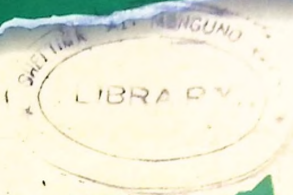


THE GRATEFUL ORPHAN



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*Osunde Andrew C.
Okorie O. Philip
Adamu Bilkisu
Gang D. Charles
Fabumuyi A. Okutade*

The Story of Shettima Ali Monguno

Edited by: Mrs Amina Bashir (Ph.D)

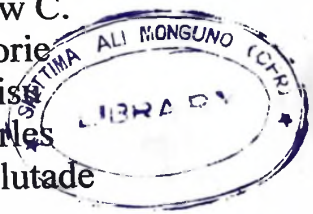
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THE GRATEFUL ORPHAN:

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P. O. BOX 34
MADUGAJI, BAYELSA STATE
NIGERIA 17/4/2008

The Story of Shettima Ali Monguno

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Edited by Mrs. Amina Bashir (Ph.d)

With compliment from:

Alhaji (Dr) Shettima Ali Monguno, CFR, FNMGS

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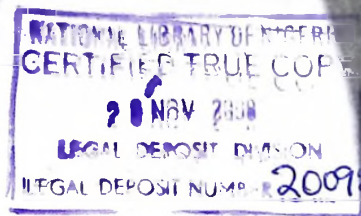
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*The Story
of
Ali Monguno*



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Dedication

This book is dedicated to all the fallen heroes and patriarchs of the Nigerian struggle who gave all they had for the corporate existence of this political entity called Nigeria. This is also dedicated to all living Nigerians who believe in the living values, ideas and principle of this great patriot who is a Mallam (teacher) by profession. And lastly to the generality of the Nigerian masses whose course Alhaji Dr Shettima Ali Monguno had represented during his active days in partisan politics.

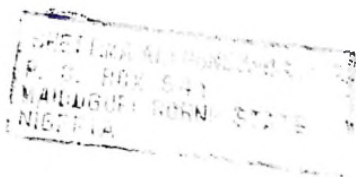


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Monologue

Gratefulness

The way up is humility
Humility is being grateful
Gratefulness opens doors
Formidable weapon it is
In the hand of the humble
Humility leads to greatness
Greatness builds from lowliness
Going down takes you up
Remaining up is choice
Choice resides inward
Inward controls reality
Reality formless without character
Sound character inspires confidence
Confidence knows no limitation
B'cos limitation is opportunity's insideout
Opportunity is conceal in patience
Patience ushers in lasting success
Success is sustained in humility
Humility is being grateful
The grateful is the greatest

...Andrew C. Osunde

Foreword

As rightly observed by distinguished and respected opinions. Alhaji Dr. Shettima Ali Monguno's life story is clearly and undoubtedly one of success built on the anvils of hard work, dedication, honesty, and commitment that has provided enabling opportunities embellished with lessons for all those who desire a productive and rewarding life.

He is a highly acknowledged professional teacher who embraces, cherishes, and upholds Education. He tutored a great number of Borno Indigenes in particular and Nigerians in general in the profession that made him the mold and guide for the then up coming potential leaders of our today's Nigeria.

Alhaji Dr. Shettima Ali Monguno, one of the Nigerian nation prides, an esteemed Elder Statesman, accomplished Icon of respect and dignity. Above all he is a role model of honesty and integrity. Specifically speaking, he is a grandfather of education and the teaching profession in Nigeria. A celebrated ivory tower of politics, a pillar of patriotism, beacon of transparency and decent life, he is one of the tools for the construction of one indivisible Nigerian nation.

A man, who is incorruptible, dedicated public servant at various levels and capacities in the Nigerian Civil Service. Alhaji Dr. Shettima Ali Monguno, a philanthropist and hope for the orphans, children of the downtrodden, youths and the generality of the Nigerian masses. He is a man who has his immediate community and the nation at heart, and as such he is never tired of rendering selfless service unto them.

He is a gifted, Godly endowed, brilliant, intelligent and respected advocate of Nigeria corporate existence. He is God fearing and a

practicing Muslim. A tested and trusted leader as described by his colleagues, "indeed a man who can be depended upon at all times".

Alhaji Dr. Shettima Ali Monguno is a man of profound humility, simplicity and unequalled patriotism, the qualities, which earned him respect not only among his contemporaries, but also the admiration of the teeming younger generations. He is the trust of his nation and unconditionally loved by his people.

The Grateful Orphan - the story of Shettima Ali Monguno, is accessible to readers of all categories and endeavours. Furthermore, it clearly portrays not only the life story and point of view of Alhaji Dr. Shettima Ali Monguno, but it represents the feelings and aspirations of the generality of the people, who do not only personally know or have associated with him, but all reasonable, patriotic, honest and dedicated Nigerians, who share his ideas and values.

Generally, this book actually teaches a lot of lessons about life to the young and old, male and female, students and researchers, and even teachers and administrators, politicians and civil servants alike. Hence I recommend it as a must read for everyone who desires a purposeful life.

Dr. Kallif. A. Y. Gazali

(Secretary Borno Elders Forum)

Deputy Registrar/Secretary Postgraduate School

University of Maiduguri, Borno State.

PREFACE

The book examines the personality of Alhaji Dr. Shettima Ali Monguno, an incorruptible Elder Statesman and an Educationist of great repute. The book extensively highlights his sensibilities and philosophy of life. Furthermore, this documentation reveals the virtues that distinguishingly established this great icon of our time in the process of his selfless service to humanity.

Apart from Alhaji Dr. Shettima Ali Monguno's personal revelations and testimonies gotten in the course of this research, which are represented in italics, the book also succeeds partly on the witness of his children, former pupils and colleagues who had interaction with him, their testimonies are all in bold letters. They unveiled the personality of this man who had influenced their lives positively. In clear terms void of ambiguity and with sincerity of purpose devoid of sycophancy they unearthed various philosophies and principles, which he has held onto and they have worked for him over the years. Consequently, they have come to cherish and depend on these virtues because they are workable in practical terms.

In a bid to showcase these tested and practicable philosophies in this scholarly oriented biography, attempts were directed at discussing briefly the Pre-Historic Kanem Borno Empire and the rise of the El-Kanemi Dynasty. This gesture will definitely help the reader to better understand the very genesis of this Distinguished Fellow who is an epitome of honesty and

sincerity. He is of the Kanuri extraction, a people whose norms and religious values greatly aided his mental and moral upbringing.

The book is structured into five episodes. The episodes evolve into chapters. The foremost episode is titled; **The Genesis** and it comprises of six chapters. The first chapter embodies the Introduction, it majors on the general over view of the study and the better understanding of the personality in question.

The second chapter is designated; The Root from the Past, which includes the discussion on the Pre-Historic Kanem Borno and the rise of the El-Kanemi Dynasty. It portrays the community of Zankali and the events that surround the family set-up of Mallam Abdulrahaman, the posthumous father of Alhaji Dr. Shettima Ali Monguno, before his birth.

The third chapter is preoccupied with the birth of this rare gem in 1926. The title is; A Gem is born. It concerns itself with the circumstances around the birth of Alhaji Dr. Shettima Ali Monguno. It also includes amongst other issues the philosophies behind his names.

Chapter four which is named; Boyhood in the hood discusses the features that are associated with boyhood in northern Nigeria with particular reference to Zankali community.

Chapter five examines the forceful nature with which he was enrolled into Ma'aranta Kerdibe in 1934. Thus it was captioned; Forceful Enrolment into Western School. It additionally emphasizes his personal disposition towards western education, which was not far removed from that of the generality of the

members of his community that was entirely Islamic in nature. It also presents his days at Monguno Central Elementary School from 1934 to 1939, and the Borno Middle School from 1939 to 1944.

Chapter six is tagged; The Formidable Framed Mind. At this juncture, having gone through Bauchi Teachers Training College, he developed a framed mind toward education. Even if he never liked it from the very beginning, but having been trained as a professional teacher; he became more focused on education against his earlier ambition of becoming a Banker. The chapter concludes with his life experience in Bauchi Teachers Training College from 1944 to 1947.

The second episode is named; **Sojourn through Manhood**. It is made up of four chapters, which dwell on the reality and challenges of manhood. The first chapter of this episode is chapter seven. Its' subtitled; Entangled between Dreams and Reality.

Following the fact that he was beginning to build a career in the profession that he never liked initially, he began to cherish the profession dearly. In pursuance of an outstanding vocation, he proceeded to the prestigious Katsina Higher Teachers Training College in 1949 to obtain Grade II Teachers Certificate.

In chapter eight Alhaji Dr. Shettima Ali Monguno developed a Workable and Distinct Philosophy to Life. At this point, he shunned all other opportunities that would have taken him away from education. This was seen when he left The College of Arts and Science Technology, now Ahmadu Bello University Zaria in 1957. He returned to the classroom to do what the hand of destiny

had fashioned out for him. His continuous stay within the educational sector molding **tink tanks** took him to Moray House in Edinburgh in 1958 where he obtained his Grade I certificate; having rejected an initial offer from the northern Regional government to become a District officer.

Chapter nine is captioned; Daring to Demystify the Challenges of Manhood. The challenges at this stage were so enormous that on his return from Moray House in 1959; he was elevated from the classroom to the post of the Education Secretary in the Native Authority. By virtue of this position he was to take care of educational matters within Borno Emirate. Within two years of assuming the office, the Native Authority built ten more schools and renovated old and dilapidated ones.

This impressive performance culminated into his promotion into the Emirate Council as the Shettima Ilmube i.e. the Defender or Councilor for Education and Social Welfare in 1960. The above is the preoccupation of chapter ten, which is titled; The Focused Personality. At this stage having been promoted into the Emirate Council as one of the youngest members then, he implored his focused mind into the administration of schools and education.

The third episode is named; **The Family Life**. Specifically speaking, building a strong and virile family life is always a yardstick for measuring the degree of a responsible manhood especially in Africa. The family as one of the challenges of adulthood is given a separate episode, because it is the basis and foundation of any society. This third episode is made up of four

chapters. The first chapter in this series, which is chapter eleven in the book deals largely with his first shot at setting up a nuclear family with Hajja Ashe, one of the female teachers who worked with him in Yerwa Central Primary School in 1947. The chapter is entitled; The Marital Experience.

Chapter Twelve which has The Nuclear Family as its' heading, dwells basically on Alhaji Dr. Shettima Ali Monguno's experience with his European wife named Miss Elizabeth M. Hill. She was posted to Kaduna, the then northern Regional headquarters in 1959 by the Colonial government to administer educational matters. She was later redeployed to Maiduguri where she was to serve as a teacher cum Librarian in the newly established women Teachers Training College in 1961. She eventually got married to Alhaji Dr. Shettima Ali Monguno, they lived together happily for thirty two (32yrs) until the cold hands of death snatched her in 1996 following a protracted illness. According to the Elder Statesman; "*...it was a blissful experience of love and profound affection...*"

Chapter thirteen to a large extent deals with the raising of his cherished progeny. Apart from his first three children from Hajja Ashe namely; Fati, Ya gana, Ya Lorousa, Mrs Elizabeth, his British wife gave birth to five children, one died at infancy in 1964, and Zara the eldest of the four died in 2004. The surviving three are Kashim, Aisa and Rahama, the youngest of all. The chapter further highlights the upbringing of these offspring under the Islamic faith, while respecting the religious inclination of their European mother who was a devout Christian. Hence it is

tagged; Islamic Family Life. The understanding, high tolerance level and the mutual respect that blossomed between them also comes to lime light in the chapter.

Chapter fourteen pays adequate attention to the complete lineage of Alhaji Dr. Shettima Ali Monguno. It could be referred to as the roll call chapter of his children, grand and great grand children. It is titled; The Integral Household.

Chapter fifteen ushers in the fourth episode titled **Political Career**. It dwells extensively on his experience in partisan politics during the 1960 parliamentary electioneering. His entrance into politics was occasioned by the quest for adequate and favourable representation for his people and by his people. Hence he was unanimously voted for in the 1959 general election. Thus the chapter is captioned; The Consensus Flag bearer.

Chapter sixteen majors on his meritorious service to the nation in the capacity of a political appointee. It is named Non-Elective Public Engagement; hence it includes all his contributions to nation building first as a junior minister of Defence, in charge of Air force and later as a cabinet minister taking charge of the Ministry of Internal Affairs. He was the minister of Trade and Industry in 1971/72, minister of Power, Oil and Mine in 1972/73 during Gen. Yakubu Gowon's era. He served also as a member of The United Nation Delegation from 1960 to 1975, within this period he served as the first black African President of the Organisation of Petroleum Exporting Countries in 1973. In 1975 he was the Pioneer Chairman of Maiduguri Metropolitan Council also in 1978 he was a member of the Constituent Assembly tha

produced the erstwhile 1979 Federal constitution. In the later days of the National Party of Nigeria (NPN), he became the National Vice President of the then ruling party in 1981/82.

Chapter seventeen is outlined as Rare Flavour to Routine Politicking. As Shettima Ali Monguno finds himself in the murky waters of politics, which ordinarily was not his intentions, but he played the game as honest as possible, with all fairness and sincerity at his disposal, he applied it in his day-to-day activities in the political terrain. To a large extent, the today politician has to make his legacy as recorded in this book an example in order to imbibe the very secret of Alhaji Dr Shettima Ali Monguno's success.

Chapter eighteen captures his life in retirement, thus it is titled, Retired but Untired Political Colossus. Though he is retired from active politics, he still plays host to various political and non-political interest groups, governmental and non-governmental organizations, and community based co-operative groups. They all troop to his Maiduguri residence in order to feed their thought and reasoning with sound judgment and opinion from this proverbial old war horse of our time. The chapter succeeds on the lectures and papers he presented in seminars and conferences. In these presentations, he spoke like the teacher he was on burning societal issues. These speeches were partly quoted to reveal his thought process and point of view on the issues he spoke passionately about.

The last episode is titled **A Well Deserved Statesmanship** and it comprises of five chapters. The first of the series which is

chapter nineteen is named; A Reservoir of knowledge. It is not an act of sycophancy to refer to Alhaji Dr. Shettima Ali Monguno as a fountain of knowledge, because he has proved himself in this regard beyond reasonable doubt. He is brilliant and intelligent, though he now trickles, yet ever willing to share his wealth of experience with as many that are ready to feast on his ever-dependable wisdom. His judgments are sound, and his opinion so pure and sure.

Chapter twenty survives entirely on the appraisal of his personality by his children, former classmates, pupils and colleagues. The chapter is termed; The Appraisal of His Personality. It is an embodiment of straight from the heart encomiums on a man that is rightly guided. In the sincere view of former President Shehu Shagari, the Turaki of Sokoto, he described Alhaji Dr. Shettima Ali Monguno as transparently honest, disciplined and highly dedicated to duty; **“he is straightforward and mature in his undertakings.”**

Chapter twenty-one concentrates on the various peaceful advocacies he has promoted right from his days as a member of parliament and beyond. To him, priority should always be given to the peaceful co-existence and a better life for the common man and the nation at large. He is a symbol of a detribalization and an ardent advocate of inter ethnic coexistence. Hence it is entitled the Advocate of Peaceful Co-existence.

