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MARCH 1974

# New Breed

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MRS. MARGARET EKPO:  
WAS POLITICALLY  
CLOSE TO DR. AZIKIWE,  
WAS NEVER  
HIS MISTRESS

THE BRISIS OF  
SURPLUS WOMEN

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WHY THE ARMY SHOULD CONTINUE



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Elephant Blue Detergent **washes cleaner, brighter**

# NEWBREAD

AFRICA'S FIRST QUALITY MAGAZINE  
FOR NEWBREED PEOPLE

## DIRECTORS

Ebele Chinye  
Modupe Akintola  
Chris Madu Abrochukwu Okolie

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## PRINTING

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## NEWBREED

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MARCH 1974 VOLUME 2 No. 10

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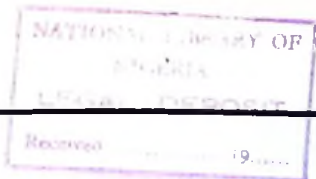
# NEWBREAD

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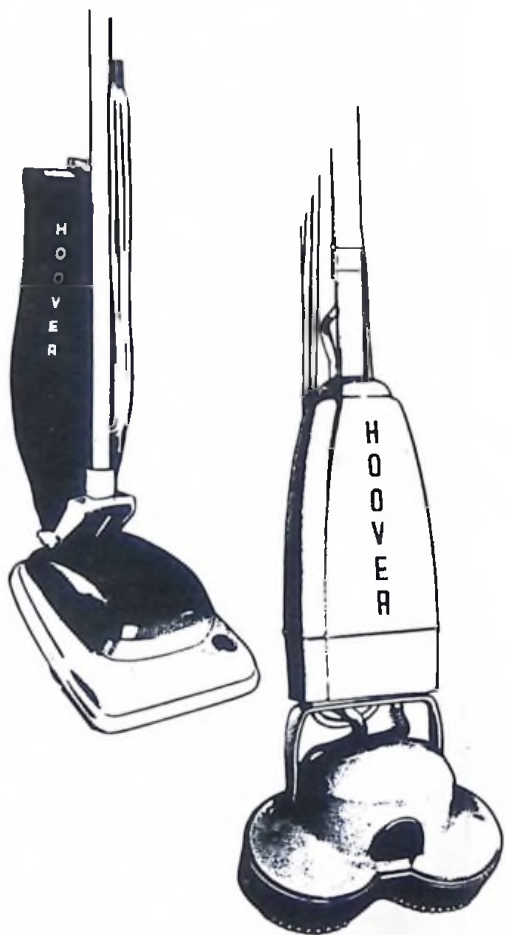
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# ATTENTION NEXT MONTH

IN THE NEXT  
ISSUE:

\*FORMER  
DEFENCE  
MINISTER—  
YASU WADA:  
Why The Army  
Must Go.

\*RIVERS STATE  
AS I SEE IT.

\*NEW LOOK  
AT STUDENTS  
UNIONISM.

\*WHEN IS  
RAPE NOT RAPE.

AND MANY  
MORE!

All these and more in . . . .

# New Breed

# *Astral loves skin*



Astral creams.  
Smooth as silk, mild,  
super-creamed  
Astral . . . the never-  
stop-loving-you cream.



# TOP OF THE MONTH

General Yakubu Gowon. Dr. Nnamdi Azikiwe.



Chief Omo-Osagie.



Alhaji Inua Wada.



King Faisal of Saudi Arabia.

MEWBREED MARCH 1974

## WHY THE MILITARY SHOULD CONTINUE:

As the debate over when the army should go; who should rule after 1976 and what system of government Nigeria needs after military rule escalates into a frightening kaleidoscope, NEW-BREED calls on the military on Page...17 to continue.

Having carefully evaluated all the propositions on the subject so far from Dr. Nnamdi Azikiwe's diarchy to Chief Humphrey Omo-Osagie's the "military should continue forever". Alhaji Inua Wada's "immediate quit order" and the clamour by politicians and intellectuals, we believe that if the military is stampeded into involuntary surrender of government by 1976, they will surely come back.

It will also be tragic and disastrous if our greedy and bogus careerist politicians agree to have an enlarged civilian participation in a military government of 1976 which from all indications seem to be an action that will be adopted by the present Federal Military Government.

Therefore, for these reasons, if the people must be free from the dangers and the traps of civilian/military diarchy, the catastrophe and domination of military take-overs, or an indefinite continuation of military presence, we must co-operate with the present regime in laying a sound foundation for a return to complete civilian rule free from military adventurism by 1978.

## THE WORLD-WIDE OIL-FOR-ARMS SCRAMBLE:

While delegates from some 13 major oil consuming nations were meeting in Washington in February to discuss an action programme to combat the Arab oil embargo, other delegations of the same nations were scurrying to Arab capitals cap-in-hand to effect what has now become known as The "Oil-for-Arms Scramble". This scramble in which many European nations have through various deals traded away several billion Naira worth of arms, technical know-how and even nuclear power for guaranteed oil supplies has been openly condemned by several worried Europeans who feel that their governments have succumbed to Arab blackmail. Nevertheless, not a few European governments doubt that the prospect of oil rationing in their major cities, dull, forlorn, disgustingly quiet and compounded by the winter chill leaves gloomy prospects

on their administrations. So, emboldened by the principle of self survival, as the citadel of their greatness face the threat of total collapse, each nation is now seeking ways of protecting its own oil sources. On Page...22, Alhaji Ishmael Alabi examines the various deals relating them to the growth of Arab economic power, the search for new fuel substitutes and the entire pattern of the world economic system.

## U.I. SILVER JUBILEE AND THE BLACK NATIONALIST MOVEMENT:


Last November, the University of Ibadan, Nigeria's premier institution of higher learning, celebrated the Silver Jubilee of its existence. The occasion was indeed a unique extravaganza, unparalleled in the number of its eminent personalities, its hilarity, the re-union of old students, the flow of citations and rehearsed oratory.

Indeed, no one who witnessed the ceremonies doubted that U.I. had come of age and made spectacular progress on all fronts, except that the occasion of the Jubilee was also one during which critics of the University, including the University's Black Nationalist and Socialist Movements, captured the headlines with some serious charges against the University. The critics pointed to the unchanging role of the University as a citadel of conservatism and charged the authorities with being unwilling to shed their seminal Europeanised impulses and influences for the sake of the African revolution. The two movements called on the University to remove all traces of colonial mentality from its curriculum and evolve a more dynamic African outlook.

From their demonstrations and press conference on the occasion of the Silver Jubilee, our correspondent-in-residence filed the story on Page...37

## MRS. MARGARET EKPO:

Mrs. Margaret Ekpo, at 56, is one personality whose invaluable role in the fight for national independence and the emancipation of Nigerian womanhood is already inscribed in the annals of our history. For whether as a mother, a grandmother, a politician, a woman liberationist or a nationalist, Mrs. Ekpo has no doubt had more than her own fair share of public service. Even



now, despite approaching old age, she still possesses the progressive views and driving force that once endeared her to so many of her colleagues. But here our success story ends. For since leaving politics and the lime-light, Mrs. Ekpo's life has been one of a seamstress struggling to make ends meet to feed the large family of children, grandchildren and relations who now live with her in her modest apartment at Obanikoro In Lagos. Mrs. Ekpo is perhaps now paying the supreme price for her incorruptibility while serving a nation which has now forgotten her. She had not joined ranks with those of her colleagues in the government of the First Republic who had exploited their positions to amass wealth, company directorships and houses for the rainy day because, "I cannot form a habit I was never used to overnight. Mrs. Ekpo, who hailed the present military regime as the most generous in Africa, also has this to say: "whether or not the military likes it, they must go by 1976, because ten years is enough time for a group of people to wield unmandated power". On Page...54 Mrs. Ekpo talks on various burning issues with NEWBREED magazine.

#### **CAN THE INDEPENDENCE OF GUINEA BISSAU BE SUSTAINED:**

Our Current Affairs Analyst on Page...14 from files of Newsweek Correspondent, *Malcolm Macpherson* and an African Journalist *Haroun Adamu* (both of them have toured Guinea Bissau of recent) forecasts on the probability of the survival of the newest nation in the world—Guinea Bissau.

Writes our Current Affairs Analyst:

The synthesis of what one could draw from the eye-witness accounts of the nationalist held portions of that country is that although a larger proportion of Guinea Bissau is in their hands, this is invariably the less developed and least accessible area of the new state.

Diplomatic victory and primitive weapons cannot save Guinea Bissau. If she is to survive the world must come to her aid by way of enormous military assistance, economic, technical and financial aid: Page.....

#### **THE CRISIS OF SURPLUS WOMEN:**

There is growing concern in several quarters today over the fate of the large army of females swarming our cities and other urban centres in fruitless attempts to hook men for marriage. "Women explosion", a situation in which too many women chase after too few men, has become pronounced in the last few years, partly because of the civil war which claimed the lives of many husbands and prospective husbands and also partly because of revolt with the old Christian values and the new attitude to marriage.

In this article on Page...44 Mrs. Mary Babalola examines the crisis of surplus women and makes some interesting propositions on the subject.

#### **ALSO IN THIS ISSUE:**

- THE BLUES COMES TO LAGOS
- GUINEA BISSAU—  
Can its Independence be sustained?
- FASHION OUTLOOK IN 1974
- READERS' COMMENTS
- HUMOUR
- NEWBREED PACESETTERS.

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More grease to your elbows and a million more years of successful journalism.

Thanks.

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Medical Technologist,  
VOM.

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It is crystal clear that the innumerable unmarried mothers' cases are unavoidable. It is acknowledged that these unmarried mothers have themselves to blame for their unforeseen blunder and plight.

Many ladies today take the flimsy delight to perch themselves on unreliable well-to-do personalities (men). Some of these ladies are lazy and cannot play the appreciable role of a mother; they are purposely for relaxation and enjoyment and this is intolerable to some responsible men. Some others also like to show-off importance which they do not possess.

Others are talkative and do not allow their partners (men) to rest. Their domineering attitude makes their easily-infuriated partners to reject them. Some of the ladies too are unreliable and flirt with all kinds of people thereby seeking for themselves unwanted pregnancies.

I think all the unmarried mothers should be left to taste the bitter sour fruit they have plucked for themselves so that their followers would take corrections.

Finally, abortion should not be legalised in Nigeria because it will lead our ladies to confusion and make our country a cobweb of mess.

Bro. Noble Emmanuel,  
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Dear Sir,

The case of unmarried mothers is one that is worth looking into. It will be totally wrong for society to reject them because, in most cases, men are the cause of their mishaps.

There are a group of unscrupulous men who have formed the habit of deceiving young ladies with marriage promises so that the ladies will submit to their evil desires. Once they satisfy their passions and pregnancy occurs, they reject the unfortunate ladies who are now the victims of their sexual desires. *In bed, these ladies are good, but for marriage purposes they are no match*. Does this not sound ridiculous?

The government should see to it that such men are brought to book and some mechanism devised for the protection of young ladies. For those women who run away from their husbands for reasons best known to them, the society should give them the seats which they deserve.

Joseph Gogo Nwabinwe,  
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## THE JEHOVAHS' VIEW:

In my opinion, the causes of unmarried motherhood are lust for sex and avarice for social amenities. These two vices coupled with moral laxity, adultery, lack of fear of God, and intolerance have nurtured the present situation

which in turn has bred stealing, robbery and prostitution. In effect modern civilisation has brought many instinctive involvement and undertakings to which most of us are responding impetuously. Everyone wants to enjoy the social attractions of the jet age at a certain age by any means.

Hence, no party can really be faulted for the agony of unmarried mothers. For everything depends on one's sense of value for earthly enjoyment or whatever is at the topmost of the individual's scale of preference. Most of the unmarried mothers quit matrimony as a result of early imprudent marriages or impulsive love affairs with male hit-and-run sex mongers, while some of them do not deliberately want to be responsible for domestic duties or to be submissive to husbands out of arrogance, pomposity, and insubordination. Others decide not to marry at all but to cop about with frivolous men in town.

As to what help should be given or rendered to relieve the agonies of unmarried mothers, I hold the opinion that the government should not accept any responsibility for them because it will encourage our girls the more to fall prey. It will even cause disrespect to parents by impudenc girls who when expelled from home because of their indiscretions will take advantage of government support to resort to prostitution. Also it will bring incongruity into matrimony by increasing the rate of divorce.

As regards contraceptives and abortion, I strongly hold the view that it must not be legalised, as the processes of getting rid of unwanted pregnancy often jeopardize the female's ability to bear babies. It is even against the Will of God Jehovah to use contraceptives to prevent pregnancy or to commit abortion in any way.

I think that, with the modern pattern of life, the government cannot wipe out seduction, adultery, fornication, rape, and incest. Therefore let those who due to their lack of self-discipline and God's fear have involved themselves in an unfortunate situation, reap whatever they sow.

However, I suggest that the government should induce all the institutions of learning throughout the federation, to introduce organised lectures that will inculcate in our women a sense of responsibility, duty loyalty, and dedication. It should also conduct a serious campaign through our mass media, to indoctrinate all citizens with patriotic ideas. In this way we will arrest the pruriency of this nation.

Segun Adepoju, IKOYI.

#### UNMARRIED MOTHERS' HOME WANTED!

In most cases, our men are responsible. Some are not ready to marry and are only interested in keeping girls for pleasure. A case in point was a man who put a lady

on the family way. He deserted her. He did not care for the girl and the baby, so the girl herself took up responsibility for the child's welfare. Not many girls can do this. Another girl confronted with a similar situation may have had to abandon the baby in a gutter or in a pit latrine for lack of means.

It would be better if we can try to have "Unmarried Mothers Home", say at the outskirts of a town, and to provide reasonable jobs for them. Other developed countries accept responsibilities for illegitimate children right from Children's Homes up to University level. But our country cannot afford this because of our economic problems.

With regard to whether abortion should be legalised or not, I think it should not because if legalised, it would encourage our school girls to do whatever they like. Abortion too is an indirect way of killing, and hence a sin.

Abiola Jokodola (Miss)  
KADUNA.

#### A MERE GOVERNMENT MEGAPHONE:

Dear Sir,

Thanks, NEWBREED, for that incisive interview with Chairman Jose published in your November 1973 issue.

The defence he put up against your observation that there was a probable deal between his paper and the government, which has turned his paper into no more than a government gazette, was a rather weak one.

To prove his case he said inter alia: "In any case if we were a government megaphone, our readers would have reacted by a change of buying habits. We are growing at a rate of 12½% annually". The Chairman has missed the point! That growth rate is nothing to go by. What the Chairman does not know is that people do not buy the 'Daily Times' because of its 'leading' editorials or popular views. They buy it because most Nigerians are terribly conservative. They are so used to 'Times' they can't change; and moreover 'Times' is by far the only paper that reaches all nooks and corners of this vast land. For example, the 'Tide', 'Nigerian Chronicle' and the 'Standard' are not sold in Kwara State.

To my mind, the Daily Times does not only look more of a "government gazette", it is the eye, ear and mind of government. This is what, by its age and magnitude, it should have refused to be. It is not enough to launch campaigns for 'Drought Relief Fund' etc, the people of this country look up to the Daily Times for leadership.

To NEWBREED's comment that a view expressed by the Chairman was commercial and non-journalistic, his response went thus: "It is the realistic view. It is the fact of life. I give you an example. When we were closed down for six days there was no protest or demonstrations by stu-

dents, workers' Unions or anybody because they were afraid of guns....." I ask, whose realism; whose facts of life?" Realism and facts of life that only perpetuate society's vices. Daily Times' realism!

I hope, however, the Chairman does not really mean he expected the students of this country to demonstrate in support of his paper when they were closed down!

Surely not after the Daily Times called university students 'overgrown university babies' because their Editor had his journey to Lagos interrupted in Ibadan by demonstrating University of Ibadan students. Not after their editorial of February 1 1972, which sought to incite the troops into another holocaust by saying that university students were doing something contrary to law by declaring a public holiday in memory of a fallen comrade; not after the same editorial said that students couldn't erect a monument in their own university!

Let the Daily Times be closed down for 60 days, nay for eternity, and not a single Nigerian student in his right frame of mind will raise a hair.

The Daily Times should endeavour with sincerity to 'lead and guide' public opinion and be a good watch-dog of society, and NOT a hound after students' liberty.

Mike Obamiero,  
Queen Elizabeth School,  
Ilorin.

I Hope the NEWBREED will be able to help with a problem which is of great importance to me. I am a philatelist (stamp collector) and very much interested in making contacts with African philatelists. It has occurred to me that your magazine, which reaches into the homes of so many African people might be just the right medium for me to find contacts in Africans who share my interest in stamps. Please convey this message to your readers—that I, Jerry Rosenberg would be extremely pleased to hear from philatelists in Africa who are interested in exchanging stamps.

Jerry Rosenberg,  
New York City.

Interest readers should please write to Jerry Rosenberg, 3320 Ossuth Avenue, Bronx, N.Y. 10467, U.S.A.—Ed.

Readers' Comments should be short, accurate, signed, with writer's full name and address.

Lengthy letters will be abridged.

EDITOR.

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**UNMARRIED MOTHERS' HOME WANTED!**

In most cases, our men are responsible. Some are not ready to marry and are only interested in keeping girls for pleasure. A case in point was a man who put a lady

on the family way. He deserted her. He did not care for the girl and the baby, so the girl herself took up responsibility for the child's welfare. Not many girls can do this. Another girl confronted with a similar situation may have had to abandon the baby in a gutter or in a pit latrine for lack of means.

It would be better if we can try to have "Unmarried Mothers Home", say at the outskirts of a town, and to provide reasonable jobs for them. Other developed countries accept responsibilities for illegitimate children right from Children's Homes up to University level. But our country cannot afford this because of our economic problems.

With regard to whether abortion should be legalised or not, I think it should not because if legalised, it would encourage our school girls to do whatever they like. Abortion too is an indirect way of killing, and hence a sin.

Abiola Jokodola (Miss)  
KADUNA.

**A MERE GOVERNMENT MEGAPHONE:**

Dear Sir,

Thanks, NEWBREED, for that incisive interview with Chairman Jose published in your November 1973 issue.

The defence he put up against your observation that there was a probable deal between his paper and the government, which has turned his paper into no more than a government gazette, was a rather weak one.

To prove his case he said inter alia: "In any case if we were a government megaphone, our readers would have reacted by a change of buying habits. We are growing at a rate of 12½% annually". The Chairman has missed the point! That growth rate is nothing to go by. What the Chairman does not know is that people do not buy the 'Daily Times' because of its 'leading' editorials or popular views. They buy it because most Nigerians are terribly conservative. They are so used to 'Times' they can't change; and moreover 'Times' is by far the only paper that reaches all nooks and corners of this vast land. For example, the 'Tide', 'Nigerian Chronicle' and the 'Standard' are not sold in Kwara State.

To my mind, the Daily Times does not only look more of a "government gazette", it is the eye, ear and mind of government. This is what, by its age and magnitude, it should have refused to be. It is not enough to launch campaigns for 'Drought Relief Fund' etc, the people of this country look up to the Daily Times for leadership.

To NEWBREED's comment that a view expressed by the Chairman was commercial and non-journalistic, his response went thus: "It is the realistic view. It is the fact of life. I give you an example. When we were closed down for six days there was no protest or demonstrations by stu-

dents, workers' Unions or anybody because they were afraid of guns....." I ask, whose realism; whose facts of life? "Realism and facts of life that only perpetuate society's vices. Daily Times' realism!

I hope, however, the Chairman does not really mean he expected the students of this country to demonstrate in support of his paper when they were closed down!

Surely not after the Daily Times called university students 'overgrown university babies' because their Editor had his journey to Lagos interrupted in Ibadan by demonstrating University of Ibadan students. Not after their editorial of February 1 1972, which sought to incite the troops into another holocaust by saying that university students were doing something contrary to law by declaring a public holiday in memory of a fallen comrade; not after the same editorial said that students couldn't erect a monument in their own university!

Let the Daily Times be closed down for 60 days, nay for eternity, and not a single Nigerian student in his right frame of mind will raise a hair.

The Daily Times should endeavour with sincerity to 'lead and guide' public opinion and be a good watch-dog of society, and NOT a hound after students' liberty.

Mike Obamiero,  
Queen Elizabeth School,  
Ilorin.

I Hope the NEWBREED will be able to help with a problem which is of great importance to me. I am a philatelist (stamp collector) and very much interested in making contacts with African philatelists. It has occurred to me that your magazine, which reaches into the homes of so many African people might be just the right medium for me to find contacts in Africans who share my interest in stamps. Please convey this message to your readers—that I, Jerry Rosenberg would be extremely pleased to hear from philatelists in Africa who are interested in exchanging stamps.

Jerry Rosenberg,  
New York City.

Interest readers should please write to Jerry Rosenberg, 3320 Ossuth Avenue, Bronx, N.Y. 10467, U.S.A.—Ed.

