'King Solomon,' 'Strike and Hunger,' 'Yoruba Ronu,' and 'Ayomo.' I have also waxed many numbers in Yoruba language and these include Orlonise, Onijonimi, Eyiyeire and Yeyemi. Many of my records are still in great demand.

#### **THIRTY YEARS ON STAGE**

In June 1974, I shall be celebrating my thirty years on the stage. It has been a long way since June 1944 when I came out with my curtain raiser—"Garden of Eden". It has also been an interesting period. I have had the opportunity of making many friends and seeing many parts of the world. At the early stage of my profession, my wife and I toured Britain, France and Italy to get acquainted with the stage set-ups. My troupe was at the 1967 Canadian Expo. In 1968-69, the military government sponsored my troupe—forty in number—to Britain and the rest of Europe. We were well received and our performances were widely acclaimed by the British and world Press.

**I am now 56 years old. I am married to many wives and have many children. My two sons and three daughters are among my troupe while others are pursuing their calls in life. I am looking forward to the World Black Arts festival and soon after that, I shall retire from the stage and retain only a supervisory role. Looking back to it now, I am very grateful to all Nigerians and foreigners who have made my struggles worthwhile.**



*These trio singers take the chorus as Ogunde renders his numbers.*



*Heavenly Angels: members of Ogunde troupe play the role of Angels in one of the plays.*

(Some daga baya)

Dirar  
sai mu  
yan ta  
suka sa  
jirgin s  
tanin L  
shirya  
Alkahir  
wasu  
biyu su  
nan sai  
bobin j  
kansa  
sauko.

sun s  
su ke ne  
guda bi  
ciken ji  
Sun am  
wani Da  
kusa kc  
cikin tsa  
tsakanin  
kurum s  
wata ku  
ta yi mu  
daga nan  
an yi n  
daya cik  
saka wa  
biyu ma  
nakiya.

Nan da  
shi tare  
ke cikins

Dayan  
kuma ya  
wuta ga  
wan da k

Laraba  
kuma su  
wacce mu

Bayan  
ga shi a  
Yahudawa  
an kashe  
biyar da  
din da su  
da Dansar  
duk a ma

Sauran  
uku aka  
Ibrahim E  
karu 20 da  
kadir El-I  
kara 21 da  
mad Abdi  
kara 22.

Dangan  
Fasfot din  
libai ne,  
aure. Kur  
Jordan da  
Ganin haka sai aka dage  
wasannin Olympic.

# I. K. DAIRO THE TYCOON MUSICIAN

BY  
EAGLE CHINAGOROM

A Juju musician is apparently the only one who could eat his cake and have it.

This assertion was painfully realised by a young mechanic during one of the performances of Juju musician Isiah Kehinde Dairo. The youngman whose profession is to repair ailing automobiles did some repairs on the musician's vehicle and received the sum of two naira for his skill and efforts. But his relief was short-lived.

As the automobile man entered the stage to dance, the music's tune and tempo were altered and from the musicians vocals came incantations in pra-

ise of the motor mechanic. The youngman was labelled the managing director of motor companies (not only a company). He received praises as the innovator of Nigeria's growing mechanical revolution. In his day-dreams, this fellow must have seen himself in the seat of a managing director.

But the praises heaped on him were not in dreams and the youngman found himself jumping from phantasy

into the world of quasi-reality. So elated was he that he pasted the two naira on the musician's face and added one naira some minutes later. After the dance, the true position dawned on the young man; he was still a motor mechanic. This is always the pattern where I. K. Dairo is rendering his juju numbers. His music produces ecstasy among his audience.

Isiah Kehinde Dairo has been many things in his life. He was a barber, a carpenter, an Osomalo (trader on native dresses), but it was as a musician that he found wealth, fame and name. Born 43 years ago at Ijebu Ijesha in Western State of Nigeria, I. K. Dairo flirted with music in his early days. He was only fifteen when, with other kids and playing Banjo, Symbos and Shekere (native maraccas), he welcomed soldiers coming back from the Hitlerite war of 1945. Recalling that moment, I. K. Dairo revealed: "We were only amateurs



I. K. Dairo: I was once a Barber

wa ya tada hankalin duniya. Sarki Husaini na Jor  
yadi dari daga wakar  
kewayen wasuwar Olympic  
a zaman lalliya, rubuce-rubuce



I. K. Dairo vocaling his Juju numbers

and our music was only symbolic since it was for the welcoming ceremony."

He continued, "I went to Ede town where I was trained as a barber and later as a trader. Life was really hard for me. I still had interest in music which I inherited from my maternal side. Many people from my mother's area were musicians."

Isiah Kehinde Dairo left Ede for Ibadan. At Ibadan, he worked under the University as an apprentice carpenter and played part time music with Ojuge Daniel's band. "I formed my own group the 'Morning Star Orchestra' in 1954 and the group's members were mainly Ibos and Yorubas. We were playing small gigs but the band later disbanded."

Dairo left Ibadan in 1957 and arrived in Ijebu Ijesha with only a guitar. He gathered new members and revived the 'Morning Star Orchestra'. His first rise to limelight came when the Western Nigerian Television Service invited him to feature in their series. Commented Dairo; "Mine was the first Nigerian band to appear on the W.N.T.V. It was there that my band's present name was adopted when television executives Mr. Macgregor and Mr. Adebo changed the name to 'Blue Spot Band.' Isiah started recording juju numbers in 1958. One of his numbers 'Salame' topped the charts for over five years. Among his other hits are 'Elele Mu Tule' and Elele Tule.

Many Nigerians have been so conservative that they regarded musicians as never-do-wells and no-oods. When in 1963, the British Queen included Dairo's name in the list of M.B.E. recipients, many eyebrows were raised. To many, any awards from the British throne were meant for dignitaries in selected fields. But Isiah Kehinde Dairo had climbed to the top and remained a dignitary there.

I. K. Dairo is either too modest or he is a difficult man to deal with. He is always withdrawn when asked of his family. "Let's not discuss that." And on the number of children he has: "Just say I am a married man blessed with children."

The juju maestro went to Lagos in 1965 and based permanently there. Between 1965 and 1970, his numbers flooded the music market. Asked to comment on his seeming decline since the dawn of the seventies, Dairo replied; "It was once rumoured that my band was disbanded and that I was no more active. But they all got me wrong. My band was intact but I was on business trip to many European countries. Lack of adequate publicity fostered these rumours."

The juju market is now a hot scene. Since the rise of I. K. Dairo to stardom, many musicians have invaded the juju scene and some have made their marks. Riding the crest now are such household names like Ebenezer Obey, Sunny Ade and Prince Adegunle. Commenting on these musicians, Kehinde Dairo stated that every star in the music scene has his time.

"There was a time when I stayed on top for five years. It may be other people's time now. I am not ready to say who is on top now. The public has to decide that." I. K. Dairo refused to confirm that he is the father of modern juju music. "It may be said that I am the first juju musician who used his money constructively. Before my time, musicians were known to be drunkards, and spendthrifts. But I presented a new face when I used my money in constructing buildings and buying vehicles".

Isiah Kehinde Dairo must be the envy of many other musicians. His complete set of instruments which include modern stereos were designed for him by the Yamaha Company of Japan. The equipment is modestly assessed to be over N10,000.

Dairo is reputed to bethe most widelytravelled musician in Nigeria. He represented Nigeria at the Dakar festival of Black music, and the world festival of music sponsored by Yamaha Company which was held in Tokyo. He has toured among other places, Germany, England, Dahomey and Zaire. Dairo's new numbers include 'Director with No Office', 'Second All Africa Games' and 'Kano Airport Disaster.'

On his future, I. K. Dairo explained to me that he would continue with music as long as he was physically fit. This is also the hope of his many fans inside and outside Nigeria

# AN GILA A WASAN OLYMPIC NA GARIIMUNICH

(Some daga hawa)

Dirar  
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jirgin s  
fanin L  
shirya  
Alkahir  
wasu  
biyu su  
nan sai  
bobin j  
kansa  
sauko.

Sun s.  
su ke ne  
guda bi  
ciken ji.  
Sun an.  
wani Da  
kusa ke  
cikin tsa.  
tsakanin.  
kurum s  
wata ku  
ta yi mu  
daga nan.  
an yi n  
daya cik  
saka wa  
biyu ma  
nakiya.

Nan da  
shi tare  
ke cikinsa

Dayan  
kuma ya  
wuta ga  
wan da k

Laraba  
kuma su  
wacce m

Bayan  
ga shi a  
Yahudaw  
an kashe  
biyar daj  
din da su  
da Dansar  
duk a ma

Sauran  
uka aka  
Ibrahim F  
karu 20 da  
kadir EL-I  
kara 21 da  
mad Abdi  
kara 22.

Dangan  
Fasfo din  
libai ne,  
aure. Kun  
Jordan da

Ganin haka sai aka dage wasannin Olympic.

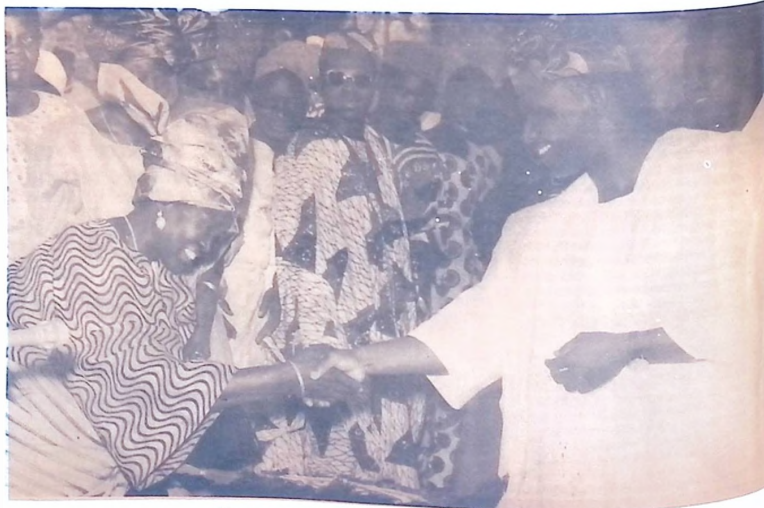


## ROTIMI IN NORTH CENTRAL STATE.

During a recent visit to the North Central State, Brigadier Oluwole Rotimi Military Governor of Western State saw for himself the development strides being taken by Abba Kyari's Government. He was also opportuned to meet many natural rulers in the State.

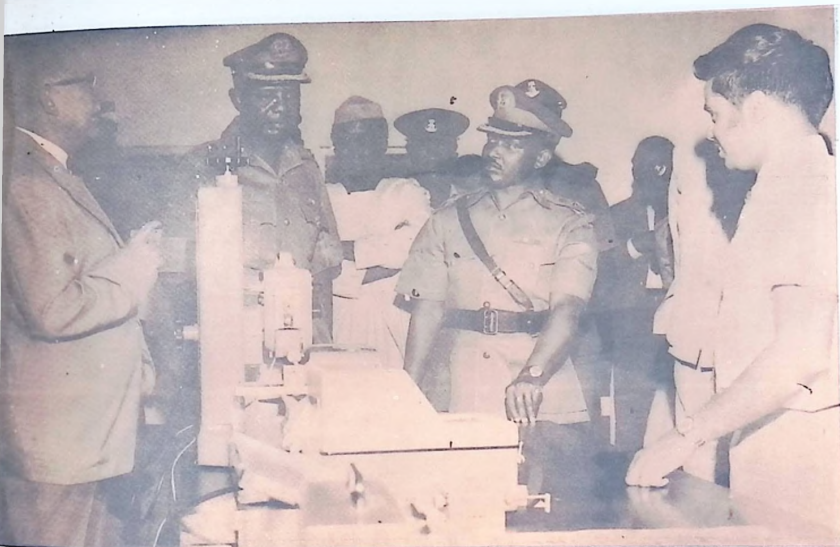


Brigadier Rotimi inspecting a guard of honour on his arrival at Kaduna Airport



Yoruba community welcomes the governor at Zaria

gila ya tada hankalin duniya. Sarki Husaini na Jor  
yadi dari daga baw  
kewayen ugwuar Olympic I  
su neman zaman laliya, rubuce-rubuce



*Oluwolé Rotimi with his host Abba Kyari visits the A B U Zaria Here, they are at the Engineering faculty*



*Barewa College welcomes the governor Here the school headmaster reads the welcome address*

[Somo daga Hausa]

Dira  
sai mu  
'yan ta  
suka sa  
jirgin s  
fanin L  
shirya  
Alkahir  
wasu  
biyu su  
nan sai  
bobin j  
kansa  
sauko.