Chapter twenty-two is titled The Impeccable Achiever. Following his immense service to humanity and contribution to education, awards and recognitions were awarded this great

achiever of all ages. The chapter portrays the detailed trail of these acknowledgments to this man of honour both at local, national and international level. To this effect, Alhaji Dr. Shettima Ali Monguno has remained grateful to his fatherland and the people for nurturing him from peasant childhood to accomplished adulthood. The title of this book is borne out of his philosophy of gratefulness especially to God Almighty.

Chapter twenty-three is the last, it concludes with the caption; The standing Legacy. He creates remarkable change and difference in whatever he does through enormous display of ingenuity. He is a proven man of the people especially the younger generation, a man who has not just taken honesty as a slogan, but also as a way of life. Therefore it is not gain saying to assert that he has by virtue of his outstanding way of life effortlessly entered into the order of our heroes and patriarchs.

Conclusively, this book provides the story of a man, who has stood the test of time. A true life history that portrays indeed the much-awaited role model for the younger generation, especially for the Nigerian youth.

...Osunde Andrew Chukwuekwu

Acknowledgments

We wish to express our unreserved and sincere gratitude to God Almighty who gave us the enablement during the documentation of this work. However, affirming the fact that we have been privileged to enjoy the support and encouragement of personalities too numerous to mention, but nevertheless some distinguished persons deserves specific mention.

Foremost, our heart felt thanks goes to Dr. Kalli A. Y. Gazali, Deputy Registrar and Secretary School of Postgraduate Studies, University of Maiduguri who tirelessly guided the work, giving necessary corrections which greatly enhanced the successful completion of the original manuscript.

The unparallel suggestions and corrections of Prof. Idris O.O. Amali, Dean faculty of Arts. The sound criticism and constructive editing offered by Dr. (Mrs) Amina Bashir, Coordinator of Remedial Arts both of the University of Maiduguri are greatly appreciated. The valued contribution of Dr. Yaganami Karta, also of the University of Maiduguri, department of Languages and Linguistics is also highly regarded.

Also our profound appreciation is extended to the Permanent Secretary of the State Universal Basic Education Board, Borno State, Hajja Aisha Kaka Yerima, for finding time to relate her knowledge of the Monguno's to us. Her financial assistance, "the widow's mite" she calls it, is greatly acknowledged. More so, the verbal contributions of Dr. Musa Goni, Alhaji Abba Yerima

cannot go without commendation. Our most sincere thanks goes to His Royal Highness, the Shehu of Borno, Alhaji (Dr) Mustapha Umar El-Kanemi for his contribution and testimony of the man he has known from his childhood days.

Our most sincere gratitude goes to Prince Mike Okorie, CEO MACHOK VENTURES NIG. LTD; Mr Lucky Nwaevo for their financial assistance and Mr Udotong Emmanuel, CEO EMMATONG NIG. ENT. for his extra ordinary effort towards the publication of this book. More so, our thanks goes to Shola Mathew for spending precious time to type set this book.

We will not forget the various contributions of Alhaji Abba Maman, Aihaji Al-Sheikh Jarma, both former students of Alhaji Dr Shettima Ali Monguno at the Provincial Secondary School now Government Secondary School Miaduguri Mention must be made on the assistance given by Mr Japhet Ohaegbulem and the household staff of our subject matter namely; Ibrahim Bukar, Ali the driver, Mallam Modu, Mrs Doris Satti, Usman Ali, and all his children Fati, Yagana, Yalorousa, Aisa, Kashim, Rahaman, we are grateful for your support.

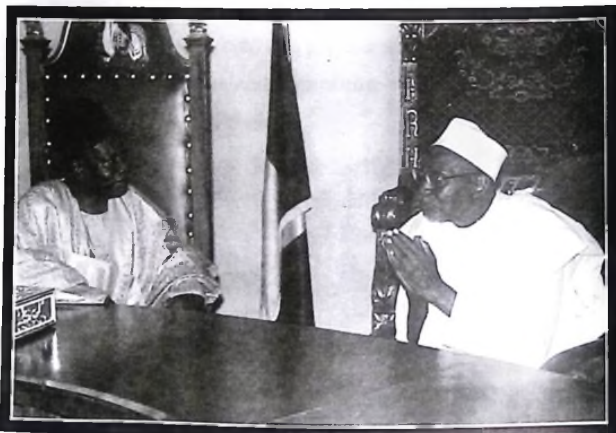
The list will not be complete without the acknowledgment of Abubakar Othman former Commissioner of Information, Adamawa State and Mallam Omar Yusuf for their various works on the hero of this book, which served as resource materials for this documentation. Our friends; Kingsley Nwankwo, Charles Ogwu, Ibrahim Momoh, Collins Ezenwa, Blessing Emmanuel, Lilian John and Cynthia Collins amongst others who encouraged

us greatly their actions are highly appreciated.

We will also remain grateful to members of our nuclear families who were always there for us in prayers, supporting and encouraging us in their unique ways.

Conclusively, we will forever remain abundantly and sincerely grateful to Alhaji Dr Shettima Ali Monguno for giving us the opportunity to explore his simple world and unparalleled life experience. It has affected us a great deal in many more ways. We share in your vision and aspiration of a new and united Nigeria

Andrew C. Osunde
Philip O. Okorie
Bilkisu Adamu
Gang D. Charles
Fabumuyi A. Olutade



Shettima in a chat with HRH the Shehu of Borno, Alhaji (Dr) Umar Mustapha El-Kanemi in the Royal Palace. They were classmates in Borno Middle School between 1939-1944

EPISODE ONE

The Genesis

*“In all your undertakings,
do not despise little beginning”*

...The African Mother

CHAPTER ONE

INTRODUCTION

Nigeria, being the most populous and largest African nation is not disputable. Her history is one that embodies nationalistic agitation that saw the emergence of an Independent State in 1960. Serious political struggle, wrangling, ethnicity, discontent and fight for pre-eminence by the various political parties, which were all regional in nature, gave the “**khaki boys**” reason to show up in the political scene, hardly six years after the most cherished National Independence in Africa. Above all, the greed, over vaulting ambition and selfish orientation coupled with political immaturity of the military-politicians within the polity culminated into the unprecedented civil war of 1967. Having passed through these stages of metamorphosis, she had made men of formidable will, whose individual and collective contributions to national development has enriched our annals of history.

One of these “**strong breeds**” is the subject of this project. Shettima Ali Monguno, a man full of unbridled commitment; one who has gone through a lot in life. He has acquired much experience in his service to humanity. His resourceful advanced age testifies to this fact. He is a man of all seasons, and still actively works selflessly even in retirement. He takes delight in the education and empowerment of the entire human race, colour

notwithstanding. His quest for education extends to even prisoners, as seen in his debates in support of education during his days as a member of parliament. This was so because he believes that sound education is the only solution to societal problems and the betterment of the human race especially the younger generation, which formed the basis of his Educational Endowment programme that offers scholarship to children of the poor and less privilege within his immediate society and Nigeria in general.

We were privileged to know him in our undergraduate days as members of NATIONAL ASSOCIATION OF STUDENTS OF ENGLISH LANGUAGE AND LITERATURE (NASELL), University of Maiduguri, while he was the Patron of the Association. Shettima Ali Monguno in his characteristic manner, contributed immensely to the development of the Association and general welfare of students in the entire University community. Apart from donating academic materials to the University and issuance of merit awards to deserving students based on their distinguished academic performance, he also established a Computer Center that renders computer and allied services to students at very subsidized rates.

In our quest as a corporate group to undertake this assignment, we were frankly told by Baba that other scholars have embarked on similar tasks on Alhaji Shettima Ali Monguno. However, we were given express authorization to carry on, after confronting him with the fact that his personality and accomplishments are enormous and as such can be explored

The Grateful Orphan

by numerous scholars, who would find his life episodes broad enough to write on. Eventually, he opted for a team that reflects true National Character, that is, the North, East, South and West. This is not unconnected to his love and indebtedness to Nigeria, in his words;

I'm very much indebted to this country and its people, for rearing me from childhood to adulthood, giving me absolutely free education at all levels, receiving in her name local, state, National and International Awards and Honours, thus making me what I am today

Shettima Ali Monguno is one out of the many of his kind, who has continually been grateful to Nigeria, while others perpetually orchestrate what they have done for the country, he always wants to do more in his contribution to National development, and he feels he cannot repay fully in any form compared to what the country has invested on him.

It is a privilege to have an encounter with this great epitome of Patriotism. The interviews he granted us were all encompassing and it enriched our knowledge of Nigeria's history. Even though, we were not born when most of the events took place. We were opportuned to have first hand information from one of the most vibrant, vocal and articulate members of the first generation of Parliamentarians in Nigeria. As he relates the events and the activities of the years past, we were taken back, we painted mental pictures of what he was either describing, narrating or explaining with our minds eye. He chose his words carefully, so that what he

said were unambiguous, he is faultless in his use of English. In the words of his ex-pupils captured in one of our interviews: **“...we saw him like a white man in black skin, because of the way he speaks English... exactly like the white Man.”**

The most interesting thing is his sense of accuracy of the date and place of these events. Honestly speaking we consider ourselves privileged to drink from this old well and ancient fountain of knowledge that now trickles as a result of advancement in age. In his words:

...Sometimes I feel like going back to the class room to impart more knowledge to this young generation of students, because I still have more to give but age is not being friendly to me

Those were his response when he was asked what he would like to do again, if given the opportunity. He still wants to teach even in his old age, he loves his destined career, and this was undoubtedly proven when he disclosed that he is currently working on a book titled **THE TEACHER'S PRIDE**.

Alhaji (Dr) Shettima Ali Monguno (CFR) is a foremost Educationist, an accomplished Administrator, a celebrated Philanthropist, a retired but un-tired political colossus, an Octogenarian of great repute, and above all he is a rare Gem of our time. He has often been referred to as; The Incorruptible Elder Statesman, A Prominent Personality, A Statesman with Unusual Modesty, A Distinguished Fellow, just to mention a few. Specifically speaking, his personality and accomplishment is so enormous that there is no one adjective that can fully convey in

The Grateful Orphan

one whole, what this unequalled Icon completely represents. He is a pillar of hope and fortress for the down trodden, the voice of the voiceless, he is a shining star even at his prime. Hajja Fat Dogonyaro his first child testifies that he is a strict Disciplinarian yet a very simple father who gave her life a meaning. In another instance, Aisa another of his daughter asserts that he is the role model of love, dedication, and compassion in her life. Indeed without mincing words, Shettima Ali Moguno is a standing legacy and role model for the younger generation.

His beginning was actually very humble, from a peasant background, born and bred in a community that abhorred Western education with great intensity. A community that was Islamic in nature, therefore **Sangaya Quranic School** was highly preferred to the one considered to be **ma'aranta kerdibe**, (western school). He sailed through the circumstances that surrounds a typical lowly placed family, to the glowing pinnacles of our highly rated Nigeria. He normally says; "*... I rose from grass to grace...*" He is a man of the People; an Embodiment of Contentment, Focused Personality, truthfulness turns him on and he dislikes cheats with a passion, he discourages discrimination of all sort and wholly believes that "**WE SHOULD LIVE AND LET OTHERS LIVE**". He is a man of unwavering peace of mind and absolute faith in Almighty Allah, which is the essence of life.

As a man who served in prestigious positions in government since the late nineteen fifties, one would think he would have a cushy life and probably fleet of jets and mansions all over the

world to retreat to at a moments notice, but Shettima Ali Monguno had decided to live by Allah's standard and uphold the oath of office sworn with the Holy Qur'an seriously. He mesmerized temptations that leads to spoil of office. This is something that requires high level of Allah's guidance and almost fanatically intense will power that is near extinction in our country today. His colleagues describes him as a man who, as a matter of principle can be depended upon at all times. Whenever he commits himself to a course he must see to its end. Due to his humility, simplicity, unequalled patriotism, he has won the respect of his contemporaries, admiration of the younger generation, the trust of his Nation, and unconditionally the love of his people.

This professional teacher has tutored so many tutors, and he is always very proud of the number and calibre of those who had gone through his tutelage.

When asked about his most stinging moment in life, he had this to say:

... I was really bitter and uncomfortable when Buhari Idiagbon junta detained me along side my former pupils behind the Kirikiri bars, my bitterness was not connected with the fact that I was under detention, rather being there with my former pupils, left me with this unanswered question- does it mean I didn't teach these men well in their formative years? However, on the contrary, I saw the hand of fate clearly in my being there with them knowing that the Almighty Allah had a reason for everything, so as their teacher, I always led them in the daily

prayers irrespective of where we were

Shettima Ali Monguno's service to humanity at Local, State, National and International scene may be silent, yet not void of awards and recognitions from individuals, Government and Non-governmental organizations. In attestation to this fact, the modern **Zankali** hut situated in the serene environment of his home in Maiduguri, apart from being a grand reception dome, is also an unassuming exhibition place for his numerous honours and awards that overflows from the sitting room of the main house. These trails of silent ovation salute the callers at the hut and speak volumes about the person they represent. This masterpiece of a hut depicts the simplicity and down-to-earth disposition of this man of honour, whose pleasure it is to host his distinguished guests in this historically symbolic "**hut of honours.**"

Proverbially, it is widely believed that; "**a prophet has no regard in his place**", but on the contrary, this is one of such who enjoys impeccable regard, and he is highly esteemed by his kinsmen. At thirty-four the Shehu of Borno, HRH Shehu Sanda Kyarimi Al-min El-kanemi, turbaned him as the Shettima Ilmube which is directly interpreted as the Educationist. This was the height of his recognition in his selfless service to the growth of education in Borno Province. The list of awards and honours to his credit are actually numerous as would be seen in the progression of this documentation.

Finally the story of Shettima Ali Monguno is clearly that of success built on the foundation of hard work provided by the

enabling opportunities under the pre-independent Nigeria. His life story is one that is embellished with lessons for all those who desire a productive and rewarding life; it triggers hope, determination and courage to face life and all its challenges. Little wonder that many assert that he is the best President Nigeria never had. He is an Elder Statesman of unusual modesty. Indeed, transparency and honesty are his watchwords. To the younger generation he is a formidable bridge between the past, the present and the future. He is made in accordance with the **ABRAHAMIC' ORDER**.

In this project which is not a dissertation or a thesis in pursuit of any Degree, we present to you an authoritative and concrete life history titled: **THE GRATEFUL ORPHAN- the Story of Shettima Ali Monguno**, have a purposeful, delightful and memorable reading.

CHAPTER TWO

THE ROOT FROM THE PAST

Pre-Historic Kanem Borno Empire

According to Gazali (2005:10), covering from Dafur to present day Sudan to the Lake Chad region in the east and the great meander of the river Niger and the western coast of the Atlantic Ocean on the west lies the Central Sudan as rightly observed by Arab historians and geographers in the medieval times. He further asserts that the region is a demarcating landmark stretching between the Nile valley and Maghrib Al-Aqsa, which comprised of Egypt in the east to the Moroccan dynasty in the west. Both the Maghrib Al-Aqsa and Bilad al Sudan were divided by the Sahara desert and from time immemorial they had developed distinct and unique culture and civilization till the advent of Islam in North Africa around the sixth (6th) century.