Readers' Comments should be short, accurate, signed, with writer's full name and address. Lengthy letters will be abridged. EDITOR.

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THAN 'MEETS  
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HEAR IT  
ALL  
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# CHAT WITH THE EDITOR-IN-CHIEF



After the Chike Obi interview published in NEWBREED a Lagos Newspaper Columnist wrote as follows: "I admire the brutal candour with which Dr. Chike Obi displays his views, understand his ambition, sympathise with his anxieties about Nigeria, but would not invest my naira on his chances of becoming this country's Prime Minister".

The columnist continued with a long sermon-on-the-mount about Chike Obi's political career and insinuated that Dr. Obi should be written off as a mental case: "Dr. Obi who once remarked at an interview that his wife was the best in the world though he regretted the day he got married, thinks that we should not retire him as an eccentric".

The columnist concluded: "I hope that the military who Dr. Obi thinks will have to go in 1976 will continue to allow him to roam the place till 1976 and well beyond, if only for the sake of newspapers".

Although the columnist claims that he "understands the ambitions, sympathises with his anxieties about Nigeria", I believe that's just another grand camouflage to undermine the thought-provoking views of one of Nigeria's most courageous and progressive minds.

Professor Obi's ideas can truly be described as explosive only in a police state. My candid opinion is that Obi's panacea for the ills of this society, the gross indiscipline of leaders of thought, and the ultimate progress of Nigeria is a scientific view-point that needs logical and cold blooded analysis and not a thesis to be criticised and dismissed by mere brilliant, colourful and classical writing.

I agree that some aspects of Dr. Obi's political doctrine, like 'Nigeria should be governed by a small committee of benevolent dictators', putting the country to a 25-year emergency', sound terrific and frightening but that alone is not enough to dismiss Dr. Chike Obi as an eccentric.

Indeed, judging from the number of letters received so far on the Chike Obi interview, some of which are published in this column, I do not think a lot of people will retire Dr. Chike Obi as an eccentric—a mad man. Obviously, on the contrary, there are several people who will retire him as firm, resolute and ready to die for his own solid convictions.

I think we need the Chike Obi breed

of men in this country; a country that has produced enough sycophants, beggars, hustlers, verandah boys and rogues (ole) already.

## CHIKE OBI IS MIGHTY!

Dear Sir,

It seems Dr. Chike is the type of leader we have been longing for. If indeed I understood his ideas in your NEWBREED of December 1973, then he has my vote whenever he forms a political party.

During my school days in the sixties, I used to have a wrong conception of the man's ideas. But now I am convinced that if his ideology of what he called "*Benevolent Dictatorship by a Committee*" could be practised efficiently by Dr. Obi when in a position to do so, many of our social evils could be reduced because our lazy people could be forced to work. One could really observe that our old Kings and Chiefs were practising something similar and it happened in China and Russia, and Hitler used the same idea to stage war against the World.

I would be pleased if the Editor-in-Chief could further analyse the main ideas for further understanding of the public and publish what I called 'brisk publication of great personalities by NEWBREED'.

A. Isah,  
GBO, KADUNA.

Dear Sir,

Dr. Chike Obi did not mince words in his last interview with the NEWBREED and proved an exception to those who when interviewed dissimulate in an attempt to please the powers-that-be.

I wish Dr. Obi were Nigeria's Head of State after 1976 so that he could discipline all Nigerians. This is because all Nigerians, from the oldest to the youngest, and from the most highly placed to the lowest, need to be disciplined in one way or the other and not only the youths as some hypocrites have been advocating. How earnestly I wish we have many of your type in Nigeria, Dr. Obi!

Ibrahim Umar Kida,  
ABU, ZARIA.

Dear Sir,

No doubt, Dr. Chike Obi's recent exclusive interview (NEWBREED December 1973) threw more light on the "Biafran Movement". The controversial mathematician MUST be congratulated for his unparalleled measure of courage in clari-

fying the role he played in the secessionist movement.

Obi's revelations would obviously put certain Ibo leaders to shame whose cowardly and misleading utterances since the end of the war have been geared towards portraying a stance of "non-complicity" or "forceful involvement" with the Biafran hierarchy. This is in spite of available incontrovertible evidence, which show that these 'Ibo angels' were involved in such things as VOLUNTARILY composing the secessionist National Anthem, soliciting for the regime's diplomatic recognition abroad, raising funds from Students Unions in the United States and Europe, and supervising arms purchases. These same leaders only dis-embarked from the Biafran sinking ship when they realized the extent of the devastating effect of the Federal hurricane. Despite, these glaring roles, those leaders now expect Dodan Barracks and the nation to accept their "It-was-Ojukwu-alone" tirades, in order to safeguard their economic empire in undisturbed Nigeria, and also be able to capitalize on the millions they amassed during hostilities.

As Dr. Obi effectively pointed out, this category of Ibo leaders (who are all known) really traded in the blood of their kinsmen. A timely recantation of the distorted accounts of their roles is required before nemesis catches up with them.

Professor Chike Obi.



Dear Sir,

Going through Dr. Chike Obi's contribution in your December 1973 NEWBREED Magazine, my vote goes to him during the next polling date.

The only aspect of Dr. Obi's ideas that I disagree with is the issue about Ojukwu's lust for power.

In fact, at a certain stage of the civil war, Ojukwu asked the then Biafran Consultative assembly if they deemed it necessary for him to step down so that a better man should wade in but this was rejected. Ojukwu's case is that of a brave heart bayed by enemies whose way out is the adoption of a megalomaniac attitude.

Even the black scorpion Brigadier Adekunle stated categorically over the British Broadcasting Corporation during an interview sometime ago that Ojukwu is of good breed save that he was deceived by his own men.

The last issue on Ojukwu covered by the Flamingo magazine described him as an utterly uncorrupt man. This testimony can be viewed from many angles. Great men are not known until they die—Dr. Kwame Nkrumah for instance.

In conclusion, nothing can be more convincing than what Dr. Obi himself said, "No tribe should be treated as second class citizens to be slaughtered at will, like rams".

I enjoy a dish that is made up of plain and blunt diet.

H.O.O. (Alias Strong-man,  
Gaddafi),  
MINRAE, Ojidi, Idemili.

Dear Sir,

I read with mixed feelings the interview Dr. Chike Obi granted you in your December 1973 issue

Dr. Obi says he would like to be a dictator for more than 25 years in order that Nigeria might really become the giant of Africa. I do not doubt his sincere love for our country for I believe that the test of sanity is not in the correctness of the method but in the reasonableness of the result. However, his modus operandi depicts his dictatorial immaturity. It is a fact that dictators, before they climb the last rung of power are known to be

always calm, deliberate and crafty, never prosecuting a desperate enterprise, and never abandoning one likely to be successful, however distant the prospect, but are always careful in disguising their real sentiments and purposes from all those who approached them. In fact if they thought that their caps knew their secrets, they would throw them into the fire.

So Doctor Obi I doubt whether you can succeed because you have opened your mouth wider than is necessary.

Mr. Amadi Ibeka,  
Enugu.

Dear Sir,

It is no overstatement to declare that your interview with Professor Chike Obi was very interesting and highly commendable.

I make bold to say—"Bravo" to Dr. Chike Obi for his frankness and seriousness of purpose throughout the interview.

It is superlatively rare to get a Nigerian of Dr. Obi's status who can surmount the courage to say the truth in such a public forum in this country. This is why the Don deserves a big pat on the shoulder for his useful suggestions throughout the interview.

No doubt, his good revelations might have been punctuated by pronouncements which one can describe as uncalled-for. To some people Chike Obi is an eccentric case. But many will accept the truth contained in his speech.

I will like to congratulate Dr. Obi for his new political ideology—a Committee of Dictators—for Nigeria. This I will like to corrupt to DICTATORIAL SOCIALISM. Anyone who actually perused Dr. Obi's argument will realise that the Don did not advocate Dictatorship. Neither did he advocate Scientific, or Democratic or Pragmatic or African Socialism. All the latter he described as "Catch-words". But it is crystal clear that Dr. Obi is aware of the sufferings of the poor masses and that he has high socialist-influence in a rather unorthodox fashion with widening disparity from pragmatic or Scientific or African Socialism.

Judging from everyday occurrences in

our society, one is forced to accept that 'Committee of Dictators' will be more appropriate as administrators of this country.

A 'Committee of Dictators' with DICTATORIAL SOCIALIST Government may be able to stamp out NEPOTISM which is gradually rearing its head in grand style. Such a government may perhaps, set up FISCAL COURT to Pot-Belle public officers who often conduct a destined empty the government vault—modern robbery better called PRESTIDIGITATION ROBBERY.

They could also enact a law that highly placed (and poorly-placed) persons found guilty of stealing or otherwise frauding the public of its money should face firing squad like armed-robbers. This is the case in Algeria today.

Under a committee of Dictators', those so called fictitious-millionaires rather, emergency-millionaires who are covertly or overtly the brains behind importation or exportation of dangerous drugs including Indian hemp will be apprehended without "much-ado about nothing".

Finally, I think Dr. Obi's view on the Gap between the Rich and the Poor should be regarded as a warning which should be heeded by the government. Let us all realise this society is sitting on a volcano which may erupt in the name of SOCIAL REVOLUTION.

Once more, BRAVO Dr. Obi.

'Bosun I.K. Lawal,  
IJEBU-ODE.

Dear Sir,

Dr. Chike Obi claimed that the War taught him nothing new but only confirmed what he already knew before, as a student of military history.

Which one did he actually mean? Ojukwu's being a "Megalomaniac" or Mojekwu's profiteering on the 'blood of our people'?

One would have thought that if the learned Professor knew these before, he couldn't have been drafted into the menace only to discover at last that the Biafran authorities were pursuing a 'deceitful course'.

He is now essaying to explain 'Motion'. Fine. But he is not thinking about us in that direction. Hmmm, I am afraid. Could it mean that academicians don't normally think about us when they conduct their researches?.

Titu Omo-Etu Esq.  
Ministry of Works & Housing  
BAUCHI.

write for **NEWBreed** MAGAZINE

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**GOLD LEAF FOR GOOD TASTE!**

# newbreed pacesetters

## GODWIN ODIM:

"In Nigeria, we have the sellers' market and consumers have not much say in the determination of prices. Because of this situation, people think it is impossible to establish a consumers Protection Agency, where they can complain about bad products circulating in the market. I think the public should take the initiative and set up something like this, but first, they should be encouraged by the government". The man who said this is *Mr. Godwin A. Odim*, who studied accounting and financial management at Texas Southern University in the United States and returned to Nigeria last year to take up the post of Management Accountant of Dresser Nigeria Limited, a petroleum and minerals group.

*Mr. Odim* attributed this lack of consumers protection to two factors mainly price control and the law of supply and demand. "The Price Control Board may be said to be achieving its objective but in the long run, we see that it is some group of people who suffer from their decisions", he added. "For example, the recent bread crisis in Lagos could have been best resolved by the government opening more flour mills".

*Mrs. Odim* who is now married by native law and custom to *Rosaline Odim*, a graduate nurse of the University of Ibadan, hopes soon to have a church wedding "to seal the marriage".



## BABA USMAN:

"Sukuni is a moral and social philosophy which believes in co-operated democracy, achievement of peace, progress and prosperity", says the founder, Chairman and Apostle of the Youth Committee for the propagation of Sukuni, 23 year old *Baba Usman*.

*Usman* reads extensively, observes the ways they come and believes that society itself caters him. He co-ordinated all these to form a philosophy of life which is given the name "Sukuni".

"After I have assembled all my ideas in life and man himself, I try to get my close friends and make them understand what I believe" he said.

*Usman*, a man with deep conviction, says this to say, "I don't like the concept of education that prevails at the moment. Education must serve its own purpose, that is, to educate people about past achievements, so that they can determine their own standard; but at present our education is commercialised".

The *Sukuni* philosophy also patronises the idea that there are certain things which by nature should be social and human, not commercialised; such include: machines, culture, education, health care; in general, catering for the welfare of the people.

*Baba Usman*, who hails from Kano, is convinced that though *Sukuni* may not have a great impact on the society now, the future generation will eventually digest and appreciate it.



## AKINOLA DAVIES:

The energetic and flamboyant Public Relations Director of Rod Publicity Limited, *Mr. Akinola Davies* became the father of a baby girl last January.

The proud father, *Mr. Davies*, said "we have waited for 4 years after our marriage to have a baby. This is according to plan. We did not rush into having children because I am not the sort who brings up a child without adequate means. I'll like my children to be equipped with all the facilities enjoyed by other children. I am now ready to raise a family and this baby girl, *Olumide*, is the first of the series".

*Mrs. Olukemi Davis* a qualified Accountant, hopes to be a career wife when it is convenient. She said "*Akin* had been expecting a baby boy of-course, but then I had a baby girl, and the change of mind came and all of a sudden, he said he prefers a girl".

About the extra-care needed in bringing up a girl, *Mr. Davies* said "anybody who would like to date her would have to come in, so that we'll know him. They can sit around, chat and play records, that is enough freedom, but anybody who messes her up will find a gun ready, I have just bought one!", he said jokingly.



# CAN THE INDEPENDENCE OF GUINEA BISSAU BE SUSTAINED?

By our Political Analyst

The proclamation of the birth of Guinea Bissau albeit unilaterally by the P.A.I.G.C. on 23rd September 1973 was one of the most courageous acts of an oppressed indigenous people in modern Africa's political history. It sounded the death-knell to the last vestiges of Portuguese colonialism and racist domination in tropical Africa.

The wave of international enthusiasm which greeted the proclamation of the new nation was tremendous. No less than 75 countries from different parts of the world, including two permanent members of the Security Council, Russia and China accorded diplomatic recognition to the young Republic; a glaring pointer to the fact that the courageous action of the nationalists had long been anticipated and given massive support. However after six gruelling months of ding-dong struggle by the nationalists to eliminate the remaining pockets of Portuguese imperialism and colonialism, the question that is being asked in several quarters is: Can the independence of Guinea Bissau be sustained? If it could, would it be in good time or eternity? Also, what military and diplomatic ingredients are pre-requisites to the immediate realisation of these objectives.

To seek answers to some of these questions, let us first compare the proclamation of independence by the nationalists of Guinea-Bissau with the unilateral declaration of Independence, by the Smith regime in Rhodesia eight years earlier (November 1965).

## UDI:

Ironically, Britain maintains that Ian Smith's action was tantamount to a rebellion but what has she done to bring the rebels to book other than her half hearted, hypocritical and ineffective economic sanctions? That Britain has not taken the logical step of military action to bring down the Smith regime these eight years is simply because she does not want to shed a single drop of white blood and super-impose an indigenous majority African government over her kith and kin. This is in spite of her professed policy of "No Independence Before Majority African Rule (NIBMAR)".

Armed to the teeth, the racist minority regime in Rhodesia has continued to wax

stronger with the passage of time and lord it over the unarmed and helpless majority Africans. In other words the few white settlers will not let the many black Africans have a say in the government, let alone the control of affairs in their God-given homeland. Yet Britain, the supposed arbiter, looks on, most unconcerned. The white Rhodesians have not been granted independence officially by Britain, their erstwhile colonial master, but what does this matter to them as long as they are in effective control of affairs and rule the territory and people the way they like without any hindrance.

In the case of Guinea Bissau however, the majority Africans the indigenous people, the real owners of the land, declared themselves independent of the Portuguese colonialists in September 1973.

But unlike the white Rhodesians who are heavily armed and have maintained their stranglehold on the land and people of Zimbabwe by force of arms, the Nationalists of Guinea Bissau are relatively unarmed in comparison with the Portuguese usurpers who have the latest arms in any sophisticated arsenal. How then can the nationalists extirpate the colonialists from their land and so sustain their new independence dearly won on the field of blood?

The Rhodesians appear to have a silent arbiter in Britain but the case of Guinea Bissau is one of direct confrontation between the Nationalists and Portuguese colonialists without any official and respectable umpire to pronounce verdict. This is far from saying that the Guinea nationals have not many sympathisers all over the world some of whom have accorded them diplomatic recognitions as mere formality or for propaganda purposes. Similarly, many of their more vocal African colleagues who appreciate their problems more and would have liked to take the bull by the horns, are impotent or incapacitated and so look helplessly on while Guinea Bissau burns.

At this juncture, I would like to examine dispassionately the areas held respectively by the Nationalists of Guinea Bissau vis-a-vis the Portuguese. The Guinea Nationals and freedom fighters claim to have liberated

between 66% and 75% of the entire country. The Portuguese have consistently dismissed their claims as mere "fantasy", just as they described their numerous diplomatic successes as sheer "propaganda stunts".

What concerns me more in this article is not so much what percentage of the

*The late Dr. Amílcar Cabral*



young Republic's surface area is held by each of the rival claimants as the significance of the portions of territories respectively held by the protagonists, and their antagonists.

## EYE REPORTS:

*Newsweek Correspondent, Malcolm M. Pherson* writes: "The Guinea-Bissau I visit is a damp, hot and debilitating land, where reptiles slither through swamps and monotonous and bright-coloured birds flit through forests of bamboo and cypress..... From time to time I couldn't help wondering whether the country might not better be left to the crocodiles". Ironically, the Portuguese have not considered the continued occupation of a territory described in such damaging terms not worth their while. They have not left it to the indigenes of the place and their crocodile colleagues.

However, this is the personal verdict of a private opinion of an adventurous white man, a disinterested tourist and newspaper reporter. Now let us look at the same Guinea Bissau from the spectacles of an African journalist (*Haroun Adamu*) who also visited some liberated areas of the

country.

Adamu wrote inter alia: "The condition of the road was appalling.....the main road..... appears to be no better than the roads managed by the local authorities in Nigeria..... The approach road to the boat was dangerous. A Libyan television cameraman nearly sank into the mud deposited by the receding river which rises with the tide..... I extended a hand of help and found myself up to my waist in mud. I too had to be rescued..... Minutes later the dark forest began to disgorge people from its dark womb. Men, women and children exchanged greetings with us and settled to listen to what we had to say".

Adamu is an African and a sympathiser with the Guinean cause. All the same, like a true journalist that he is, his sympathy did not obliterate his vision. He could not help painting a vivid and realistic picture of the appalling conditions in the liberated areas of Guinea-Bissau.

The synthesis of what one could draw from the eye-witness accounts of the nationalist-held portions of that country is that although a larger proportion of Guinea-Bissau is in their hands, this is invariably the less developed and least accessible areas of the new State. Their jurisdiction has not come close to Bissau, the capital city nor other metropolitan and more developed areas of the country, the Portuguese fortresses.

To report the situation more succinctly, the Portuguese control Bissau and a few other urban centres in Guinea while the nationalists control vast stretches of the undeveloped hinterland and the jungle. The contrast becomes more pronounced when we realise the fact that transportation is relatively fast and easy in the Portuguese-held towns while the undeveloped rural areas and forest regions held by the nationalists are either virtually impenetrable or mobility is slow and arduous therein.

The economy of the territory is equally affected adversely, for, how can the nationals evacuate their cash crops and import the basic manufactures right down to the village level without good roads, railways and navigable rivers?

#### VEGETATION:

The natural vegetation constitutes an impediment to free movement of troops and supplies, assuming the natives get reasonable military aid from outside. The Portuguese are no foragers hence they choose to remain in their cosy urban settlements and fight the nationalists from the air. The native troops and the militia can afford to harass the Portuguese settlers occasionally from their jungle hide-outs with their light weaponry, but are these skirmishes effective enough to set the Portuguese packing pretty soon?

Could Portugal have lasted so long on her colonial domination of Guinea-Bissau, Angola, Mozambique and the Cape Verde Islands all on her own? Certainly not,

because, compared with other European states, Portugal is abjectly poor and could not have held these unfortunate nations to serfdom this long while unaided.

The fact is that Portugal is not alone in her stubborn colonial domination of these poor Africans. She has her N.A.T.O. allies, notably the United States of America, to help her in return for some concessions arising especially from the Azores agreement. The poor natives on the other hand are virtually lame ducks without any substantial aid from their best sympathisers.

If we might draw one final contrast with the Rhodesian case, we notice that whereas the white minority regime in Zimbabwe had not been accorded de jure independence by Britain and other nations of the world, she has, in fact, acquired a de facto independence for herself, in the sense that she is in firm control of affairs in every inch of that unfortunate country. She does business with the outside world none of whom had accorded her formal diplomatic recognition. In other words the government has maintained its legitimacy by force of arms and economic potentials.

Guinea-Bissau on the other hand, has acquired its de jure independence having been accorded diplomatic recognition by as many as 75 countries from different parts of the world. She has also been formally admitted as a member of the O.A.U. and the proposed Economic Community of West African States. It only remains her taking a seat at the United Nations Organisation to complete the paraphernalia of sovereignty.

Unfortunately, however, de facto independence has eluded the nationalists of Guinea-Bissau for the simple reason that they are not fully in control of their entire country. As long as the Portuguese continue to hold sway in the more developed areas of the country, so long will the nationalist government of Guinea-Bissau look more or less like a government in exile, headquartered in Conakry.