Sun s  
su ke na  
guda bi  
ciken ji  
Sun am  
wani Da  
kusa ke  
cikin tsa.  
tsakanin.  
kurum s  
wata ku  
ta yi mu  
daga nan  
an yi n  
daya cik  
saka wa  
biyu ma  
nakiya.

Nan da  
shi tare  
ke cikins.

Dayan  
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wuta ga  
wan da k

Laraba  
kuma su  
wacce m:

Bayan  
ga shi a  
Yahudaw.  
an kashe  
biyar da  
din da su  
da Dansa  
duk a m:

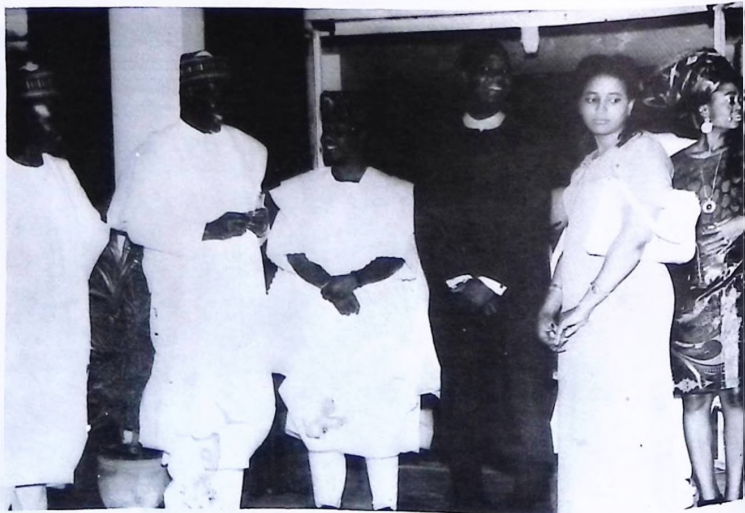
Sauran  
uka aka  
Ibrahim l  
karu 20 da  
kadir El-E  
kara 21 da  
mad Abdi  
kara 22.

Dangan  
Fasfot din  
libai ne.  
aure. Kur  
Jordan da

Ganin haka sai aka dage wasannin Olympic.



Visit to historic places: The Emir of Daura escorts governors Rotimi and Abba Kyari round the historic Kusugu well.



The Brigadier replying to an address of welcome.

ana ya tada hankalin duniya. Sarki Husaini na Jorda

yadi dari daga bakin dangar kewayen unguwar Olympic

da kawaye mata, musaman mutane  
ku ne'izan zaman lafiya, rubuce-rubuce  
4,asan famaula. Shekarunsa 17

AT

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(Somo daga baya)

Dirar  
sai mu  
yan ta  
suka sa  
jirgin s  
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Alkahir  
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nan sai  
bobin j  
kansa  
sauko.

Sun s.  
su ke ne  
guda bi  
ciken ji  
Sun am.  
wani Da  
kusa ke  
cikin tsa.  
tsakanin  
kurum s  
wata ku  
ta yi mu  
daga na.  
an yi n  
daya cik  
saka wa  
biyu ma  
nakiya.

Nan da  
shi tare  
ke cikins.

Dayan  
kuma ya  
wuta ga  
wan da k.

Laraba  
kuma su  
wacce m:

Bayan  
ga shi a  
Yahudaw.  
an kashe  
biyar da  
din da su  
da Dansar  
duk a m:

Sauran  
uka aka  
Ibrahim I  
karu 20 da  
kadir El-I  
kara 21 da  
mad Abdi  
kara 22.

Dangan  
Fasfoɗɗin  
libai ne.  
aure. Kur  
Jordan da  
Ganin haka sai aka daga  
wasannin Olympic.

## JOKES

A sixteen year old girl with unusual political consciousness was asked by her teacher, "If you were a Prime Minister, which minister would you drop in a cabinet reshuffle?"

She thought for a second and replied, "The one that criticises the press."

"Well, which Prime Minister would you ask the people not to vote for?" She thought for a while and replied, "The one that criticises the press."

An old politician was asked which was the quickest way to end a political career "By constantly criticising the press," he replied.

A young boy asked his father why the press reported all the bad things said against it.

"In order to help the politicians out," he answered.

Having nearly finished his after dinner speech, a politician asked a journalist sitting nearby.

"How do I end up"?

Criticise the Press! he advised.

Send in Jokes to

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TELEPHONE 3348  
KANO.

ila ya tade hankalin duni-  
ya. Sarki Husaini na Jorda

yadi dari daga bakin dangar  
kewayen unguwar Olympic

Ma kawaye masu, musamman mutane  
ku neman zamanin lafiya, rubuce-rubuce  
daban fannu. Shekaruna 17

# NYSC RUMPUS

## GOVERNMENT

VERSUS

## STUDENTS



General Gowon. "We cannot afford the luxury of students' unrest in our country as being entertained in other parts of the world". He described the action of the students towards the NYSC idea as "stupid" and declared that the Federal Military Government would, in no way, be intimidated by any act or threat".



Col. David Bemigboye. "The action of Nigerian University students against the proposed NYSC should be condemned in its totality".



Chief A. Y. Eke, Federal Commissioner for Education. "Violent demonstrations by the students were based on undue haste and a prejudgement of all the issues involved". He described the claim that each student would be paid N60 a month during the service as "ridiculous".

Alhaji T. A. Yakasai. "By resorting to violence the students had shown that they were not prepared to make the much-needed sacrifice which the nation expected from them".

(Somo daga baya)

Dirar  
sai mu  
'yan ta  
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jirgin s  
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Alkahi  
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Sun s  
su ke ne  
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Sun am  
wani Da  
kusa ke  
cikin isa  
tsakanin  
kurum s  
wata ku  
ta yi mu  
daga nan  
an yi n  
daya cik  
saka wa  
biyu ma  
nakiya.

Nan da  
shi tare  
ke cikins

Dayan  
kuma ya  
wuta ga  
wan da ke

Laraba  
kuma su  
wacce ma

Bayan  
ga shi a  
Yahudaw.  
an kashe  
biyar da  
din da su  
da Dansat  
duk a ma

Sauran  
uka aka  
Ibrahim I  
karu 20 da  
kadir El-I  
kara 21 da  
mad Abd  
kara 22.

Dangan  
Fasfot din  
libai ne,  
aure. Kur  
Jordan da

Ganin haka sai aka dage  
wasanda Olympic.

# WHO IS THE NIGERIAN YOUTH?

## NYSC RUMPUS

The idea of sending our graduating students to work in places other than their place of choice, was first contained in the Head of state's broadcast to the Nation last October. He said that this should start with the students graduating from our Universities at the end of this session, that is to say, June 1973. This is a good idea for it has been done in other countries with success and one can assume that we can be successful too in Nigeria. But one may ask why do our University students oppose it? Are our University students selfish?



Dr Kodilinye, Vice-Chancellor U.N. Suukka.

To answer these questions, one must study the programme itself and see whether the country is ripe for the Compulsory National Youth Service.

The first question that comes to mind after hearing the name of the programme is: "Who is the Nigerian Youth?" Could the Nigerian Youths be only the undergraduates? In our Universities today are men and women who are 'old'. They had worked for many years in the civil service before getting admission into the University through private tuitions.

Some of them were teachers and their students are now holding posts in the army and in the

# THE NIGERIAN



Dr. Ishaya Adu, Vice-Chancellor ABU. Zaria.

key public sector. Some have children as old as some of our leaders. Then, can we say that because these men and women are in the University they are 'Youths,' while their lucky pupils who went to the army, entered civil service, firms and private business and are lucky to be getting on well are their elders? One may argue that the army, the public service and other sectors of our economy, are part of the National service. But, while this is true in other countries, within the Nigerian context, the 'National Youth Service Corps,' it is not, as far as the present definition can bear meaning.

The army of a nation is to be ever dedicated to active service. Many Nigerian Youths, joined the army to make or render this

onerous sacrifice. But the short period of the civil war did not allow many of these Youths busting with life to give the nation their best. Three years after the civil war, the bulk of the Nigerian Army is yet to find avenues to serve the nation to which they have taken solemn vows of devoted and complete service.

Our civil service is nothing but civil idleness. Appointments and promotions depend not on what one can do, but on who one knows. Houses built for low income workers are being taken over by the high income workers. Our male students who finish secondary schools bribe heads of departments before getting employment. Our Secondary School girls on finishing have to give in to heartless immoral bosses before getting employment.



Could the Nigerian Undergraduates be the only youths?

yadi dari daga bakin uangar  
kewaven unguwar Olympic



Alhaji Ado Bayero, Chancellor, U.N.N.



Prof Oritsejolomi-Thomas, Vice-Chancellor

**'Nigeria should be a place for all Nigerians, and not a Nigeria for a few lucky ones?'**

Looking at the above, then one could see that the country is far from healthy and a thorough spade work and razor blade exercise is needed to run through the entire fabric of the nation. The Nigerian undergraduate is the least person to start with.

**CAN THE YOUTH SERVICE BRING ANY NATIONAL UNITY?**

Before the civil war in Nigeria there were many Northerners in the South and several Southerners in the North. So, if working outside one's home can bring the desired national unity, Nigeria should have been united by then. But it did not. The dividing factor in Nigeria is not in the lack of people working away from their homes but in the quality of the generality of the Nigerians and lack of national ideology.

If a Nigerian knows that he can get what he deserves even if his relative is not there to help him through, i. e. "having a Godfather in the circle that

matters," he would not be tribalistic. But, if our civil service and the private sectors continue to work the way they do presently, a thousand years of National Service cannot change our destiny.

**WHAT HOPE REMAINS?**

The army promised to eradicate corruption on coming to power. They are trying very hard to uproot the vice but it is a difficult task.

It is good that the head of State has brought the idea of the national service. It is the right time for it but it should cover more than the insignificant percentage of our population passing out of our Universities, to cover the whole Nation. All Nigerians need to be nationally orientated to make Nigeria healthy.

We are not the first country to start this, for when Cuba had hers, General Castro led the work on the Sugarcane plantations. And when Tanzania had hers, President Nyerere went from village to village on foot, enlightening villagers on the need of national feeling and dedication.

Today, bribery and corruption is a thing less practiced in the high quarters in Cuba and Tanzania.

All of us can go to the National Service and return without getting any change in us until there is a National ideology. We have seen what Leninist ideology has done to Russia, Maoist to China and Muhammadan to Arabia. The Federal Military Government should give us one that will really forge the nation into a true nation before we embark on a compulsory national youth Service. The National Youth service should have an aim and the only way to achieve this theory is to get it summarised in an ideology which we can work towards it.

**WHAT COMES AFTER THE NATIONAL SERVICE?**

The good foundation expected to be laid by the National Service cannot stand if not followed by socio-economic reforms. These reforms should be included in our educational system. The educational system should be prepared on a way that will suit the needs of the nation. Children should learn to respect our National ideology and education should be free at all levels.

This will allow the poor Nigerians to send their children to school and also make Nigerians feel that they are not only brothers but none of them is born to ride on the other. The special schools meant for the children of the rich should be abolished. Nigeria should be a place for all Nigerians, and not a Nigeria of a few lucky ones.



Chief Awolowo, Chancellor University of Ife.

(Somo daga baya)

Dira  
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yan ta  
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Nan da  
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ke cikins.

Dayan  
kuma ya  
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Laraba  
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Bayan  
ga shi a  
Yahudaw  
an kashe  
biyar da  
din da su  
da Dansar  
duk a m

Sauran  
uka aka  
Ibrahim I  
karu 20 da  
kadir El-I  
kara 21 da  
mad Abd  
kara 22.

Dangan  
Fasfot din  
libai ne,  
aure. Kur  
Jordan da

Ganin haka sai aka dage  
Wasandin Olympic.

## NYSC RUMPUS PENETRATING INSIGHT INTO YOUTH SERVICE CORPS

BY  
BABA OCHAI

In any nation there are two groups of people—the old and the youth though the line of demarcation between the two is blurred. Both of them according to modern psychology are equally intelligent but differ in their emotions. And it is this emotional difference that has created misunderstanding, discrimination and suspicion between them. For instance, while it is universally asserted that the old are a conservative lot, the youths are branded revolutionary, erratic, irrational and hence dangerous. There is some element of truth in this, but it is not devoid of generalisations and bias.

In my view, one is indispensable to the other, no matter from what perspective one looks at it. The old though declining in physique has a stack of experiences which could be valuable to the revolutionary youth without whom political, economic and social emancipation of the nation remains oblique. For any nation to modernise and maintain her social stability, she needs the interdisciplinary approach of the radicalism of the youth upon the matrix of the conservatism of the old. In other



DR. AZIKIWE  
Chancellor University of Lagos

words, the old constitute the wheels and youth the cog of modernisation and unless the wheel and the cog move together, there would be mechanical wobbling or resistance, which could result in the retardation of the whole process.