The state of Kanem Borno was the largest and most influential of the states within the Central Sudan. It lay across the extended trade routes of the famous, stable, peaceful and ancient trans-Saharan roads of North Africa to other parts of the African Continent. Due to this natural and strategic location of the Kanem Borno, influx of diverse people with various interests ranging from commercial to religious were attracted to the region. Moreover, this Trans Saharan trade route propelled the early contact with

the Muslim world of North Africa. Invariably this early contact affirms authoritatively that the Kanem Borno Empire was bound to have come into closer contact with the rest of the Muslim world of North Africa thereby enhancing and cementing the establishment of the culture of Islamic learning, scholarship and propagation within the Kanem Borno dynasty and beyond into the Hausa lands of Nigeria.

Following this ancient reality and development, it is erroneous to associate the emergence and propagation of Islam in Nigeria to the Sokoto Caliphate by virtue of the eighteenth (18th) century jihad forcefully pursued by the famous Usman Dan Fodio as propounded and upheld by some history writers.

However, Gazali (2005) also maintains strongly that the history of Kanem Borno Empire is synonymous with the history of the establishment, development and spread of Islamic education and learning in many parts of western African sub region and Nigeria in particular. He firmly concludes that Kanem Borno Empire has been rated and acknowledged by the Muslim world as one of the local dynasties with the oldest Islamic culture. Be that as it may, the fact unshakably remains established that Islam as a religion has come to stay in our polity as a nation, with over five centenary history of existence and propagation in Africa, it has gone a long way to give the people dynamic norms and values, hence giving them a spiritual heritage, which has been passed down the generations as an acceptable way of life.

Consequently, this Islamic culture and tradition has been in Zankali community, a microcosm of the Kanem Borno Empire long before the birth of Ali Monguno. It is the basis and foundation of his moral upbringing and mental development that gave him the opportunity to form a workable philosophy and ideology to life, which has carried him all through his life's journey and engagement.

The Rise of El-kanemi Dynasty

The Sahel region of the Sudan is the region located southward of the Sahara Desert in central and Western Africa. It saw the emergence and reign of four (4) of the greatest African Dynasties, the largest and longest lasting was the Ashanti Empire of present day Ghana, followed by Mali and its' successors, the Songhai Empire. However, very close to central Africa arose another great Empire called Kanem Borno Empire about 500 A.D. The Kanem Borno Empire was originally a confederation of Black tribes, but by 1100, a tribe called the Kanuri, which is believed to be a mixture of Arab, Berber and Negro people, settled in Kanem. In another development, in the 13th Century, the Kanuri began to conquer the surrounding domains; they were led by one of the great figures of African history, Mai Dunama Dibbalemi. At the height of their empire, the Kanuri controlled territory stretched from Libya through Lake Chad up to the Hausa land in today's Northern Nigeria. In the late 13th Century, after the demise of Mai Dunama, civil strife within the Kanuri state began to seriously

weaken the empire so that by early 14th Century, the Kanuri power shifted from Kanem Borno Empire to Bornu kingdom, a Kanuri Kingdom south west of Lake Chad. When Songhai fell, this new Kanuri Kingdom of Bornu grew very rapidly; as such there was a unification of the former Kanem Borno Empire to the new Bornu kingdom. This unification was actualized through the outstanding and powerful reign of Mai Idris Alooma (1575 - 1600), a fervent Muslim, who set about building an Islamic state all the way westward into Hausa land in modern day northern Nigeria.

Gazali (2005:1) provides firstly that the history of present Borno has its origin in the term Bahar Noor meaning the sea of prophet Noor (Noah), this explanation was linked to the great flood of Noor in which lake Chad was said to have originated. secondly he asserts that the term Borno is being referred to as Nji Brum Nui (the place of the dead lake or deep water) referring to the dried bed of the mega Chad. Thirdly that Borno is being referred to as an ancient settlement of Borno Yesu, which is located at Magumari district of Borno Emirate. The inhabitants of this Bahar Noor were referred to as the people from Bahar Noor, which was later, corrupted to Borno. However it is worthy to note that Kanem Borno emerged as a nation state under the Sayfuwa dynasty as far back as ninth (9th) century. Because of its strategic location, a trans-Saharan trade terminus along the trans-Saharan trade route as far back as sixth (6th) century, this position facilitated an integrative role in the trans-sahara trade and the

movement of pilgrims to and from the kingdom of Saudi Arabia for the performance of Hajj. This position furthermore, brought much prosperity and the exchange of not only trade items but also culture, social and religious norms and values to the entire empire. Consequently, there were intrusive waves of migration of different ethnic groups into the region over the centuries; prominent of these groups were the Arabs, the Fulani Kidin e.t.c. However, the original inhabitants of the region are the Kanuri, which is derived from the Kanembu dialect of Kangu, Kayi, Magumi, Ngalaga, Tamagra e.t.c. The Kanembu dialect later developed into separate languages from the Chadic languages of the west and the Teda Daza languages of the east, which include Mobar, Kotoko, Wadai Kanembu, Kotoko Zaghawa etc. The term Kanuri is applied to the people while it also means the language. This feature is the same with other languages like Fulfulde, Hausa, Yoruba and Ibo etc.

Alkali (1975) posited that the term Kanuri is derived from the Arabic word called Nur (light). Gazali (2005) further maintains that this derivation is associated with the description proffered by the early Islamic scholars who visited Kanem Borno in 969 AD. They described the people of Kanem as KAN NUR meaning the people of Light, which confirms that the people of the area accepted the light of Islam before 969 AD. He also submits that Al Usmani was reported to have said:

“...When I was sent by the Mui Zuddin of Fatimate rulers of Egypt to Nubia in 969 AD, I learnt that the Mai of Kanem wa

a Muslim”.

The Fulani Jihad piloted by Usman Dan Fodio in the 18th century greatly weakened the authority of the Mais. During this period the Empire lost Hadeja and Katagum to the jihadist. It was also during this period that a kanembu Islamic Scholar, Sheikh Muhammed Al-Amin Ibn El-Kanemi displaced the Mais and established the El-Kanemi Dynasty and took the title of “Shehu” and subsequently transferred the capital to Kukawa from Ngazargamu. Eventually Rabeah a Shuwa Arab and his Army in 1893 conquered much of the Empire including the capital Kukawa, and became the ruler and then the capital was subsequently transferred to Dikwa. As events unfolded the European colonization, which was religiously and fiercely pursued especially in the last decade of the 19th century led to Rabeah's defeat and dismemberment of his kingdom, as such a greater part of Kanem Borno Empire came under British colonization, while the remaining parts were under the German and the French colony, which was a resultant effect of the European scramble for Africa.

In 1902, the British reinstated Shehu Abubakar Garbai Ibn Ibrahim El-kanemi as the Shehu of Borno. But the imposition of indirect rule by the British government, brought about the relocation of the capital and the movement of the Royal Court to Yerwa in 1907. While the British called the colonial township Maiduguri, the indigenous inhabitants chose to call it Yerwa, and even up till now the older generation of the Kanuri still refers to it

passionately as Yerwa.

The defeat of Germany during World War I in 1918 brought the German part of Borno under the British trusteeship; therefore another Shehu was appointed for Dikwa, this is the origin of the two Shehus; the Shehu of Brono and the Shehu of Dikwa. However, in 1939, the Shehu of Dikwa was moved to Bama, present, the two Emirates are dichotomized along this line.

There are four chiefdoms and three emirates in the present day Borno-State. The largest of the Emirates is the Borno Emirate which has Monguno District as one of its major constituents. Monguno District is made up of a number of villages and hamlets which includes Ngurno, Mintar, Felaiya, Yawa, Kuya and Zankali amongst others that has grown into the size of villages.

Zankali hardly rings a bell. However, on your first encounter with the sleepy village, you will be forced to ask the biblical question; can anything good come out of Zankali? Because it has not witnessed any significant change of outlook over a long period. Life there is as rustic as ever. It is about 2km to Monguno the district headquarters and about 10km from the shores of the famous Lake Chad, the largest body of water in Africa, which harbours about 160 Billion number of assorted species of fish. Down the generations, it has been the main source of income for over 27 million people of the Chad basin though recently, an alarm has been raised by the Chad Basin authority to the various stake holders, as it relates to the receding movement of the water level, this is largely due to decertification effect, hence the clamour.

call to rescue the Lake from drying up in order for it to continue to sustain Communities of the likes of Zankali that largely depend on it for her livelihood. Against this backdrop, because of this inherent advantage of the Lake, Ali Monguno as will be seen in episode four, relied on it to buttress his debates while he was in the parliament to attract the presence of the Federal Government to this part of his constituency, which has a lot to offer in terms of fish farming, mechanized Agriculture and trans-saharan trade. should the government of the day direct her attention to it. The village of Zankali, the ancestral home of Ali Monguno, is located in the heart of the trans-saharan region of northern Nigeria, it is sparsely populated and its inhabitants are predominantly peasant farmers and animal rearers, it is concretely an Islamic Setting, which sets the pace for their Cultural norms and values. Zankali is a place where the chastity and precepts of Allah are strictly adhered to, it is a typical African setting where the women are religiously/traditionally withdrawn from the men, and restrained from major decision making and responsibility. Therefore, Zankali is a complete patriarchal set-up. However, the village and the vast fallow-land surrounding it can be likened to a bride waiting patiently for her groom to come and take possession of her. But the question is when will the government begin to live up to its responsibility especially in making the people living in this semi-arid zone feel the dividend of this so called democracy of ours? This village has Shettima Ali Monguno as one of her illustrious son's, one of the most

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accomplished Icons, of our time, who is not just Zankali's jewel and one of the Emirate's esteemed elder, but also one of the Nation's Prides. The level of lowliness that surrounds the village even to this modern time, further confirms to a large extent, the consistent saying by Ali Monguno that he was raised from Grass to Grace.

Bye and large, Ali Monguno's very existence is deeply rooted and embedded in the polity of this solely African set up. His umbilical cord is tightly and strongly attached to Zankali and her people. They had always with pleasure received people who visit the village in connection with this sage of all times. It is indeed the land of his birth. He built the only modern mosque in the village his people are very proud of him. Though, according to him in Feb 2007 while in a public forum organized in the university of Maiduguri, he said the village had remained as he left it in 1939 because they had refused to embrace the values of western education. His personality had attracted researchers and government officials alike to this almost neglected terrain by the authority. They always feel privileged for such visits as such they, especially the women folk honour and adore him in song with gladness of heart, one of such songs as interpreted by our guide during the visit to this place in March 2006, in the cause of this research is as follows;

Shettima Ali Fanna

Shettima Ali Monguno

The pillar of our existence

Our own and our pride
Most cherished amongst equals
Shettima Ali Zankali
Shettima Ali Monguno

The women folk particularly glory in the pride that one of their kinds gave this rare Nigerian birth. By virtue of his birth he understands perfectly that his root lies in the soil of this lowly place, hence his not ashamed to be associated with them.

CHAPTER THREE

A GEM IS BORN

Mallam Abdul-Rahman, the husband of Ya Fanna t daughter of Kalu was born in Mid 19th Century Delegun - Wulo village, but married and settled Zankali village both in Monguno District, he was a subsistence farmer and also reared animals such as cows, goats and rams; was also involved in trading across the boarder into the Republic of Niger and Chad, that were then under the French Colonial government, where the assimilation policy was the order of the day. The journey across the boarder normally took Abdurahman and his colleagues some weeks to accomplish; they faced restraining and stringent legislation as a result of the different Colonial Policies that were operational within the different Colonies. Ali Monguno was once told that his father's herd was once confiscated by the then British Colonial Officers in the early 20th century for reasons not unconnected with minor violation of the Queen's Government International Trade Policy. Apart from the fact that this trans-Sahara trade was bilateral in nature, the virtue of the varied colonial policies and orientations involved. The trade tended to be heavily tasking, obviously challenging and outstandingly risky. Because Mallam Abdurahman and his colleagues often times are bedeviled by armed bandits, who roam the length and breadth of the desert region seeking innocent

unsuspecting traders, travelers and pilgrims to devour and rob them of their belongings and money.

Mallam Abdurahman had three children from his previous marriage namely; Modu the eldest, followed by Kyari and Yagana the only female. They were already grown before the birth of Ali Monguno, more so, they lived happily with Ya Fanna, their father's youngest wife, that people hardly believe that she never gave birth to them. Mallam Abdurahman's family won the admiration of all and sundry in Zankali, because of the cohesive bond of real filial love that bound all of them together in one whole piece.

Long, before the spring of 1926, as events began to unfold, Mallam Abdurahman became seriously ill, such that he could not continue in his business. Even as the Land was being prepared for the next cultivating season in anticipation of the rains which would commence, in no distant time, he was conspicuously missing in the fields; only Modu and Kyari were seen doing some brushing and tilling here and there, as their father could not make it due to the protracted illness. As usual they lived up to expectation in their work even in the absence of their father. Young Yagana was always at home helping Yafanna in domestic chores, because at this point she was already heavy with pregnancy.

One day, as they clustered around his sick bed, each of them praying silently to Allah in their hearts to grant their father quick recovery. Their faces affirmed the fact that their breadwinner was

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in a critical state, in the midst of these mixed feelings Mallam Abdurahman exhaled his last, amidst the heart felt silent cries and sobs that attracted the other members of the community to the compound. At this point the expectant mother was led out of her late husband's hut, where his remains lay lifeless on the raffia bed, she was to stay in her hut for the next forty days till the mourning period was over in accordance with the Islamic norms and values. In a short while, the remains of late Mallam Abdurahman was prepared and taken away for burial, according to Islamic rites, after JANA'IZAAH-SHITTRA (FUNNERAL PRAYER) had been offered to Allah for the repose of the soul of the deceased, by the congregation of Muslims led by a senior Imam.

However, after the completion of the seventh and fortieth day prayers for the repose of the soul of the faithful departed in the bosom of Allah, life had to move on for the family. Subsequently Modu and Kyari, with the aid of the oxen their father left behind continued their father's trade. They extended their tentacles southwards to Yola and Mubi in present Adamawa State, Yagana and Yafanna the young widow, who was now heavily expectant, took care of the home fronts; in addition she was also involved in petty trading. The sojourn of Modu and Kyari normally took three to five days depending on their destination; it was during one of these journeys that Ya Fanna was delivered of a baby boy, almost six months after her husband died.

It was early in the rainy season of 1926, in Bagari clan of Zankali village in Monguno District in the heart of the trans-

Sahara region of West Africa; that this Male child was born posthumously to late Mallam Abdurahman and Ya Fanna. Precisely, about a year after the Royal visit of the Prince of Wales, who was on His Royal Highness' African tour. Coming forth forcefully from the young widow's youthful body, he was as black as she was; flecked and slippery with her blood, he bawled intensely, may be because he was greeted with the news of his fathers demise by the wrinkled old midwives that attended to Ya fanna during labour.