Portugal might argue that either the African territories are not colonies in the strictest sense of the word because they are regarded as provinces of metropolitan Portugal or that the natives are not ripe for self government. This is sheer rationalisation. We know, of course, that her implicit reason for holding on to these territories despite the handwriting on the wall is partly because of her colonial policy of miscegenation, evolve or assimilation, whichever is applicable; partly for the purpose of international egoism; and mainly because of the economic potentialities of these territories.

The people of Guinea-Bissau, gingered up by their nationalist party, P.A.I.G.C. (Party for the Liberation of Guinea-Bissau and the Cape Verde Islands) have taken a logical, and courageous step in declaring themselves unilaterally independent because they know too well that if they have to wait on Portugal to formally grant them an independence and full sovereignty they might as well be waiting till doomsday.

What then can be done to speed up the de facto independence of Guinea-Bissau

and sustain its de jure sovereignty?  
**SOLUTION:**

First, the liberated areas and border towns must be heavily fortified and more strategic militarily, as firm bases for terrorist activities and armed confront against the Portuguese interlopers. Transport and communications network must be improved in these areas with reliable roads and bridges buttressed with telecommunications facilities. Although the Russians have supplied some useful SAM-7s, she held ground to air missiles, there is urgent need for more sophisticated and surplus anti-aircraft equipment to ward off the saint Portuguese air attacks.

Secondly, there are still some Guinean nationalists in the Portuguese controlled army. As many of these as possible should defect to join the liberation movement others should resort to all sorts of sabotage and insurrection against the Portuguese local militia, too, should intensify their terrorist activities while those civilians trapped in the Portuguese held territory should resort to Ghandi's theory of silent or quiet resistance in making life difficult for the Portuguese.

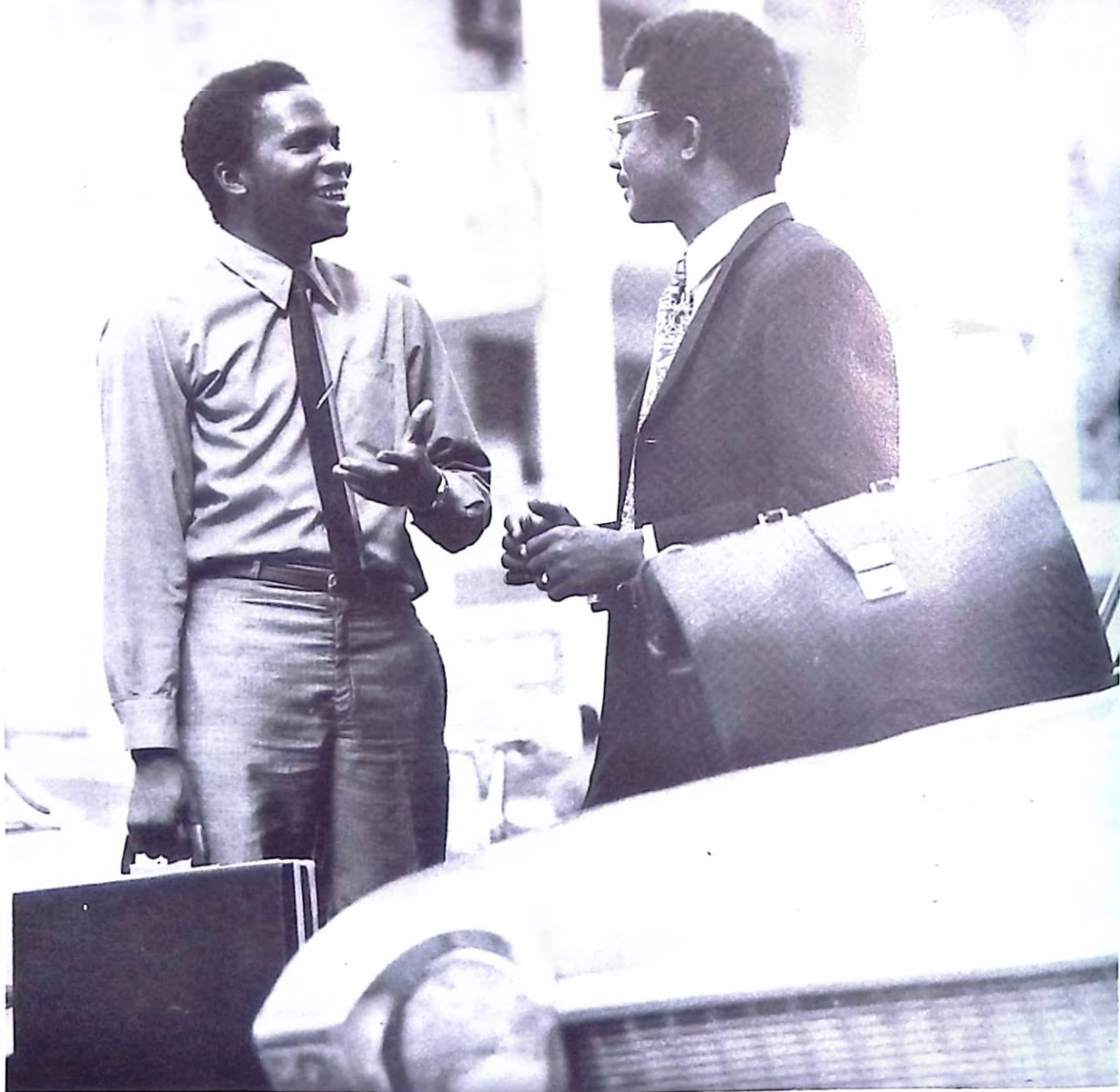
Thirdly, and most important, the sympathisers of Guinea-Bissau should realise that mere diplomatic recognition of the new state is not enough. To be meaningful, recognition must be backed up with material support in a situation like this. Guinea-Bissau urgently requires all sorts of Technical Assistance, Economic and Financial Aid, and above all, enormous military assistance by way of arms, ammunitions and trained personnel.

If these aids are lavishly supplied to the nationalist freedom fighters of Guinea-Bissau, the Portuguese will soon find to their utter regret and dismay, that their cowardly assassination of Dr. Amilcar Cabral the late leader of the P.A.I.G.C., far from achieving the desired objective, rather set ablaze the wild fire of African nationalism which facilitated their ignoble and ignominious exit from that country.

Where is African solidarity? The late Dr. Kwame Nkrumah would turn in his grave if he observed that the O.A.U. had not established the African High Command in spite of glaring exigencies at this most appropriate of times, for the existence of such a command African states should, therefore, take the lead, because the problem of Guinea-Bissau is first and foremost, an African problem. It concerns them more, being a sharp thorn in their adamant flesh.

It is now or never. If every African country should send a contingent of heavily armed troops comprising a substantial proportion and possibly the cream of their Army, Navy and Air Force to help the courageous freedom fighters of Guinea-Bissau, the extortionist Portuguese colonialists will soon pack up their tents in Bissau and race back with the speed of lightning across the Atlantic, to Western Europe; and the natives of Guinea-Bissau would have succeeded, with the help of Mother Africa, in establishing an indigenous and effective nationalist government on every inch of their God-given land.

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## 1976: WHY THE MILITARY SHOULD CONTINUE

1976 is the target date the military voluntarily indicated as a possibility to hand over power to civilian politicians.

Despite martial laws, emergency restrictions and the ban on political activities there have been lively political debates in the press on what the political destiny of the nation should be since the Head of State, General Yakubu Gowon's October 1973 Zaria speech.

Elder statesmen, members of the discredited political class, southern intellectuals and heavy weights of the northern ruling elite representing special interests and pressure groups, have voiced their opinions.

Dr. Nnamdi Azikiwe, Nigeria's former figure-head President, advocates a military cum civilian diarchy.

Alhaji Babatunde Jose, Chairman of Daily Times supported by Alhaji Waziri Ibrahim, former Speaker of the House of Representatives, leads another school of thought in line with Dr. Azikiwe's diarchy theory, with some modifications.

Chief Humphrey Omo-Osagie, politician and staunch member of the disbanded Owegebe Cult gives the catastrophic view that the military should continue forever.

Mr. J.S. Tarka, Alhaji Aminu Kano, Mrs. Margaret Ekpo, the so-called new left-wingers, and many Nigerian intellectuals and political scientists insist that the military must go by 1976.

Alhaji Inua Wada, former Minister of Defence courageously and fearlessly called on the military to return immediately to the barracks.

Within the military itself there have been different interpretations to the 1976 deadline. Brig. Jacob Esuene, Brig. Oluwale Rotimi, Brig. Bisala, Col. David Bamigboye, Major General Hassan Katsina have all confirmed the pledge of the military to go by 1976.

Brig. Danjuma, Brig. Mobolaji Johnson, Mr. Ukpabi Asika and others within the military hierarchy feel that the army should go back when it is convenient.

General Gowon, apart from his earlier 1976 promise, has not made any categorical or firm statement about the 1976 promise. Only recently when our daily newspapers splashed the news: "Ban on Politics to be lifted in October" General Gowon countered back that Nigerians should know what the country has achieved first before thinking of a return to civilian politics.

He remarked that what he actually said on the lifting of the ban on politics was: "probably we may lift the ban on politics" after the end of the Second National Development Programme by October this year.

Bearing in mind the fact that General Gowon, who on emerging suddenly as the country's leader, and said that he hoped to return to the barracks after only 6 months, has for various reasons continued in power for at least 10 years as at 1976, is it realistic to hope for a general election in 1976? With only 2 years to go, can the military successfully implement their nine-point programme which is the condition they have laid down for handing over by 1976? Again should the military voluntarily abdicate power by 1976, who should take over and why?

As the 1976 debates escalate into a frightening kaleidoscope it is now relevant that NEWBREED makes its stand-point. Our position, perhaps to the disappointment of professional politicians, is that the military should continue for another two years. There should be no diarchy; it is a trap which civilian politicians must never fall into.

Ofcourse, the military must go but not before our elders and youths have regained their rationale and demonstrated proven capabilities of shouldering the burden of a democratic government and ability to do better than the present military regime.

General Gowon



Dr. Nnamdi Azikiwe



## 1976 WHY THE MILITARY SHOULD CONTINUE

### REASONS WHY THE MILITARY SHOULD CONTINUE:

Considering the life of the present military regime and assuming the military would fulfill their promise by 1976, it means they have a maximum life span of 2 more years. *From our own calculations, to have really genuine national political parties with their philosophies and manifestoes thoroughly digested by the people will take at least 2 years of open politics to evolve.*

Since to date the military government has not lifted the ban on politics and the emergency imposed, it is our honest view that no genuine national political parties will emerge to run an all civilian dominated government in 1976. In other words, the space of time between now and 1976 is too short for the people to comprehend the new philosophies and programmes of political parties and get the assessment which alone can enable them to decide on the leadership and programme worthy of their support.

*Except we are to believe that there have been under-ground political parties unknown to the public, it will not be in the interest of the masses to have emergency political parties preaching disguised forms of pseudo-socialism and national unity.*

*If civilian politics starts tomorrow, we fear that the old political class would return en masse, with the exception of a few who are forcibly retired by old age, bankruptcy, and other invisible factors and natural disasters.*

All Nigerians, including leaders and followers, do not seem to have learnt any lessons from the tragic political crisis of the recent past. Like the proverbial colours of the leopard, we find it difficult to change our spots. In other words, there is no incontrovertible evidence that the civilian politics of 1976 and thereafter will differ in any way from the politics of the first Republic.

Elections in our prestige social clubs are still very noisy, and our so-called leaders of tomorrow can neither agree on a single leadership nor even balance their cash books.

Some garrulous southern intellectuals are fond of clamouring that "there must be a body of vocal and articulate civilians, always reminding the soldiers of their promise to go". Arrant nonsense! We see this call as a mere attempt to wade into professional politics without really examining the realities of the present situation.

### WHO SHOULD TAKE OVER FROM THE MILITARY?:

If the views of these garrulous southern intellectuals are adhered to and the military goes back to the barracks, who should take over from them? What are their proven credentials? These questions have not been answered by our political scientists and activists who want the soldiers to go.

*It is clear from available evidence before us, that the Nigerian ruling classes are in a desperate state of indiscipline and none of these groups have convinced us that they care for the welfare of the common man.*

*Admittedly 10 years is extremely too long for any group of people to rule Nigeria without the mandate of the masses freely expressed in a free and fair election.*

*But ideally, what the people are entitled to as of right, after being ruled by force for 10 years, is a democratic all-civilian government chosen by the people, and for the people once and for all when the military returns to their barracks.*

*We are convinced from various utterances and expressions that if the military is stamped into involuntary surrender of leadership by 1976, they will surely come back.*

*And it will be tragic and disastrous if our greedy and bogus-careerist-politicians agree to have an enlarged civilian participation in a military government of 1976, which from all indications seem to be an action that will be adopted by the present Federal Military Government.*

Therefore, from the above reasons, if the people must be free from the dangers and the traps of civilian/military diarchy, the catastrophe and domination of military take-overs, or an indefinite continuation of military presence, we must co-operate with the present regime in laying a sound foundation for a return to complete civilian rule, free from military adventurism by 1978.

It is obvious that for the nine points programme to be fully implemented, Nigeria would have to put up with a continuous indefinite military dictatorship.

In our view, we consider the following programmes not capable of completion

General D. I. O. Osagie



Alhaji Inua Wada



before 1976:

- The National Census, its total evaluation and acceptance by Nigerians.
- Drafting of the Constitution and the mechanism for setting up the Constituent Assembly.
- Organisation of genuine national political parties.
- Eradication of corruption.

Because of the gigantic programme still uncompleted, NEWBREED thinks the military should continue for another two years. That is, from 1976 to 1978, giving them the opportunity to see to the execution of these programmes and lay a solid foundation for future democratic rule.

Corruption should be removed from the list of programmes that must be fully implemented before handing-over because the eradication of corruption is a continuing process, which will take time to achieve. For there is no gain saying the fact that despite the current wipe out corruption drive of the military, the vice of corruption has eaten too deep into our national psyche. Even inside the rank and file of the corrective military regime, corruption and other dirty associated vices are a common phenomena.

At the same time we call on the military to lift the state of emergency and ban on political parties, meetings, trade unionism, etc. so that by 1976 we can be talking seriously about an election time-table, and by 1978 their return to where they professionally belong—the barracks.

Before 1978, the people would have had the opportunity to examine the philosophies and manifestoes of political parties, and the quality of leadership. We would have evolved a genuinely "free" Press, reporting fearlessly and, organised Trade Unions like the British TUC (now locked in a hostile confrontation with Ted Heath's Conservative Government) and fair deal for all.

We repeat that by 1978, the military should have no business loitering in the corridors of power; if they stubbornly continue beyond that date they would be told in no uncertain terms by the people that they should vacate their seats of political rule and return to their barracks.

We regret giving the impression that we are out to undermine the case of political activists, fraudulent politicians the nouveau riche and people who see politics as big business, or the fastest means of becoming overnight millionaires. But our stand is based on the solid conviction that the interest of the common man is supreme—and that the social and political stability of the nation is a pre-requisite to the fulfilment of such interest.

*In the same vein, as we call for the continuity of the military till 1978, General Gowon, our Head of State might well consider the wisdom or advisability of bringing in new military faces into the various State Houses. This we think will boost the morale of all Nigerians, including the rank and file of the armed forces.*

Having called for the continuation of the military with a new leadership after 1976 till 1978, and having adduced reasons to support this call, we now like to turn to some other burning issues plaguing our political future:

#### **MULTI-PARTY OR SINGLE PARTY SYSTEM:**

We are aware of the supposed advantages of a single party: the focus on national leadership and support; rapid national development, etc. Regrettably, in our opinion, a one party system or state will require Angels to operate it successfully in Nigeria and since we have no such Angels in the country, we would think a multi-party system is best suited for us. Further more we believe that there should be freedom of choice. It is not hypothetical to say that the one party system has often led to iron-handed rule and dictatorship wherever it exists. People go into politics for various reasons and as such it is sometimes difficult for even genuine patriots to have their policies digested through a single party leadership admitting no alternative philosophy.

Admittedly at this stage of our development and level of illiteracy the one party system is an alternative proposition for various reasons:

- (1) The majority of the population who are illiterate would hardly ever have any voice or influence in the decision making process even in a democratic system. This is because the few party chieftains would continue to impose their domination and will on the masses.
- (2) The multi-party system is therefore a luxury in the above context since the object of democracy—majority rule—is defeated. The single party system at the least, eliminates bitter opposition and co-ordinate limited man-power resources.

However, the NEWBREED believes in the two party system as the ultimate for Nigeria. More than two parties would unnecessarily diffuse leadership. The one party system tends to be dictatorial and conspiratorial whereas the two party system introduces the element of choice without being too flamboyant.

#### **CONTINUATION AND THE CONSTITUENT ASSEMBLY:**

Eminent reactionary ex-politicians and the new right-wing have suggested that Nigeria should alter radically her constitution to enable her accommodate the military

**1976: WHY THE  
MILITARY SHOULD  
CONTINUE**

permanently in future politics. In a nutshell, they want a military/civilian government entrenched in our new constitution.

We think this suggestion is dangerous nonsense.

As we see it, after 1978, Nigeria must have an all civilian government ad infinitum. We are grateful to the military for all their achievements. They have done enough and we have never had it so good.

But the new constitution must not become a document of ridicule. Nowhere in the world do soldiers and civilians compete in politics perpetually.

**CONSTITUENT ASSEMBLY:**

This takes us to the task of the constituent assembly and the people to serve on this all important and crucial body. It will not be in the best interest of the citizens of this country to wake up one morning to read that constitutional scholars, legal luminaries, and draftsmen, political scientists, business chieftains and other members of the elitist class have been appointed to draft our new constitution. We are convinced that inviting this group of people alone to draw up our constitution is a betrayal of the aspirations of the common man. Moreover there is a general feeling that should we have the misfortune of our constitution drafted by the ruling class members only, the constitution will be so drawn-up that the military will become a permanent feature of our body politic.

The last hope and fate of the people would have been sealed forever if the blue-



*Mr. J. S. Tarka.*



*Mrs. Margaret Ekpo.*



*Brigadier U.J. Esuene.*

der is committed of entrenching certain clauses in the constitution that will qualify the military with machine guns, missiles, bombs, tanks and war planes to compete with unarmed civilian politicians.

What Nigerians need is a People's Constitution, drawn-up by the people, and for the people meeting in a constituent assembly.

How do we get the people, genuine patriots, to serve in the Constituent Assembly?

Ideally, apart from a tiny class of intellectuals, the Assembly should include representations from special interests and the broad spectrum of our society.

In concrete terms, the Constituent Assembly will include not only Lawyers and Political Scientists, but more importantly representatives of Trade Unions, Teachers, Editors, Student Unions, Youth Leaders, Religious Leaders, Women Interests, etc.

But how do these people emerge and who will choose them?

The only practical answer to the question is that the Federal Military Government will have the privilege and sacred duty of appointing these representatives individually or setting up electoral processes through which they have to pass before becoming members of the Constituent Assembly. But whatever choice they freely make must reflect the aspirations of the people. Any list short of ideal representation will not command the respect and loyalty of the people.

The draft constitution would have to be advertised for public consumption and scrutiny before a final constitution is adopted through a referendum.

### NEW LEADERSHIP:

One of the tricky issues that have confused the masses is the dogmatic and unequivocal demand for a totally honest leadership.

It is an axiom that national leaders and close aides the world over, never complete their stewardship poorer than when they took up such stewardship. In most cases they emerge as over-night millionaires. In other words, it seems that corruption goes along with high offices in the world whether it is in Nixon's America or anybody's Nigeria.

In view of the above stark reality, can we afford wishful dogmatisation of 100% honest leadership?

But this should not mislead moralists to conclude that we are saying that corruption cannot be effectively checked or eliminated in the State Houses.

We think it would make better sense to wage war on corruption and establish confidence in the ruled if we design and enforce some constitutional safeguards that will command and compel public officers, including the Head of State and Governors, to make PUBLIC DECLARATIONS of their assets and liabilities on taking-up office. Thereafter, their personal account should be made public annually by the Auditor-General of the Federation and the Public Accounts Committee.

*Any leader who does not relish this idea should never aspire to hold public office.*

Measures should also be devised to track down unscrupulous leaders who might use their near and distant relations as fronts for shady and mercenary activities.

### THE CREATION OF STATES:

We do believe that the present agitation for the creation of more States is not a healthy proposition. If every ethnic grouping of 4 million people were to constitute a State just because of political motivations, we would be heading for anarchy.

Are we really happy with the aftermath of the creation of the 12 States? Has it improved or enhanced freedom of movement and ownership? Can you easily secure a job or landed property outside your State? Is that the kind of Nigeria we want?

We think that the FMG should give serious consideration to the Ekpo Recommendation that practical modification of the present 12-State structure is needed. People should be free to move about, secure employment and own properties without molestation or hardships.