Viewing the youth as a vanguard of modernisation therefore, I consider it necessary to define his role and what factors could enhance or impede his efforts within the framework of such a programme like the National Youth Service Corps, which was announced by our Head of State, General Yakubu Gowon some months ago. Since the announcement many people have been clamouring, whispering and gossiping about the feasibility or non-feasibility of it. Some have even been to the press to air their own views. It is possible that from such criticisms and gossips many have been thrown into confusion and a series of questions have posed in their minds. Some may ask what is National Youth Service Corp? When is it expedient in the life of any one nation? Does such a service necessarily need any background, historical or otherwise? What of the Nigerian case. Are the youths willing to sacrifice or not.

In my own view, National Youth Service Corps is nationalistic feeling personified in action, and its sole objective is to weld homogeneity out of heterogeneous human and material resources and values available within that nation in the pursuit of higher political, economic and social stability. This is a functional definition which has geographical variations according to the specific needs of any one nation at a particular time. For instance, the idea of NYSC in some countries could be to provide welfare services only for the citizens while



Prof. J. E. AJAYI,  
Vice-Chancellor University of Lagos

in other countries, it could be for defence especially in times of emergency or could be a combination of the two as the case may be.

Consider the case of the United States of America, a country famous for everything, ranging from murder, conspiracy, racism and juvenile delinquency to lunar exploration. Despite the fact that she enjoys high political stability and economic boom, she is believed to have the greatest rate of social instability in the world. With this as a background, the USA introduced a miniature of NYSC known as selective programme. According to this programme all males between eighteen and twenty-five years were divided into classes as shown below:

- Class 1  
All able bodied youngmen
  - Class 11  
Able bodied youngmen with religious bias
  - Class 111  
The mentally and physically handicapped
  - Class 1V  
All higher education aspirants and teachers.
- According to these categories, class I was drafted into what Americans called straight Military Service, classes 11 and 111 were given civilian jobs and class 1V deferred in virtue of the continuance of higher education of some and the noble job of the rest (teachers) to the nation. After graduation the first group of this class could still be drafted except those going for post-graduate studies. The upper age limit for the straight Military service was twenty-six. But as from July 1973 this straight Military service would be replaced by Voluntary Military service.

Ma kawaye mata, musamman mutane  
mu neman zaman lafiya, rubuce-rubuce

gila ya tada hankalin duniya.  
Sarki Husaini na Jorda

yadi dari daga bakin dangar  
kewayen uguwar Olympic



*Demonstration showing dis-satisfaction with the Youth Corps idea*

Further scrutiny of the services would show that their implementation was geared by such factors like, the universal free primary and secondary school education, and with her giant population of about 201 million, the country had at her disposal a substantial figure of University students who constituted forty to fifty percent of the population to be drafted after graduation. From the structure of the programme itself, it could be said that it wasn't necessary for economic emancipation as much as it was aimed at finding solutions to social problems by trying to find some appropriate job for everyone in the society. This was well intended from the beginning but this had been abused already since it had assumed racial connotation especially against the black who for instance, constitute about three-quarters of the USA fighting forces in Vietnam.

**THE CASE OF CHINA:** China also has one form of NYSC which is relative to her own domestic needs. Here is a revolution and mobilisation in every sector for economic development, defence and social stability. It lacks sex or age discrimination; that is everybody is an object of mobilisation and each force is well equipped and self dependent. The people's Liberation Army has its own factories and farms from which it manufactures its own

equipment such as uniforms, bags. The ideology of this could be found in one of Mao Tsetung's revolutionary axioms. "We have our army for fighting as well as for labour". As I said above the programme is all inclusive hence University students are well integrated into it.

A close look at the background of this programme reveals that such factors like educational system with a theory-work orientation is indispensable in the

equipment such as uniforms, bags, the ideological of this could be found in one of Mao Tsetung's revolutionary axioms. "We have our army for fighting as well as for labour". As I said above the programme is all inclusive hence University students are well integrated into it.

**THE CASE OF U.S.S.R.** In the U.S.S.R. everybody—male or female, old or young is an object of

**In this practical-oriented curriculum university students are known to construct buildings for the university as part of their projects. Another factor contributing to the success of the programme besides the educational system and the universal incubency of it upon everybody, is a universally free, uniform education in the country.**

execution and success of the project. Most universities and technological institutions for example, have no laboratories on their campuses.

Students normally go to the factories and farm institutes to carry out their demonstrations.

**THE CASE OF BRITAIN:** Britain also undertook NYSC which included everybody except undergraduates and post-graduates who were deferred until after their studies. After graduation, each had to serve two years. During the world

mobilisation. Each has to serve in the Army or a para-military Unit undertaking National project between two to three years. As in China, this programme was geared toward economic development, defence, political and social stability. Needless to say that its success lay in the matrix of universally free and uniform education which provoked a feeling of privileged-equality and inhibited indifferences.



*Forward looking Nigerian undergraduates*

## PEOPLE AND EVENTS

- ✱ Protested loudly, students of Nigerian Universities against the National Youth Service Corps Scheme.
- ✱ Condemned Israel for shooting down a Libyan airliner last month, the Assembly of the International Civil Aviation Organisation:
- ✱ Killed by members of the black September Movement, the United States Ambassador to the Sudan.
- ✱ To be taken over by the Federal Government, the University of Nigeria Nsukka.
- ✱ Launched, a Southern edition of the New Nigerian newspaper in Lagos.
- ✱ Elected, Chief Alfred Odulana, as Chairman of the Island Club, Lagos.
- ✱ Visited Kwara State, Dr. Ukpabi Asika, Political Scientist and Administrator of East Central State.
- ✱ Promoted Principal Accountant, socialite Augustine N. Onwuolu alias "Igirigi" of the Nigerian Ports Authority, Apapa Quays: Lagos.
- ✱ Held a reception to mark George Washington's birthday, Consul Howard. K. Walker representing the United States in the Six Northern States of Nigeria.
- ✱ Visited Nigeria seeking better relations, Sir Alec Douglas Home, Conservative Foreign Secretary of Her Majesty's Government.
- ✱ Accused of bad faith, Rebel Ian Smith of Rhodesia by Bishop Abel Muzorewa, leader of the African National Council.
- ✱ Toured Mali advancing the cause of African Unity, Nigeria's Head of State, General Yakubu Gowon.
- ✱ Struck out, a N 12,000 civil suit instituted against Senior State Counsel, Mr. B.C. Oyibo by an Italian building contractor, Mr. Moulalto, at the Kano High Court.
- ✱ Jailed, Horst Meler of West Germany for his collaboration with the Baader-Melnhof terrorists.
- ✱ Ended, a useless war of aggression in VIETNAM.
- ✱ Playing cool, President Muammar Gaddafi of Libya, over the shooting down of a Libyan plane by Israeli fighter planes.
- ✱ Pleased with herself, Miss Bintu Yussuf for winning the "Miss Kwara State" Lottery Competition.
- ✱ Devalued, the American dollar.
- ✱ Prepared by the World Health Organisation, a malaria map for globe trotters.
- ✱ Gripped with tension, the coup loving West African State of Dahomey, after an abortive coup last month. Someone failed to collect power.
- ✱ Visited Prague, Leonid Brezhnev to celebrate with the Communist party of CSSR.
- ✱ May visit Africa before the end of his second term, President Nixon of the United States.

(Somo daga hawa)

Dira  
sai mu  
yan ta  
suka sa  
jirgin L  
fanin L  
shirya  
Alkahir  
wasu  
biyu su  
nan sai  
bobin j  
kansa  
sauko.

Sun s.  
su ke ne  
guda bi  
ciken ji.  
Sun am  
wani Da  
kusa ke  
cikin isa.  
tsakanin  
kurum s  
wata ku  
ta yi mu  
daga nan  
an yi n  
daya cik  
saka wa  
biyu ma  
nakiya.

Nan da  
shi tare  
ke cikins.

Dayan  
kuma ya  
wuta ga  
wan da k

Laraba  
kuma su  
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aure. Kur  
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Ganin haka sai aka dage  
wasannin Olympic.

## NEW ERA PICK OF FICTION

"Now I want you to give a good long push this time, dear! All these little pushes aren't going to get baby out!" cried the Nursing Sister.

The pupil midwife who was witnessing the delivery sighed, folded her arms across her apron and changed her weight to the other hip. "What's the great hurry?" she thought. "Get baby out quickly, cut the cord with the speed of light, whizz baby down to the nursery to be washed, and get the patient warmed, all before lunch!" At the same time she knew she was being unfair: three more women were moaning and throwing themselves around in the First State Room next door. But the haste habit was in the air, making the nurses scurry and the sterilizer lid bang down a hundred times a day. Asana disliked Labour Ward for that reason; it choked her more than she was already choked.

The next contraction came and the patient tried to obey orders, groaning with effort and pushing her uplifted knees into the armpits of the Sister and the other pupil, who were holding her legs. "Push down into your bottom, dear, down into your bottom!" reiterated Sister. The bottom in question was not a pretty sight, purple veins protruding with promise of piles to come. About, the skin was stretched and shiny pink. "Which author was it who compared a chimp's behind to a Turner sunset?" Asana tried to recall.

The contraction faded and the girl on the couch went with it, letting out her pent-up breath in a siren-like wail down the register. Asana avoided the eye of the other pupil. True, the poor devil was in straightforward circumstances, but didn't she know she sounded like the all-clear?

Asana moved across to the side table to have a quick flick through the patient's notes. Name: Uche Nnamid. Age: 17. Status: single. Nationality: Nigerian. No complications during pregnancy except a touch of tricho thrush that had responded to treatment. Uche was a well-documented, well-cared for patient under the Nigerian Health Scheme; she would be ward and get a couple of visits from the Medical Social Worker.

During the next contraction the top of the baby's head moved into view behind the slit of the vagina. It was fawn coloured with

a few black hairs attached. "The off-White Caterpillar from Inner Space," thought Asana wishing she could stop being irreverent.

The head didn't make much progress against the top skin. "I'm going to do an episiotomy," said Sister eventually, using low tones so that Uche couldn't hear, thought only one patient in ten would have understood her meaning. "You can see that the perineum is going to tear anyway, so it's much better to have a clean cut that's easier to suture."

The other pupil held the phial of lignocaine while Sister drew up the liquid into a syringe and, cussing "Tiny prick, dear!" injected it diagonally from the edge of the skin outwards. Then she took a pair of episiotomy scissors from the sterile trolley and inserted them in the same place, the flat blade against the baby's head. When the next contraction was at its height, she struck. Sculch, sculch, sculch, came the sound of the scissors, and Asana winced, unable as always to believe that the butchered one wouldn't leap ten feet into the air. But Uche was busy with another wail and never noticed that her vagina was now enlarged by a profound gash at one side.

"And Sister will say: You just need a little stitch or two, dear! and the doctor will come clomping in wearing wellingtons so that the blood won't spillo his shoes, and put in about twenty stitches to shore up that lot, and Uche will lie there all tucked out, then hobble round complaining of soreness on the lying-in ward, and never know that the inside of her insides was once laid open for all to see!"

The head moved forward easily then. "I'm going to deliver her in the dorsal position," said Sister to the two pupils, her eyes glinting conspiratorially.

"Oh Gawd," continued Asana "She thinks she's being very daring and avant-garde. Doesn't she know that most countries deliver in the dorsal position, except those mat squat, of course? Here they

heave the women over on to their right hand sides where everything's imminent to make driving on the right side of the road I suppose."

Uche was commanded to pant with the next contraction. There was a slightry rush, and a lilac-coloured baby lay on the soft white paper between her legs, gasping like a fish out of water.

"Oh, hah! I had it? What is it?" moaned Uche. "A lovely baby boy dear!" cried Sister, enthusiastic to the end, flashing clamps and more scissors from trolley to couch.

While the other pupil wrapped up the baby, Sister took hold of the thick cut-off umbilical cord, wrapped it round her hand a couple of times and gave it an experimental tug or two. "With the next contraction the afterbirth squirmed its way out like a small inverted umbrella and was caught in a plastic bowl

"Come into the sluice, Nurse Sikira, for examination of the placenta," said Sister briskly. Asana left the Labour Ward, crossed the cold corridor and entered the concrete sluice with its brass pipes and large polythene rubbish bags

"Cotyledons complete, you see," said Sister, holding the thick maternal mass, the size of a dinner plate, cupped in her hands while water from the tap ran over it. "A bit of grit here and there because the patient was overdue. Which membrane is the chorion and which the amnion, Nurse Sikira?"

Asana told her, glad that her mask would hide the scornful expression on her face. She had learnt the difference between the chorion and the amnion during the first teaching on the placenta, why must she go over it again and again?