The fact that the child was a boy gladdened their hearts, according to the belief of the ancestors; a male child foretells a special blessing from Allah, not only upon the parents' but also on the parents families and the community at large. This was undoubtedly proven in Ali Monguno's life because as events turned out later in life, he did not only become a blessing to his immediate family and community, but also to Nigeria at large. Additionally in the Kanuri traditional belief, a child born after the death of his father is named "wagani, which means that the child was born posthumously. The wagani was considered lucky and blessed, because it is believed that since his father is dead, Allah will single handedly take care of him from cradle to adulthood, hence, he is believed to be a "rare gem", one that is poised for great accomplishments. In the Kanuri local parlance, the Wagani is also referred to as NGENYINGERMA'A, which is directly interpreted as an orphan who would ride on a Stallion; in other words it connotes that though an orphan, but would own great possession. Ali Monguno by the prevailing circumstances

that surrounded his birth became a possessor of herds. Indeed as he assume manhood responsibilities and challenges in the society and family circle, he painstakingly endeared himself to dignity of labour that eventually brought great wealth and fame to him hence fulfilling to the letter the belief system of the Kanuri philosophy of an NGENYINGERMA'A.

Following ancient custom and tradition, supposedly for the next seven days after the birth of Ali Monguno, there would have been one serious task that would have confronted late Mallan Abdurahman, that was, the selection of a befitting name for his first born child from his youngest wife, but be that as it may, on the seventh day he was named Ali after his late father's brother Ali Kanyima; more so, as one born posthumously, destiny also chooses his other names. thus he was variously named as Ali Fannami, this name had a matrilineal origin, where kids are named after their mothers. Ali Zankali, this name clearly portray the village where he was born. Ali Wagani, this name represent his posthumous status at birth. He personally calls him self Ali Monguno. The name Ali Monguno was gotten from the district of Monguno where he began his Elementary education. As young Ali grew up in Zankali, he was always called by any of the first three names mentioned above by his peers relatives and his late father's friends and business partners. By and large, this little "bundle of joy" developed into a **rare gem** and an opinion leader as events unfolded in his life's journey as would be seen in subsequent chapters.

CHAPTER FOUR

BOYHOOD IN THE HOOD

As a posthumous child, young Ali together with his elder brothers and only sister inherited some cattle, sheep and goats, these resources coupled with the income from his brothers and mothers' petty trading sustained the family for sometime. Growing up after he was weaned, young Ali was like any other child in Zankali, he was so fond of his mother, his mother loved him with a motherly love that knew no bound, he always followed her any where she went. Even when he attained the age of being capable of staying back at home with his cherished only sister, he had always cried and insisted on following her all the way. The intimate mother-son relationship that existed between the duo precipitated into an opportunity, which his mother used to, introduce him into the learning of some few lines of the Qur'an as early as four (4) years old. She had always maintained strict discipline in the family. According to Ali Monguno, he said he was normally spanked at, by his mother for every little thing he did wrong and was asked not to repeat it . In a nutshell, discipline and good manners had been inculcated into him right from a tender age, even if he was an only child from his mother; he was treated equally with his other half brothers and sister.

Although, sometimes he was pampered by his mother as would be expected from any mother in her situation, she never

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did it in excess; consequently, he was not obsessed by the mentality of being an only son. Hajja Ya Fanna kalu had always been prompt in performing her motherly duties and domestic chores. She never gave young Ali any reason whatsoever, to wander away from home uncontrollably. When he started getting involved in peer group activities, like playing hide and seek game, and kiddies wrestling (Jokkor, in kanuri and Langa, in Hausa) the game where every child involved systematically hop with a hand clasp the other foot, each trying to bump into the other in turn and send them sprawling, irrespective of the enormous fun, he would still be attracted back home, because he knew there will be something, specially prepared for him by his mother. According to him;

...My childhood was a happy and normal one, mother successfully, to a large extent filled in the gap created by father's absence may be because I never knew him...

Collaboratively, Modu, Kyari and Yagana were not left out in caring for young Ali, they were always there for him, and they never discriminated against him, because they were not of the same womb.

At age six (6), young Ali was enrolled in Sangaya Qu'ran School in Zankali like his contemporaries; they squat in groups around the bearded Mallam that bears a chapbook and the whip. The Mallams were regarded as learned men, and they were very greatly respected by the members of the community, in fact they were the most influential class in the society. Learning of the fir

chapter of the Qur'an and other vital scriptures was by heart; it was very much in an ancient fashion, where learning was effected by the use of the cane. As young Ali grew, he found favour in the sight of men and Allah Almighty, the most Benevolent. He had almost everything he needed, in a situation where his mother or any of his brothers was not readily available to meet his needs, members of his community had proved very supportive, even when he had not specifically asked for it. Ali Monguno recalls that growing up in Zankali and later in Monguno was very exciting and fulfilling as a child.

In early 20th century, as the colonial administration garnered more popularity and momentum especially in northern Nigeria largely due to the introduction of the Indirect Rule Policy, the spread of western schools began to penetrate even into the hinter lands and the interior parts of the various Provinces. Though the western school system was strongly opposed by the natives, especially in this part of the country, the colonialist continually established more schools against all odds. The Natives were of the opinion that such schools conflicted with the norms and values of the age-long Islamic culture that they have embraced as the only way of life. They referred to it as "Ma'aranta Kerdibe" (western School). Owing to this fact that it was an offshoot of the pagan religion in their opinion, and as such they completely refused to enroll their children in the said schools. They even preferred to wander further into the interior part and settle there instead of having their children enrolled.

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The Colonialists perceiving this stiff opposition against the western educational system, decided to effectively involve the Kings and Village Heads in enrolling of children, who had attained school age within their communities to start with, they were instructed to enroll their children first in order to convince their people that there was nothing wrong in sending the children to the supposed pagan schools. In the event of non-compliance from any community leader, he stood the risk of being deposed by the Colonial authority. This position of the Colonialists placed most of these Community Leaders in a very tight situation, because even if they had embraced colonialism they still have some misgivings about its school system, hence some of them prefer to disguise with the sons of their distant relations who are lowly placed in the community and as such may not have a say against the move, or better still the sons of dead relations, who had no body to speak for them against the move to enroll them in the forbidden western schools. Young Ali found himself in this situation when Mallam Fungu Hamid, the Lawa (village Head) of Bagari clan in Zankali community and a distant relation of his late father, instead of his son, who was in the same age group as Young Ali, found it fit and proper to enroll the fatherless son, who ordinarily would not be enrolled in the school if his father was alive.

Hajja Ya Fanna Kalu never supported the move, but what could a poor widow say, in a community where women were never heard no matter the soundness of their opinion, from

thenceforth she had to live with the reality of her only son being registered into the much orchestrated abominable school against her wish, and even that of Modu, Kyari and Yagana. In 1934, having been forcefully registered into the Central Elementary school in Monguno, the whole family moved their base from Zankali to Monguno the district headquarters. This was a calculated attempt pursued by the Lawan in order to encourage the young Ali to remain in school without absconding, because they thought the absence of his mother in Monguno largely contributes to his abscondment from school.

Finally, having been eventually enrolled into Monguno Central Elementary School the name Ali Monguno, stuck to him and over the years the name has come to mean hope for the hopeless, he personally calls himself Ali Monguno as stated earlier, the name is to the Kanuri and most Nigerians in general what Nelson Mandela is to the South African.

CHAPTER FIVE

THE FORCEFUL ENROLMENT INTO WESTERN SCHOOL

Ali Monguno was eventually registered in Monguno Central Elementary School in 1934, against his view and that of his folks. According to him, he had never liked school from the very beginning and as such he had to run away on several occasions. His enrolment was regarded as another tragedy that befell the family after the death of his father, late Mallam Abdulrahaman. It was a tragedy in the sense that attending the western school was the most tragic and abominable thing that can happen to any body, based on the Community's world view and sensibilities.

To a large extent, in their opinion; the act is so horrendous by all standards, and could only take the intervention of Allah to amend. Unfortunately, to this present day, many parents in remote areas of northern Nigeria, still consider Western education as abominable. Instead, they prefer to move farther into the hinterland than have their children and wards admitted into western schools, because they believe that the western school system conflicts with the values and norms of Islamic religion. Various post Independence governments have promulgated various educational policies to encourage parents to send their children to school. Only recently, few have seen the light of opportunity.

which the attainment of this western education has to offer.

As Hajja Ya Fanna Kalu and the rest members of the family began to live with the reality of having Young Ali attend the pagan school, in 1935 about a year after his enrolment, Modu and Kyari died of what could be described as a cancerous wound in the neck. This pathetic incident presented another tasking and trying period for the modest family that had seen a lot as a result of the death of their father nine (9) years back. Following the tragic turn of events on the Abdulrahmans', now reduced to a family of three they had to seek solace in the Holy Qur'an, which provides that faithfuls, who died in the active service of Almighty Allah will have the opportunity to live again in the hereafter, hence they had to continue from where their lovely departed stopped.

Accepting innocently, the life the hand of fate had designed for him, even before he was formed in his mother's womb, Ali Monguno had to carry on with the reality of the absence of his beloved brothers. As pointed out earlier on, in the very beginning at the Monguno Central Elementary School, he never liked the idea of the Western school at all, so he was always running away from school in his words;

I was a truant, always absconding from school, my old mother had to be moved to Monguno from Zankali by the District Head, the late Mahmud Musami, who provided the family with a plot of land on which the family lived till date. My mother received a sustenance allowance of about five (5)

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shillings equivalent to 50 Kobo monthly to look after me, So that I could concentrate in school.

Hajja Ya Fanna Kalu and young Ali received some kind of welfare package, and for the little boy's sake a land was given to the family very close to the District Head's Palace to develop their family house in order to bring his mother close to him, because it was thought by the District Head that the absence of his mother in Monguno immensely contributed to his constant disappearance from the school as earlier stated.

However, this development did not stop him from absconding, consequently the school authority advised the District Head to commit him to strict surveillance under the Juvenile welfare remand home, where he was escorted to school by an attendant with both legs in chains, this situation lasted for about two weeks, before he promised never to run away again,

The Aja (District Head) not really satisfied with the little boy's confession, instructed his youngest wife that, young Ali must always have his breakfast and lunch in his presence before and after school every day, this will enable him keep constant watch on him personally. Nonetheless, his educational foundation was an uncommon communal oriented one, uncommon in the sense that, the school regarded as abominable and thus a taboo, whereas communities from time immemorial always stood against issues that were regarded as taboo vehemently, yet not even a single voice spoke openly against the move by Mallam Fugu Hamid who enrolled young Ali instead of his son having mounted serious pressure on the boy's mother to let go her little boy in order to save

his stool. Therefore Ali Monguno was taken to school like a sacrificial lamb, being taken to the slaughter.

Having come to terms with the fact that there was no turning back on the decision of the District Head to keep him in the colonial school, Ali Moguno had to turn a new live, he shunned truancy and behaved well throughout his Elementary school days academically and otherwise. His performance was highly encouraging. Mallam Wali Usman Idrisa, one of his teachers in school, testified that young Ali was found to be very intelligent, he was having superlative performances in the school's monthly tests, he also revealed that Mallam Tijjani Abba Malambe, the headmaster of the school became so fond of Ali. As was the tradition then; pupils who behaved well and performed excellently are naturally endeared to their teachers, and as such were kept in teachers' houses. That was how Ali came under the custody of the Headmaster.

In 1937, he was among those pupils selected to represent the school in Maiduguri, during the celebration of the coronation of His Majesty King George VI, in that occasion he received His Majesty's Medal of Good Conduct". In 1938, he also represented his Elementary school in a sporting competition in Maiduguri; he also excelled in this outing at that time.

Consequent upon his superlative performance in his final examination, in mid 1939, after his Elementary education the educational authority in Maiduguri recommended that he should be retained in the school as a tutor in the lower cadre classes of the

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Elementary School until he would be admitted into the Borno Middle School for further studies.

In September 1939, having successfully completed Elementary school, he was admitted into the Borno Middle School, this marked the commencement of another Herculean task in search of academic wisdom and knowledge. In the middle school he met again Yerima Abba Kaka, whom he had earlier met in 1938 in a competition in Maiduguri, where he later came to cheer his school at the said event. Following their re-union in the Middle school, they had to conclude that fate had destined them to be friends, Yerima Abba Kaka testified that young Ali was endeared to him during their first meeting, because of the way Ali carried himself, and more so, because of the absolute humility and self confidence he exhibited, in his words;

Ali Monguno is a likeable gentleman, having renewed our friendship in the middle School we were selected into the same hostel and we related very closely from thenceforth.

Young Ali associated with other children in the Middle school and such associations have carried on till this very day. They include very tender Umaru Shehu, now a renowned professor Emeritus of Medicine, young Mustapha El-Kanemi, presently His Royal Highness, the Shehu of Borno, and Dr Musa Goni, now retired but not tired, the first Veterinary Doctor from National Veterinary Research Institute Vom, Jos, prominent amongst his close associates then was late Bukar Wagani, "his twin brother from another mother", according to Dr Goni Musa who is a cousin

of late Wagani.

Ali Monguno's associates assert that in their Middle school days, young Ali was a peaceful student, he was highly sociable and greatly gifted in oration, hence he had participated in school debates and also in sporting activities notably football and hockey. The brilliant performance in the academics, which he carried over from the Elementary School won him admiration from his teachers such as late Bukar Zanna Dipcharima, who later met him in government during his hay days in active politics, they were both members of Sir Abubakar Tafawa Balewa's cabinet. Late Mukaddam Usman, his Headmaster, who later became the District Head of Yerwa and late Sir Kashim Ibrahim amongst others, who became his mentor and guide in his political adventure.

In the Middle school days there was a high degree of discipline and high moral standards, which was inculcated into the students, because it was seen as a preparatory level, where students were adequately prepared for further academic endeavour in the higher institutions. The aim was to produce first class students, who would be future teachers, administrators and to a greater degree contribute in one way or the other to the social political and economic development of the country. As events unfolded in his latter life, he did not fall short of this discipline and moral standard they had maintained all through their preparatory stage, even a close interaction with his surviving colleagues confirms this assertion.

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The Middle School was a boarding school; it ran on a five year academic programme. The first year was regarded as removed class, a preparatory class sort of, the subsequent classes that is class one to four prepare students for Higher Institution. The curriculum Comprised of subjects such as: English Language, Mathematics, Science, History Geography, Religion, Craft Carpentry Blacksmith and Tailoring. While Ali remained in the Middle School, despite his very good performance in all subjects he had particular interest in English Language, History and Geography.

In addition to their academic course, they were introduced to vocational training in carpentry and hand craft, which involved book-binding. All the students were made to undertake training in book binding, as such, none of them was excusable and therefore subject to disciplinary measures if found to have books that were torn in their possession. They were always very excited and delighted to behold the crafts they made with their hands; they were particularly elated and always feel a sense of accomplishment, when the admiration and commendation were from any of their teachers. According to him:

...more than forty years (40) later, it is with pleasure that I show visitors the book I bound as my craft work...

Over the years the first book he bound has turned to a souvenir that he kept in memory of those good old days.

The school took care of entrance interest of prospective candidates from all the five Divisions that made up the old Bor...