### THE JUDICIARY:

In our view, the old safe-guards which the judiciary possessed have been swept away. Even Sir Louis Mbanefo, one-time Chief Justice of the former Eastern Region could hold his tears no longer when he recently lamented:-

"At independence in 1960, the country had a Judicial Service Commission which had the power to appoint judges and magistrates and which thus removed from the executive the power to appoint and dismiss them. He also recalled that the office of the Director of Public Prosecutions was entrenched in the Constitution, saying: "But today all these clauses have been removed and the appointment and dismissal of judges, magistrates and the Director of Public Prosecutions now rest with the executive..... The independence of the judiciary has been assaulted and with it the protection which the individual enjoys under the law....."

It is obvious from the Mbanefo statement that the present machinery by which Judges and Public Prosecutors are appointed by the Executive does not guarantee the absolute dispensation of justice without fear or favour. It is therefore our considered recommendation that the country should revert to the old law which placed the appointment and discipline of members of the bench in the hands of the Judicial Service Commission.

### FREE EDUCATION:

There will be no genuine peace in this country until there is mass education to ensure popular participation in government and other aspects of life in our society. It is, therefore, gratifying and hopeful to note General Gowon's announcement that with effect from April 1975 we would have free and compulsory primary education.

This we think is only the first phase of the revolution. We hope that in no-distant future we shall all be living witnesses to the birth of free education in this country from the primary up to university level, which of course must be centrally directed. Our resources can afford to pay for this crucial public service. Chief Awolowo has given us sufficient cash flow to justify this expenditure in his "Strategy and Tactics of the Peoples Republic".

In conclusion, it is our strong belief that as soon as the various items and issues examined in this article have been resolved we can hope for some clean politics in the near future. But, meanwhile for the good of the ordinary man, let the military continue with with the continue with the "corrective" work ready to return to their barracks by 1978, once and for all.

As all the giant industrialised nations of the world brood hopelessly in the chilling pool of the Arab oil squeeze, a new and potentially dangerous dimension in the pattern of international trade is beginning to emerge—the "arms for oil" deals. For pulverised by the stark awareness that the energy gap could be plugged neither in the Federal Republic of Germany nor in the European Economic Community as a whole nor by the vast American sources of oil slates and sand, the western industrialised nations have begun at least for the time being to accept the reality of Arab economic power or "blackmail", and are now scurrying to Arab capitals cap-in-hand to trade their arms and technical know-how for Arab oil.

When last December the Organisation of Arab Petroleum Exporting Countries decided to embargo oil supplies to the United States and some western countries, particularly Holland, for their open support of Israel in the last Middle-East war, little did the world know that such a measure could set loose a whole chain of action and reactions whose magnitude would affect the entire pattern of the International payments system and international trade. The Arabs now seem to have grabbed an advantage—one that has forced some sharp reassessments and re-alignments.

on international energy problems and to secure reliable energy supplies for the world's major oil consuming nations, was an attempt at achieving some solidarity. Even then, the prospect of oil rationing in a typical European city, chilly, forlorn, disgustingly quiet and compounded by the winter cold leaves a gloomy prospect in all the embargoed countries. So, emboldened by the principle of self survival as the citadel of their greatness face the threat of total collapse, each nation is now seeking ways of protecting its own sources, and abandoning high ideals for resolute self interest.

As for us in Nigeria and other developing countries, the energy crisis offers some useful lessons to us as producers of raw materials whose prices we have not been able to dictate. "It shows that the period of lethargy that enslaved us is passing away and that a new era of self-awareness and vigour is beginning to dawn".

In the European Economic Community which is the most affected, "quarrels over the oil embargo now make up a Market Crisis which even the most fervent uniters of Europe see as probably the worst yet. Since the crisis broke, the cleavage between high sounding statements about unity and resolutely self-interested action by member governments has got steadily

te deal with a chosen member of the producing group. The scramble for supplies has pushed up prices rapidly at the heights at which they already stand but more importantly a lot of arms have been traded for oil. The French were first to look after their own interests.

The main French deal with the Saudis was signed on January 24 when French Foreign Minister, Michael Jobert visited Riyadh. During the negotiations the French agreed to supply massive amounts of arms in exchange for 800 million tons of oil over 20 years. The arms the French will supply include 38 mirage 3E defence penetration bombers, French AMX tanks, and the French rotele (rattle snake ground-to-air missile for use against low flying aircraft). This is in addition to industrial investment, including arms servicing plants and repaireries.

In expectation of a big oil-for-arms deal, the French also signed a preliminary agreement for 30 million tons of crude oil over the next three years.

Then last month, France contrived the biggest deal of all: a commercial agreement with Iran worth \$3,000 million. Announcing the agreement in Paris on February 9, the French Finance Minister M. Giscard d'Estaing called it "the most important agreement between an oil producing coun-

## THE WORLD WIDE OIL FOR ARMS SCRAMBLE

In Japan alone, the energy restriction programme would have cut industrial use of oil and electricity by 20 per cent from January 1.

In Western Germany, experts predicted that petrol rationing would jeopardise the jobs of some 3.5 million employees within a very short space of time. The effects on tourism could be disastrous for countries such as Spain, Italy, Yugoslavia, Austria and Switzerland. In the United States, the reduced oil production above all has hit air charter companies which have to make frequent refuelling stops.

### COMMON FRONT:

In view of all these, it has become almost impossible for the affected nations to develop a common front on the oil embargo in spite of the Washington meeting. The meeting which was attended by 13 industrialised nations at the instance of the U.S to discuss an "action programme",

wider". Despite all attempts at solidarity, laissez-faire and the doctrine of self interest have triumphed.

When last December the Heads of the Nine met in Copenhagen to work out a common energy policy and a common approach to the oil producing countries, the Dutch, the hardest hit of all, persistently reminded the rest that the crisis affects the Nine E.E.C. countries, drawing their attention to the rules governing the community such as free circulation of goods, petrol inclusive. But this theory, to all intents and purposes, fell on deaf ears. The British and the French felt that bilateral deals would be a better way of ensuring supplies whereas "empty gestures" towards Holland could endanger them.

### DEALS:

Since then, bilateralism has become the rule, with each industrialised nation, including the U.S., making its own separa-

try and an industrialised country even signed".

Under its terms, French companies will build five nuclear power stations in Iran with a generating power of 5,000 mega-watts. A joint Franco-Iranian concern will build a liquefaction plant for natural gas and a fleet of gas tankers to supply France and other European nations. Iran thus by this agreement became the first oil producing nation to enter the field of nuclear energy.

Paris sources say the French deals are part of a master plan worked out at the Copenhagen summit before Xmas by Pompidou, Heath and Brandt. Only the Dutch refused to go along.

Britain's bilateral contacts with the oil producers have been no less determined despite open proclamations that such deals would upset the military balance in the Middle-East and so contribute to further

instability.

The story is told in the Sunday Mirror of January 27 of how Mr. Anthony Parker and Mr. Peter Walker flew to Switzerland to clinch an oil deal with the Shah of Iran.

The Shah was out skiing and sent an office boy to meet them. The impolite underling not only turned up in a roll-neck sweater and baggy pants but refused to tell anyone his name....."

This insult to her Majesty's government notwithstanding, a provisional agreement has been reached for British companies to sell the Iranians some \$300 million worth of industrial goods in return for eight million tons of oil.

Meanwhile arrangements have also advanced for possible long-term joint ventures and participation by British firms in the industrialisation of Saudi Arabia.

The Germans have also been swapping arms for oil. A German delegation was in Tehran in January this year to discuss the sale of 400 "Leopard" tanks for an estimated \$250 million. Iran is also reported to have made the sale of the "Leopard" tanks a condition for agreeing to a 25 million-ton-a-year refinery costing \$600 million to be built with German funds in the Persian Gulf. Also in January, a German delegation flew off to Riyadh to try to negotiate direct with King Feisal an "oil-for-technical-know-how" deal.

The United States has not been left behind in the arms-for-oil deal though no arms sale has surfaced yet. Some U.S. corporations unable to get enough fuel for their factories are considering the possi-

bility of building plants in the Middle-East.

Others plan to produce everything from automobiles to fertiliser in Arab lands, particularly Saudi Arabia. A U.S. government official was quoted as saying that since last year, the State Department has seen 30 proposals for joint venture projects in the Middle-East. Informed sources close to the oil companies indicate it is only a matter of time before U.S. factories begin dotting the desert.

"Everybody and his brother is racing over trying to put a deal together" says the Chairman of one large petro-chemical concern, now it is simply a question of finding congenial matches.

If nothing else, foreign competition may have forced U.S. companies to act. A French-Japanese steel making venture in Saudi Arabia was announced recently, and a few days ago, the British government sent a mission to Saudi Arabia to discuss aiding economic development.

The Soviet Union too in spite of its big brother role to the Arabs in the Middle

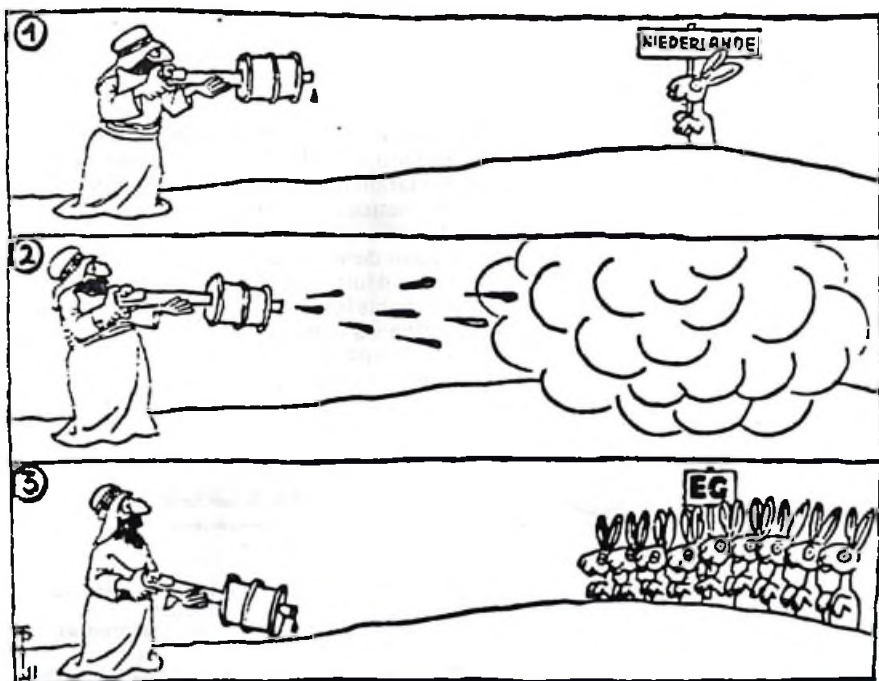
East war is committed to the pursuit of her own economic interests in that area. According to informed oil circles, Iran is desperately trying to back out of an oil deal concluded with the U.S.S.R. In December last year Iraq agreed to sell oil to the Soviet Union for \$12 million in exchange for arms. These were to replace weapons lost during the October war. Apparently, the Russians then came to an agreement to sell the same quantity of oil

to West Germany for \$36 million.

The Iraqis now see the oil intended for their allies being sold by these allies, huge profits whereas they are maintaining an oil embargo on some western countries and could get much better prices if they sold the oil directly to these countries.

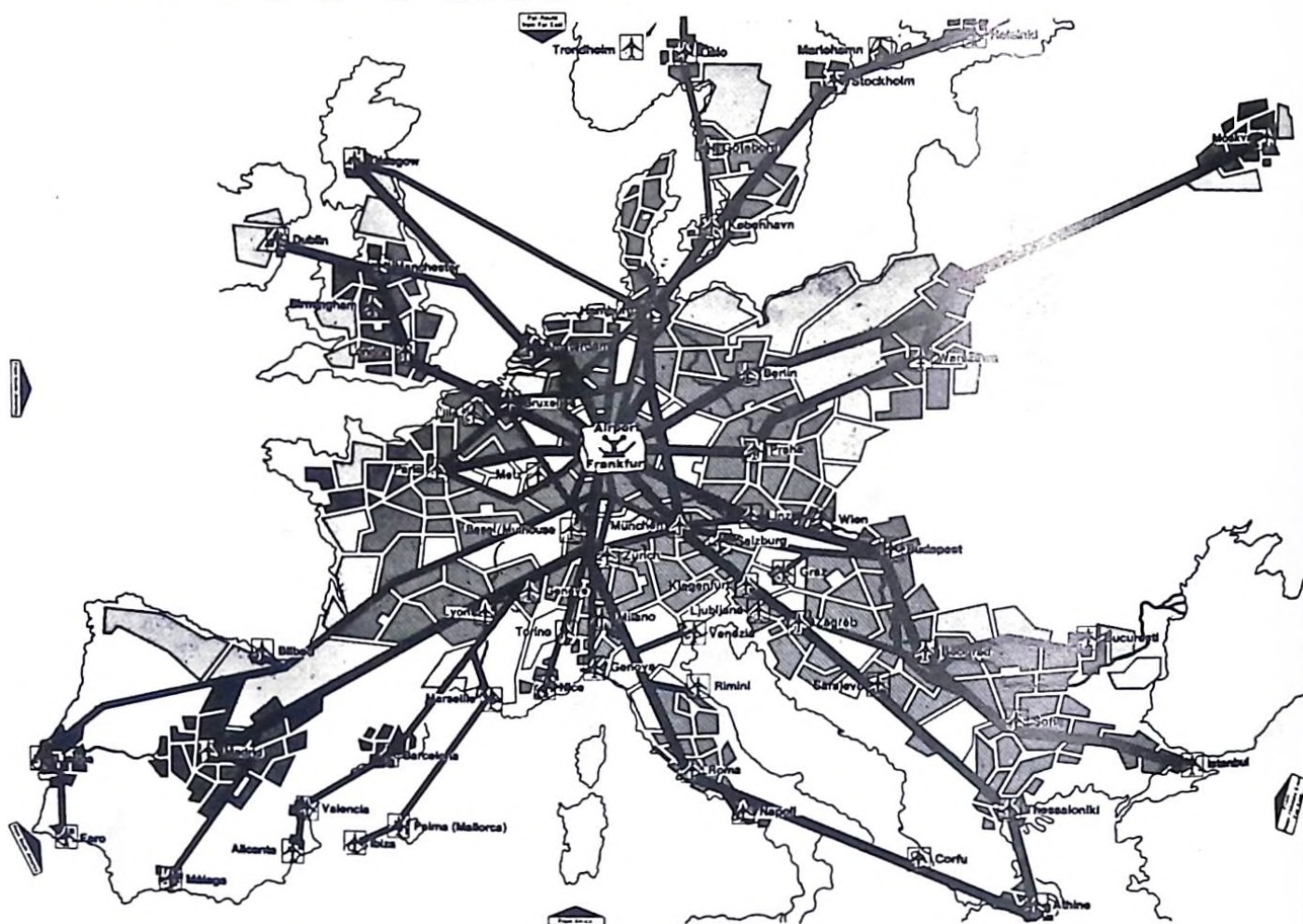
But Pakistan too is cashing on the oil-for-arms deal. A report in the London Sunday Times of February 3 says: "a surprising role in the arms-for-oil race is being played behind the scene by Pakistan. Western countries such as France can supply all the arms the Arabs want but not the trained men to use them nor a safe Arab controlled source of spares. This is where Pakistan comes in". The report adds that new Pakistani plans for a massive armaments manufacturing, servicing and training complex, serving Saudi Arabia, Kuwait and the Gulf Emirates have been put to King Feisal and are an important element in his present thinking on oil deals with the West. Saudi Arabia has already trained more than 4,000 soldiers and airmen in Pakistan in a contract worth 10 million American dollars a year. Also, recently, Saudi Arabia and Abu Dhabi both gave a 145 million dollars order for eight war ships to a Karachi ship yard.

Thus the events of the last few months have amply demonstrated the inability of the affected countries to develop a common front on oil in a situation where the producers are determined to exchange a valuable resource for more income-yielding assets.



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## THE WORLD WIDE OIL FOR ARMS SCRAMBLE

The decision of the six oil-rich Gulf States to more than double price of oil is likely to earn them more than \$50,000 million in 1974 alone. This new fortune, much of which is now being traded for arms, is also being spent on import of goods and services, on financial assets, on investment in dollars or gold, on real assets all over the world.

But there is only one condition. This investment could create industrial assets worth holding only if the projects were conceived and planned in the framework of an open world economy. A recent GATT Secretariat Report on the subject says that "recent decades abound in evidence that sound industrialisation impossible on the basis of inward looking strategies in which industries are planned to produce for a delimited market whether large or small".

### INTERNATIONAL RELATIONS:

Everything considered however, the present "arms-for-oil" rampage vindicates the growing feeling in many quarters today that the whole concept of modern International Relations is blurred, self protective and based solely on the principle of expediency. Nations no longer have permanent friends or allies but permanent interests: Britain abandoning its lofty European ideals to seek needed oil; France trying to replace America as an arms supplier for the third world; and the USSR capitalising on the faith and trust reposed in her by her allies to exploit a very bad situation!

It is indeed a terrible indictment of both the Communist and Capitalist systems. It portrays both systems as dedicated only to the pursuit of economic gains and the exploitation of natural resources. Karl Marx did not criticise these aspects of the bourgeois society of his day, but rather the distribution of the proceeds. But his successors have even gone further and



*President Pompidou of France.*

have now joined hands with those who want producers of raw materials to supply only for their factories and on their own terms.

Faced with a major test of wills, everyone broke ranks and tried to fend for himself in an ugly competitive auction of oil against money, oil against political independence, oil against conventional arms. The tarnished image is not simply economic but also political.

But for us in Nigeria and the developing world as a whole, the triumph is not complete nor the victory totally won. For while we rejoice in our new found economic lever, we must realise too that we are the principals in this tragi-comedy. The high cost of production will be reflected in the prices of imported food items and durables on which we are heavily dependent. Secondly, the massive inflow of the much needed capital goods we require for our development programmes is bound to deplete seriously our foreign exchange reserves.

Finally, the industrialised economies against which we have now pitched battle will not sustain their loss of face for too long. They have already begun searching in earnest for alternative fuels. For instance a chair of Energy Studies at post graduate level has been established by Newcastle—upon Tyre University in England, to advise on energy problems. Post-graduates involved in such studies will look at ways of increasing and using conventional sources and examine and seek new ways of exploiting other known energy sources. Again we do not need reminding that in World War II America faced with the necessity of rapidly developing an atomic capacity in grave circumstances responded to the challenge and brought together its finest scientific skills in the Manhattan Project. That project created the atomic capacity that helped to end the war in the Pacific. America could well do so for oil soon.


In effect, the oil strategy while it has exposed the multifarious ways in which the advanced economies cannot hold their own against ours, has also confirmed the truth that no economic system can develop in isolation.



*King Faisal.*

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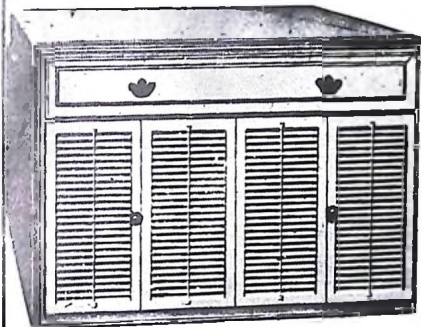
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# HUMOUR

A man was repeatedly warned against the use of ostentatious language, but he neglected this advice. Then one night he found out to his utter horror that his beautiful mansion was on fire. He picked the phone and rang up the fire brigade, "A magnanimous conflagration is consuming my domiciliary edifice" he boomed. The poor fireman who was at the other end of the line could not make out the meaning. The fireman dropped the phone and reflected on the increasing number of mental cases. Helplessly, the man watched his house go up in flames. You are warned, readers, of the danger of grandiloquence.

A professor was on a cruising voyage with an illiterate friend. Inspired by the peaceful atmosphere of the sea, he started to boast of his acquired knowledge. "Do you know anything about Biology?" he asked the illiterate. "No", he answered. "What of Zoology, Radiology, Tautology, Geology and Doxology?". "I don't know any of these ologies", the illiterate replied. "Then half of your life is gone", retorted the professor.

Very soon, the cruiser capsized and the professor shouted for help. "Don't you know anything about Swimology?" asked the illiterate. "No", replied the frantic professor. "My dear friend", said the illiterate, "all your life is gone".

On the way to his first date with a beautiful girl, the youngman stopped at a chemist to make a precautionary purchase.

Confiding in the chemist, he explained how he was going to spend the evening with her while her parents were out at the opera.

At the house he found the girl and her mother waiting for her father to return from work. Half an hour later when he met the father, the youngman said, 'why don't your daughter and I join you at the opera this evening Sir?' "Surely you don't want to spend the evening with us old folks", said the mother.

'Certainly we would love to', replied the youngman. 'I didn't know you like opera', said the bewildered girl, as the youngman helped her on with her coat.

'No', he said, 'and I didn't know your father was a chemist either'.