"Very good, Nurse. Come back to my desk and I'll sign your book. Then you'd better hurry along to Lister-it is almost lunch time.

Asana deliberately didn't hurry but lingered for a minute on the landing of the stairs between Labour Ward and Lister, trying to sum up her feelings to date as she watched dressing-gowned patients taking the air on the lawn far below.

FIRST INSTALMENT

# AT THE LABOUR WARD

By JO. HANSON

gila ya tada hankalin duniya. Sarki Husaini na Jorda

yadi dari daga bakin dangar kewayen unguwar Olympic

ka kawaye mais, musamman mutane  
ya noma zama lafiya, rubuce rubuce  
Ausa famula. Shekaransa 17

MAKE  
YOU  
ANY

# A Problem

## TEARS FOR LOVE

Dear Rekiya,

I am a girl of seventeen and still a student. I am preparing for my West African School Certificate examination as I'm now in form five. I'm one of the most beautiful girls in my school. My problem now is that I can hardly open any of my books after classes. When other students are busy reading in the classroom, I'll be in my bed thinking seriously of my boyfriend.

My boyfriend is not quite eighteen and a student too, in one of the secondary schools here. Our friendship is only six months old. I'm too fond of my boy.

One painful thing about the whole affair is that my boy hardly replies to any of my letters. Each time we meet, he would tell me that he had no time to write. We have had quarrels over this issue on several occasions. My fear is that perhaps my boy is in love with another girl, or girls. He is handsome and many girls run after him. Should I take him for a serious lover? What do you suggest I should do, Rekiya?  
KANO.

ROSSY'

You are beautiful and your boyfriend is handsome. I'm jealous. Anyway, your boyfriend appears to be a serious student. He thinks more about his studies and desists from involving himself in anything that will jeopardise his progress at school, hence, he has no time to reply to your letters. My advice is that you face your studies seriously and stop sleeping and thinking while others are busy reading. It will pay you better. Remember that you are still too young to involve yourself in any serious love affair.

## HOW SWEET IS THE ACT OF SEX

Dear Rekiya,

It might sound strange for you to note that my age is twenty-two and still I have no taste for any girl. I don't know what is wrong with me. I have never taken a girl to bed. I'm always afraid to do so. I'm a christian and I feel it is sinful to go to bed with a woman. I normally feel ashamed each time my friends sit down to discuss their experiences with girls. Most of my friends hardly believe that I have never gone to bed with a woman. My friends always advise me to try it one day. Please I would want you to tell me how sweet the act of sex is.  
JOS.

FEMI.

It is not strange to note that at your present age you have not taken any woman to bed. Some people who are older than you have the same case. If you claim to be a christian, be a good one. Wait till you are married before you try. As a good christian too I would not want to tell you whether the act of sex is sweet or not. Wait till you are married.

## SHOULD I MAKE LOVE TO MY SISTER?

Dear Rekiya,

I have a beautiful senior sister. She is very attractive. I feel like having sex with her. Although she is my sister I must confess that she is very loose. She is always with this or that boy. One day I caught my sister with a boy in bed. I watched the boy "pumping" my sister hard. All she could do was to cry tenderly while the boy was doing his thing.

Since that day I have always had the feeling of having sex with my sister. My fear now is whether she would agree to go to bed with me.

I want to approach her. Do you suggest that I should make love to her if she agrees?

ZARIA.

IDOKO.

Don't make any such move. It is dangerous. The best way to overcome the temptation is by keeping yourself far, far away from your sister.

## MY ORGAN IS WEAK AND MY GIRL'S SEXUAL DEMAND IS HIGH

Dear Rekiya,

I have just discovered that my senior brother with whom I am living had sexual dealings on several occasions with my girlfriend. During a quarrel with her recently she wrote to me saying that she is sorry to inform me that she is no more interested. Her reason was that my organ is so weak and that I cannot satisfy her sexual demand. She further stated that she had decided after serious consideration to fall in love with my brother. She made it abundantly clear that she is getting on fine with my brother. She however advised me to forget all about her.

After going through this letter, I could not believe my eyes. Now, she comes to my house every evening to see my brother instead of me. I still wonder why my brother should accept her, in the first instance.

I'm planning to fight my brother if he doesn't leave my girl for me. I may poison him and commit suicide if care is not taken.

KADUNA.

JOE.

Joe, come out of it. What the hell do you mean? Poison your brother and commit suicide? It will be a fine idea if you forget about your former girl. Don't blame your brother for accepting her as a girlfriend. Go and look for another girl. Forget about your former girl completely.

(Some ...)

Dira  
sai mu  
yan ta  
suka sa  
jirgin s  
fanin L  
shirya  
Alkahir  
wasu  
biyu su  
nan sai  
bobin j  
kansa  
sauko.

Sun s  
su ke ne  
guda bi  
ciken ji  
Sun am  
wani Da  
kusa ke  
cikin isa  
tsakanin  
kurum s  
wata ku  
ta yi mu  
daga nan  
an yi n  
daya cik  
saka wa  
biyu ma  
nakiya.

Nan da  
shi tare  
ke cikins

Dayan  
kuma ya  
wuta ga  
wan da k

Laraba  
kuma su  
wacce m

Bayan  
ga shi a  
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an kashe  
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Sauran  
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kadir El-  
kara 21 d  
mad Abd  
kara 22.

Dangar  
Fasfot di  
libai ne,  
aure. Kur  
Jordan da

Ganin haka sai aka daga  
wasannin Olympic.

**NEW ERA**  
MUJALLAR WATA—WATA

Ta 2, Lamba 10, Maris, 1973

Masu Yinta

OLUSEYI PRESS LIMITED  
26, NIGER ROAD,  
P. O. BOX 722,  
LAMBAR WAYA 3448  
KANO.

ji

ADAMU ABDULLAHI  
24, Gabari Quarters  
KANO

LABARAN CIKI

Wasikun makaranta

Waki'ar Filin jirgin sama

Mata Raunana ne?

Hatsabin matsafi

Matsayin Yanjaridu

Filin Zumunci

**Farashin Na Ku Ya Yawaita**

Mujallarku ta watan Fabrairu ta fito da kyakkyawar suffa tare da matukar sha'awa, labaran cikinta kuma na cike da ma'ana kamar dai yanda kuka saba ferantawa garemu. Sai dai kuma za ku yarda idan na ce ba duka makaranci ne zai debi tsabar kudinsa (wanda sun kal kudin kwalin taba daya), ya biya wannan saba farashi ba.

**IBADAN** *Dik Ofoagbu.*

Na yarda na kuma amince da cewa wadansu mata Allah ya haliccasu da kokari tare da aiki tukuru, kuma sun yi dace bisa a hakan. Sai sai fa akwai da yawa daga cikinsu malalata, marasa kishin zuci; da suka dawfa muji wanda ba abin dogaro ba.

**UMUAHIA** *O. Nnana.*

Maganar auren namiji daya, mace daya, re'ayi ne muhimmi da bai kamata a barshi ya shige ba tare da mun baiyans albar kacirin bakanmu ba.

Sabo da haka ni a ganinirin nawa, shawarar da zan baiwa ko wanne saureyi matashi, ita ce duk mai bukatar zaman lafiya da kwanciyar hankali a cikin gidansa. Ba mai

sha'awar aikata muzurafi da bakido ba, wajibi ne ra'ayinawa ya kasance na mace daya kwalli ta iya shi.

**ILORIN**

*Comfort Ige*



Hajji Yusufu Rabi'u, wani hafin Alkur'ani kuma sanannen dan-kasuwa a Kano, ya rasu yana dan shekaru 40 a duniya. Manigayi Yusufu Rabi'u (wanda hotonsa ya ke sama) ya bar matansa 3 da 'ya 'ya 4.



Sarkin Kano, Alhaji Ado Bayero, shi da kansa ya bude karin ajiuwun da aka yi wa Makarantar Jama'ar Yola a Kano; wanda wani matashin attarin Alhaji Ado Dan-Dawaki ya bugi kiji ya gina kamar kudi jake 75. Nan Sarkin ne lokacin da ya ke yanke kintinkirin da aka gila, na dama da Sarkin, Alhaji Ado Dan-Dawakin ne a ngar fanin lesu. A hagu da Sarkin kuwa Hakimin Birni ne Alhaji Bello Dandago Sarkin Dawaki Maikuta, Komishinan Ilimi, Alhaji Muhtari, Sarkin Baki da Madakin Kano, Alhaji Shehu Ahmed.

yadi dari daga bakin dangar  
kewayen unguwar Olympic

da kawaye mata, musaman mutane  
ku neman zaman lafiya, rubuce-rubuce



WAKI'AR DA  
TA SAMI  
ALHAZAI  
A FILIN  
JIRGIN  
SAMAN  
KANO

Ga yawa-yawan 'yan Nijeriya, 22 ga watan Janairu 1973 kazami-  
yar rana ce ta kuka da zaman alhinni.  
Tashin hankalin da ya sami jama'a  
a wannan rana, alkalami ba zai  
iya rubuta shi ba, sai dai zuciya  
ta kwatanta kurum.

Dan-adam baya sabawa da ga-  
nin abin tashin hankali. A rannan  
jama'a ta yi kuka a lokacin da  
masu aikin ceto suke kokarin ban-  
baro ragowar jukunan fasinjoji daga  
cikin tarkacen konennen jirgin sa-  
ma. Kallo ya zama na tausayi ne  
da kuma nuna karfin rai. A wannan  
rana sojojin da masu aikin kashe



**KOME** Yana da lokaci, haka masu  
hikima suka ce. Akwai zamanin  
da za a yi kuka, akwai yayin da za'a  
yi daiya, wata sa'ar kuma sai  
mekoki, har ma akwai lokacin  
da za a yi rawa da waka.

gobara da 'yan sa-kai kowa ya  
gwada sadaukantaka irin tasa.

Ga hotunan al'amarin nan dai  
kamar yada masu dauko hotunan-  
mu saka dauko bayan kura ta dan  
lafa. Abin babu kyaun ganin.

Litin 22 ga watan Janairu 1973,  
ranar hutu ce a ko ina cikin kasar  
nan sabo da murnar gama Babban  
Taron Wasa na dukkan Afirka  
lafiya wanda aka yi a Lagos.  
Kowa yana cikin farin cikin wanann  
rana har ya zuwa karfe goma sauran  
kwata na safe, kwaram sai kaddara  
ta ratsa. Wannan rana da aka kebe  
don murna, sai ta zo mana da mafi  
munin labari a tarihin aikin jirgin  
sama a kasar Afrika. An wanka  
filin jirgin saman Kano da jinin  
al hazai fiye da dari da saba'in da  
shida wadanda ke kan hanyarsu ta  
komowa gida daga aikin Hajji na  
wannan shekara

Wannan kuwa ya afku ne bayan  
kusan sherara uku da suka wuce  
da aka sami wani karamin hadarin  
jirgin sama a tashar Kano inda  
tsokoh Ministan Sufurin Nijeriya,  
marigayi Alhaji Zanna Bukar Dip-  
charima tare da wasu mutane huɗu  
a cikinsu akwai mataima kin Babban  
Kwamandan Ma'aikatar Kwastan  
suka gamu da ajalinsu.

(DUBA GABA)

(Somo daga baya)

Dirar  
sai mu  
'yan ta  
suka sa  
jirgin s  
fanin L  
shirya  
Alkahi  
wasu  
biyu su  
nan sai  
bobin j  
kansa  
sauko.

Sun s  
su ke ne  
guda bi  
ciken ji.  
Sun am  
yani Da  
kusa ke  
cikin tsa  
tsakanin  
kurum s  
wata ku  
ta yi mu  
daga nar  
an yi n  
daya cik  
saka wa  
biyu ma  
nakiya.

Nan da  
shi tare  
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kuma ya  
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Ibrahim  
karu 20 d  
kadir El-  
kara 21 d  
mad Abc  
kara 22.

Dangar  
Fasfot dii  
libai ne,  
aure. Ku  
Jordan da  
Garin haka sai aka dage  
wasannin Olympic

**FILIM JIRGIN SAMAN KANO**

(Somo Daga Baya)

Ba a ga ma alhinin wannan hadarin na ran 30 ga Maris 1969 ba, sai ga shi 20 ga watan Nuwamba a waccen shekarar, wani jirgin sama VC10 na Kamfanin Jiragen Saman Nijeria a kusa da Lagos ya koma tare da fasinjoji taminan da bakwai a cikinsa. Mummunan hadarin da ba a taba irinsa ba a kasar nan.