Province namely: Borno (Yerwa) Dikwa, Bade, Fika, and Biu Emirates. Contrary to public opinion that pupils were awarded marks without putting in their best in order to encourage parents to send their children to school, pupils from different districts keenly competed for slots in various classes, because tests were organized monthly so as to encourage sound academic development in the students, which will in the long run elevate them for their future academic endeavours. The school was a special one, unlike the Elementary school, where almost every pupil was from the same locality, the Middle school consisted of students with distinguished cultural and linguistic orientation, the medium of communication was English, though the majority of them spoke Kanuri.

Life in the middle school was always full of activities. It was either you were in the Carpentry workshop busy with the tools or in the laboratory carrying out one practical or the other, or better still in the library reading one Geography or History book, or even in the field participating in one sport or the other. As a matter of fact, it was very interesting, though tough and generally tasking. It was however, an expensive obligation for students like young Ali, who attended the school from outside Maiduguri, though once or twice, he had course to stay with his paternal uncle, Mallam Ali Kannyima, who lived in Maiduguri, after whom he was christened. Again at this Middle school level one could readily see the uncommon communal effort, though they would not allow their kids to be registered in the forbidden

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school, but had to support absolutely in cash or kind, the advancement of a fatherless boy who was forcefully enrolled in school. Ali and other children who were forcefully recruited in similar vein as his case, had to travel to Maiduguri, and back to Monguno each time they were on holiday by foot, a distance they covered about 180km, taking almost three days to accomplish. They had hard times traveling long distances by foot, except one whose parents/ guardian could afford to hire or borrow a horse or camel to convey him through the long distance especially during the dry season, since modern transportation means was totally non-existent in the 1930's and 1940's. There was one particular rainy season, during one of such journeys that the poor boy had a scorpion sting, he had nobody to attend to him, because all his colleagues were all amateurs like him, he got home before his mother took care of it, what a piercing pain, he had to bear patiently all through that journey. By virtue of this long distance trek in the Sahara terrain, Ali Monguno had paid the price for his generation yet unborn, they will not by no means have reasons to go on such long distance.

In the midst of these excruciating experiences, little did he know that, his forceful registration into the supposed abominable school was an unforeseen blessing in disguise; this was undoubtedly proven as events began to unfold later in his life. At the end of his fifth year in the Middle school, he sat for the Cambridge School Certificate Examination in 1944, he obtained excellent results as usual in all the subjects he entered for. Considering this impressive performance his teachers in school

decided to encourage him to pursue a career in teaching, at this point again there was a kind of pressure mounted on him to do what ordinarily he never wanted, since he was debarred from going to Kaduna College on the grounds of being slightly over aged.

Writing the Entrance Examination to Bauchi Teachers' Training College was not in his priority list, because a month after the school Certificate Examination results were released, the Bank of British West Africa, the only Bank in Maiduguri then, offered him a job with a salary of about thirty pounds (£30) per annum, but he was prevailed upon to drop the idea of taking up a job in a hurry, although he wanted to start working, so that, he could assume the long awaited bread winner role in the family and to take care of his old mother.

Conclusively, he took the advice of his teachers reluctantly, which however, made him the rejected stone by the builders that became a key pillar for education in Borno Emirate and beyond; his success story in life is built on that singular decision he made to go into the teaching profession, via the training in Bauchi Teachers Training College.

CHAPTER SIX

THE FORMIDABLE FRAMED MIND

Though he never liked education, even after he made his mind not to be a truant again, but as time went on, Ali Monguno started doing very well academically. As noted earlier, this resulted into the favours he gained in the sight of his teachers both at the Elementary and Middle schools. He had never dreamt of becoming a teacher, even if they had really admired and envied their teachers in the Middle School. Perhaps because teachers were then, the most highly esteemed professionals in the society and they were their pupils' idols, especially those of them that taught the White Man's language (English).

Teaching as a profession never appealed to Ali Monguno. Nevertheless, considering closely the provision of the Qur'an which provides that what one may desire, may not actually be good for him, but that which he does not, may in the long run be good for him", one would readily conclude that, just as fate had destined him to be a "Wagani", to a large extent too, the teaching profession was one of those "encounters" that was a necessity for him, in order to accomplish his "Ngenyi Ngerma" status. The aforementioned Kanuri term is directly interpreted as an orphan who owns herds of horses, this is a sign of affluence. Symbolically, the horse connotes greatness and strength which is an attribute of the rich and influential and not the lowly placed

earlier reiterated, so in the midst of the circumstances surrounding his birth and the family he was born into, the teaching profession or education in a general term gave him the strength to achieve the greatness and prestige, he had enjoyed through the years.

Having decided against his real intention of becoming a Banker, he reluctantly wrote the Entrance Examination for Bauchi Teachers Training College (BTTC) in 1944. Beyond his expectation, he performed creditably well, together with late Modu Maibe Mongunoma, late Bukar Wagani, his acclaimed twin brother from another mother, Mustapha El-Kanemi, who later succeeded his father as the Shehu of Borno amongst others. However, the latter was not able to make it to Bauchi, with his colleagues, because of his Royal Status, though he had always dreamt and loved to be a teacher, unlike Ali Monguno who never liked it at all. It was thought that his Royal Highness to be, should remain close to the Royal court in order to gain sufficient experience, since he would in a little while step into the shoes of his father, Shehu Sanda Kyarimi. Following their success others excluding young Mustapha El-Kanemi, began another three (3) year course that was entirely different from that of Elementary and Middle schools. It was different in the sense that, it was a professional course, which would acquaint them with specific training as professional teachers with grade III certificate.

The BTTC used to be the only Institution of its calibre in the whole of the Northern Region. Here the trainee-teachers were

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given adequate professional training, and at graduation the successful graduands were employed as teachers, with an initial salary of about £50 per annum. The Principal of the college an English man, named Mr. J. E. Jeffrey, was a seasoned administrator and a competent manager; in addition, he was very fluent in Hausa. He spoke the language with a native speaker's competence. Together with his down to earth and serious minded members of staff who had very good knowledge of students situation and their inherent problems, made the life in Bauchi a worth while experience for Ali Monguno and his colleagues.

Accepting this new "romance" with the training leading to professionalism in the teaching career as the design of destiny and the will of Almighty Allah, he decided to put the idea of the Bank occupation behind him in order to concentrate on the ever tasking academic endeavours that was before him at that moment.

The immediate and major up hill task that Ali and his other colleagues from the Borno axis met in Bauchi was the barrier occasioned by the language of communication. while they understood English and Kanuri, the latter being their mother tongue, the language of instruction in Bauchi then, was predominantly Hausa, with a little bit of English language although an English Language tutor was provided for them and other students who don't understand Hausa. But even at that, they still had to write their terminal examinations in Hausa. But what seemed to be light at the end of the tunnel came to be, when the school authority recruited one British lecturer, Mr. A.J. Spence

who taught them English, subsequently the authority decided that, students now had the opportunity to either write their examination in Hausa or English, in accordance with students individual choice, this indeed was a welcome development especially for students like Ali and his colleagues who did not understand Hausa perfectly at that time.

As serious academic work began, Ali started displaying the stuff he was made of, as usual, he was always on top of the class, his academic exploits were so superlative that in no distant time, the fame of his excellent performances reached the Provincial Authority, on whose scholarship he was studying at the Bauchi T.T.C. In one occasion, while the Borno Provincial Education officer, Mr E.J.H Bowler was going through his annual academic report, he was elated by the said report and as such, he encouraged the young spirited up coming scholar to keep the flag flying and advised him never to relent effort until he got to the peak of his academic pursuit. As a matter of fact, Ali Monguno was then seen as the most outstanding academic ambassador of Borno Province to the BTTC.

The academic training in Bauchi comprised of English, History Geography, Mathematics and Rural science, their study of rural science equipped them as teachers to meet up with the challenges of teaching in the rural communities. Eventually in 1947, when Ali and his colleagues were in their final year, the then Colonial government included the teaching of English language as a separate subject in the curriculum of the

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Elementary schools throughout the northern Region. As a follow-up to the new educational policy, Ali Monguno was one of those students specifically chosen for the special training in Katsina College; the training ran concurrently with that of Bauchi because it was made to be part of the course work for the final award of the Grade III teacher's certificate. The training which spanned for about three (3) months, involved the use of pictorial approach of look and say" in the teaching of English language.

The short training in Katsina was adventurous and result oriented, because it had positive impact on his entire training in Bauchi as a professional teacher.

At the end of the stay in Bauchi along side his fellow Borno ambassadors, they came back home to resume in their duty post as teachers in the various District Elementary schools within their Province, where employment opportunities had been created for them. The Bauchi training though, did not precipitate into him an absolute love for education, but brought out a formidable framed mind, with which to face the challenges of life squarely and to always accept that which the hand of destiny had fashioned for him, depending on the dimension he perceived it in his mind's eyes.

Categorically, his total acceptance (without resentment) of the teaching profession that his teachers encouraged him to embrace, at that point in history through the making of the Almighty, brought him untold success and outstanding progress. Ali Monguno's teachers were his guide in his journey to real manhood.



**Ya Gana, Shettima's
only sister in Zankali.**



**Shettima pose with
members of NASELL,
Unimaid when they
paid him a courtesy
call in his Maiduguri
Residence**

**Shettima Moderating
at the 1st Empire
day in Maiduguri**





Shettima and the football team of the Borno Middle School, Maiduguri



Shettima in the classroom, closely watched by Sir K. Ibrahim and Anthony Shilingford the FMR. British Provincial Educational Officer.

EPISODE TWO

Sojourn Through Manhood

*“The rejected piece by the builders
that became the head bridge”*

...Anonymous

CHAPTER SEVEN

ENTANGLED BETWEEN DREAMS AND REALITY

At this stage, after Ali Monguno's graduation from Bauchi Teachers' Training College in 1947, he emerged with a framed and determined mind toward life, and held on to the fact that everything absolutely comes from Allah. Hence in Ali Monguno's belief; there is no such thing as a bad day. His sojourn along the path of manhood began when he attained his "teachership", a career he never anticipated from the onset. At this juncture, he was really entangled between dreams and the reality that had begun to see the brightness of the day, but having been able to differentiate between dreams that only represented mere wishes from the realities of life, which had formed clouds of witnesses around him, he started attempting the demystification of the challenges that attaining real manhood had to offer.

In that circumstance, he subsequently began giving his best to this noble career that had announced him to the whole wide world today. He believes that there is "dignity in Labour".

He understands perfectly that man was not made for Labour but no man can be established outside Labour. He had always engaged his mind and body for a productive exercise, because when your mind is sleeping, then your hands will be idle, and when you are idle, you become Needy.

Consequently, in that regard, the needy are not always needed, because they always constitute a source of burden to the Society. In the light of this truth at the back of his mind, he laboured and thereby excelled greatly gaining for himself outstanding promotions in the career, he had come to love dearly. After developing a workable distinct philosophy to life built on sincerity, honesty, incorruptibility and hard work. He therefore agrees with the simple fact that if you do not believe in work, then you are ungodly, because work is Allah's cure for economic bondage. Having acknowledged this truth, his earlier "mixed feeling" about education knew no reality anymore. At that instance he yielded himself fully as a worthy instrument for the propagation of "Education" in old Borno Province and Nigeria at large.

As it is common with every young school leaver, Ali Monguno had his dreams to become a Banker as said earlier. The strength of this dream was built on the blank invitation extended to him by the management of the only Bank in Maiduguri, but this was truncated by the advice from his teachers, who saw in him the potential of a teacher of great repute. He actually saw his entrance into the teacher training college as a replay of the forceful manner in which he was initially enrolled into the Elementary School back home in Monguno.

Sincerely speaking, he went to Bauchi against his utmost desire, little did he know that, he had started treading on the path of great fame and success by sluggishly adhering to those voices

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of wisdom that came with the faces of his teachers. In a nutshell success is a journey towards actualizing ones maximum potential in life, and real success is daring to maximize these potentials within the framework of destiny. He never saw it in that direction initially, but his teachers, who had under studied him had intervene, so that he would not miss out as he treads the path of life.

Having affirmed the fact that the secret of success was embedded in the constancy of purpose, he then cast his mind back to his Elementary days through the Middle school and even during his Bauchi days, he saw one constant phenomenon, that was the pressures from his teachers to remain in education, another reminiscing exercise he saw a personality that had often ran away from school in the beginning, at a point had a change of mind and thenceforth became the toast of his teachers, because of his matchless performance. Though he had always admired his teachers, but never thought of becoming one, not so soon. Not having completed his professional training in Bauchi, he was "face to face" with the reality of being a teacher, which was conceived in Monguno initiated in Maiduguri and Completed in Bauchi. What a destiny that was so neatly tailored by Allah and adequately administered by the custodians of knowledge.

In 1947, Borno Native Authority recruited him as a Grade I teacher at the Yerwa Central Elementary School, now L.E. Primary school Maiduguri. He became the first indigenously specially trained teacher of English language resultant from the

earlier introduction of English as a separate subject in Elementary schools in the whole of the Northern Region, which necessitated his selection for the short special training in the teaching of English language through the use of pictorial approach in Katsina College.

By virtue of this special training in the said subject, he was highly considered as an expert; even his pupils and Colleagues testified that he had the ability to appropriate good choice of words and adequate use of language, when it came to spoken and written English. In the said school, which was entirely a Boarding system, because its students numbering about forty (40) pupils were brought from different Elementary schools outside Maiduguri. An accommodation was specifically built for him, because he was made the boarding master as he resumed, he enjoyed the maximum support of the Headmaster, the late Alhaji Umar Yale who died a month after the English Teacher was recruited. The late headmaster was succeeded by another experienced, though not a professionally trained teacher, late Mallam Hassan Shehuri who equally gave him a level playing ground for his operation.

Apart from having to teach these youngsters, majority of whom were forcefully enrolled like his case, since parents still at that point would not agree to send their kids to the supposed pagan schools. The Shehu had to advise the Authorities then to make it an offence punishable under the law, for any defaulting parents, whose children would not be enrolled into school. But that would still not help matters, as such Ali Monguno had to be

as simple as possible in order to carry these children along and create the interest for western education in them, because he was once in their shoes. He knew exactly how to handle them.

More so, some of his colleagues found time to attend his lectures at their leisure period, the three newly recruited female vernacular teachers from the Sokoto Women Teachers' Training College, namely Aishatu, Ashe and Amsa were assigned to Ali Monguno for him to take them through the methodology of teaching English Language to the lower class of the Elementary school. One of these three (3) female teachers named Ashe became his first wife, as would be seen in chapter eleven.

The support and encouragement Ali Monguno received from the Native Authority and his fellow teachers gladdened his heart. He was always treated as if he was a special breed, his colleague from Bauchi Teachers' Training college, who were posted to other schools within the jurisdiction of the native authority envied his position and fame, because his school became the standard with which the Borno Native Authority measured the performance of other schools in their cadre.