The young woman was quite wealthy. This made her sceptical about being friendly with boys whom she thought were only after her money. Then she met a handsome gentleman with whom she fell in love. Soon she proposed marriage to him.

"I cannot marry you" said the gentleman. "Darling why?" asked the woman. "Because everyone will think I married you for your money. The gentleman replied. "If that is the case I will give all my money away", she said.

"Yes that's a good idea. Give it away—to me" said the gentleman.

"Beauty is in the eye of the beholder" the saying goes.

One man told a rich ugly chick that he would like to marry her.

But the chick could not believe her luck.

"What aspect of me attracts you", she asked—"It is definitely not my looks—Is it my personality?"

"Yes" replied the man—"You have VIP" "What does that mean?" She asked.

The young man replied 'VIP means very impressive personality'. But we know what the man meant by VIP was—very important papers—the one and only NAIRA.

A young lady asked a doctor in a private clinic how much an abortion would cost her. "There are two prices, replied the doctor, '₦30 or ₦300 which would you like?' "Why is the ₦30 one so cheap", asked the lady.

"Ah well", said the doctor, "there is a ten-month waiting list".

The good looking girl went to see her boyfriend. On arrival she found him kissing another girl. She controlled her temper, closed the door—and went home. The following day she confronted her boyfriend—"What the hell were you doing with the lady I saw you with yesterday?"

The boy was surprised—"you saw me with a lady"? Yes, about five in the evening". Oh!, she is my sister", the boy said.

"Your sister?" shouted the girl—"How come you are kissing your sister"? The boy did some fast thinking and replied—"she does not know how to kiss, so I was giving her a lesson on kissing".

A roving preacher went to the street of a well known swinger and stayed right at his door-step, shouting at the top of his voice "Change into the path of righteousness lest you burn in hell fire".

The swinger did not answer.

"You adulterer who lays married women"

"You fornicator who sleeps with maidens"

he shouted aloud

The swinger kept his cool.

"You adulterer who lays married women every other day", he continued, Still the swinger did not answer, although he was boiling with rage.

"If you don't stop breaking the commandments of God, you will burn in hell for all eternity", he concluded. It was too much for the swinger. He got out of bed and peeped out of his window, shouting at the top of his voice.

"I broke only two and you said that I would go to hell. Where did Moses go who broke the ten commandments—when he came down from Mount Sinai"?

Man should not work like a jackal to please a woman. If he does this he is nothing but a jackal.

# FASHION OUT

The salient feature of the 1973 fashion scene as far as Nigeria is concerned was the Unisex Look.

The Unisex awareness containing the message 'there is no distinction in fashion'—the idea that trousers are for men and skirts for women is a mere salesmanship gimmick conceived and planned by designers—took Nigerians by storm. For brain washed by several years of colonial orientation which took away his culture and fixed standards of dressing for each sex, the Nigerian teenager could not help feeling that he had missed too much

already. So fortified by his new knowledge he embarked on a fashion rampage that sent prices spiralling and fashion boutiques mushrooming over-night in all major cities. Hot pants, pinafores, baggy pants, T-Shirts, slim fits, these became the fads and constituted only a few of the apparels in which Nigerian youths could be found attired in the alleys, the streets, in schools and get-togethers.

But in the world over, the main features of the fashion scene in 1973, apart from the emphasis on Unisex, were psychedelism, elongation and the grotesque.

The psychedelic element, while it sou-

ght to make people of all races dress alike, also made dressing as informal as possible. Its chief inspiration was the hippie culture of universal brotherhood through unfettered nature. So in America, the Negro captured the Nigerian Danshiki and Buba and adapted it for his own use with trendy modifications. The Europeans also saw something beautiful in African culture and carried the Kaftan as far as Hollywood for the use of their actors and notary publics.

The other aspect of the 1973 fashion outlook was the emphasis on the grotesque and the inclination towards oddity or



NEWBREED MARCH 1974

*A mixed crowd of Europeans, Africans and West India looking on admiringly as the models appear on stage in their Habari creations.*

# LOOK 1974



*V-necked flared sleeve dotted cheque maxi.*

quaintness. Paris the world's fashion capital created the "Pregnancy Puff", so called because it was a maternity styled top for women without child. Shaped like an egg, the Pregnancy Puff has a beige satin pillow that ties on round the middle with pink and blue satin. It has just one function; worn under clothing it makes a woman look pregnant. The cost? ¥50. But why would anyone pay as much as ¥50 for the 'Pregnancy Puff'? There are practical reasons. It almost guarantees

the wearer a seat on a crowded bus. For another, it is a sure fire conversation piece at a cocktail party. But the element of the grotesque was also manifested in men's fashion, particularly in the appearance of the village bag, the baggy pants, the double breasted coats and the military look.

The trend towards elongation came later in the year with the appearance of the *manus maxi*. Mini came and went; micro-mini followed; then maxi and manus

maxi. This trend has not been sufficiently explained, although it has been said that the potentates of the fashion industry, confronted with the prospect of shorter dresses, found their existence threatened and designed to get fashion elongated. But elongation also cropped into men's fashion. Shoe designers invented the platform shoes which increased height and thereby enabled people to increase the length of their trousers.



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# FASHION



*Habari print in cotton voile, double layers and party cocktail dress*

## THE AFRICAN ELEMENT AND '74 OUTLOOK:

It is too early to survey the prospects for 1974, although Leslie Field and Michael Heath reporting for the London Sunday Times on what's new in Paris fashions had this to say: "This spring fashionable looks include a revival of these limp clinging materials, uncertain hemlines and exotic fabrics to be worn, now—just as in the Poiret influenced decades—over small unconfined breasts and a loosely slung emaciated pelvis". So, to

all intents and purposes, the trend is towards further elongation and emaciation of the body. But where does Africa come into this?

Hitherto, as I have already pointed out African culture has made a little impact on the international fashion scene, though, not sufficiently to influence the Paris haute couture or the House of Yves St. Laurent or Dior. But as I see it, 1974 would witness the emergence of African influence and culture in international fashion at an unprecedented level which will reach its apogee in 1975 when the

World Negro Festival of Arts takes place in Lagos.

The reason for this prediction is that fashion is an art form drawing its influence from the cross currents of human culture and endeavour. And as long as there are artists, musicians and writers at work, I believe the Second Negro World Festival of the Arts should provide enough sensitivity, imagery and mood to feed the international fashion market.

There is already evidence too that the African influence is already being accep-



*Christopher Morris poses before his creations.*

ted. The 'Bonfo', an elongated indigenous maxi with hemline waist is being recreated by the fashion designers for international consumption. The Hausa straw hat has hit Hollywood with a bang. The Benin and Yoruba hair-dos are already catching on in many European cities.

To all intents and purposes, the era of the wig may not yet be over, but when the African hair-do eventually becomes sufficiently accepted the wig will be sent packing.

#### **HABARI CREATIONS:**

That the African element is becoming

diffused is further evidenced by the Habari creations recently shown in London by the West Indian designer, Christopher Morris. Patterned in the form of the Danshiki, the Agbada, and the Kaftan, the silk creations of Chris Morris modelled by Ethiopian and European women is simply exotic and psychedelic.

The Habari creations are in various sizes: mini, midi and the elongated maxi. Chris Brown admits he is aware of the yet limited market for his African creations but says there are wide prospects for exotic creations like his own at a time when

the wind of the African renaissance is blowing all over the world.

Fashion is as old as history itself and the only thing that has kept it going are these changes. The idea that trousers are for men and skirts for women was conceived and planned by designers. Once fashion ceases to change the whole fashion business ceases to exist. So on this note, let us keep our fingers crossed and see what 1974 has in stock for us.

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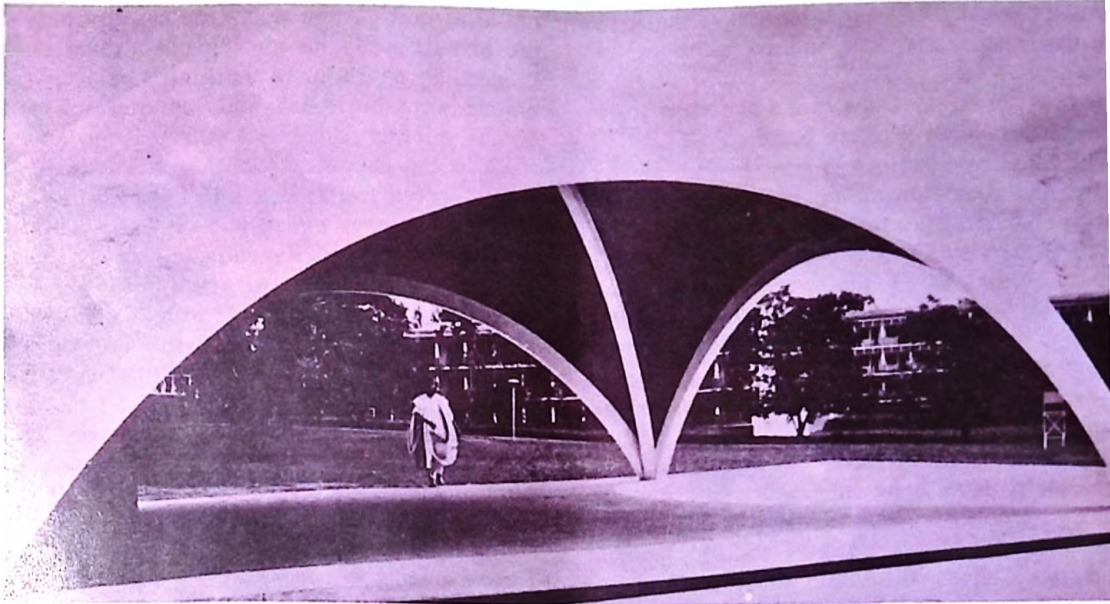
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## U.I. SILVER JUBILEE AND THE BLACK NATIONAL- IST MOVEMENT

Last November, the University of Ibadan (UI), Nigeria's premier institution of higher learning, celebrated the Silver Jubilee of its existence. The University attained the ripe age of 25.

Founded in 1948 as an affiliate of the Metropolitan University of London, U.I. has grown from a small college of 104 foundation students and 50 members of staff to one of the biggest centres of learning in Nigeria and Africa today. Last November when it celebrated its Silver Jubilee, the University occupied a permanent site of 2,550 acres of land with a student population of 4,500.

The University has produced the bulk of the much needed high level manpower of Nigeria today. Between 1953 and 1973, it turned out some 9,082 students out of whom over 700 have obtained post-graduate qualifications. Two of its products Professor F. Ade Ajayi and Dr. Ishaiah Audu are now Vice Chancellors of the Universities of Lagos and Ahmadu Bello, respectively. Other products of the institution are to be found in various positions of responsibility in all walks of life.

The Silver Jubilee was indeed an occasion for great festivities; what with all the eminent personalities who gathered there from various continents to receive and be received; the hilarity of the celebrants; the re-union of old students; the flow of citations and erudite oratory and the rehearsed grandeur of the various ceremonies.

All this said however, there can be no doubt that U.I. like any other higher institution of learning, has its own short-comings. Critics point to the unchanging role of the University as a citadel of conservatism. The university they say has not shown any willingness to shed its seminal impulse and influences for indigenous African culture.

In spite of 25 years of academic existence, U.I. is still to a large extent a "European Institution", an extension of the high principles and idealism of London University.

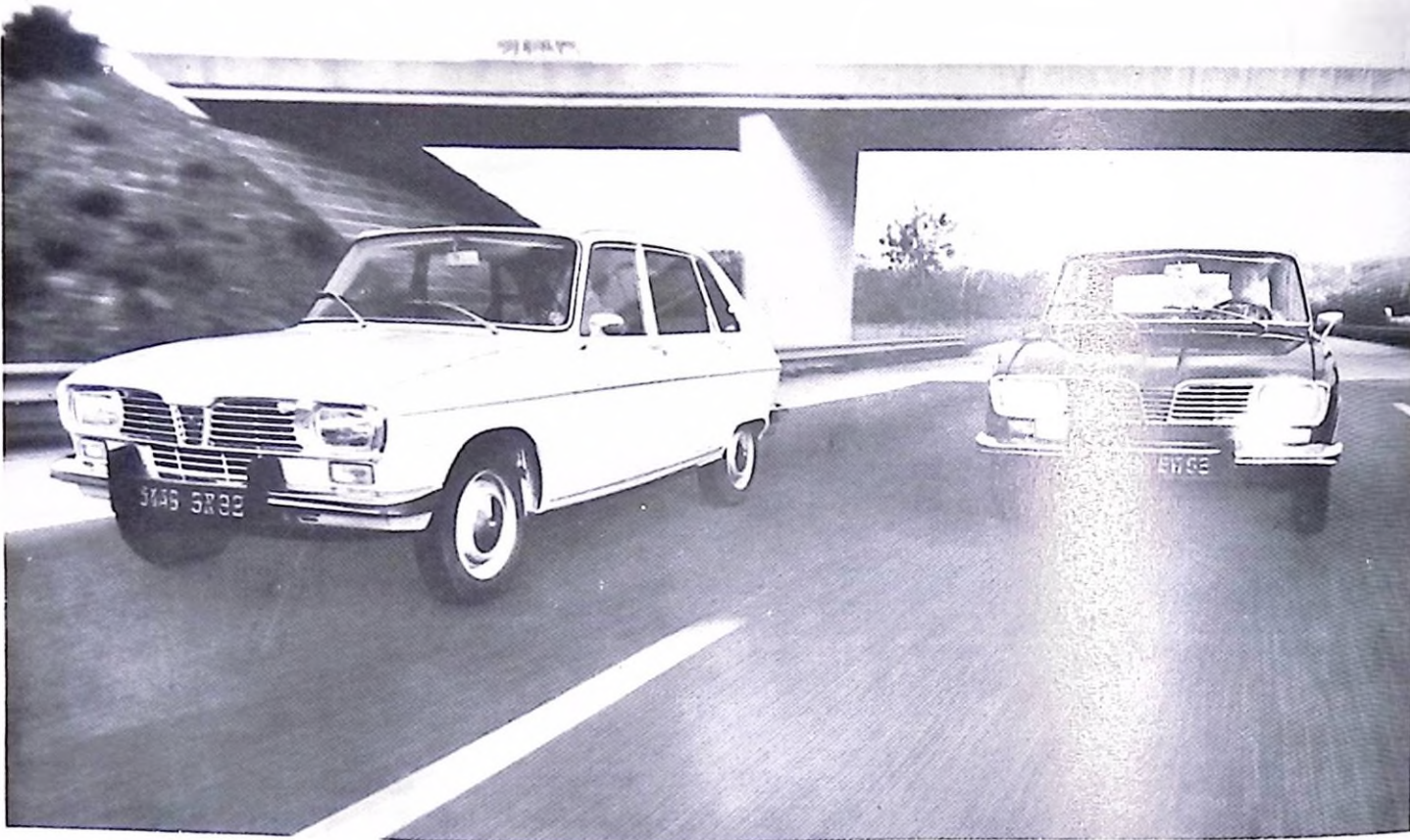
Several years ago, such criticism would have been dismissed merely on their surface value as without relevance. Now however, with the tide of the Pan African Revolution stemming out of Nigeria herself, there is no doubt that the situation calls for rectification.

### THE BLACK NATIONALIST MOVEMENT:

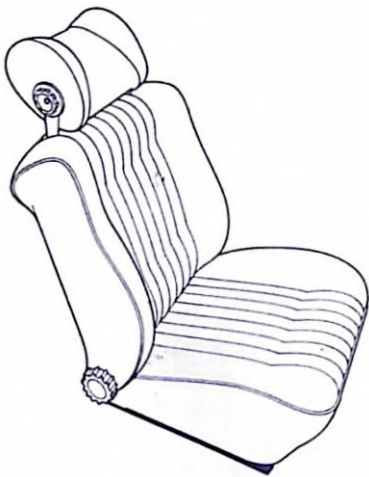
Among the many critics of the Europeanised values inherited by U.I. and passed on to succeeding generations of students are the Black Nationalist and Socialist Movements, two radical student groups within the University itself.

The Nationalist Movements are very much alive on the campus although not much of their activities is known outside it. During the recent Silver Jubilee however, members of the Movements exploited the occasion of merriment and festivities to pronounce effectively and loudly their basic rejection of some of the values of the University. Briefly, the Black Nationalist Movement called on the authorities of the University to remove all traces of colonial mentality from the University and evolve a more dynamic African personality outlook.

From their demonstrations and press conference during the occasion of the Silver Jubilee our correspondent-in-residence filed the following story:



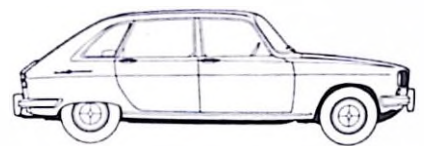
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# around the campus

For the umpteenth time in recent sessions, militant organisations in the University of Ibadan vehemently denounced certain aspects and features of the University considered as "vestiges of colonialism derogatory and inimical to progressive radicalism befitting a Nigerian premier institution"; an institution which to all intents and purposes should be in the forefront in championing social reformation and cultural re-awakening and pride.

The denunciation had always been accompanied by calls on the University authorities for urgent elimination of the salient features of colonial legacies and also suggestions for the overall improvement and greater national and international image of the University through a "positive revolution".

These were manifested in the various releases of the militant organisations in the University, their periodical magazines, their cross-sectional activities such as symposia debates, lectures and other get-togethers.

One of such frequent outbursts against the conservatism and aberration of the University came under the title "Two U.I.'s Most Obnoxious Anachronisms". This was published in the Edition 2 volume 11 of "The Black Power"—an organ of the Black Nationalist Movement which does not engage in window-dressing hypocrisy, sycophancy affection, unnecessary censure or panegyric. "We criticize to make the bad to be good, the negative to be positive, the reactionary and conservative to be radical, the anachronistic to be modern—so as to facilitate the conformity of



Dr. Kenneth Dike—Vice-Chancellor, University of Ibadan (1960-1967). He is the First African Vice-Chancellor of the autonomous University of Ibadan.

ideas, thoughts and undertakings to the wishes, ideals and aspirations of the masses".

It went on "Concisely stated, there are two representatives of the most glaring anachronisms in our midst in the University of Ibadan today which are at best awkward and at worst shameful to the societal, national and international image of the University. Not only do they grandly exhibit the sad vestiges reminiscent of colonial domination of Nigeria, but also manifest the negative influence

of political consciousness and growth of social preposterousness in our midst here".

The article listed the two as "Recte Sapere Fons" (The University Motto) and "Queen Elizabeth Hall" (the only female hall in the University). For the former the article said: "Established prominently on the crest of the University of Ibadan, Nigeria's Premier Institution, is "Recte Sapere Fons", evidently a handiwork of 1861-1960 colonial dominators of Nigeria. For a University founded in 1948 as a "University College", a Nigerian annexe of the University of London, one does not express much surprise at the latin origin of the motto. But for the notorious motto to continue enjoying the colonial prominence as a legacy of British exploitation of Nigeria, is untenably shameful. A lot of students and lecturers in this campus do not even know what the so-called "Recte Sapere Fons" connotes. It is just incomprehensible and unintelligible....."

For the Queen Elizabeth Hall, it stated that "for the name of the reigning queen of Britain (is it United or Divided Kingdom?) to be attached to any university hall in this country at all is tantamount to our praising the British for colonising us, for conquering and exploiting our human and material resources for the development of their imperialistic homelands and monopoly capitalism. It is like accentuating their self-acclamation as 'the heavenly-sent race of rulers to bring civilization to the heathens and the savage'....."

"The Black Nationalist Movement remains perturbed as to why we in Nigeria should still cling insistently to British things—names, organisations, commonwealth, educational patterns, Westminster parliamentary democracy (inherent faults of which has brought the chains of military coups in Africa), administrative bureaucracy, religion, custom, social outlook

"This Movement joins other people sharing our views in calling on the university authorities to change the name "Queen Elizabeth Hall". And if a female name should be substituted because of the female occupants of the Hall, there are hosts of Nigerian or African women of eminence whose names could be associated with the hall as a mark of their good deed to the good name of Nigeria and Africa....."

These and such other things have been repeatedly stressed and abundantly made clear to the University from time to time,

but either seemed inconsequential to the authorities or merely unattended to and therefore unheeded.

Quite conscious of this, the Black Nationalist Movement and the Socialist Movement, as the two militant organisations in the campus, seized a golden opportunity to strike home their points in what has now become their historic mass mobilisation and demonstration in recent times.

On Wednesday November 7, 1973 the University of Ibadan summoned a press conference as part of its activities for the 25th Anniversary. The Black Nationalist and Socialist Movements capitalized on this press conference to air their views to the public which they had earlier done without much publicity and effect.