A lokacin da aka sake wannan sabon hadarin na ran 22 ga Janatru na wannan shekara ta 1973, sai ya zamento ya zarce duk wani wanda aka taba yi a muni da yawan hasarar rayuka. A wannan rana, wani jirgin saman gwamnatin Jordan mai suna Boeing 707 wanda ke dauke da imilar alhazai 202 masu dawowa daga Makka ya fadi ya kama wuta. Mutum dari da saba'in da shida suka kone, talatin da uku suka tsira da kyar.

An ce shi Direban jirgin ne ya yi saukar kasada sabo a baya ganin kasa sosai don tsananin hazo, garin haka ne ya afkar da jirgin da mutanen cikinsa cikin halaka. Misalin karfe tara da rabi na safe ne wannan jirgi ya fara kewaye filin daga nan sai ya yi niyyar sauka. Mutanen da ke cikin filin jirgin sama sun ji wata kama mai cika kuma a lokacin da kafar gaba ta jirgin ta bugi wani kwalbetti. Wannan ne ya sa ake zaton jirgin dira ya yi da karfi daga nan kuma ya kama wuta.

Daga nan sai kowa ya rufe, sabo da ganin gobarar da ta kama gadan gadan. Masu tariyen alhazai, 'yan-uwu da abokai sai gudu suke, su yi nan su yi can, wasu ma da suka rasa abin da za su yi sai sa hannu a ka suka yi suna ta kururuwa.

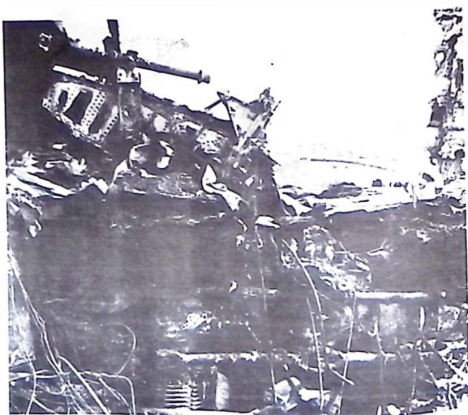
Nan da nan masu kashe gobara suka shiga aiki. Amma sabo da wutar ta ruru da sauri mai ban mamaki buba dama a iya immata ba tare mutakar kokarin ma'aikatan ba. 'Yan sa-kai da suka kawo gudum-mawa sun tarar da yawa daga cikin wadanda suka tsira suna gaganiva duk sun gicice sabo da razani. Sai suka taimaki wadanda za ta yiwu a taimake su, wadansu kuwa an riga an makara sun kone kurmus!

A lokacin da ake kokarin kai masu rauni zuwa asibitoci dabam-dabam, na ji wani dattii yana ta kururwa yana cewa, "wavyo Allah! iyalina suna cikin jirgin nani!"

Kafin zuwa sha biyun rana, an tsamso konannun jikuna darin da hamsin da biyar, daa nan aka hakura da neman ragowar sabo da



Wannan shi ne jirgin da ya haifar da waki'ar



Nan cikin jirgin ne da ya kama gobara

yadi dari daga bakin dangar  
kewaven unenwar Olympic

ku kawaye mata, musamman gudan  
ku noma zaman lafiya, ruhayy-hubbuc

tsoron fashewar tankin mai na jirgin da watsuwar gobarar.

Mesu kashe gobara da 'yan sa-kai sun yi mutakar iyawarsu, tun suna jin sautin kururuwar wadanda aka ritsa da su a cikin jirgin. Kuma suna ganin irin yanda fasinjojin suke kokarin gujewa gobarar, amma ina. Iska da busasshiyar ciyawa sun taimaka ainun ga bazu-warta.

Wani ma'akacin kashe gobara wanda yana zubar da hawaye fuskarsa duk ta yi bakikkirin sabo da hayaki ya ce da ni, "ina dayan wadanda suka fara isa wurin, na tarar da mutane da yawa suna ta kuka suna rokon mu taimake su mu tsamo su, babu hanyar isa garsu sosai, sabo da wutar tana ci ganga-ganga. Allah ya san mun yi iyakacinmu. Babu mutumin da zai juri wannan zafin zamani mai tsawo. Na ga wani mutum yana jingine a jikin wata tega yana ta ihu har wutar ta cimmasa har ta cinye shi. Da na ga haka, sai zuciyata ta narke."

Hanyoyi sun cushe a lokacin da labarin ya iso gari. Dubban mutane sun dunguma zuwa can. Da cikowar motoci suka yi yawa, sai wasu suka kyale motocinsu suka tafi da sawayensu. Fuskokin su kuma suna mutakar damuwa da fargaba.

"Na buraci ina ma ban zo na gani ba... inji wani saurayi, idonsa na zubar da hawaye a lokacin da ya ke mavar min abin da ya gani. Ya ce, "Na ga warkokin Al-kur'ani Maigirni a watsa a ke ina, na ga wata jikakkiyar adaka da carbi a cikinta, har da hoton wani Shehun Darika. Akwai wasu kayayyakin amfani a wargaje duk wata ta ciccisu."

Daga baya wasu sojoji da ma'aitakan asihiti da wadansu 'yan sa-kai suka ci gaba da tottone tafaccen jirgin ko a sami wani abu, amma babu wani abu muhimmi da aka kani da shi. A yammacin ranar aka tawa dukkan gawawakin alhazan su 155 aka sallace su, aka kuma kai su makabarter walivyai aka rufe su. Allah ya jikan musulmi amin. Sojoji sun aikata abin da ya cancanci yaho a wannan nawuyacin matsayi.

Da haka aikin Hajji na bana ya hare a ciki makoiki. Za a dade kafin a share kawayen wadanda suka cutu da wadanda suka sha wuyar a sakamakon wannan hadari. Amma mun ji dari da jin cewa an yi shirye-shirye dabam-dabam dangane da ra'ayi musu halin da suke ciki. Amma duka-duka abin da za a fahimta shi ne cewa ille kam wadanda suka rasa rayukansu garin bada farillar Allah, ba su mutu a banza ba.

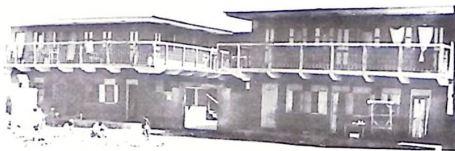


Wani daga cikin Alhazan da waki'ar ta afkawa



Allahu Akbar. Nan kabarin Alhazan da suka rigamu gidan gaskiya ne

## BIZEE BEE HOTEL (MILYAN NAIRA)



Sabo da taimako da holewa, amsar wannan nemeta a Bizee Bee Hotel; don me ba za ka siga sahan dubban mutanen kasar nan da suka zabi Bizee Bee Hotel ya zama wajen holewarsu ba.

Mun dauki alkawari kan za mu mutuntaka, ka kuma yi ta'ajibi lokacin duk da ka zo neman dakin kwana ko cin abinci irin na turawa da kuma na kasar nan.

Zo garemu don jin dadin yammaci da shakatawa a Bizee Bee Hotel; jihar Kano.

Yanzu ana gyara-gyarensa a  
20A Warri Road, Sebon Gari  
Kano.

(Somo daga baya)

Dira  
sai mu  
'yan ta  
suka sa  
jirgin s  
fanin L  
shirya  
Alkahi  
wasu  
biyu su  
nan sai  
bobin j  
kansa  
sauko.

Sun s  
su ke m  
guda bi  
ciken ji  
Sun am  
yani Da  
kusa ke  
cikin tsa  
tsakanin  
kurum s  
wata ku  
ta yi mu  
daga nai  
an yi r.  
daya cik  
saka wa  
biyu mu  
nakiya.

Nan di  
shi tare  
ke cikins

Dayan  
kuma ya  
wuta ga  
wan da k

Larab:  
kuma su  
wacce m

Bayan  
ga shi t  
Yahudaw  
an kashe  
biyar da  
din da su  
da Dansa  
duk a m

Sauran  
uka aka  
Ibrahim  
karu 20 d  
kadir El-  
kara 21 d  
mad Abc  
kara 22.

Dangar  
Fasfot di  
libai ne,  
aure. Ku,  
Jordan da  
Gordan ha  
sai aka dage  
wasannin



MALAMA M. D. MILLER  
Komitshin a Atewa ta Tsakiya

**WADANSU** mashahuran mata a tsawon tarihin rayuwarsu ta duniya sun nuna abubuwan bajinta iri-iri, sabanin al'adun da aka san mata da su. Jaruman mata irin su Miss Angela Davis, Mrs Martin Luther King, Madam Curie, Florence Nightingale da Marie Lorralli, sun kai matsayin da za'a fahinci cewa ko shakka babu mata auna iya cimma gwarzantaka a mabambantan fagagen rayuwa tamkar 'yan uwansu maza, in da a ce za'a ba su damar gwada kwazonsu.

Tun shekaru aru-aru, tun kuma gabannin wadannan 'yan kadan daga cikin mata su fitar da 'yan uwansu kunya, akwai daskerarren kuduri game da sha'enin mata, wanda ya ke al'amta cewa ba su da wani muhalli da ya shige zaman gida da renon 'ya 'ya tare da yi wa mazajensu hidima.

Rayiwa dai ba a tsaye take ba. Ilton Allah da ya gudanar har aka sami damar 'yento 'Yan Adam daga kengin bautu, shi ne dai ya ke wurware abin da ya saura na bautar zuciya. Ta yanda har za ta saku ta yi tunani wartsakakke, yanda mata za su iya amfani da boyayiyar baiwar da Allah ya halitta a cikinsu.

Kusan yanzu a ko wacce kasa ta duniya, dauloli sun farga da cewa zamani ya zo da za'a baiwa mata cikakkiyar dama yanda za su gwada boyayyun baye-bayen da Allah Ubangiji ya halitta cikin zukata da aiyuke irin na su; ba wai su zauna cikin irin rayiwar nan ta amfanar maza kawai ba.

## MATA KUWA RAUNANANNU NE KAMAR YANDA MUKA DAUKA?

Daidai da yanda addini ya gusa da jahala, haka kuma ya kawar da sauran miyagun dabi-c'in Dan Adam. Ubangiji ya halicci mutumya kuma kyautata halittarsa. Daga irin wannan kyautatuwa ne aka fahinta cewa; mutum (mace ko namiji) na iya cimma daukaka bisa ko wanne mukami ko kuma kasawa dangane da halin rayiwar da ya daukarwa kansa. Sabo da haka ba za'a iya yanke hukunci da kasawar mutum ba, sai bayan an dora shi hanyar da aka tabbata ya kasa tafiya bisa kanta.

Ko shakka babu kan mata suna iya tsayawa bisa kafafuwansu, matuka dai sun bukaci hakan. Amma abin mamaki a nan shi ne ta yaya suka gwamance zama a cikin duhan kai.

Dogaro da namiji tare da jin dadi na dan lokaci, ko kuwa...? Musamman kuwa irin matanmu na Nijeriya!!

Kamar yanda muka tabbata a nan amsar wannan tambaya ita ce, kudirin mutum game da kansa shi ya ke gaskata kan nesa; ba zaton mutane game da shi ba.

Ma'ana dai muddin mutum ya dauka ya kuma kurduca a ransa kan cewa shi raunenanne ne, shi ke nan, sai kuwa raunin ya tabbata. Ba za'a iya tubuko komai ba. Idan kuwa ya amince da kansa ke kuma yi kazarkazari sai ya aikata abubuwan ta'ajibi tare da mamaki.



Miss Angela Davis

Amma a Nijeriya matanmu sun dauka sun kuma yanda da zauna kan matsayin nan da aka san shakara da shekaru na zama cikin dukkanun mazajensu, su yi girki a dakin dafa abinci, su yi kuma rainon jariri.

Wannan shi ya sanya muke ganin matanmu ba za su yi katabus ba, sai su ci bulus har abada tare da burin muj-yayi-min. Sun kasa bugar kirji su baiyana kwazon da Allah ya halitta musu.

Duk halittar Allah, mutum ko dabbu akwai wata ajiya da yayi a cikinta. Wadannan ajiya-ajiya kuwa sun hada da tsamenin fahinta, karfin damtse, cikakkiyar lafiya, hikima, fasaha da shugabanci. Duka wadannan baye-bayo no na ubangiji, da ya ke baiwa duka wanda ya lokarta cikin sha'aninans.

Bil-Adaman duk da ya metse a ko wannan daya daga cikin wadannan faggogo, zai sami taikon Allah da yardarsa. Mace ko Maniji. Mace tana iya zama "kallabi cikin ravuna" amma kuma duk da hakan tana matsayinta na mator aure, uwar 'ya 'ya kuma.

Tarihin duniya yana cika da mata manya-manya wadanda suka yi kokari da gogoyya da mazaje a fannonin siyasa da mulki, harkokin ciniki da addini. Amma duk da haka ba su rusa zuciyar rahama irinsa matsayinsu na uwaye ba.