According to him it was such an exciting experience teaching in his words he says;

I never liked it, but having plunged into it, I decided to strive and excel in it, it was like being a spoilt child ... almost all the other teachers who were previously vernacular trained became envious in that I was treated as a special teacher

Ali Monguno's success could be attributed to his constancy of purpose and his resolve to reach the peak. The show c

appreciation from his superiors, who eulogises his giant strides coupled with the unconditional support and gratitude from the members of the community, were what motivated him greatly in his career. The unhyprocritical (sic) commendations from his colleagues especially the expatriates also had its effect.

Additionally, the unequalled role played by late Sir Kashim Ibrahim, the then Northern Education officer and the former Waziri of Borno, who also doubled as the officer-in-charge of Borno Native Authority, he has continually appreciated. He was endeared to the late Waziri in 1947 when he started his career as a young teacher until the Waziri died. He influenced him greatly, theirs was intense and completely the father Ali Monguno never had. As a matter-of-factly, he was the father he never had. Also, the roles variously played by Miss Bozman, who was then the Provincial Education Officer, Zanna Bukar Dipcharima, his teacher and colleague in Sir Abubakar's cabinet; Imam Malik, the Headmaster of the Middle school when he became a teacher at the Middle School always readily come to mind according to him. The encouragement from Mukkadam Ottman, Shettima Shehu Ajurambe and the host of others who ensured that he got to where he is today cannot be forgotten easily. Ali Monguno asserted that he had the opportunity of acquiring much from their wealth of experience either as a student, colleague or a superior. though they are all late, he still offers prayers for the repose of their souls.

While he was contributing his quota in consolidating the teaching of English as a separate subject in Borno Native

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Authority, the then Northern regional government had concluded plans to up-grade the prestigious Katsina College to the level of a higher teacher's training college, with the sole aim of training qualified grade II teachers who would teach the lower class of the old middle school which were to be upgraded to Provincial Secondary schools. Hence his subsequent enrolment into Katsina Higher Teachers' Training College after two (2) years teaching experience in Yerwa Central Elementary school.

Though this new Institution was designed to enroll teachers with grade III teachers certificate coupled with five years experience, but as the hand of fate prevailed, Mr David who was the Provincial Education officer believed that Ali Mongun would benefit from it, by virtue of his outstanding academic credentials and his marvelous performance in the classroom. Consequently, he recommended him along with three of his other senior colleagues namely; Mallam Bukar Konduga; Mallam A Yerima, and Mallam Sanda Dikwa to commence training at the Higher Teachers' College in 1949.

Like Bauchi Teachers' College, Katsina Higher Teachers' Training College (KTTC) was the only one in its category in the whole of Northern region. In the college teachers are trained for two (2) years in pursuance of the award of Grade II teachers certificate. The admission process was highly competitive because it was meant to serve the 13 provinces of the northern region. The students who are already working under their various Native Authorities received their salaries on a regular basis.

which made it possible for some of them to keep their families with them in Kastina.

Though, they always received their monthly package, the Emir of Katsina, the Late Alhaji Usman Nagogo was so good to Ali Monguno, he developed particular interest in him and subsequently insisted that he should stay with him as such provided accommodation for him within the palace, according to him;

The Emir was bent on my staying in the palace, it was later that I discovered that one of his wives was a classmate to Ashe, one of those three women vernacular teachers under my supervision, who later became my wife a year before I went to Kastina, ... My stay in Katsina was such a memorable one ... it was during my days in sir Abubakar's cabinet that I had the opportunity to really express my appreciation and heart felt gratitude to the Emir, when he came to Lagos for a Polo tournament

All through his endeavour in life, Ali Monguno had met men that Allah had used to show him favour that really dumbfounded him. At the end of their stay in Katsina, he was the only one, of the three of them from Borno province that was very successful in their final examinations. The other three who according to records were more experienced than he was were deferred in some subjects, because of their poor performance. By and large, Ali Monguno was the first Borno indigen to clinch the Grade II teachers' certificate.

The training in Katsina was very educative and enlightening, it gave the participants the opportunity to have contact with the

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socio-cultural life of a people outside theirs, the communication barrier that was there initially at the level of Bauchi was not there any longer, because his three (3) months teaching practice in Kankiya town, which was a prerequisite to the award of the Grade III teachers certificate in Bauchi gave him the opportunity to learn and speak the Hausa language fairly fluently at that time.

At the completion of his Grade II teacher's course in 1952, he was transferred to the Borno Middle School. The school where he had earlier attended between 1939 and 1944, he was taking the Upper Class in Geography, History and English language. This new position was connected to the fact that he had the ability to impart knowledge to others by virtue of his broad basic knowledge and understanding of the subjects, coupled with his outstanding qualities as an articulate and an open-minded teacher. The late Imam Malik who was the headmaster of the Middle school asserted in one of the school's stakeholders meeting in his days as the Headmaster of the Middle school that if the school wished to perform well in graduating successful students, it was people like Ali Monguno that are required to achieve such objective.

Ali Monguno was highly elated to become a member of staff in his old school, relating with his former teachers as colleagues. Irrespective of the fact that he possessed a higher qualification than theirs, he did not allow that reality to get into his head, he gave them their due recognition and treated them with utmost respect and courtesy, after all, they guided him into building his career in this profession that was beginning to announce his

gradually at that point.

Alhaji Mukhtar Alkali NPM, mni. Assistant Inspector General of Police (RTD.) contributing his views for the purpose of realizing "THE TEACHER'S PRIDE", caps it all in the following words; "he is an Educationist- Par Excellence". He further asserts as follows;

...he was many things to so many of his students. As a teacher, he was a role model not only to his peers, but also to his numerous students. He was simple with immaculate dress sense and often walked cheerfully and briskly from his residence within the school premises to either the staff room or any of the classrooms carrying his brown leather bag stuffed with his teaching books to the admiration of the students. He might not have noticed but seeing him approaching, many of the students would hail him by calling his name loudly to his hearing and delight. He often acknowledged by waving his hands. Indeed, that was a sign of his popularity and charisma... he spoke the Queen's English quite distinctly, clearly and audibly. His infinite capacity for taking pains to explain over and over again any subject he taught in simple terms made it easy for his students to comprehend. He was a teacher to the core and his teaching methodology to the least was excellent. His advocacy talks at every given opportunity; to get as many of his students to take the teaching profession was apparent and laudable. He, however, succeeded in getting a good number of them trained as teachers. In my class alone seven students

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went to Teacher Training Colleges ...in his time as Education Officer he successfully persuaded the then Borno Native Authority to sponsor many students (boys and girls) to further their education in the United Kingdom. Three of my classmates were beneficiaries namely; Alhaji Mahdi Bukar, one time Secretary to Borno State Government, Engineer Abba Kyari Wakilbe, Ambassador Babagana Kingibe and late Moh'd Zanna among others... as a teacher, he often went round to meet the students in their dormitory area or on the football ground and talked to them freely on many topical issues of interest pertaining to their studies and current affairs... he was always patient with us and very accommodating, cheerful, smiling, disciplinarian and sports lover. He has wonderful retentive memory for events and faces. He is an engaging conversationalist with relishing sense of humour. He is generous, prudent...In retrospect; perhaps his greatest joy was his contribution in making several of his students directly or indirectly to succeed in their fields of endeavours. Among his former students who excelled notably were: two Executive Governors of Borno State, namely: Alhaji Mohammed Goni and Alhaji Al-sheikh Jarma...

Eventually, when the Middle School had to split into Senior Primary School and Provincial Secondary School, following the earlier arrangement of the then Colonial government. The lower class was therefore transformed into Senior Primary School while the upper classes took off as Provincial Secondary School.

Consequently the staff strength of the former Middle school had to be divided into two (2) sets as well.

Ali Monguno was among the set that comprised mainly of expatriates, that were posted to the Provincial Secondary school, heaving been split, the secondary school moved out of the premises of the Middle school to its permanent site along Maiduguri-Kano road which is today known as Government College Maiduguri. He assumed duty there as a teacher cum bursar, according to Abba Maman, a retired Commissioner of Police, and a former Head Boy in the Provincial secondary school Maiduguri, he testified that his teacher was by nature not biased. In his words he confirms as follows;

...he treated everybody equally no matter your background, he was always ready to listen to you when your case was genuine. Also in the words of Alhaji Al-sheikh Jarma, the former Executive Governor of Borno State in the second Republic who was also a former student of Ali Monguno in the Provincial secondary school, he sincerely submitted in this regard;

...he is a complete gentleman, who operated an open door policy, he dislikes dishonesty and he is always ready to impart knowledge to his students, as such we were always fond of him, he taught us English, even if he was a teacher - Bursar then, he speaks exactly like the white man we all respected him, because he is very disciplined and always punctual to school. He proved himself as a good bursar and a teacher of

great repute.

More so, Alhaji Aliyu Dibola Biu also has this to say about Elder Statesman who was his teacher in the Middle School who contributing his views in the "THE TEACHER'S PRIDE"
...I came to know Alhaji Ali Monguno in 1952. While in Middle II he was by then our History teacher popularly called as "Ali Zankali". He was an exemplary teacher, very humble and dedicated. He taught us to the best of his ability and made sure we understood him. It was because of his dedication to the teaching profession that he got promoted to the post of Education Officer in 1958. He was the brains behind the introduction of "PREP" evening lesson from 7.00pm to 9.00pm, which was compulsory for students in Middle II-IV by using "tilly Lamps" with kerosene because then there was no electricity supply in the school. I may recall that while the teacher on duty one day he caught me sleeping during one of the prep. Sessions, I was warned not to repeat again after serious admonitions. I was surprised at his action because I thought that I would be seriously punished.

Still in the same vein, Dr. Shettima Mustafa describes the composure and the dress style of his teacher as follows;
...He was very smart and well dressed all the time. We were impressed by the style of his local trouser (shorondo Kanuri), which ordinarily appeared as if it was tailor-made around his legs. It often perplexed us as to how he wore them. Whether in fact we ever asked him or not, I cannot remember but for sure Mallam Ali was the only teacher in the school

identified with that style of local trouser. For sure he dressed well. The way he spoke English gave us the impression that he had reached the peak of speaking the language. In fact, he and another teacher, Mallam Sadiq (Abba Sadiq), who every pupil in the school believed that he had learnt the Michael West Dictionary of English by heart, were outstanding when it came to the knowledge of the English language....

The qualities he displayed as a teacher of great repute culminated into the promotions he enjoyed in the course of serving his people in the career that he came to cherish in the process of time. B. S. Umar a former vice chairman of Maiduguri Metropolitan Council in one of his poems published in a collection titled LET THE DAWN COME dedicated the following lines to the honour of Ali Monguno;

...Like the sun rays piercing
Cloudy evening sky, a voice
Inquired, of what stock is he?
In affirmation it went thus,
He is of great warriors
Tall and calm, expressing
Annoyance in looks not words
His mouth tames hot coal into ice,
His world is beautiful to us
Never its sea drawn him, nor
Been thirsty
When men live in restraint

The Grateful Dolphin

**He swims in ocean of
Endurance, patience and struggle,
Illuminated by beauty of honesty
Nations entrust him with
Keys to their abode...**

Conclusively, there is no doubt that this great icon illuminated by the beauty of honesty swims in the ocean of endurance and patience. He actually agrees with the fact that they are the only virtues that can heal the wound of all ages no matter the magnitude.

CHAPTER EIGHT

WORKABLE DISTINCT PHILOSOPHY TO LIFE

While working as a Teacher-Bursar in Maiduguri Provincial Secondary School in 1957, Ali Monguno won a scholarship to pursue an Advanced Level course that would prepare him for a degree programme in one of the universities. The course was held at the Nigerian College of Arts, Science and Technology (CAST), Zaria, the present day Ahmadu Bello University. During his one year stay in Zaria, before abandoning the plan to pursue a university degree, for reasons not far from the fact that, he preferred to pursue a course that would build him professionally in his teaching career, he had the opportunity of participating in a leadership training programme at the Man O' War Bay Camp in Victoria, Republic of Cameroon.

Beside the exciting and interesting nature of the programme, it effectively and adequately solidified the bond of unity amongst the participants. The course kindled in them, the sense of selfless service to humanity and concern for the plight of others, especially the weak and the highly physically and socially disadvantaged individuals. To a large extent, the training was a breeding ground for those, who would be Leaders that eschew selfish interest, and would always be sensitive to the plight of their people and in the long run placing high value on patriotism.

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Participants were also exposed to heinous tasks in obstacle crossing, such as mountain climbing, sea adventures, community developmental services, which involved rehabilitation and construction of roads and rescuing people who are faced with supposed danger. This was done with the sole objective of building confidence and a sense of dignity in the participants in order to withstand any form of hardship. Their temperament was also brought under severe strain, which consequently exposed their strength(s) and weakness(es). Furthermore, it determined their level of tolerance in the face of very grievous provocation. The main aim of this training was actually to measure the degree of leadership qualities in all the participants.

Ali Monguno, a Geography teacher, who taught his students about the climate and weather conditions of various regions within the globe, took the training in the Equatorial climate of the Cameroon as an opportunity to have a practical experience of those things he read from books, and had as well taught students theoretically. Additionally, it was a worthwhile experience for him, who had spent most of his lifetime within the arid and semi-arid desert of the northern part of his beloved Nigeria. He also considered the opportunity of traveling by train from Jos to Enugu for the onward movement to the Cameroon for the first time as an adventure that was worth all the energy, attention and time as at then.

At the end of the training, having made up his mind not to pursue a degree course any longer at the detriment of his teaching,

career, he returned to Maiduguri to his previous position as a Teacher Bursar.

As he was basking in the euphoria of the gains and fantastic experience the Cameroon Training offered him, which further improved his general performance in the classroom, especially in the teaching of Geography, a nomination/invitation came from the Kaduna Regional Authority in 1958, for him to participate in the interview that would usher in new indigenous District Officers, who would take over from the Expatriates in the various Districts within the region. Going by his personal opinion, he never wanted to attend the said interview, but in as much as he did not want to remain in the classroom as a Grade II Teacher forever, he had never anticipated for once, the idea of leaving education for another career, because he had come to embrace and cherish the profession, that had made him a mold, and guide for upcoming potential leaders, as was his case in his formative years. He discussed the issue with Mr. Davies Gilbraith, the then Provincial Education Officer, reiterating the above fact. Mr. Davies advised him to see Mr. R. E. Erwson, the Regional Director of Education of the northern Region, before he would meet with the interview panel, and that he should tell him that he didn't want to be a District Officer, and more so that he didn't wish to remain stagnant in the Educational sector without moving forward. He got to Kaduna and did as he was told, having explained the reason of his coming to Kaduna, the Director was happy with him for expressing his interest and intention to remain in education with the zeal to reach the peak in his career.

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Subsequently, he was directed to the Scholarship Board, where he filled the scholarship application form, before attending the said interview.

Appearing before the panelists, he was asked if he wished to be a District Officer. He answered in sincerity, 'with no strings attached', that he did not want to be. His reply actually surprised the panel, because they thought he would answer in the affirmative. Furthermore, they asked him why he came all the way from Maiduguri to Kaduna to tell them that he did not want to be a District Officer. Affirmatively, he replied,

...I would want to be honest with you, that I would rather remain in Education than become a District Officer, and therefore I would like to appreciate you for the invitation...