The press conference started at 10 a.m. A few minutes afterwards some forty members of the two movements, shortly joined by many other students, positioned themselves in front of the Trenchard Hall of the University (venue for the press

conference) and peacefully displayed their placards. Some of them read: "Recte Sapere Fons—U.I. Motto: What Is it?" Tren-

chard Hall Is A Gift from a British Exploitative Firm (U.A.C.), Rename It After Tai Solarin, Adegoke Adedabu, or Mbonu Ojike"; "Compulsory Wearing of Suits As Official Policy Is Opposed"; "Introduce General African Studies in Part I"; "Arts and Social Science Students to Study the Sciences and Science Students to Study Humanities in Part I"; "An African should head Institute of African Studies"; "Compulsory Wearing of European Suits Is Cultural Colonisation"; and so on.

For the previous three days the two movements had clearly expressed and analysed their views in a flood of releases which they conveniently called observations one, two, and three. The releases to students were duly signed by the secretaries and presidents of the two movements and copies were handed over to the Vice-Chancellor, the Registrar, the Student Affairs Officer and all the hall Chairmen, the Deans of all faculties and student's union executive members.

In observation I entitled "Some Aspects of Degradation of African Culture", the two organisations observed that "thirteen years after the attainment of political independence, and twenty-five years after the establishment of this University, we feel highly disturbed about the perpetuation of certain aspects of our educational planning habits and customs that remind us of the deliberate subjugation which we experienced during colonial days".

It then listed "Recte Sapere Fons", European formal outfits for matriculation graduation, interviews and appointments with authorities", and "Queen Elizabeth Hall", which came under severe attacks. The "Recte Sapere Fons" was to the two organisations "incomprehensible, denotes

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**NEWBREED**

# around the campus

nothing, but a collection of letters wrongly placed to provide fascination and portray the University as a wonderland". To retain "the latinized motto is a manifestation of our mechanistic outlook to life and over-indulgence in status-quo symbols" symbols".

They described the wearing of formal European outfits at official occasions of the University as "another major area of glaring betrayal or degradation of African culture". They felt that "we share the views of the authorities for students to appear at such occasions in formal outfits because it is dignifying. But insistence on European formal outfits casts aspersions on African culture".

In sub-title three they submitted that it is ridiculous to dedicate the women's hall in Nigeria's premier university to the British Queen. "It apparently portrays the contradictions of this community and presents it to the outside world as moving roles". They cited female halls in universities of Ife, Nsukka and Ahmadu Bello named after Moreni, Ekpo and Annet respectively and called on the University to name the hall after heroines like Saban, Gambo, Esan, Awoliyi or any other prominent woman in Nigeria.

In Observation 2, the two organisations called for General Studies "aimed at all-round development of the mind in relation to both in physical and social environment". They condemned the prevalent "compartmentalisation of knowledge within the various faculties" which make a science student not to read books outside his or her subject, or the art student to stick to art journals and the "general apathy to things that are not of direct relevance to the student".

They therefore called for a General Studies Programme in the first year "to correct this prevalent academic narrow-mindedness".

They cited the example of that of Nsukka University as consisting of:

- (a) Natural Science
  - (b) Social Science
  - (c) Humanities, and
  - (d) Use of English.
- and that of the University of Lagos as including the study of:
- (a) Natural Science
  - (b) African History, and
  - (c) Anthropology.

They urged that in the execution of the programme Arts and Social Science students should be made to study Natural Sciences while the science students should study Humanities.

In Observation III captioned "The University and the society" the Black Nationalist and socialist Movements noted that the university was founded when "British capitalism decided to create a handful of elites that will build a future Nigerian society based on class distinction. The contradictions of Western Capitalism which led to a decolonisation of Nigeria

never removed future basis of neo-colonialism". They argued that "up till now our history shows that the University itself is a vestige of colonialism which is equivalent to the class society divided between the rich and the poor. In order to make its impact more directly felt by other strata, the university should organise, in addition to the extra-mural courses, more in-service training for peasants so as to increase their yield, business management classes organised for our small-scale traders, training of paramedical staff to alleviate the acute shortage of medical personnel in the rural areas etc."

On the 25th Anniversary itself the two organisations could not see eye to eye with the university as it regarded the whole affair as a waste of resources and exhibition of extravagance amidst mass poverty. "One would have expected the university



Professor Oritshejomi Thomas, Present Vice-Chancellor (left) with Dr. Kenneth Mallembay—first Principal (right).

to invest in more meaningful projects, expansion of equipments in the faculties and halls of residence instead of building an expensive pavilion that would soon be dismantled", they said. "We should have wished that more emphasis were laid upon debates and symposia in which peasants and poor workers would have been invited to air their views and exchange meaningful dialogue with the whole privileged university community. This should have gone a long way to remove the mystery about the social structure of the society".

They warned that "a society that bases its social value on the amount of money and the latest cars a few possessors to the detriment of toiling millions, should realise that it is sitting on a key of contradictions made of dynamite.....".

This was the state of affairs and the extent to which students had been intimidated and indoctrinated before the actual demonstration on November 7th. The demonstration took place simultaneously with the University Press conference on the anniversary.

By the time the press conference around 11 a.m. hundreds of students joined the Black Nationalist and Socialist demonstrators. The pressmen came out of Trenchard Hall to be accosted by placard-carrying students. Pressmen picked the inscriptions on the placard while news media photographers clicked as many times as possible. Some members of the two movements distributed leaflets and the past three days' releases to 1 pressmen. The University Vice-Chancellor Professor Oritshejomi Thomas, who was

coming from the press room, walked up to the demonstrators with a steward carrying a bowl of sandwiches and offered them bread. They politely refused it and called for palmwine instead (a token of indigenous culture).

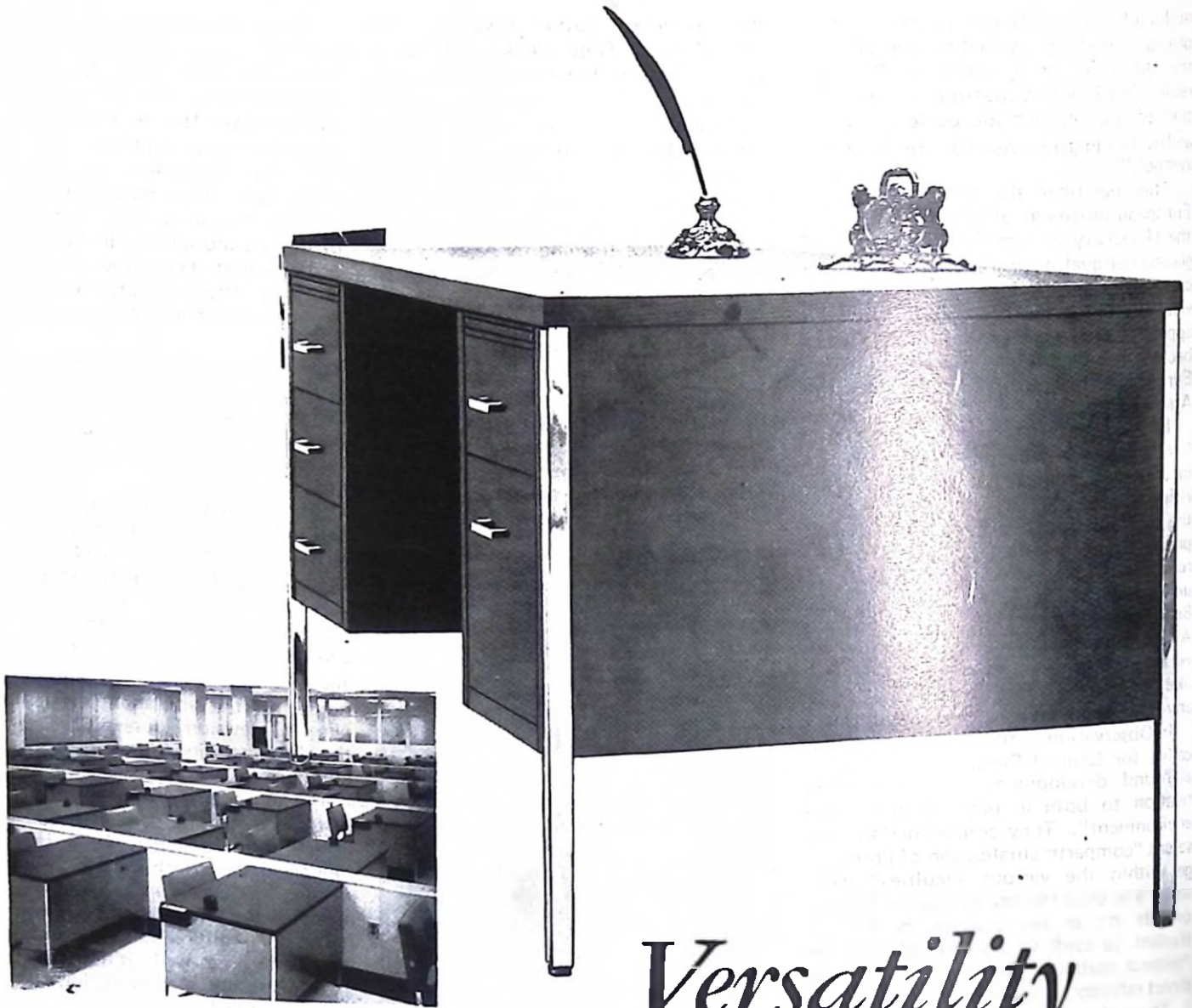
The demonstration, though peaceful and orderly, evoked a lot of publicity and sensations within and outside the university. Nearly all Nigerian newspapers not only the "Tribune" the "Herald", the "Observer" and the "Sketch" published conspicuously with the press conference the second or third day. The television houses did the same and in particular, the Nigeria Television House in Lagos featured the demonstration for more than fifteen minutes.

The "Nigerian Tribune" went further to editorialise on the demonstration on its Friday 9th November, 1973 issue. It supported the attack on the compulsory wearing of European outfits as official policy of the university of Ibadan, calling it not only cultural colonisation but cultural bastardy as well. It however opined that to ask for an elimination of those things by the University was asking too much from the University since the real cultural renaissance and authentic pride must start from the national level with our policy makers themselves.

Contacted later the University's Vice-Chancellor said the authorities had noted what the two organisations demanded while the Registrar, Mr. S.J. Okudu agreed with the rationale of some of the viewpoints of the demonstrators but said that it was unfriendly to canvass for a change in the head of the Institute of African Studies—currently being an American.

The heat generated and the success scored by the Black Nationalists and Socialists consequent upon the demonstration were not allowed to die off when the two organisations called all the chairmen of the students' halls of residence to an end of first term get-together on December 6th 1973 to discuss the pros and cons of the demonstration and their views on the points put forward as a basis for the demonstrations. A few of the hall chairmen were absent, with excuses, because of other academic or social engagements.

The hall chairman of Post-Graduate Tafawa Balewa Hall, Mr. O.A. Amire,



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# around the campus

spoke most brilliantly in support of the "impact already made by that historic demonstration towards political awareness and cultural rediscovery and identity". He declared his support for "the eradication of all forms of colonialism and cultural imperialism in our midst". He spoke at length on the University being looked up to as one of the African institutions that should be vanguards for meaningful political, social, economic, cultural and intellectual independence and salvation for the blackman everywhere. He however stated that he had mixed feelings as to the Headship of the Institute of African Studies. He felt that there was nothing wrong in a qualified American heading the institute and that this had diminished the quality of knowledge received therein.

The hall chairman of Independence Hall, Mr Tony MacDogun, felt that a change of the University's motto was unnecessary and would result in merely substituting one colonial language for another. He felt that it could have been a different case if an indigenous Nigerian language were to be the country's official language.

The Queen Elizabeth Hall Chairman, Miss Tina Olenipekun, touched mainly on the aspect of the demonstration concerning her hall. She argued that although one could not absolutely defend the present name of the hall, any attempt to substitute another name might cause some misgivings and unnecessary conflict over naming preferences which in the final analysis would not solve anything. The

*Sitting on the dais during the Congregation are some of the Military Governors; also Mr. Ukpabi Asika, East Central State Administrator.*



lady chairman firmly supported the introduction of the General Studies Programme as "it would broaden the outlook and consciousness of our students".

The two organisations seized the opportunity of the get-together too to correct some misconceptions some students had of the demonstration. A campus magazine had earlier reported that the two organisations called on Nigerians and Africans "to boycott foreign dresses". The Black Nationalist and socialist Movements denied having said anything in total condemnation of foreign attires in their utterances or activities. They said that

what they opposed was compulsory wearing of suit as an official policy which they felt was a degradation of Nigerian culture" if in this tropical heat people are forced to wear suit as an official routine". They stressed that none of the two movements had canvassed for elimination of foreign dresses from Nigeria or Africa. "This cannot be possible and we are not necessarily opposed to anything foreign" they said. "We believe that good aspects of foreign dresses and culture could be borrowed and integrated with ours here if suitable. No culture can stand in isolation. And that is why we don't see anything bad in wearing shirts, trousers, etc.

We are not opposed to anyone wearing suit too. But we should be allowed to do so willingly as we deem fit, not forcibly. Because our climate here is antagonistic to the convenient wearing of suit and heavy outfits".

They affirmed "our unequivocal condemnation of sheepishly imitating foreign ideas, customs and culture. This we regard not only as colonial mentality of our people looking up to foreign things as superior to those of Nigeria or Africa, but also a manifestation of a people without a culture".

Lastly the two movements, corrected the erroneous generalisation that the campaign for a change of the name of Queen Elizabeth Hall was also applicable to Mellamby Hall of the University and Tedder Hall — (also named after non-Nigerians or Africans. They explained that "we are conscious of the immense contributions made by Dr.

Keneth Mellamby as the first Principal of the University to the present stature of the institution. We cherish the immortalisation of his name for posterity. What we demanded was a change only in the name of Queen Elizabeth Hall as a hall of residence".

However, it has been gathered from reliable sources that plans are under way for rendering the University's Motto into a more understandable English-worded translation while there are proposals soon to be made to certain quarters for the ratification and adoption of the General Studies Programme. But a change in the name of Queen Elizabeth Hall might take

a relatively longer consideration and time according to the source.

*Going through the festivities of the 25th Anniversary, with the Nationalist Movement's press conference and demonstration in view, heightens one's conception of the objectives of the Silver Jubilee. It helps us to see the anniversary as not only a period of festivities, jolly-making and high sounding rhetoric, but also a time for sober reflections and rededication to the functions which a premier institution like the U.I. should serve in a fast developing nation. The Silver Jubilee turned out also to be an occasion not merely for proud recollections and—recounts of past achievements, but also one for a more serious analysis of the understanding required for the arduous tasks ahead. It was indeed not only the expositions of the contributions it has so far made to society as the assessment and re-examination of the roles which it should fulfil to the people of this great nations.*

## AFRICAN PERSONALITY:

*The impact of the Black Nationalist Movement demonstrations and press conference in the events of the anniversary can also be appraised from the perspective of the status Nigeria is trying to carve for herself in Africa and the world today. For it is indisputable that if we aspire to be the leaders of Africa, both the Nigerian Government and universities must leave no stone unturned in African leadership role and in upholding African personality. Chief Awolowo obviously had this in mind when in his address to the University Alumni Association dinner during the anniversary he said: "One whiteman will continue to be equal to twenty Africans or to much more than one African until African leaders are able to master enough courage and dedication to venture into the contemporary fast-flowing stream of education, science and technology.*

*This alone can sweep our continent into a greater and nobler future where racial equality will no longer be a matter of patronising concession on the part of the whites, but one of accepted necessity among all the races of the world". He added, "only Goodness knows how many billions of words we have spoken in condemnation of the last vestiges of colonialism in some parts of Africa, of white domination of Africans in Zimbabwe, and of racial discrimination as between black and white..... It is my submission that all these evils will continue until one African is equal to one whiteman in all respects....." Indeed, this is food for thought and action, not only for the universities alone, but for all African people and for all blackmen and women everywhere.*

*Meanwhile as the activities of the Black Nationalist Movement continue to gather momentum, the fork and gown values of U.I. live on.*

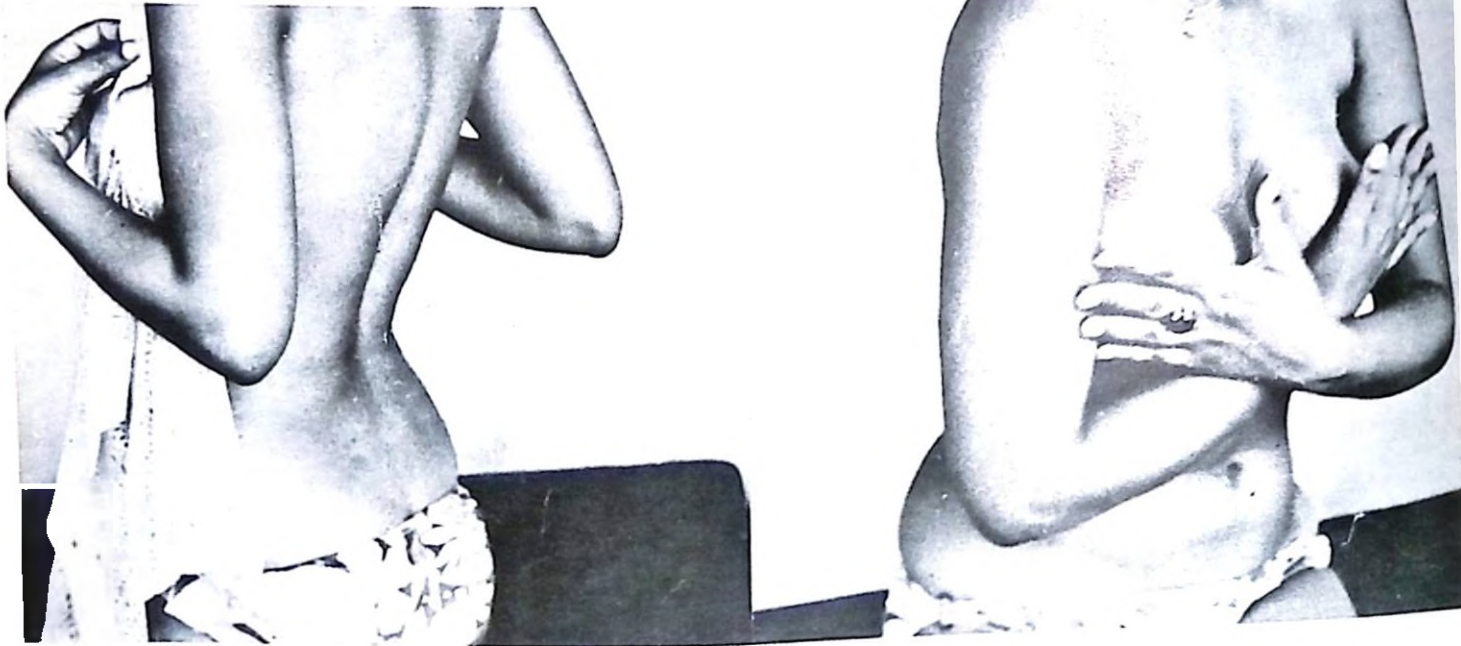
# the crisis of surplus women

Mrs. Mary Babalola

Perhaps, one of the biggest setbacks to the women liberation movement in this country today could be found in the phenomenon called "Women Explosion". Wo-

a place! There are so many sweet birds about that you don't know which one to choose". I answered him over my shoulders, "You just pick one. It doesn't mat-

her husband by employing every means. A young man once complained, "They actually besiege you and you are a helpless victim there in their midst. They



men explosion, a situation in which too many women are now roaming our streets without husbands is becoming so critical that it could reach crisis point soon if left unchecked. Indeed in all our major cities today, there is a disturbing superfluity of women running after too few men. One, close watcher describes them as "butterflies flitting about from one source of honey to another. They form two broad categories—the black and proud and the artificially white.

Only the other day, while walking down a busy major road, A man, who had had his fill of a parade of attractive women remarked rapturously, "My, Lagos is

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ter which. It's one and the same thing". He looked at me and chuckled.

The crisis is more pronounced in the big cities where the ratio of women to men continue to rise unabated. In the past, men seduced women but now it is the women who do the seducing and it is carried out by different methods; some crude, some subtle. Some women who had lost all sense of decorum have walked up to married women and told them, "I like your man. I'll have him". The wife would be a fool to create a scene because if she did she would only strengthen the determination of the other woman to steal away

come trooping in, one after the other particularly during the week-end". This young man usually reported for work every Monday, looking more worn-out than refreshed after a week-end, supposed to be a period of rest. Many more men, young and old, suffer like this young man.

Is there really a crisis of surplus women in this country? Some hospitals report that more female babies are born every year. In a few co-educational schools, the ratio of female students to the male is almost at par. There are still many schools where a higher percentage of student population is predominantly male.

# THE CRISIS OF SURPLUS WOMEN

Some people however feel that there is an imbalance in the ratio of men to women among adults, the main cause being the last civil war which claimed the lives of many able-bodied men. As for the women, although some were killed as a result of the various devastating effects of war, yet the ratio was marginal. Many of them escaped death by submitting to abduction and rape. So after the war, the women who had lost their husbands and boy-friends swarm about the big towns looking for employment which was difficult to obtain. The surplus women 'floated' about and became easy prey to greedy men who in most cases abducted them.