Lobarin sannaniyar Ba-faranchiyar nan Joan ta Arc, mai karfin kwazo da iya tafiya da harkokin mulki na manyan mata tare da matan zamaninmu nayau irin su Fireministan Bani-lsra'ila, Mrs Golda Mier da Fireministan kasar Ceylon, Mrs. Sandaramaika, sun isa kadan daga cikin irin matan da za mu lafa hujja da su kan cewa mata (daidai-da-maza) cuna iya haye manya-manyan mukamai o duniyar nan, muddin sun girgide ra'ayin nan na cewa; "mattakar burin 'ya mace shi ne ta girma ta yi aure, ta reni 'ya 'ya."

Alel misali, matar nan Mary Baker Eddy ta Ingila, wadda wai kikkiri wata sabuwar darsin cikin Addinan Almisihu a dakin Boston, ta kuma sanya wa darsin kusan Christian Science Church, harkokin irin nata suna mutakar tsuma ni.

Wannan mace bayan ta kai munzalin shekarunta na girma ne ta kikkiri sabuwar darikar, ta kuwa taaya taayin-dake wa-jen tabbatar da ita. Ta yi dace kuma ta kafu.

Marry Eddy, mater aure ce amma ta sabonin al'ada, sabo da ta shahara wajen warkar da cutukan zuciya, gata sanan niyar mai wa'azi, mai koyarwa ce sannan kuma shugaba ce mai riike da ragamar jen jama'a zamanin ta.

Ite kam babba ce da ta nuna-wa jama'arta gwancewarta a fannin warkar da cutattuka ba tare da shen magani ba; har ma ta ken yi maganin mutanen-boyye. Ta kwaikwayi Annabi Isa (aira da amincin Allah su tabbata a garsahi) wajen warkar da guregu, kutare, makafi da sauran nakasusu.

Duk mutumin da ya karanta tarihin rayiwar wannan mace, nan ta ke zai tabbata da cewa mata dai ba raunannu ba ne, kamar yenda aka dauke su.

Da za mu zurfafa bayani cikin matakai iri-iri da mata suka ta-kawa a duniya, sai mu cika shafuna bisa aikace aikacen 'yan kadan daga cikin fitattun matan duniyar nan. Wadanda kuwa sun isa hujjar takala ga matan zamanin mu.

Domin kuwa yawa-yawan matan zamanin nan, kansu a sunkuye ya ke ba ma sa kallon gabansu. Dadin-dadawa kuma bakin duhan Jahilci ya rinjaye da dabalibaye su, suka zabi bauta dakuna da kicin.



UMMA KALSUMME  
Mwakiyar Larabawa



MRS S. BANDARANAIIK  
Wakiyar Ceylon

Lokaci ya iso da mata za su yi maza su farka, su tashi daga wannan dadadden barci ko sun shiga harkokin girma. Ya kama-ta su tuna da cewa duniya tana bukatarsu a fuskoki debam-debam don haka zama irin na mantau wanda suke cikinsa tutur, ba abu ne da zai fashu su ba. Hasali ma dai kawace-kawacen shaidana na rayiwa cikin fasadi da roho ba za su karar da komai ba idan ka shige shiga cikin duhu da lalaci.

Akwai matukar takalci genin cewa duk da wannan kaimi da ake yi wa mata, wadansu sun sun yarda sun zabi wulakantacciyar rayiwar nan. Rayiwa kuwa ta rashin kunya, rashin tsaron Allah, dulmiya cikin zunubi, ba su damu da "ya kamata" ba.

Hausewa suna da wani karin magana yanda suka cewa, lokacin da Zabiya ta kai jallin kwaye jikinta gaban 'yan kallo, tana yi musu rawa da waka. su kuma suna kyakyetawa da sowa. Babu abin da zai arrala idan ka shige su kwarar da kai daga cikin harkokin, daidai da yanda ake zubar da gishirin da ya sane ko ya rasa dandanin zakinsa.

Allah shi ya halicci mata cikin sutu da da kunya, amma tsananin fashikanci sai ya rudi wadansu matan suka dinga yaye suturar da Allah ya yi garesu. Duniya baki daya ta yarda da cewa ba meza ne suka hana mata ci gaba ba, a'a yardar da matan suka yi ne na zamansu a bayan fage shi ya sanya su mazan suke cin moriyar jahalar matayen.

Ubangiji yayi rabe-raben hankali da tunani ga ko wannan mu, saura kuma da mu, ya rage garemu mu yi amfani da wannan makami. Da zarar mun ajiye shi sai yayi tsatsa ya kuwa daku-she. Idan kuma muka wasa keifinsa sai yayi haske harma da sheki.

Muna dade nannatawa sabo da kowa ya fahinta, yanda mutum ya dauki kansa, hakan ce za ta kasance tare da ahi. Sabo da haka banga renar da wata mace zata hae kololuwir girma ba, matuka dai suna nan tsaye bisa dandankirin da suka radawa sunan "maza su za su yi suna."

Idan suna bukatar cimma manufa da yanda aka fuskanta, dole ne su yaye lullubin jahilci, su sanya rigar ilmi don su sami damar gabzawa da 'yan uwansu maza a ko wanne irin fanni.

Kada aure ya zama shi ne matukar burin 'ya mace. Bayan zaman aure ma mata suna da cikakkiyar dama ta ci gaba da wadansu abubuwa da suka kaman-cesu. Yawancin mata sun kudurce kan zaman aure, halhuwa da renon ya 'ya, su ne matukar taimakon da ya cancanci su bayar ga rayiwar al'umma.

Cimma wannan gwarzawo abu ne muhimmi da bai kyautu a rainawa mata ba. In har aka yi sa'ar kaiwa gareshi. Amma duk da haka kada fa a manta da cewa idan aka bukatar tse-rewa tsara, jazaman ne sai an jajirce, an kuma kwakwallo bo-yayyun ajiye-ajiyan Allah wa-danda cikin rabonsa ne ya raba ya baiwa yawancin bayinsa wa-danda ya so. Wannan baiwa kuwa tana nan kwance cikin zakata da aiyukanmu, ba kuma sa aiki sai zamanin da aka motsa su.

Su ma mazajen ya kamata su dinga karfarawa matayensu zu-kata wajen nunar da su haderin da ke akwai game da dogaro ko rataya a jikinsu dungurum, kan komai sai "miji-yayi-mini."

Daga karshe muna bukatar kowa ya sani, jama'a kuma su fahinci cewa mata ba rukuni ba ne da aka halitta don mazaje su more kuram ba. Sabo da haka tilas ne a taru da hada hannu cikin taimakon ginin kasa da al'umma mai habaka.



Malama Gold Mer

(Somo daga baya)

Dira-  
sai mu  
yan ta  
suka sa  
jirgin s  
fanin L  
shirya  
Alkahi  
wasu  
biyu su  
nan sa  
bobin j  
kansa  
sauko.

Sun s  
su ke m  
guda bi  
ciken ji  
Sun am  
wani Da  
kusa ki  
cikin tsa  
tsakanin  
kurum :  
wata ku  
ta yi m  
daga na  
an yi r  
daya cik  
saka wa  
biyu mu  
nakiya.

Nan da  
shi tare  
ke cikin:

Dayar  
kuma y  
wata ga  
wan da l

Larab:  
kuma si  
wacce m

Bayan  
ga shi .  
Yahudav  
an kashi  
biyar da  
din da s  
da Dansa  
duk a m

Sauran  
uka aka  
Ibrahim  
karu 20 d  
kadir El-  
kara 21 c  
mad Ab  
kara 22.

Danga  
Fasfot di  
libai ne,  
aure. Kur  
Jordan da

Ganin haka sai aka dage wasannin Olympic.



## HATSABIBIN MATSAFI DA DABO

Daga Ajas Men,  
Editan New Era ada

**KWARAM** ba zato ko tsmam-  
kwenari sai Dan-Ma'abansa  
ya kawara.

"Ha! Ha!!!" ga abokin naku  
nan Lasisi Alujonu Alawaye mai  
aiki kamar da bismillah.

Kawai sai ji kake yi rugugin  
kide-kidesun rufumuryarsa, sai  
kuma gashi ya fito.

Lasisi wanda ya cika shafin  
jaridu da abubuwan mamaki na  
aikace-aikacen dabo irin nasa,  
shi ne mutumin da ya ke baiwa  
masu kallonsa mutakar sha'awa  
a duk lokacin da ya tsaya a  
dakalin wasanninsa.

Ba shakka ya tsiro bisa kan  
sa'a, musamman a wannan lo-  
kaci da kasar nan ta ke mutakar  
kokarinta wajen rays al'adunta  
ne gergajiyas, ana kuwa mutakar  
gesa bisa hakan har su mantu ga  
yin suna a fannoni dabam-  
dabam.

Masu kallon wasansa wa-  
danda yewansu zai kai daruru-  
wa suna ta murumshi tare da  
tafa masa ko da wannan lokaci  
da zarar yayi abin mamaki na  
burgesu.

Na ji kaina ya juye lokacin da  
na yi jugum cikin kallonsa,  
sai na dinga tsunkayo sha'anin  
nasa kamar mafarki. Kafin kiifta  
tawa da bisimillah sai ga Lasisi  
ya juye ya zama wani iri, har  
ta kai ga jalin mutansa suka  
rufar masa, kai kace za su cinye  
shi danye. Har ma ya ce:  
"Na taba raya Da matacce."

An haifi Lasisi a garin Oke-  
Atan cikin Lardin Oyo a jihar  
yammacin Nijeriya tun misalin  
shekaru talatin da takwas da  
suka gabata. Tun yana dan-  
kankananin yaro ya fara nuna  
slamomi akan lallai gaba da  
labari. "An haifo ni da wani  
kaho bisa tsakar kaina. Gidan  
mu gidan 'ina-da-ganya. ne' A  
zamanin da nake wasansu kasa  
na kan nuna ya abokaina aikin  
mamaki iri-iri a kyauta," in ji  
shi.

Sau da yawa masu aikace-  
aikacen abubuwan mamaki irin  
nasa su kan sami taimako daga  
waje, ba daga cikin zuriyar da  
suka fito cikinta ba. Da zarar  
ya fara nuninsa ba ya yankewa.  
daga wannan sai ya shiga wan-  
cen. Zeke iya gani wayo iri-iri,  
'yan matansa masu rera wako  
suna yi masa kaimi da kalangun.

Iden ya fara sihirin nasa, ya  
kan datsa harshensa ya mika-  
wawani dan-kallo gutsurandan  
ya rake masa! Ya kan yanke wani  
saurayi daga baya kuma ya  
tayar da shi.

Idan ya shiga rigarar ta tasfi,  
harsashi ko wanne iri ba ya  
tasiri jikinsa. Ya kan kwakula  
idan mutum, ya kuma satsa  
hakori, sannan ya sake mayar  
da shi kamar yanda aka sani.  
Wani lokacin ya kan juye tafin  
sawansa idan ya tashi tafiya;  
wato dunduniyarsa ta komaga-  
ba.

A halin yanzu ya mallaki gida-  
je guda 6. Yona da wata kara-  
mar mo'a ta shiga musamman  
tare da Lan-Duroba don daukar  
matansa guda hudu da 'yan  
wasansa.

Akwai daga cikinsu wadanda  
suka yi kimanin shekaru 15 suna  
tare da shi. Yana da ma'aikata  
kamar goma sha biyar wadanda  
ya ke biyansu albashi, mafi  
yawansu kuwa 'yan mata ne da  
suke rera masa wako don kara-  
wa gashirinsa armashi.

"Ina sha'awar mata kwarsi,  
suna kara min jin dadi da karfin  
zuciya", ya fadi. Lasisi wanda  
matansu sun kai 15, agaskiyama  
wadansu matan su kan rubuto  
masa wasikce don neman ya  
auresu. Wadansu ma su kan  
bishi duk inda ya je. Ya shigo  
da wadansunsu cikin wannan  
sana'a, kuma suna iya rawa da  
waka.

A 1966 ne Lasisi ya razana maka-  
rantan wata jaridar mako-mako a  
Oyo, shekarar da ya raya wani  
mutum, can a garin bayan an yi  
ians'izar bunneshi.