The reason for rejecting the offer of becoming a District Officer was tied to the fact that he wanted to build his career around Education. Following his firm stand on his cherished career, the Chairman of the Panel Late Alhaji Abubakar Kagara, responded as follows,

... Mr. Monguno, I will rightly tell you to your face that you've been honest, because the Director of Education had already sent a letter to us, that they would want you to continue in Education...

So he was let off the hook of what seemed to be a forceful entrance into a profession that was not on his priority list. He thanked the panelists for the compliment, and as he left the interview room, as he was about climbing up the staircase leading

to the office of the Scholarship Board, which was sharing the same building with the Regional Authority, he met other nominees waiting to be interviewed. Some amongst them asked about what he told the panelists that made them laugh so loud, that they could hear their voices from where they were seated outside the room, then he said,

I told them that I did not want to be a District Officer... obviously; they were all shocked to their bone marrows. Then they asked again.

Are you in your right mind? Don't you know that, if you become a District Officer, you will eventually replace the white man and subsequently have control over a whole Division/District? You can even rise to the post of a Resident Officer in charge of a Province...

In answering these multiple questions, he said, *"I will rather remain in Education, though I never liked it, before, but now that I have become a teacher, I am sure I can continue with it..."*

Before he left Kaduna that day, he was awarded a scholarship to Edinburgh, therefore he was asked to go back to Maiduguri and undergo a medical examination to ascertain his medical fitness for the trip. The scholarship by the Regional Authority was for him to go to the College of Education Moray House, Edinburgh, Scotland, for further studies in Education that will lead to the award of Grade I Teachers Certificate, since no school in Nigeria offered such training as at then. As part of efforts by the Regional Authority to make him stay in the Educational

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sector, as he had earlier affirmed, which necessitated the award of the scholarship to go to Edinburgh in 1958, he was made to sign a "BOND AGREEMENT" to that effect, the bond stipulated that he had to remain in Education at least for five consecutive years after returning from Edinburgh.

As a result of the scholarship from the Regional Government, Ali Monguno became more determined to pursue education as a career in order to use the benefits to the advantage of his people who did not appreciate its value when it was first introduced even up till this present day. He was actually elated for the scholarship to study in Moray House, but considering the very cold weather which is in sharp contrast to the hot weather in Maiduguri, he decided to write the Scholarship Board so that they could change it to London. On a second thought, he decided to discuss the idea with Mr. Davies Gilbraith and his wife, who themselves are Scottish expatriates. He was advised on the contrary, they argued that if they did not melt in Maiduguri, then there was no reason for him to believe that he was going to freeze to death in Edinburgh.

They also reminded him that there had not been news of Nigerians, who had stayed in Edinburgh, had frozen at anytime during the course of their stay there.

Ali Monguno's fear was borne out of his short visit to Edinburgh under the British Council in 1957, which gave him the opportunity to watch the world famous tattoo from the top of Edinburgh Castle on a windy rainy day. He took the advice of the Gilbraiths in good faith and subsequently made adequate

preparations for the oversea trip.

In Moray House, Edinburgh, he was billed to commence a newly introduced and specially designed course termed as "Tropical Education", which would last for about 12 months, but students who came straight from the secondary schools would spend three years to complete the course. Participants in the course were mostly teachers drawn from African and Asian zones of the tropical regions of the world. It was a sort of co-educational group, and they all without exceptions, enjoyed their studies and stay in Scotland.

The College had over one thousand, one hundred (1,100) students, majority of whom are from the United Kingdom (Great Britain), with Scotland as the main catchment area, Ali Monguno's Nigerian colleagues included, Mallam Gidado Jamare, Mallam Aliyu Ejainyawa both from kano Province, and Mr. Abraham Fadile from Kaba Province. The school ran three separate courses for the "Tropical Students". Their majors were Psychology, Principles and Methodology of Teaching in the primary school with emphasis on English as the major subject. As part of the course work in Tropical Education, Ali Monguno and his colleagues were registered in the University of Edinburgh to pursue a course in Social Anthropology, which ran concurrently with their training in Moray House. During this course in the University, he met one Dr. L. Kenneth and Miss Mary Bird who at a time lived and carried out a research study in Nigeria. This was practically evident in Miss Bird who spoke Birom, the major

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language of the Plateau people fluently.

The indigenous students were very kind and helpful to A Monguno and his colleagues; the members of staff were equally receptive and very hospitable. They had always ensured that the students felt at home, they also had cordial relationships that were void of segregation and discrimination. Both Dr. Ingles and Dr. Sutherland, who were the Principal and Psychology lecturer respectively would ever be remembered for the various roles they played in making life bearable for them. They adequately and promptly attended to their various problems, ranging from academic to welfare issues, as he asserts below,

...It was obvious in the case of the Principal, who handled all our numerous problems. We Tropical Students were taught by English lecturers... but we found it difficult to understand Dr. Sutherland, who lectures with deep Scottish accent, we almost requested for a change of lecturer during the first few weeks into the course, but we got used to him eventually and thenceforth enjoyed his lectures.

After a successful study at the Moray House, Edinburgh in 1959, he returned home to resume work yet as a Teacher Bursar but with Grade I Teachers' Certificate. What an accomplishment at this stage considering him with his Bauchi colleagues and even with other colleagues that had been in the profession before him. Yet in the midst of this attainment, being one of the first set of teachers with Grade I Teachers' Certificate in the then Bornu Province, he was not overtaken by the "pride of life" associated

with such glory. He maintained his usual level-headedness, because he had always believed in the principle of "live and let live", which has formed the basis of his distinct philosophy to life.

Strolling down memory lane, Ali Monguno had always had cause to feel very lucky and a highly privileged Nigerian, because Nigeria as it were then, offered him opportunity to greatness on a platter of gold. Free education at all levels and in the long run offering him employment opportunities without bribing his way through or depending on the concept of "Ima Nmadu" (I.M) or the much-orchestrated "godfatherism". He continually feels indebted to his Nation and its people, hence his unmatched personal sacrifice and unequalled patriotic dedication to the course of the downtrodden and the development of Education in his immediate constituency and the Nation at large as would be seen in the next Chapter.

He feels great pity for his people that several years after the introduction of education, some parents in his locality still find it very difficult to embrace and appreciate the values of this western value that has raised him from "grass to grace", as he is fond of saying always. In that regard, he had fully supported the edict promulgated on Education, making primary education free and compulsory in Borno State, which is an offshoot of the Federal Government policy on Education, that is, the Universal Primary Education (U.P.E.) in 1978/79 and the most recent, the Universal Basic Education (U.B.E.), that has made basic education from

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primary school to junior secondary school level compulsory for every Nigerian school age child irrespective of his/her background.

By and large, it is obviously glaring that the death of his father before he was born was a blessing in disguise. If late Malla Abdulrahman had been alive, Ali Monguno would not have been forcefully enrolled into school against his wish and that of his family members, but in the progression of time, he had come to embrace and cherish this western education in totality. His *tabularisa* like mind was nurtured by the great values and ideas of the so-called "forbidden venture", which eventually evolved in him a tested and workable philosophy to life.

CHAPTER NINE

DARING TO DEMYSTIFY THE CHALLENGES OF MANHOOD

In the course of exerting the experience and knowledge earned from the sojourn in Moray House, the then Northern Regional Government, on whose scholarship Ali Monguno embarked on the Grade I Teachers' Certificate training, had concluded arrangements to appoint him as the Regional Education Assistant. But considering his relevance by virtue of his recent attainment in his career, the Native Authority thought it wise to rather keep him under their employment by appointing him the Native Education Officer with the view of putting all educational matters within the jurisdiction of the Native Authority under his care.

Considering the father-son relationship between Ali Monguno and the then Waziri of Borno who was then in charge of the Native Authority, he therefore, accepted the offer from the Native Authority to the detriment of the interest of the Regional Authority, this directly confirms his loyalty and dedication to the fingers that fed and raised him from the cradle to adulthood.

As it became so glaring to the Authority in Kaduna that he had opted for the Native Authority's offer, the Regional Office then objected to Borno's idea of duplicating the office. They argued that since the Regional Government had a Resident

Education Officer within Borno Province, then it would be high unnecessary to have a Native Authority Education Officer because it would result to conflict in co-coordinating and administering programme, in as much as the jurisdiction of both offices covered educational issues.

At the end of the scramble, both Authorities agreed and designated the new office as Education Secretary, but under the employment of the Native Authority with salary scale as that of the Provincial Education Officer. This new position according to Ali Monguno, "*...to the best of my knowledge, is the first of its kind in the history of the Native Authority administration in the then Northern Region*".

Unlike his former position in the Provincial Secondary School, this new office entailed pure administrative responsibility that included the task of recruiting capable hands to man various positions within the Administrative Department, to find qualified teachers for the existing schools and children who had attained school age into schools. At this point, he saw himself enjoying what he had once eschewed.

The challenges of this new office was so enormous, thus became absolutely necessary for him to put in all his best in order to work satisfactorily under the leadership of a highly experienced and professionally competent aristocrat like Sir Kashim Ibrahim, the Waziri of Borno, who doubled as the head of the Native Authority administration and the Counselor for Education in the Native Authority. The Waziri faced the problem of inadequate qualified teachers in the administration of schools.

hence the idea of keeping Ali Monguno within the local administration. So that he could contribute his quota in tackling this inadequacy that was gradually turning into a "dreaded monster" within the Native Authority.

As it was envisaged, Ali Monguno never performed below expectation. Before he assumed office, the Native Authority had established only one school between 1949 and 1959, according to him; *It was nobody's fault as there was only one Teachers' Training College in Bauchi, where Grade III teachers were trained in the entire Northern Region that is made up of over 12 provinces.*

The only Teachers' Training College in Bauchi provided teachers for about 13 provinces. Thus the admission of students was evenly shared amongst the provinces within the Region, as such, graduate teachers from the College was between 3 to 4 graduands per session. This number could not adequately cater for the need of teachers in the existing schools, because there was no opportunity for the replacement of teachers, who were dropped by reason of incompetence or retirement as the case may be, thereby creating vacuum, that could not readily be filled.

In combating this gross inadequacy on a short-term basis, Miss M. Bozman, the then Provincial Education Officer assembled some brilliant pupils who were Elementary IV Certificate holders and taught them on teaching methods required in tutoring the lower class of the then Elementary School.

However, this project could not be sustained, because the

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pupil-teachers were highly handicapped in the required training. As part of efforts to proffer solution to this severe situation occasioned by this lack of teachers that had gradually turned into a syndrome, Ali Monguno decided to appeal to Biu Division through the Provincial Education Officer to loan Borno Emirate some of their candidates who were being expected to graduate from Bauchi Teachers' Training College that academic session.

This request was prompted by the adverse necessity to upgrade four of their Elementary Schools. The request was humbly turned down for reasons not far from that, which necessitated it from the Borno Emirate end. The position of affairs on this matter left Borno with the alternative of recruiting qualified teachers from outside the Province.

Having gotten the approval of the Native Authority to that effect, adverts were placed in some national dailies. Applications were subsequently received in response. Interview exercises were slated for the selection and subsequent recruitment of the most qualified candidates for the available positions in all the existing schools.

This very successful endeavour was short-lived by the political instability that rocked the polity of our dear Nigeria in the Nineteen Sixties (1960s), following the unfriendly relations among the regions of the Nation. As a result, these native indigenous teachers had to flee, having been frightened by the sudden change of events. The fear of the unknown aroused in them an unhealthy anxiety; therefore, they had to escape

safety.

Be that as it may, the work has to go on, the challenges must be tackled adequately. Thus in pursuance of a long-term solution to this "almost a stalemate situation", Ali Monguno had to propose the establishment of a Teachers' Training College in Maiduguri to the Native Authority. Though the Native Authority had always supported him in the course of discharging his duty, but considering the insufficient resources of the Native Authority, a project of that magnitude seems to be beyond their financial strength. Nevertheless, despite their little resources approval was given for the establishment of such an Institution and It set aside about One Hundred Thousand Pounds (£100,000) to pursue the project.

The Local Council convinced of the fact that the said amount would not completely execute the project; therefore, assistance was then sought from the Regional Government. Having realized the need of it, through the series of correspondence that came from the Local Authority, the Regional Government consented to their request for the establishment of a Teachers' Training College in Maiduguri. Since the three or four graduates from Bauchi annually could not cater for the need of qualified teachers for the existing schools, and if this were allowed to continue, there would be no way additional schools would be built to accommodate the rising population of children who had attained school age.

The institution became a reality when the Authority in Kaduna posted Mr. Holmes, an expatriate educationist and

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administrative strategist from Kaduna to commence the much anticipated College. It took off on a temporary site that was formerly used by a primary school, which was relocated to another premises. The Native Authority supported fully the work of Mr. Holmes by providing a level playing ground for him to operate; because the free flow of events in the said school meant more teachers, and consequently more teachers connoted that more schools would be founded to accommodate the teeming population of school children. Subsequently, Ali Monguno made it a point of duty that every six-year-old child must be in school irrespective of his or her background, since adequate plans had been put in place to provide qualified man power that will take care of the supposed pupils.

The establishment of Maiduguri Teachers' Training College brought untold success to Education in Borno Emirate and the generality of the Province, together with Bauchi Teachers' Training College, they supplemented the existing number of teachers on ground. This was evidenced by the number of schools established after some few years that it was instituted, a number the Native Authority administration was unable to achieve for a period of 10 years. According to record, within a span of about two years, close to a dozen (12) new primary schools were opened in ten different populous villages within the Emirate. While old and dilapidated ones were renovated, using cement instead of mud as blocks and corrugated iron sheets instead of thatched raffia as roofing materials. This tremendous achievement ar

remarkable breakthrough became the basis of Ali Monguno's promotion into the Borno Emirate Council as Councillor for Education (**Shettima Ilmube**), in recognition of his determined effort towards enthroning education in the grassroots.

According to him, he had always believed that, since education was good for him, then it would be good and beneficial for those children in the grassroots and in the interior villages who as his case was in the beginning, might be deprived of this "process" that has announced and endeared him to the great and mighty, either by their parents, because of their "unfounded belief" or by virtue of their poor background. Hence he made it as a point of duty for himself to enroll every kid within school age into school.

It is something he finds joy in doing, even now he is determined to spend all that he has for the sake of educating the Nigerian child, his scholarship scheme can attest to this fact as would be seen in chapter eighteen.

CHAPTER TEN

THE FOCUSED PERSONALITY

The post of the Councilor for Education and Social Welfare positioned Shettima Ali Monguno at the helm of affairs in the administration of education in the Native Authority. It presented a more tasking challenge for him, in that he was not only to execute and administer educational policies as the Educational Secretary for the local authority, but also to initiate and formulate such policies that would be beneficial to all and at the same time poise the Local Education Department for greater productivity in the field of education.

The new office tended to be more demanding and tasking, especially considering the fact that he had to work hard in order to satisfy two previous Councilors for Education. One of them his mentor and the father he never had and the other, his teacher at the Borno Middle School, they were Sir Kashim Ibrahim and Zanna Bukar Dipcharima. By virtue of this exalted position, in 1960 he was turbaned the Shettima Ilmube (Councilor for Education) of Borno, by the then Shehu of Borno and as such became one of the youngest members of the Borno Emirate Council, the highest decision-making body in the whole of the Emirate.