However, it is interesting that while there are many women who cannot hook men for marriage, there are similarly men, who cannot find women to marry. It is really an ironic situation. Why has this situation arisen? and who are the eligible bachelors? Is it the average man about town? or the truck-pushers, the lorry drivers, the office clerks and messengers?

To be able to answer these questions, one needs to examine the attitude of modern girls to marriage. In olden times, a girl did not choose her own husband. Her parents handled the assignment. They betrothed her to a man of their choice, probably a friend of the family who usually was many years older than the girl. She married soon after she attained the age of puberty and was thus able to retain her virginity.

Nowadays, things are different. A girl makes her own choice of husband and she may or may not get the consent of her parents. And in a world in which we are all eaten up by materialism, the choice of a marriage partner is no more guided by emotions. The old values are gone. Love and sentiments belonged to the Victorian world of idealism.

Today, a woman's priorities for marriage are centred around luxury, comfort and financial security. Just as today's eligible bachelors are naturally men with a large reserve of expendable money-men who can foot the bills for expensive clothes, jewellery, birthday parties and luxurious flats. No girl has the patience to join

hands with an aspiring young man to build up a bright future. They prefer 'ready-made husbands'. As a result, the number of 'ready-made husbands' has become so overstretched that it cannot go round every unmarried girl.

Another pertinent question is, who are those who constitute the surplus women without husbands? From observations, it seems the highly qualified women and the so-called career ones form the bulk of this class.

A few years ago, there was prestige and clamour attached to professional womanhood. Some men felt proud to introduce their wives as a graduate of such and such academic discipline. They were an asset to the family income.

But these days it seems many men are having second thoughts. They resent the women liberation in all its manifestations and cannot countenance female sophistication and intellectualism which resent male domination.

The demand for equality which has become a sing-song with female intellectuals, is driving the male folk mad. A lib wants her husband to share equally all household chores. If she must accept a man as her superior, he must have better qualifications and earn more money than she does. Where she earns more money than her husband, she finds it difficult to submit to his domination.

Such marriages built on incompatibility do not endure. Hence the increasing rate of professional women drifting apart from their husbands to swell the large number of already unmarried women.

Young bachelors are also becoming scared of marrying graduates. Their main fear is that they are expensive to maintain. What with the boutique dresses, the expensive shoes and accessories and the highlife! Moreover owing to their high degree of promiscuity during university days, female university graduates tend to acquire a new arrogance and liberation through sexual emancipation.

But not only female university undergraduates are guilty of moral laxity. It is the same with girls in all higher institutions and grammar schools. Men who want virgins to marry just cannot find them in a permissive society such as ours.

The situation is further aggravated by the 'cash madam' phenomenon. These greedy women who have a lot of money to throw about seduce young men from happy marriages with younger women. Their main weapon is wealth with which they buy cars, and build houses for their young boy-friends. Most of them are not after marriage as they are already in their forties or fifties. What they want is regular sexual relations.

The existence of such association is damaging to normal relationship with younger women because only a fraction of those youngmen so hooked are willing

to dissociate themselves from a woman who is prepared to provide them security and sexual satisfaction without responsibilities.

A NEWBREED reporter carried out a short survey of public opinion on the question of surplus women and came out with the following:-

MR. EDET: who has been married for 18 years, thinks the superfluity of women is nothing new in our society: "My father had six wives, but when Christianity was introduced and with it monogamy, the problem of surplus women became acute. We were practising polygamy successfully before foreign culture brought monogamy. Going back to polygamy is not a bad solution, provided it is practised successfully. For a happy marriage, the behaviour of the wife is very important, as she has to play many roles; that of wife, mother, nion. When a couple stops being companion to each other you know the marriage is on the rocks".

Mr. Edet believes too that "sex plays an important role in marriage. A woman who lacks the same sexual capability with you will be a poor wife. But marriage does not totally depend on sex alone because as you grow older you seek companionship more than sex".

On extra-marital sex, he said: "I believe men being what we are, we cannot resist one or two affairs here and there, but a responsible man should keep it light and not let it affect his marriage and family".

Mr. & Mrs. Oshinadale who were married 32 years ago think "a return to polygamy may solve the problem". They stressed however that today's youths are no longer interested in marriage. "So we don't think this poses a great problem to them".

For a successful marriage they think "basically there should be understanding. Both partners should study and appreciate each other's moods. Also a wife should know that the way to a man's heart is through his stomach".

They both agreed that sex plays a substantial role in the society, "but there are other things like love and understanding. You cannot build a successful marriage on sex alone, it has to be accompanied by mutual understanding and love".

On extra marital sex, they think "if a woman and a man can satisfy one another sexually, the man will not go out looking for extra marital fun. When you have a nagging wife who does not react to you sexually, you do feel like going outside the wedlock to satisfy yourself".

MRS. ROSELINE NWACHUKWU: who has been married for 12 years, said "the problem of surplus women is already solved by our men. Nowadays, a man marries a woman and has several concubines outside. Some rich men even provide flats for concubines and share their time between their marital home and their concubines".

# THE CRISIS OF SURPLUS WOMEN

flats. A wife who wants to keep her marriage must not complain, she must look upon this as one of the whims of her husband".

For marital stability "satisfaction on both sides, or better still adjustment to fit each other, is necessary in marriage. A wife must perform her duties while the husband contributes his own quota. This makes for a happy marriage".

Mrs. Nwachukwu believes that "sex is naturally a vital affair in marital relationship; once this is cut off, except in old age the relationship deteriorates. Only few disciplined men do not partake in extra-marital frivolities".

MR & MRS ALLI: who were married in June last year, said: "it is a pity such problem exists, but what solution can one offer besides polygamy which most men detest because it is expensive, and most women, because of the resultant jealousy".

For marriage stability, Mr. Alli feels "togetherness is the first thing—you have to enjoy the same things, have interest in the same things and, your sexual life must be satisfactory".

Speaking on extra-marital sex, they said "we suppose people do indulge in it, but the frequency depends on the sexual compatibility".

MR. O. ADERIBIGBE: a graduate in social science, who hopes to get married late this year, said: "There is no other practical solution to the superfluity of women than to follow the present trend of acquiring mistresses. The only hinderance to the average man is that the process is too expensive".



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For a happy and stable marriage, he thinks "sex plays a vital role. In fact before a man decides on his choice of wife, the first thing he thinks about is the sexual attraction of the girl. It should not be surprising the number of marriages contracted under high sexual attraction on both sides. It is on this aspect love starts to grow".

MRS. ODEJIMI: who has been happily married for five years has this to say: "It isn't that there are not enough men to go round. The problem is that women in the big towns are rather discriminating. They want wealthy men for husbands. We should also remember that women who swell up the population of unmarried women, are those who have had a first chance at marriage but have failed and separated or divorced".

MR. OKWAR: who married four years ago, feels "the problem does not exist in the villages. There, every girl has a man to marry her and they marry young and happily too. But in big towns, girls set too high a standard which is unattainable".

To those who feel, that the problem exists what are the solutions? One solution could be the contract marriage. But marriage is an institution which involves emotions and one cannot reduce it to an impersonal affair which can be terminated on paper at will. Apart from that, other lives are involved—the children. Already there are enough delinquents from broken homes and they need attention.

Is polygamy an answer to the problem? But here too, there is the problem of acrimony. Most of us are products of polygamous homes and we know the dangers involved, the bitterness and pandemonium.

It seems the only solution is for women to content themselves with a more flexible marriage system. But whatever system evolves, the frank truth is that a man is by nature polygamous. The law too is on his side while discriminating against women. The expectation of one man one woman has always been unfulfilled.

men still misbehave. Highly placed men including Heads of States all over the world carry out clandestine affairs at grave risks to their person and careers. Many of them are married to very beautiful women yet their irrationality still urges them on to indulge in extra-marital relations. It is the animalistic nature of men. And that is why you read stories about 'big-guns' in whore-houses. Church men seduce female members! "Reverend Sisters become pregnant!"

It is a world of hypocrisy; consequently young women would be well advised to use their commonsense to distinguish wolves from lambs and shield themselves from exploitation.

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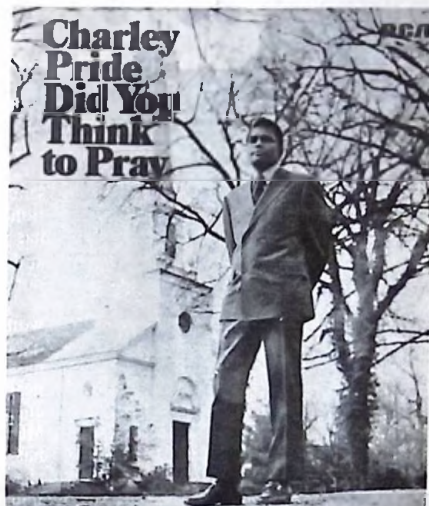
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# The Scramble for Westernization

From the look of recent events, it appears that the dominance of alien culture in our society now stands as the biggest threat to Nigeria's Cultural Renaissance. The problem of "foreign intervention", continent wide and centuries long, has nurtured a social, economic, moral, and cultural orientation which engenders our present negative traditionalism.

Our men betroth white ladies; our women wear pigmentations and almost go naked, camouflaged by "fashion consciousness"; the youth sacrifice moral uprightness for materialism and concupience, encouraged by their DADDIES and MUMMIES, so that today our cultural heritage has been relegated to a degrading status, and deprived of nourishment. There is so much rush for "everything" western, that even Made-in-Nigeria products are embellished with foreign trade marks. Infact the rate at which Euro-Western patterns are being assimilated in our society has become so alarming that the process viewed seriously could be called "the scramble for westernization".

Until quite recently many Nigerians believed that marrying a lighter skin was either an indisputable means of attaining social prestige or an effective way of gaining entry into the senior rank of the civil service. On looking back one could see the wisdom in this, especially in the pre-independence era, but like other undesirable ideas introduced by our colonial masters, it should have been discarded since independence. For despite the glaring ills of marrying white ladies, many Nigerians who indulge in this practice also risk miscegenation for their offsprings. Miscegenation interferes with African tradition, questions marriage stability, and nurtures the step to cultural vulnerability. Husbands who have had to taste the experience, will surely admit that marrying a white skin is really an "expensive joke"! The story has been told of how a man was refused entry to his son's house, simply because "he gave us no formal notice before arrival". The saying that "a daughter-in-law is the food of his husbands' parents" does not hold as far as the white woman is concerned.

As for some of the white ladies married to Nigerians, they are hardly as responsible as idealistic white ladies, and as has been observed, they have even arouse succession of vicissitudes for their husbands. The person who is married to a white obviously stands the chance of losing his legitimate children when his partner decides to go for her "Winter holidays" because after her departure it becomes quite a question whether the former's nature will allow her and her children to come back to Africa.

Generally, the Nigerian woman has a standard of domesticity much higher than that of her western counterpart who marries a black, and so the man who wishes to "daring" with a white is infact paving way for a big hazard. He not only calls for a short-lasting marriage, but also denies his children traditional upbringing and appropriate participation in youth and society functions. In order to expedite general happiness, and to avoid "culture shock" in the society, let every man marry his colour and every woman likewise, because when being a wife is combined with being a foreigner, the situation can be exceedingly distressing.

Retrospection has also shown that the mere visit to European countries like Britain, in the 1950's, placed a returnee in a distinguished class. This created the sub-culture once referred to as the "Been-to's" an expression used to refer to the class of people who have been to the United Kingdom. The name "United Kingdom" was hailed like "God's Kingdom" to the ears of the ordinary man, so much that even the "Been-to's" themselves began to acquire a preferential treatment, which they still enjoy today. Also men who had been to England were regarded by spinsters as "highly eligible bachelors", so that for this group of men, the bride prize of girls (where it was applicable) was fantastically moderate. This practise, with its formidable foundation, infused into many citizens the notion that visiting a western country was a sure means of individual upward social mobility.

Once again this idea should have faded with other anti-social remnants of the

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# the scramble for westernization

colonialist era into the background long ago, but even at this moment, a great many Nigerians hustle to go abroad, as if "the mere landing on European soil can wrought some magic on the individual's personality and his future prospects". The people who indulge in this most are students. But while it is realistic to say that for some students it is imperative to go abroad to pursue certain courses because of their non-availability here, it is rather unfortunate that a good number proceed overseas without ever possessing the minimum entrance qualifications into institutions of higher learning. Obviously this class cannot prove competent in their fields of endeavour thereby undermining our national image.

The high incidence of social degeneration in our society today, is attributable to the pursuit of fashion and beauty. This too is as a result of the scramble for westernization.

A good number of our women today worship the use of artifacts. Multi-coloured faces are worn and researches have been carried out to uncover more effective processes of bleaching. The cosmetic industries are working round the clock to prevent demand from exceeding production, and while there might be evidence of insufficient Naira to meet up with the high cost of local foodstuffs, the purchase of bleaching creams, American wigs, and fictitious materials, continues unabated. Consequently manufacturers and traders are continuously being "spoon-fed" with excessive profits.

In the process of looking western, many ladies have lost their natural beauty. To say therefore that the Nigerian woman of today possesses no beauty cannot be termed an overstatement, since it is sensitivity to ugliness that arouses the appliance of artifacts, and scarcely can any Nigerian woman escape blame in this regard. By bleaching their bodies, these women indirectly invite the public to acknowledge their inclination to ugliness. They forget that it is better and much more prestigious to look natural with those treasurable cultural virtues that

distinctively distinguish an ideal African from a Caucasian. As Rosemary Kofie has argued: the phrase "Black is beautiful" has foundation from the biblical doctrine of man, and still holds. There is no exclusive standard of beauty to which the rest should either bow in a debasing manner or strive to attain. Each people must affirm their own integrity in affirming the beauty of the whole.

Arising also from the scramble for westernization is the "very low esteem with which we regard products made by ourselves". Because very many Nigerians highly esteem foreign products, foreign goods manufactured in this country are stamped with foreign trade marks. It is most baffling to understand why Mr. B should enjoy the glory of the task which Mr. A. evidently toiled for. As a developing nation, our country needs high incentives, larger fields, and more opportunities to further display our mechanical and technological capabilities. But our achievements will tantamount to total amateurism in these and other fields, if, for instance, foot-wears produced at Jos are trade marked "made in Taiwan". The question is, are these products shifted to foreign countries bearing such camouflage? and if so, does it do us any pride? It cannot be said that any of the early developed and industrialized nation ever experienced or gave tolerance to such economic disdain. And remembering that there are as many foreigners in this country as there are Nigerians abroad, it is quite obvious that this practise does discredit to our image.

Another western legacy is that sprouting from the "over-valuation" of paper qualifications. People are still perplexed to understand why the man who has been overseas but without experience and competence should earn more than his Nigerian-trained counterpart. Those who could produce "Certificates" but are no "Beenios" also receive similar preferential treatment in offices and other establishments. Although most of these certificate holders have shown how incompetent they are as

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# MARGAIRA

By Chris Okolie.

At 56, Mrs. Margaret Ekpo still possesses the driving force and progressive views that makes for the type of leadership we all look forward to in 1976. The voice of Mrs. Ekpo contradicts people who attribute cowardice and weakness of thought to old age. It is the voice of courage and justice.

It is a credit to this aging woman that even though her dedication and selfless service to the nation has been forgotten, she "has not forgotten herself". For almost a decade and a half after actively participating in the struggles for political independence, it is indeed a sad commentary that Mrs. Ekpo, one of the architects of Nigerian Independence, is now struggling to make ends meet as a seamstress along City Way in Yaba, Lagos. Unlike several of her former political colleagues who are now wallowing in affluence as Chairmen and Managing Directors of companies, or as prosperous farmers with large mechanised farm estates Mrs. Ekpo, now lives in an old, sparsely furnished bungalow at Obanikoro in Lagos which she shares with her grandchildren and relatives.

On being ushered into her modest apartment, the question that readily came to my mind was how society could be so cruel as to forget one who so selflessly and tirelessly dedicated her life to the service of this nation. And the tragic aspect of it all is that her husband, Dr. Ekpo is bed-ridden in Calabar. So she has to combine the pangs of poverty with the agony of a bed-ridden husband. Also, during the civil war, she was detained by Ojukwu's forces as a saboteur and was only released from detention by Federal Forces after the war.

Mrs. Margaret Ekpo joined the National Convention of Nigerian Citizens (N.C.N.C.) in the early forties to help emancipate Nigerian women folk and contribute to the political progress of society. She was a member of the Nigerian delegation to the London Constitutional Conferences in 1954 and 1956.

She asserts that greed and tribalism led to the collapse of the First Republic and future politicians should spurn these vices. She believes too that whether or not the military likes it, they must go by 1976 because ten years is enough a time for a group of people to wield unmandated power.



MRS. EKPO: "If they will not be power drunk they will leave when they promised. Gowon has done his best but he can't stay on forever. Let us give others a chance because no one is indispensable. When General Ironsi was killed, Nigeria continued. And yet at that time no one ever thought an unknown person could emerge as a great leader. So you and I can become tomorrow's leaders. It is too long for General Gowon or any other military Governor to continue after ten years of uninterrupted rule. It is not right at all".

**NEWBREED:** As a former politician, what is your assessment of the military regime?

**EKPO:** Even though the extravagances and greed of the old politicians led to the military takeover, they nevertheless laid down some projects for development; namely, the Eko Bridge, and the 12 million Naira National Stadium. Our current 1970-74 Development Plan was also the baby of politicians.

Most of the projects laid down by the politicians are what the military government is now executing. Indeed I must say that if the politicians were still around some of these projects would not have taken their present shape.

But economically though the military government has done well, the advent of the military expanded the scope of smuggling and contraband goods.

I can understand the intention of the military to conserve funds but embargo is not a substitute for quality products. Some Made-in-Nigeria products are very poor and people will continue to search for alternatives.

Officially the money is not going out but unofficially the money is going out more than they would want. The country has lost more money by the embargo and I hope before long they would scrap this law.

**NEWBREED:** Can you qualify or give us a more scientific way of re-couping the loss Nigeria is experiencing through the embargo?

**EKPO:** Well if the government lifts the present embargo on classified items they will see the difference and be able to gauge it more precisely.

**NEWBREED:** General Gowon has made it clear that the ban on politics will continue until the third plan is launched. Further, the Head of State believes that the re-opening of politics could hamper the success of the present plan. Do you agree with that?

**EKPO:** I don't see eye to eye with Gowon on the ban on politics. How will the lifting of the ban affect the third plan or any other plan? When they seized power they took off from where we stopped. Therefore any group of rulers taking over will continue from where the military stopped.

Anyway, the public cannot do anything on this ban on politics. It was imposed

# NEWBREED INTERVIEW

# TEKPO

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# NEWBREED INTERVIEW

on us by the government and I repeat there is nothing we can do about it. The ban has to continue.

I must say however, that what ever is the shortcoming politically of the present regime it is the most generous military regime in Africa.

**NEWBREED:** Could we draw a comparison from a more democratic world?

**EKPO:** (No answer)

**NEWBREED:** What was your reaction to the civil war?

**EKPO:** My reaction to the civil war? Well my reaction was this: We used to read about wars—world war, Middle East war, Cambodia etc. but we never knew what it was. I feel that though too many people suffered through no fault of theirs the civil war has brought all Nigerians together as one people. Among the blessings of the war was the creation of states. But to me add that if the Nigerian civil war had not broken-out, there could have been war in the East.

**NEWBREED:** War? Between who and who?

**EKPO:** Between the minority and majority areas. The bitterness was evident and very, very strong.

**NEWBREED:** Has the creation of states removed the bitterness?

**EKPO:** I can say quite frankly that the creation of states has not brought more national unity than we had when the regions existed.

I was one of those who agitated for it since I came from a minority area. Before the war broke out and the creation of states, I think we had something near one strong Nigeria. It goes well to say that we have one Nigeria now, but frankly, I think we have twelve Nigeria.

It has now become impossible to move freely or settle in other states except Lagos which is a Federal centre.

It is very good we have the states, but at the same time I am sad that we are not one Nigeria as we were before.

**NEWBREED:** Are you saying that we had better have a single united Nigeria rather than a divided Nigeria?

**EKPO:** I will still want the present mini-nations with some modifications.

**NEWBREED:** What modifications?

**EKPO:** I am not talking about paper modifications. I want practical modification so that other tribes are free to move to any part of the country to settle or work without fear of molestation or victimisation.

At the moment there is a lot of unemployment. People cannot find work in their states and yet they cannot move to other states to look for it.

**NEWBREED:** You have earlier emphasized the words "minority" and "majority" fears. I strongly believe that they were

fears created by chop chop politicians who wanted to rule at all cost.

They felt that if they succeeded in whipping up minority fears through the creation of states, it will be a stepping stone to power in the centre.

In other-words the old politicians regarded politics as chop chop. If they were no chop chop mafia politicians, I don't think there would have been minority fears.