Da na nacowa Lasisi don ya  
zantar da ni asirin wannan aiki,  
sai ya ce: "Tun ina karami na  
zama abin mamaki. Na bar  
makaranta daga aji uku na  
Faremare, tun daga wannan lo-



Lasisi bayan ya yanku harshensa.

yadi dari daga bakin dangar  
kewayen unguwar Olympic.

da kawaye mako, musamman mutane  
a neman zaman lafiya, rubuce-rubuce  
waso famala. Shekaransa 17



Lesisi cikin rigar tsafi

ci na ke nuna sihirin. Tun ya baki kwabo, ya zuwa yanzu na ke da motoci. Mahaiƙin ma'ansa sayar da ganyen mani. Yana kuma bautowa nkin gidanmu mai suno Arankin

Ya ci gaba da cewa: "Da na tosoi na koyi hada magungunta hanyar gargajiya. Daga ba ya na koyi aikin sihiri. Ba fa nani naya koyar da ni ba, kada ma ka yi mamakin jin cewa shafin ma bai iya aikin dabo ko miskala-zarratun.

Ya kore da cewa aikace-caceirin wadannan suna jawo nasa suna da daukaka, musamankuwa wasannin nunin al'amin gargajiya da ya saba cin ambobi tare da takardun rabo.

Da ya tumbatsa ne ya ce: "Na ba raya matacce, ina iya keranta wari. Maganganuna kuma suna nika da cutuka iri-iri, har da ukwa, tafiya diya tare da wadansu gugu-cuce na mutum."

"Zamanin duk da makadana ka fara kida kuma matana ka tsuri rera waka, zan yi wa mai bayar da mamaki. Ina wani dodo mai sunon AWUYE, akwai shi da amiya Kudan Zuma like a jinkinsa, ak kuwa an san shi a garin 'o': in ji shi.

Sannan ya ce, "dodon shekara-ekera ake ganninsa. Ya kuma nakada me suna zuwa daga wuruwan nesa da na kusa a garinmu. Aljannu sukan tashi, inamin duk da makadana. Ya-ta-ti Tijani da Ayansola Ayankin hanyan matadansa suka gungunensu.

Kusan shekaru goma kenan wannan Den taliki ya ke burge 'yan kollonsa, sabo da haka na ma wadansu suka daukeshi kamar ubangijinsu. Kodaya keya san magungunan gargajiya matuka gaya, amma ba kasafai ya ken raina abubuwan da mutane suka gaskata da amincewa ba.

A matsayinsa na mai ilmin taurari, Lesisi ya sami dacewa a cikin al'umma wadanda badon gwanancewarsa cikin wannan ilmi ba; da kuwa bai fahincci komai game da su ba. Sau da yawa ya kan fada ba tare da wani bincike zuzzurfa ba, ya kuma dace da manufa.

Dalilin haka ne ya sanya dubban mutane cikin mamaki tare da ta'ajibi; har manyan shugabannin kasar nan kuwa. Domin kuwa yayi irin nuninsa a nan Kano, ranar da akayikasaitacciyar "Durbar" da aka shirya wa Shugaba, Leopold Senghor na Janhuriyar Senegal don zuwa Kano.

A matsayinsa na mashawarci a Babbar Mejalisar Afrika ta Binciken Magunguna da Al'adun Gargajiya, Lesisi yana daya daga cikin mutanen da suka karfafa sake raya al'adun gargajiya a Nijeriya.

"Ya kamata Gwamnati ta kara zuba kudi cikin shirin raya al'adunmu na gargajiya, wadanda guguwar zamanin ta kusan bude su. Kuma lokaci ya zo da gwamnati za ta kafa gandunan daji yanda za'a dinga renon ganyayyaki da bishiyoyin magani" in ji shi.

Da aka tambaye shi ya yi

bayani ko wani maasanin sihiri ya taɓa takalarsa, sai ya yi forar ya ce: "Na'am, wani ya taɓa gwada ni a taron Jama'a 'yan kello, zamanin da na aanya gizaɓo don kwakulo idan wani, yanda jini yayi ta kwarara. Na dauki lokaci mai taɓo kafin na taɓayar da wannan jini.

"Wani Dan-dabo kuma ya taɓa bayar da ni a loka cin da na ta wasana. Amma, ko da ya ke ya mutu bayan kwana uku."

A wani fannin ya ce ya koyar da wadansu 'yan Nijeriya wannan ilmi na sihiri, cikinsu kuwa har da mashahurin maasanin nan Professor Pellar, da yayi amajirci a karkashinsa.

Shi Lesisi mutum ne maras tsoro, ya ma taɓa zama cikin surkuki na tsahon watanni goma sha biyar, yana binciken sha'anin ganyayyaki da saiwoyi.

Bayan yayi wasan nasa, ya kan gwargwada wadansu aikace-aikace da suka kamanci noma tare da wasu sana'o'in hannu.

Lesisi Alawoya, yana daya daga cikin tabbattatun musu wasan tsafi a kasar, yana cin duk abin da suran mutane suke ci idan ka shige naman bakar akuya. Ya ce ya taɓa zama babu ci ba sha har tsahon kwanaki hudu. Ya karya ta sihirin turawa zamanin da ya ce wata rana zai auna musu da cewa Bakar Fata sun sha gaban su a wannan fage.

Masu zarginsa suna cewa akwai warwarreniya a cikin aikace aikacensa. Amma duk yanda ta kasance dai, Lesisi abinazogani ne kuma rikakken masani ne cikin fanninsa.



Dan wasan Lesisi zai fitar da idonsa

# AN GILA A WASAN OLYMPIC NA GARIIMUNICH

(Somo daga baya)

Dira  
sai mu  
'yan ta  
suka sa  
jirgin s  
fanin L  
shirya.  
Alkahi:  
wasu  
biyu su  
nan sa  
bobin j  
kansa  
sauko.

Sun s  
su ke n  
guda bi  
ciken ji  
Sun am  
wani D  
kusa k  
cikin tsc  
tsakami  
kurum :  
wata ku  
ta yi mu  
daga na.  
an yi 1  
daya cik  
saka wa  
biyu nu  
nakiya.

Nan d  
shi tare  
ke cikin.

Dayar  
kuma yi  
wuta ga  
wan da l

Larab  
kuma s  
wacce n

Bayan  
ga shi  
Yahudw  
an kash  
biyar di  
din da s  
da Dans:  
duk a n

Saurar  
uka aka  
Ibrahim  
karu 20 c  
kadir El  
kara 21 c  
mad Ab  
kara 22.

Dangu  
Fasfof di  
libai ne,  
aure. Kur  
Jordan da  
Ganin haka sai aka daga  
wanannan Olympic

**WANNAN ITA CE CIKAKKIYAR LACCAR DA LATEEF KAYODE JAKANDE, SHUGABAN HUKUMAR MAKARANTAR KO'YON AIKIN JARIDUN DUNIYA, YAN TA KE TAKA ABIN DA ZUCIYAR MALI YAWAN MUTANE ZA TA RAWAITO SOJI NE MULKI ZUNZUNU IRIN NA SOJA MASU DAUKE DA BINDIGA. YAU KUWA A DUNIYA MUNA DA SUKONI DABAN DABAN NA MULKIN SOJA, SABO DA HAKA YA ZAMA WAJIBI MU FAIWACE MANUFAMU A NAN, DOMIN KUWA AKWAI KAMAR BIYAR KO FI NA NAU'O IN GWAMNATI WADAN DA ZA MU IYA KIRA DA SUNAN GWAMNATIN SOJA.**

## Matsayin Aikin Yanjaridu A Karkashin Mulkin Gwamnatin Soja

**L**OKACIN duk da ruwa ambaci sunan Gwamnatin Soja, nan take abin da zuciyar mali yawan mutane za ta rawaito soji ne mulki zunzunur irin na soja masu dauke da bindiga. Yau kuwa a duniya muna da sukoni daban daban na mulkin soja, sabo da haka ya zama wajibi mu faiwace manufamu a nan, domin kuwa akwai kamar biyar ko fi na nau'o in gwamnati wadan da za mu iya kira da sunan gwamnatin soja.

Kashi na farko da za mu ambata a nan shi ne gwamnati wacce 'yan majalisar zatarwata baki dayansu sojoji ne babu gauraye, kamar irin ta Dahomey da kasar Ghana. Akwai kuma wadda soja da 'yansanda ne ke tafiyar da harkokinta, suka yarda da gaiyato farar hula cikin mulkin. Farar hular suka amince da tabbatar da biyayyarsu sawu da kafa, kamar mu na Nijeriya.

Kashi na uku shi ne wanda ja-ma'ar kasa ne baki daya suka zabi soja da kwakkwarar murya, irin yanda ta faru a Malagasy. Na hudunsa a can Chile ne ta kudancin America, kasar da zababun wakilai suka jawo shugaban sojojin kasar, suka nadda shi mukamin shugaba kuma aministan al'amuran cikin gida.



JANAR YAKUBU GO WON  
Shugaban Nijeriya

Wannan tsari ya saba da na kasar Upper Volta, yanda zababbiyar gwamnati ta ke mulki a karkashin kulawar sojojin kasar, tare da cikakken alkawari na cewa sojojin za su dauke hannayensu bayan shekaru 5. Bisa shardin komai ya tafi yanda ake bukata. Yanzu haka wani babban soja ne ya ke shugabanci tare da zababben Fireministans, akwai kuma hafoshin soja g u d a 5 da farar hula mutum 10. Wannan shi ne kashi na karsho cikin nau'o in mulkin soja da muka fadi.

### GWAMNATOCI 25

Ba mai yiwuwa ba ne mu bi filla-fillar bayanin ko wane iri daga cikin wadannan a wannan dan takaitaccen lokaci. A halin yanzu dai bayaninmu zai tsaya ne akan iri uku kurum, wato na farko, na biyu da na biyar. Amm banda zababun gwamnatoji wadanda ke da tsirarun sojoji a cikinsu ko kuma sojoji wadanda ke mulki da yardar mutan kasa a cikin zaben falen-daya.

Bisa wannan tsari, akwai gwamnatoji ashirin da biyar wadanda suka shigo karkashin wannan bayani. Su ne: Argentina, Bolivia, Brazil, Burma, Burundi, Jamhuriyar Afrika ta Tsakiya, Columbia, Congo ta Brazzaville, Dahomey, Ghana, Greece (Yunan), Guatemala, Honduras, Indonesiya, Irak, Khmer (Cambodia), Libya, Mali Nijeriya, Somaliya, Sudan, Togo, Upper Volta da Zaire.

A hakika kam akwai bambance-bambance masu yawa tsakanen wadannan gwamnatojin. Tun da ya ke babu wani rubutaccen yasin dokoki na gudanar da mulkin soja, sabo da haka ko wace daya ta sha bamban da 'yar uwarta Amma akwai inda suka taru suka zama daya. Dukkansu dai da



L. K. Jakande

karfin bindiga suka kwaci mulki, kuma sun hanbarar da tsarin dokokin kasa. Sabo da haka muna iya cewa ba sa kan dokai.

Irin wadannan gwamnatoji sun fita daban daga Gwamnatin Janar Gabriel Ramanantsoa ta Malagasy, wacce mutanen kasar ne suka tilastawa Shugabansu Philibert Tsiranana ya nada Janar din Firayin Minista a cikin tunzirin da suka yi, daga baya kuma sai shi Janar din ya hau kujerar shugabanci da yardar al'ummar kasarsa.

Fuska ta biyu inda mulkin soja suka yi kama, ita ce ta wajen artar da umurnin gwamnati da gudanar da al'amuran yau da kullum duk a hannun manyan soja suke, maimakon a hannun zabbun 'yan majalisa.

Fuska ta uku, cewar da aka yi na ko wace gwamnati soja bala karbi mulki ba, sai da kasar wata ta baci. Ko da yake halutuwa sun bambanta. To a nan fuskar kwatancen ya tuka. Amma game da yanda ake yin amfani da ikon nan da aka kwata da bakin bindiga, ya danganta ne ga halin ko wace kasa. Har wa yau dai za a lura da matsayi, mutunci da manufar shugaban soja wanda ke da ragamar mulki a hannansa, halin kasar game da siyasa a zaman al'ummarta, gaskiyar nufin sojojin, da kuma kudirin mutan kasar game da mulkin soja.

### ALHAKIN 'YAN JARIDA

Bayan mun baiyan manufamun, yanzu za mu ci gaba da yin sharhi akan alhakin 'yan jarida a karkashin mulkin soja. Idan mun ce 'yan jarida a nan ba muna nufin masu buga takarda kurum ba ne, a'a, ya tarar da dukkan kungiyoyin watsa labarai da wayar da kan al'umma, jardu, mujallofi, rediyo da televiijin.

Abin da ya kamata mu tamoe ya hini, mene ne hakikar alhakin yan jarida?