**EKPO:** I agree with you that we the old politicians brought this "minority" game. After all, before independence we had District Officers who paid attention to all nooks and corners. They collected taxes from the people and they in turn made us feel that the tax we paid was in our own interest. But when we gained political power from the British, we ignored those early principles and introduced ethnicism and minority conflict.

**NEWBREED:** Considering the factors dividing us now in spite of the civil war and the creation of states, would you say the country should return to Ironsi's unitary system?

**EKPO:** I think it is rather too late to go back to unitary system. It could have been possible after the counter-coup.

**NEWBREED:** It seems you are saying that Ironsi was governing the country well, and that his ill fated decree 34 was the best for Nigeria.

**EKPO:** Yes Ironsi had good ideas about how to govern Nigeria but they failed to click before he was toppled.

**NEWBREED:** If the strategy and objectives of Decree 34 was in your opinion the best for Nigeria, why was Ironsi dismissed? Why was the succeeding regime unwilling to continue with that Decree?

**EKPO:** It was the same minority and majority interest. It seems the majority did not like it.

**NEWBREED:** Now how can we run this complex country as one nation, when our political efforts and interests seem to divide it everyday.

Is it not wise and realistic to declare the states autonomous and call the country a confederation. For instance if you go through the pages of newspapers you



# NEWBREED INTERVIEW

will find advertisement that invites applications from a particular ethnic group. In short, Labour is segregated or immobile. In view of these, isn't it true to say that the old slogan of East for East, West for West, North for North is the way out?

**EKPO:** We could save this nation if the modifications I suggested earlier are introduced. The present states have too much power. A lot of federal subjects are given to them. The federal government should try and recapture these lost powers.

I strongly believe that if some of these powers are moved to the centre and mobility of labour ensured, so that a worker in the employ of the Lagos State Government can be transferred to the North and vice versa, National Unity will be in sight once again.

What is happening now is that the federal military government is helping to divide the country.

Why can't the military governors be rotated around? Why cannot Ogbemudia serve in Lagos; Johnson in Enugu, Asika in the North; Esuene in Benin and so on? Governors ought to be rotated. At the present pace, we are moving towards confederation.

**NEWBREED:** But Ironsi experimented with some of these ideas and the majority did not like it?

**EKPO:** Ironsi perhaps failed to gauge accurately the mood of the nation. Temperatures were too high then, and people were not in the mood for that kind of unity. But now things seem to have calmed down.

**NEWBREED:** You talked about moving governors around the states. Are you suggesting that the Head of State too could have taken up another assignment?

**EKPO:** No. The Head of State is the Head of State. You cannot move him about. He directs the movement.

**NEWBREED:** I understand you were a member of Ojukwu's "think tank". One of the people who advised and pioneered the secession and the birth of "Biafra"?

**EKPO:** That is absolutely untrue.

**NEWBREED:** But you were in Aba in the East. If you were a federalist you would have been in Lagos on the federal side. People like you felt that if the strategy of Biafra was achieved, it will be another boom for the tacticians and strategists of Biafra?

**EKPO:** I have always been in Aba, I lived and worked there for 25 years. It was not easy to get out of the Eastern States then.

I was not one of the people who agitated for "Biafra" for the simple reason that I am from a minority area.

Majority of the Easterners then were Ibos. The Rivers, the Efiks and Calabars were the minority. We were the people who agitated for separate states of our own.

It does not matter whether I was staying in Iboland. Wherever you are, home is home.

I remember when this Biafra stunt started, I got a letter from Ojukwu inviting me to one big meeting that was held at the new House of Parliament at Enugu.

I attended that meeting for the first time because I did not know the aims. It was during that Enugu meeting that I heard officially of secession. Ojukwu got up and read from a very long piece of paper for almost 3 hours. He even wept. He told the conference how Ironsi was killed and so on and so forth.

**NEWBREED:** You mean Ojukwu was crying?

**EKPO:** I said, he was almost weeping. He was playing the role of the shrewd statesman. Ojukwu is good to be on his way to Hollywood and act. The few months I saw of him he proved to be a potential actor.

At that meeting he asked the gathering whether they wanted to continue in one Nigeria or to secede. He told them to decide for themselves. So another meeting was fixed.

Later I got a letter from the late Mr. Okon, former Senior District Officer in Aba inviting me to the second meeting. This letter for the second meeting was later withdrawn. I thanked God!

So I never attended the crucial meeting where the decision to secede was taken. That meeting took place a month or so before Calabar was captured by federal troops.

After the fall of Calabar, I was taken to a detention camp until after the war. Dr. Chike Obi was also brought in to my camp. I was never one of the brains or supporters of Biafra.

**NEWBREED:** But it was generally believed that you were in Aba acting as a federal spy?

**EKPO:** That assumption was a mistake. It was because my name was Ekpo and they felt I was a relation to Major General Ekpo. We are not at all related.

Again, my son, Wiston, was in the Nigerian army but I was detained before his enrolment. These were the facts that led them to label me a saboteur.

**NEWBREED:** How were you treated in prison in Biafra. Did you talk to Chike Obi and why was he detained?

**EKPO:** I was not a prisoner. It was a camp. It was organised like a Russian camp where everybody is a spy. So I could not discuss frankly with Chike Obi.

We were treated well but when the economic blockade ate into the marrows of Biafra things became different. Food was rationed.

**NEWBREED:** Who were actually the people who decided on the creation of Biafra?

**EKPO:** All the big men who got loans from the federal government decided it with Ojukwu. They felt that it was the best means of defaulting.

**NEWBREED:** I learn you have completed plans to run for 1976. What kind of politics will you play, what philosophy will you preach?

**EKPO:** For your information, I am not going back to politics again in my life until I die. We started from 1946, thinking that the white folks should leave and give us the right to rule ourselves. I joined forces to fight the white colonialists. Today a third of what we are enjoying is part of my labour which I pooled with the majority of our freedom fighters. Yet today at 56, I am still sewing to make a living.

**NEWBREED:** But Golda Meir is still in politics she is older than you are?

**EKPO:** That is Golda Meir, she likes it, but you know that she was asked to run and she even refused but was later persuaded.

**NEWBREED:** Supposing you are persuaded to run like Golda Meir?

**EKPO:** It depends on the kind of service you want me to give.

**NEWBREED:** Political service.

**EKPO:** Sorry, I will not run for an election again. I have run enough.

**NEWBREED:** That is quite unsure. Old politicians never die. Are you going to sit down and watch new politicians repeat those dirty tricks?

**EKPO:** First, I am not going to sit down and watch. I am ready to give advice.

Secondly, I am not a chop chop politician and I will never be one.

Finally, don't compare me with Golda Meir. She has all kinds of facilities to resort to in her old age; social and economic. At my age, I am still struggling and saving to earn a living. If Golda Meir leaves politics tomorrow she is not going back to sewing before she can afford three square meals a day.

**NEWBREED:** "Chopping" was part of the old political philosophy. Most of our old politicians now own housing estates, mechanised farms, shares and directorship, why did you not grab for yourself?

**EKPO:** Sorry, I will not run for an election I cannot form a habit that I was never used to overnight. I cannot sell my conscience and join corrupt elements. That is one of the main reasons why some members of the then NCNC disliked me. They carried all kinds of rumours about Margaret Ekpo.

**NEWBREED:** Why did you join the NCNC and not the A.G. or N.P.C.?

**EKPO:** I believe in one Nigeria and the N.C.N.C. was the only party preaching it then. Once I see and like a thing, I am determined and devoted to it.

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**NEWBREED MARCI**

# NEWBREED INTERVIEW

**NEWBREED:** You talked about halted and wild rumours about you by other N.C.N.C. members. How true is the rumour that your former party boss, Dr. Nnamdi Azikiwe was your sweetheart! Infact some people still remember you not just as a strong N.C.N.C. woman but Zik's mistress?

**EKPO:** That is a wild dangerous rumour entirely without foundation. Dr. Azikiwe never in history made any love advances to me. We were as a matter of fact very close politically not romantically. I was not his mistress.

I indeed I would say that some party members made several advances to me and they suffered the disgrace which was another reason why I was not liked.

I was interested in politics and I played politics and politics alone with Dr. Nnamdi Azikiwe

**NEWBREED:** Can you compare the extent of corruption in the military and civilian era?

**EKPO:** No comment.

**NEWBREED:** What about the story going on that military brass are squandering money and that could be responsible for the present inflation?

**EKPO:** If you talk about the army embezzling funds I think it is the senior cadre who do not live in barracks who are responsible for it. This group of officers say that there is no accommodation for them in the barracks.

So you see them competing with civilians for accommodation. They go for big accommodation and pay any price.

*I strongly believe that the accommodation crisis in Lagos and in Nigeria is caused by soldiers. They occupy much more space than what they could have normally enjoyed in the barracks.*

**NEWBREED:** It is not the fault of these officers since the government, realising it cannot provide them accommodation, has agreed to pay any price. How do you think government could solve this accommodation problem once and for all?

**EKPO:** The Federal Military Government should use the enormous funds spent on rented accommodation to build more barracks and move the soldiers back into them.

I believe it would go a long way to solve the present accommodation crisis.

**NEWBREED:** What do you think about the moral health of our society?

**EKPO:** Pre-marital sex is in vogue because of changes in societal relations. It is very necessary today, and the concept of the virgin-bride is obsolete.

**NEWBREED:** In view of this would you say that parents should teach their children the techniques of sex in order to perform well sexually during marriage?

**EKPO:** I am not going to teach my chil-

dren because my parents never taught me sex. Sex techniques should not be taught, it should be left to the individual to develop.

Much as I believe in Pre-marital sex, I do not agree with teaching it. I even think that premarital sex should be practiced reasonably before marriage. It may be right for the male partner to be promiscuous but it is dangerous for the female. *Apart from other disadvantages, it is not an asset for a woman to acquire promiscuity or vast wealth of operational sex before marriage.*

Mrs. Ekpo at work



**NEWBREED:** What about Contraception?

**EKPO:** I do not recommend pills, coil or any other forms of modern contraception.

What I tell my children is, to apply self control and in the event of pregnancy to be prepared to shoulder the burden.

**NEWBREED:** What about extra-marital sex?

**EKPO:** What do you want me to say?

**NEWBREED:** It is going on!

**EKPO:** And will continue!!

**NEWBREED:** Do you think it is right?

**EKPO:** Well, some people think it is right and some say it is not.

**NEWBREED:** What is your own view?

**EKPO:** Some of my own views I like to keep to myself.

**NEWBREED:** But people will like to know your views. I hear you throw a lot of moral stones?

**EKPO:** There is nothing you can do about extra-marital sex. Preach, write or teach against it, it will continue. *In my own-heart, it is possible to have one woman, one husband but not one man, one wife.*

Men are like animals. They are created that way.

**NEWBREED:** In the present crusade for cultural revolution and blackism, do you think church marriage has any relevance to our culture? Is the church wedding really necessary?

**EKPO:** The survival of church marriage is due to our colonial experience. The instability of marriage life and the indoctrination of our Colonial masters has lent a false sense of security to church marriage.

Marriage by native law and custom and registry have not succeeded in giving our women the sense of security and prestige that church marriage commands at the moment.

**NEWBREED:** What about "expensive society weddings"?

**EKPO:** It is non-sense. It drags our youngmen into trouble, to dishonesty and borrowing. When they think of these expensive society marriages they forget that the off-springs and their responsibilities will come.

Education and welfare are getting more expensive.

So, the present deception exhibited in church and society marriages, should cease.

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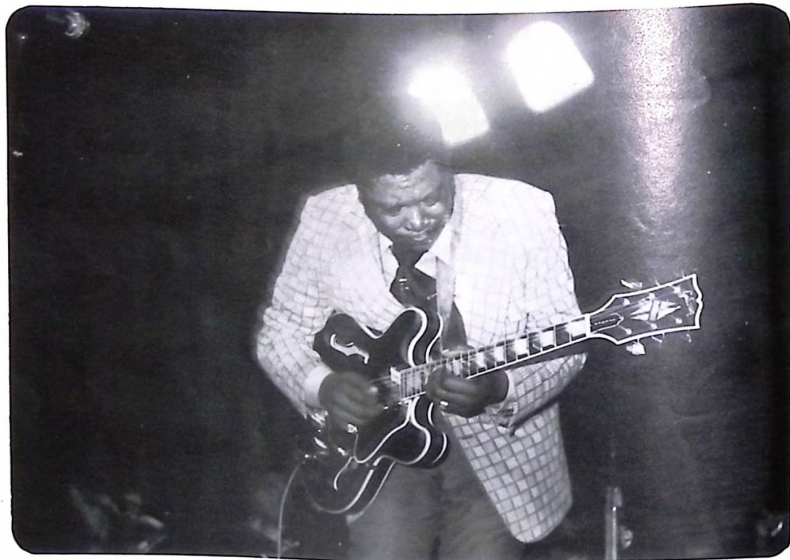
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# THE BLUES COMES TO LAGOS

With files from Abimbola Amosun,  
Segun Bucknor chronicles this report.



Sunday, the 25th day of November 1973 and Lagos, ever in search of new thrills, was listening to "The Thrill is Gone". The blues had come to Lagos in the person of the master of the art, Riley B. King, popularly known as B.B. King. B.B. had been to some African countries on a tour sponsored by the State Department of the United States, and had flown into Lagos from Accra a couple of days before. To show-case B.B. and to bring Nigerians into contact with the blues as part of its declared programme of exchange of musical

ideas between Nigeria and other countries, the Musicians Foundation of Nigeria organised a concert at the Mobolaji Johnson Sports Centre. And on that typically humid Lagos afternoon, B.B. King was singing the blues away. The star's backing band, Sonny Freeman and the Unusuals, starting off a bit behind scheduled time, impressively delivered some blues instrumentals, titles of which were unannounced. Moving from one number to the other with minimal pause, they exhibited a co-ordinated visual act so well-managed

that they set a standard for our professional groups to emulate. They set the mood for the day, a mood which B.B. came on later to brighten, paradoxically maybe, with such blues hits as "Everyday I have the blues", "I'm a better loving man", and "Nobody loves me but my mother".

B. B. sang the blues with feeling the way only a blues singer could do it. Now singing soft, now groaning in pain, the dynamics of his vocalizing all going to portray the human experience which the blues talks about. Without gimmicks

# ENTERTAINMENT

and boisterous stage movements, which is the style of most entertainers, B.B. just stood and sang, I mean, sang, and poured out his heart's message. Often-times described as one of the true gentlemen among entertainers, he lived up to that description with the cordial relaxed atmosphere he exuded, climaxing his rapport with the Nigerian audience, majority of whom were being introduced to the blues for the first time, with his guitar solos, in a style so unique to him that it justified the title 'best blues guitarist'. He would sing and then ad-lib on the guitar, resting what he has sang, making the guitar complement his vocal statements. The guitar was helped carry the vocal over, and yet the guitar-playing had colour and class of its own. He made the guitar talk, at once spilling tears, at once spilling painful words heard as a whole, the guitar and the words expressed fully the agony and ecstasy of man which in essence is what the blues is all about. It was as if B.B. was seeking catharsis, seeming not to try but obviously yearning for the sang towards an emotional bond between himself and the audience gradually taking them to heights of abandon..... But only an audience uninitiated to the blues feeling could go so far in reacting to the artiste. They were ready to relate to the artiste their restricted exposure to this unusual idiom and what prevented them from showing the same uninhibited enthusiasm they were to show later when Afro-beat King Fela Ransome-Kuti performed.

At this point, a few comments on the organisation of the concert would be pertinent. The venue and the ticket pricing were not right. The audience that turned out at the Sports Centre was a relatively sparse mixture of musicians, some blues enthusiasts and people in general just out for Sunday afternoon jump. It was nothing like the crowd at the James Brown show or the Osibisa Concert, of course due to the fact that B.B. King in particular and blues as a musical style are relatively unknown to Nigerians. To attract the less privileged in the community, the gate fees should have been about N1, rather than the N5 and N3 charged. The organisers and sponsors should have stressed the cultural value of the programme rather than the superstar-status of the artiste, especially as it was an American government sponsored cultural exchange affair. Thus the unrealistic ticket pricing further cut down the already small potential turn-out and made nonsense of utilising a hall as big as Mobolaji Johnson Sports Centre.

Psychologically, an intimate atmosphere facilitates better artist/audience communication. The artist feels better, gives better, the audience receives better and responds better to the artist who in turn performs better, and the cycle goes on. Putting the audience that turned out on that Sunday

in a smaller hall than the venue used would have created just that atmosphere, and would probably have given a better sense to all concerned—artist, audience, organisers and sponsors—considering the fact that the same crowd that looked scanty in the Sports Centre would be Standing Room Only crowd at, say, J.K. Randle Hall. But given the circumstances I would say everybody involved made the best of the situation, most admirably B.B. King who taught us what the blues really are.

Before his tour, people had wondered what the blues were all about. The prevailing conception of the blues in the country mixed it all up with ballads applying the term 'blues' to any music slow in tempo. This misconception has even been carried to the extent of describing Nigerian slow music with basically local rhythm like *woro* as 'native blues'.

Like most musical styles, the blues escapes definition. One would tend to

give the same answer to an enquirer as Satchmo gave to somebody asking him what jazz was all about. He said: 'If you don't know it, then you ain't go it'.

The origin of the blues can be traced to the slave worksongs which in turn can be traced to African folksongs which the blues took along with them from their native land to America. Like the gospels and the spirituals, they told of the suffering and hopes of the slaves, and later, their freed descendants; but while the gospels with time became more escapist and religious, looking forward to some heavenly power to deliver them from their predicament, the blues became more secular, consolidating itself on the 'lost-my-love-and-now-I-am-blue' theme. Because of its secularity and because about the period of its birth and growth most middle-class black Americans were so much in a hurry to adopt anything white and forget about their heritage, blues music was driven underground.



Bobby Benson, Grand Patron of Musicians Foundation watches with rapt attention.



B.B. King plays and bows to the audience.

# ENTERTAINMENT

Modern blues still retains the essential features of the early blues; the guitar continues to be the major instrument of the music while playing around the melody, extemporisation and improvisation still characterise the vocals. In fact, despite the influence exerted on it by current musical styles like rock, and modern instrumental techniques and gadgets, like the cry-baby pedal, the blues still remains what it's always been, a music of feeling. The blues song touches the black American people more than any other song form. And now that it has climbed up from its

underground status to attain international recognition, the major credit for this must go to B.B. King who though not around at the birth of the blues is in the vanguard of its rebirth.

B.B. King is the best known and most popular traditional blues performer today and the most singularly successful artist in the entire history of the blues. In his thirty years of performing, he has helped take blues music from street corners to the most opulent night-spots like Caesar's Palace in Las Vegas.

The reader must have been wondering

about B.B. King. Who is he? Born 47 years ago, B.B. became a man of his own at the age of 9, working endless hours but somehow squeezing elementary schooling during the winter months. Soon he had his free hours singing the blues, away from home since such "low-down" music was not permitted in a religious household. In the early 40's he would go to a nearby town, stand on corners, then sing and play. He later moved to Memphis after the second world war where he got a spot on the first black-manned radio station in that town.

As a disc jockey, he was known as "The Boy from Beale Street", hence B.B. King never plays down his love for the blues idiom. He says "The blues is almost sacred to some people, but others don't understand, and when I can't make them understand, it makes me feel bad, because they mean so much to me".

His first wish was to bring blues a respectability, and gain a place of pride for it, as a heritage from the black people. Thus he strives after international exposure for the music, spreading the message to most European countries, and to Asia and Latin America. Last year was the turn of Africa, and so it was that on the 25th day of November King was telling about the blues in Lagos, and the blues had come to Nigeria.

But are there any chances for an appreciable blues following in the country? It is true that the Nigerian youth tends to accept foreign cultural ideas. The ever changing fashion tastes and the acceptance of soul and rock attest to this. However, it would seem that the blues, though, having its distant roots in Africa, has like jazz undergone much mutation that it no longer has bearing on the African milieu. The soul, rock, and rhythm and blues idioms were able to develop a following because of their up-tempo and hard-driving characteristic of their rhythm. The blues is more of a feeling, something to listen to, appreciate and relate to. It's something that demands of the higher faculties of the mind. But most Nigerians are just not ready to relate to music aesthetically; they do not want to relate to but rather to respond to, to get up and dance, unmindful of the message and the feeling of the lyrics. The blues is in essence a music of mood, of the 'blue, sad, dejected, rejected, abused, misused and tormented' feeling, and such emotive music would not have much following in this country, at least not in the next three decades.

Be that as it may, congratulations are in order for everyone involved with that Sunday afternoon blues concert. The organisers, sponsors and B.B. King should have a feeling of satisfaction and accomplishment out of having succeeded in introducing us to the blues. But above all, enormous thanks must go to B.B. King for an afternoon to remember.



B.B. King addressing a press conference on arrival.



B.B. greets enthusiastic fans.



Some meditation on the guitar.