Detacciyar amsata na same ta ne a cikin ra'ayin Editar Jaridar "London Times" ta watan Fabrairu 1952 inda ya ke cewa, "mafimumhin-mancin aikin yan jarida shi ne samo ingantaccen labari da dumin-da da kuma watsa shi ga al'umma. Janda tana rayuwa na da bayyana-wa jama'a al'amuran da ke faruwa a yau da kullum. Duk abin da ya shiga hannun jarida ya zama kan ne a cikin tasakar ilmi da tanhi.... Aikin Dan-jarida kamar na malamin tarihi ne, shi ne bincike da samo hakikar al'amura yadda suka yi kuma bayar da su ga masu karantawa a yanki suka, ba kamar yadda masu mulki suka umarce shi da ya rubuta ba." Ingancin wannan magana yana nan darum a yau kamar lokacin da aka fadeta shekara dan da talatin da suka wuce. Kuma bamu sami wani mafi kyauon bayani daga wannan ba, game da aikin Yanjarida.

A karkashin mulkin farar hula mai bin dimukuradiyya, idan al'amura suna tafiyar ka'in-da-na'im, babu wani henzari ga jarida ko gidan rediyo, idan sun kasa gudun da aikinsu a bisa wannan fuskar da muka bayyana. Amma a karkashin mulkin sojoji kam abin dabam ne kwari.

Cikin kasashen ashirin da biyar din nan da muka zana, harkokin watsa labarai da wayar da kan jama'a suna tafiyar ne a hanyoyi dabam-dabam. Da zarar an ce kasa ta shiga hukunci dokar-ta-baci, yancin yankasa na dokar-ta-baci, da suran hakokin na yin magana da sun shiga takunkumi ke nan. A wannan kasashen ma akwai dokar tace labarai, a wasu kuma gidan rediyo, ofishin jaridu, tuni an rufe su ko kuma gwamnati ta kerbe su. A wasu wuraren ma an aumar yan jarida su labadu don lafiyar kansu. A nan zamu yi 'yan misalai don nunin yadda wannan dokar tace labarai ke aiki.

Wani misali na abin da ya afku a Brazil, ran 24 ga watan Agusta 1972 da dadda, an gargaadi editan cewa masu tace suna ESTADO, zuyiwa ofishinsa, sabo da gwamnati zaben shugagabanci da ke gudana a kasar a wannan lokaci. Da tasakar darsa sai ga kungiyar yin wa wurin kawa a gidan, suka bincigogi masu ruwan harsashi. Amma bincike suka shiga binciga jaridar filla-filla. Bayan sun gama, sai suka kaiwa Sufeto-janar na Yammacin kasar labari.

kafin ya bayar da iznin sayar da jaridar, rana ta fito, sabo da haka sai kamfanin ya yi hasarar dukuya mai yawa a dalilin wannan jinkiri. Wannan kadan na daga irin takunkumin da gwamnatin Brazil ta ke yi wa 'yan jarida a kasarta.

Ran 15 ga watan Satumba 1972, babbar hedkwatar yansadan kasar ta aika da sako ta wayar tarho zuwa ga ofisoshin jaridu cewa: "Da umarnin Ministan Shari'a an hana faufau buga wani labari, ko sharhi; ko suka ko wane iri game da sauwakewa ta harkar siyasa, karin 'Yancin Dan Adam ko makamancinsa, yin rangwame ga dau-rarrun siyasa ko sassauta dokar talala garesu, ko suka ta sharhin edita-kan tattalin arzikin kasa ko game da zaben shugaban kasa da ake cikinsa da makamantan wannan"

Ofishin wata jarida suka yi taurin kai a ci gaba da buga wannan haramtaccen labari, sabo da ba a ba su umarnin a rubuce ba, bayan kuwa sun nemi a yi haka. A ran 20 ga Satumba, da talatadin dare 'yansanda suka yiwa ofishin saukar ungulu suka damke kofe dubu dari na wannan jaridar ta wannan rana, suka kone su kurmus.

A Ghana, Gwamnatin Mulkin Soja ta hana buga jaridar nan mai suna PIONEER, wacce take ita kadai ce 'yantacciyar jarida a duk fadin kasar Ghana. Dokar hana buga jaridar ta fara aiki a ran 18 ga wata July 1972 kuma bayan wata biyu aka dage dokar, amma bata fara fitowa ba sai ran daya ga watan Nuwamba. Amma sai ta fito a cikin sabuwar riga, don kuwa an dage Editanta na da, aka nada wani Editan jaridar gwamnati.

A kasar Greece (Yunan) gwamnatin sojoji ta kafa dokar tace labari a ran 21 ga Afril 1967, wacce ta daga ran 3 ga Oktoba 1969, don dadadawa 'majalisar sake maido da dokar a sabuwar siffa a ran 1 ga Janairu 1970. Buga da kari, sai gwamnatin ta hana sai da wasu jaridu masu zama kansu a wadansu wurare a cikin kasar sabo da wa, fadarta, ba sa bayan bukatun al'umma.

Nan a Nijeriya, kamar yadda kowa ya sani, babu dokar tace labari, Amma ma aikatan kungiyoyin watsa labari da waya kan jama'a suna sance da halin dokar-ta-baci da ikon kama ko tsare duk wanda suke tuhuma ba da wani sammi ba, su kuma tike shi har la-ila ba da gabatar da shi ga



CHIEF TONY ENAHORO  
Komishin Labaran Nijeriya

shari'a ba. Sabo da sanin wannan da kuma ganin abubuwan da suka afku a 'yan shekarun nan ne ya sa 'yan jarida ke taka tsantsan, game da abin da suke rubutawa. Duk da wannan iya-bakimmu da muke ciki, ba zamu ce babu 'yancin magana ga 'yan jarida a kasar nan ba. Duban halin da ake ciki a yanzu zamu iya tabbatarwa k nmu cewa 'yan jarida a Nijeriya sun iya amfani da 'yancinsu a wannan mawuyi-locacin da ake cikinsa. Domin kuwa kadan ne daga cikin 'yan uwammu na kasashen waje suka iya tafiyar a cikin irin wannan matsayin sanni ba tare da hantsuwa ba. Ina nufin gamawarmu baki daya ne, sabo da kuma m. i. yiwuwa an sami tuntuben alkami daga wani bangare daga cikin kungiyar-mu.

### YA KAMATA

Yanzu na zo kashi na karshe na wannan zance nawa. Tambayar da zamu yi wa kammu ita ce, ka ka ya kamata kungiyarmu ta zama a karkashin mulkin soja?

Wani lokacin akan manta, musamman masu kawo mana suka sukkan manta da cewa 'yanjaridu su ma dayan bangaren al'ummar da suke yi wa aiki ne. Su kamar wani matsokaci ne mai ba a yawa a halin jama'ar kasa. Sabo da haka idan al'amma ta zabi zama a karkashin mulkin soja, babu abin da 'yan jarida za su yi illa su yi amanna da wannan ra'ayi na jama'ar kasa.

Alal misali, idan al'umma ta yadda ta zama a karkashin dokar-ta-baci tsawon shekaru goma, kuma ta ga hali ya kama a zauna haka, to mu 'yan jarida sai mu ja damara mu mara mata baya. Haka ma inda a ce wata al'umma ga halayyar zamanta sai da rashawar da karbar toshiyar baki, a wanna halin 'yan jarida ba za su iya tabbaki wani abin kirkir wajen yakar wannan mu-mimmar al'ada ba.

DUBA GABA

(Soma daga baya)

# Matsayin Aikin Yanjaridu

(SOMO-DAGA BAYA)

Dira  
sai mu  
'yan ta  
suka sa  
jirgin  
fanin I  
shirya  
Alkahi  
wasu  
biyu su  
nan sa  
bobin  
kansa  
sauko.

Sun  
su ke n  
guda b  
ciken j  
Sun an  
wani D  
kusa k  
cikin ts  
tsakan  
kuram  
wata ku  
ta yi mu  
daga na  
an yi.  
daya ci  
saka we  
biyu w  
nakiya.

Nan d  
shi tare  
ke cikin

Daya  
kuma y  
wata ga  
wan da

Larab  
kuma s  
wacce n

Bayan  
ga shi  
Yahuday  
an kash  
biyar d  
din da s  
da Dans:  
duk a n

Saurar  
uku aka  
Ibrahim  
karu 20 c  
kadir El  
kara 21 c  
mad AB  
kara 22.

Danga  
Fasfot d  
libai ne  
aure. Ku  
Jordan da  
Ganin haka sai aka daga  
wasannia Olympic.

Sau da yawa aka laifanta 'yan jaridu, idan wasu al'amura suka dagule, har ma sikan kururuta ra 'ayoyi dabam-dabam game da irin abin da ya kamata su yi a wannan matsayi. Kamar a shekarar bara, wani mai magana ma ya taba kawo shawarar cewa ya kamata jaridu su ki yin mu'amilla da duk wanda ya yi suna da karber toshiya da cin rashawa, su kuma daina rawatto wata magana ko labarai daga gareisu.

Wannan mummunar fahimta ce game da aikin jaridu. An manta da cewa jaridu dai suna taimakawa aikin 'yansanda ne. Har wa yau ya seba ka'idertu ta 'yan jaridu kin sanar da wani labari mai amashi ga jama'a, ko daga wa aka sami labarin. Aikin 'yansanda ne su kama su kuma gabatar da wanda ya ci rashawa ga shani'a; alhakin jama'a kasa ne su yi Allah-wadai da su, a'a ba su koma baya suna bishashu tare da su a cikin dukiyar u ta haram ba. Sannan kuma alhakin jaridu ne su bugu duk abin da ya guda na tsakenin masu laifi da 'yansanda da jama'ar kasa.

Sabo da haka duban muna cikin mulkin soja da halin dokar-ta-baci te budda jaridu su yi aiki don daidaituwa da aka ciki. Afin fari anan shi ne dukkan kasashen da sojoji suka karbi mulki, banda Indonesiya, sun kururuta cewa sun yi haka ne zuwa dan lokaci don tsamko kasar daga wargajewa ko basasa. Idan kasa tana cikin dokar-ta-baci, kadan ne babu a ce tana cikin yeki.

A wannan heli kuwa ya wajaba ga jaridu su taimaka muturar iyawasu cikin tebbatar da zaman lafiya. Mafi muhimmancin abubuwan da za a yi take-tsentsan a cikin buga labarinsu, su ne al'amuran tsaro da amincin abubuwan da suka shafi wadannan al'amura guda biyu. Zai zama aikin makarkashiya ne ga kasa idan wata jarida ta buga wani cikakken bayani na matsayin sojojin kasa. Babu wata gwamnatin da zata yafe wannan ko ana yaki ko ana zaman lafiya.

Bayan wadannan biyu ekwai fa gagge da dama wanda jaridu ke da damar sukuwa a cikinsu mutukar ba su keta doka ba, ba tare da tsoron tsengwama ba. Ko wace irin gwannati tana son a

yaba mata, ko ta jarida, ko radiyo ko telejion. Wannan al'ada ce ta dan adam son yabo. Kowa ya san babu wata gwannati a duniyar nan tamu wacce talakawanta baka kukan wani abun.

Zamanmu ne duniya, mun saba ganin abubuwa suna dagulewa, sabo da aikin jaridu ne su bayyanawa al'umma mai kyau da marar kyau. Ba daidai ba ne ga jaridu su danne mumunna su dinga fadar babu wata demuwa, alhali kuwa akwai idan ta yi haka zata rasa mutuncinta a idon jama'a kuma jama'a zata juya mata baya ta daina yerd da duk abin da ta fada.

Ya fi kyau a fadi kome munin abin, da abarshi cikin ci gaba da girma cikin muninsa. Magabatammu sun ce labarai na gaskiya tsarkake ne, sabo da haka kada a danna su.



Shafii Shu'ubu Baburilungu Usman, P. O. Box 1249, Kano. Yana neman abokai daga ko ina a Afrika, musamman kuwa su kasance masu sha'awar wasan tansula. Shekarunsa 19



Lemu Abdullahi Billy The Key, P. O. Box 222 Jos. Tana neman kawaye daga ko ina a Afrika, amma su kasance mata masu sha'awar auten samari. Shekarunsa 11



Usini Namame Kumutya, P. O. Box 625, Jos. Yana neman abokai daga ko ina a kasashen waje, musamman 'yan kulub na zabi sonka da Karanta jaridu, da mutum masu sha'awar harkokin addini. Shekarunsa 35



Sa'idu Suli, P. O. Box 76, Kano. Yana neman abokai daga ko ina a duniya musamman mutane masu ri'ayin gurguzu, juyin-juya-hali, aikin soja da na jarida. Shekarunsa 22.



Ali Danfulani na Alhaji Mamuda, P. O. Box 16, Mubi. Yana neman abokai daga ko ina a Najeriya, amma wajibi na masu sha'awar ci gaban kasar nan. Shekarunsa 26

yadi dari daga bakin dangar kayawan unguwar Olympic yada kawaye mata, musamman mutane na neman zaman lafiya, rubuce-rubuce wasan tansula. Shekarunsa 17