The Council also had his mentor and teacher as members with other distinguished personalities. Following his full-fledged membership of the said Council, he neatly fitted into the saying of the African proverb, which asserts that; "If a child washes his

hands clean enough, then he can dine and wine with kings and elders of the land.”

Though the said office is exclusively reserved for those who rose through the ranks to the peak of their career in education, so as to be able to utilize their wealth of experience and expertise attained through the course of time. But by reason of age, Shettima Ali Monguno was not qualified for the position. Consequently, this criteria was waived in order to accommodate young and enterprising individuals into the Council.

As Councilor for Education and Social Welfare, he assiduously maintained the pace of educational progress in the Native Authority. The number of schools was increased through the establishment of new ones and renovation of old and dilapidated ones. His attention was also directed towards staff motivation, by virtue of the improvement of their working conditions and paying of attractive emoluments. He also introduced the feeding of school pupils at lunchtime, these mouth-watering gestures greatly enhanced both teachers' and pupils' performance in their respective endeavours.

As part of welfare packages for the headmasters of the various primary schools, Shettima Ali Monguno singularly persevered up to the Regional Authority, for the improvement of their housing facilities. He argued that, the headmasters then, were living in less attractive mud houses, which does not befit their status in the society when compared to the comfortable houses given to stewards and cooks of European administrators.

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This argument in the long run saw the light of the day when the government at the regional level improved the housing conditions of the headmasters by supplementing the efforts of the Local Authority

According to Hajja Fati Kaka Yerima, who has known Ali Monguno and his family from her school days; when she was a student of Late Mrs. Elizabeth Meta Hill Ali Monguno, at the Maiduguri Women Teachers' Training College (MWTTC), which made her one of the beneficiaries of the unbeatable innovative contributions of Shettima Ali Monguno to the growth of Education at the grassroots level especially the establishment of the Maiduguri Teachers' Training College in Borno Emirate

More so, by virtue of her present position as the Permanent Secretary, Borno State Universal Basic Education Board (SUBEB), She occupies a position that has the same responsibilities and challenges as that of the Education Secretary of the then Native Authority. She asserts that Shettima Ali Monguno's contribution towards the entrenchment of Education in the societal values of a society that had once abhorred education is one that is worthwhile. In her words;

He is a standing legacy to teachers, once a teacher and an education administrator, he contributed immensely to the development of Education... he is a principled man, and one that can be depended on and trusted at all times, his determination and vision for the growth of education has stood the test of time, his kindness and humility knows no

bounds, his unbeatable accomplishments in the Educational sector during his days as Education Secretary are solid foundations that we have built on over the years, he single-handedly built a library and stocked it with books for the benefit of primary education, he is a patriot of great repute, indeed a shining example for all generations to come.

Shettima Ali Monguno having risen through the ranks to the top in his chosen career, has ever remained grateful to the Almighty Allah for making people to shower series of favour unto him, in his words, *“I would not have made it, coming from such a humble background within a space of thirty years without them; it is rather difficult mentioning names, for they consisted of my former teachers, former bosses, colleagues, personal friends and members of my family.”*

At this juncture, having gotten to the peak of his career, he became so focused and wholly appreciative of education in all its ramifications. Once forcefully recruited into the process, yet advancing in the process by his exceptional academic performances and subsequent march to a successful professionalism in education. To which he had initially been allergic in the beginning, on the other hand, here he was now not only responsible for recruiting pupils and qualified teachers, but he was responsible for the formulation and total administering of workable educational policies in the whole of the Emirate. He was nurtured by it. Presently all his endeavours are channeled toward the development of this western concept

“EDUCATION”.

While he held the coveted position, a good number of kids, Male and female alike from both peasant and buoyant backgrounds who otherwise wouldn't have been to school for some obvious reasons, were made to register in school against all odds. According to him, there was a time in history when a young school boy was recommended by his teachers for onward dismissal from school for reasons borne out of the little boy's gross misdemeanor and truancy, as would be expected of him, a one time chief truant, he decided in favour of the little boy, having been convinced that if he had been dismissed during his days for similar offence, which he was guilty of then, he would not have become what he is today. The above influenced the consideration to give the truant boy a second chance. He has always been so meek, sensible and considerate in all that he does. This was attested to in subsequent sections of this book by his friends and colleagues, some of them his teachers, that later became his subordinates and co-workers at local, national and international levels.

As a public servant in the service of humanity and his fatherland that gave him all the opportunity to excel in life, he displayed absolute patriotism, sincerity, honesty and their likes enormously without reservation while in the line of duty. These virtues according to Shettima Ali Monguno, did not just develop overnight. They grew as a result of his “unhypocritical and unflinching”(sic) inclination to the precepts of the Almighty

Allah from childhood and his personal philosophy and ideology that had been developed over time, in his comment he avows as follows; *"I have developed this right attitude and virtue of life, right from my childhood days, as a young school boy, when I am at home during holidays, I normally go through my old mother's tax receipts, but I always realized that the amount my mother told me she paid was not that which the government official represented in the tax receipt, of course, I had to believe my old mother, because I knew she wouldn't lie to her only son, from then, I had developed intense hatred for cheats, especially for that Official that had always defrauded my illiterate mother and other members of the community in her shoes, though there was nothing I could do as a school boy, but then I resolved in my heart not to live that kind of illicit life thereby cheating and defrauding innocent people."*

That resolve to tread on the right path of life on this side of Allah's creation became the springboard that catapulted him to great heights and unbeatable glory and fame. These virtues became the reservoir that supplied strength and determination to him, while he remained focused all through his effort in his professional pursuit.

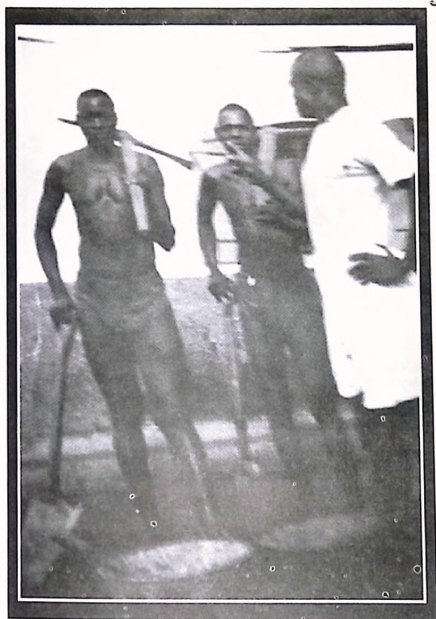
As he was yet counting the number of solid bricks that made up the formidable well of refuge, he had built round the terrain of education in Old Borno Emirate, his people through serious consultations amongst opinion leaders had concluded plans to nominate him to run for the 1959 elections, which will usher in

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the first set of indigenous parliamentarians and leaders that will take over from the colonialists, whose dis-sojourn (sic) in Nigeria's political administration was seriously anticipated.

This profound political quest on the side of the Emirate's opinion leaders presented another tussle between the Native Authority who had nominated him for the elections and the Regional Authority in Kaduna with whom he had signed a bond agreement to remain in Education for five consecutive years following his return from Edinburgh. As was always the case, a compromise was reached between the two authorities, the Native Authority having affirmed that he would contest the election and remain in Education, whenever he was not attending a parliamentary session, he will be pursuing the responsibilities of his office as the Councilor for Education in the Native Authority. In that instance, he was torn between Maiduguri and Lagos.

Finally, though he had no ambition and interest for politics, but went into the murky waters of politicking. Here again, the concept of uncommon communal efforts made a political colossus out of him. He got elected in the 1959 parliamentary elections under the Kaga Marghi Federal Constituency. He became a Member of Parliament in Lagos, though a backbencher, yet very articulate in criticizing unfavourable government policies. He was also at that time as would be seen in Episode Four, very popular with the gallery.



Shettima participating in community development service during the Man O' war Victoria Bay camp in the Cameroon 1957



Shettima with his fellow members of staff and their students at the Provincial Sec. School Maiduguri



Shettima in his first car Opel Capital



**Shettima at University of Edinburgh attending
a Course In Tropical Education (1957/58)**

EPISODE THREE

The Family Life

*“The strength of the broom
stick Lies in its bunch”*

... African Proverb.

CHAPTER ELEVEN

THE MARITAL LIFE

This phenomenon is not only peculiar to Africa, as particularly Nigeria, it is a generally accepted norm: the strength of a man's accomplishment and the degree of his responsibility are completely intertwined with his ability to raise and maintain a peaceful and a perfect family life. Even the Nigerian Federal Constitution has the right to family life as one of its major fundamental human right provisions. The family being the microcosm of the larger society is the first point of socialization for the growing child. As such it becomes pertinent to set the nuclear family on the right footing in order to enhance good and proper upbringing for the offspring who in turn will proceed to the larger society for more challenging interactions within the societal strata as he or she traverses on this path of God's creation. Having this at the back of his mind, Shettima / Monguno raised a family that had its formidable pillars entrenched in the values of discipline and morality of the great order. He carried his family along the track of high regard for standard values of life inculcated into him by his old mother back in Monguno during his boyhood days. He made sure that the basics and necessities of life were made adequately available to his growing kids. As a professional teacher who was in the business of building a concrete future for the younger generation

he set an example with his family in that regard. Having accepted the fact that **“charity they say, begins at home”**.

His children have testified variously that he is not just a father, but also a disciplinarian of great prominence that gave their lives meaning. Shettima Ali Monguno's love for education and religion never undermined his love for family life, they were given equal proportion of his life and time, and one did not blossom at the expense of the other. He knows exactly what was expected of him as a Faithful professional and father at any given situation.

One of the major responsibilities that life has naturally bestowed on man is the solemnization of a matrimony as highlighted previously, though at one's discretion for reasons related to religious obligations and military engagements, there could be total abstinence from this **“Entanglement”**. But in the traditional African set-up, it will be completely out of place for an adult to be without a spouse, and in avoidance of such “social embarrassment”, the African mother has always been involved in the process of choosing a befitting wife for her male child as the case may be.

Shettima Ali Monguno's case in this instance was not entirely isolated, hardly had it completed one year after his gainful employment in the educational service of the then Borno Native Authority, that the pressure from his only sister and aged mother precipitated into choosing a wife for himself. Apart from the pestering from his mother and only sister, his respect for tradition

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and reverence for the cannon of Islam also served as a great impetus and enormous prodding for his acceptance of going into holy matrimony.

To have a blissful matrimonial engagement, Shettima Al Monguno had always believed that he needed an eligible educated woman of the tribe to sail through the journey of this life with him. Hence his choice of one of the three young ladies posted to his school from Sokoto Women Vernacular Teachers' Training Centre who was deployed to him for supervision as they were to be prepared to assume the responsibility of teaching English Language to the detached class of the Elementary School. This became necessary by virtue of the formal introduction of teaching English Language as a separate subject in the Elementary Schools, which were then suffering from gross inadequacy of teachers. Her name is Ashe, the daughter of Mallam Mustapha Mandara, a Kanuri by tribe. She perfectly fits into Shettima Ali Monguno's quest for an educated woman of the tribe. Their continuous association in pursuance of their career grew into an emotional passion for one another, which in the long run culminated into an eventful marriage in 1948.

The matrimony was blessed with three kids all female, the first was named Fati, the second was named Yagana, after his only sister, who died at the age of seventy, before her death in Zankali, she was married to Mallam Modu Buja Buja and they both sired offsprings, who are still living in Zankali, Monguno and Maiduguri even till this present day. The last of the trio was named

Yalarousa. This supposed blissful marriage, though very productive, never lasted for a very long period, for reasons not actually connected to this African mentality of producing all-round female children, but strictly and strongly related to issues having to do with incompatibility. It will be surprising to know that this nearly deified personality never had it all blissful as it relates to marriage in the very beginning. But in his usual manner of seeking and maintaining peace, and subsequently allowing "one to live and let live", he had to let Mallama Ashe go off the hook of the marriage, if that would in the long-run mean living in harmony again as partners in progress not in marriage, but to a certain extent in their collective chosen career.

This harmonious co-existence between Shettima Ali Monguno and his erstwhile heartthrob is evident in the series of cordial correspondence and occasional visits that ensues between them up till date. More so, the hand of support that Shettima Ali Monguno extends to her other children from her re-marriage also attests to this singular fact that their divorce was neither with any personal sentiments nor with grievous attachment.

Having been out of marriage, he remained a single father. He was fully taking adequate responsibility of his three daughters who were now staying with their grandmother, especially during their vacation period, owing to the busy schedule of their father who had religiously resolved in his heart to see them through school up to any level they would wish to attain. As he was yet

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acclimatizing with the life of singlehood (sic), again pressure started emanating from his mother, relations and friends, they argued that he can not continue to remain single and alone. In his opinion, he affirmed that he would have loved to remain alone focusing his attention on his growing children and his blossoming career, but on a second thought, triggered by the concerted concern from his folks, he decided to give marriage another try. But this time, he opted for a woman outside the tribe, preferably from the Shuwa tribe.

Having had the feel of the educated African woman, he decided in this second attempt not to use it as a criteria. In the process of time, a young uneducated Shuwa lady was contracted but this marriage did not see the brightness of day, because the Cinderella-like lady according to Shettima Ali Monguno was more of the very jealous type. She was never at ease whenever he was seen associating and interacting with others, especially the female folks who were mostly his colleagues. In other words, she was possessive to a fault. And owing to the fact that his career had put him in a position where he had to associate with people of various status and gender who always come visiting at any time of the day, he had to nip the marriage in the bud before it could produce offspring. Since he could not live with baseless accusations and suspicions, and having to combine it with his quest for attaining a lofty height in his chosen career.

CHAPTER TWELVE

THE NUCLEAR FAMILY CIRCLE

As Shettima Ali Monguno was soaring high in his career; he attained the highest educational position in the Native Authority and in the Emirate Council. This brought about his nomination to run for the 1959 parliamentary election during the independence agitation days. At the event of his electoral victory, he doubled as a parliamentarian and Councilor for Education in the Native Authority following the earlier agreement he signed with the Regional government in Kaduna prior to his higher academic attainment from Edinburgh. As he was shuttling between Maiduguri and Lagos in the early 1960s taking charge of educational matters, while he wasn't attending parliamentary session, the pressure from his friends and relations gained fresh momentum again. They held that a man of his calibre and position needed not be alone and entirely single; as such there was a dire need for him to be involved in a matrimonial hook, irrespective of the failure of his former attempts.

These clamorings from his beloved folks seemed to be falling on deaf ears until he encountered one Miss Elizabeth Meta Hill, a young female expatriate from Great Britain, an only child like him, born into a Christian family. The colonial government posted her to the Education Department of the Borno Native

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Authority, following the establishment of the Women Teachers Training College in Maiduguri. While working as a teacher in the college, she was detailed to help in the library work of the said College under the Library Board, a division of the Bornu Education Native Authority whose Secretary then was Shettima Ali Monguno. In the course of their working together, a fondness resulting into close affinity developed between them. In his words he reiterates as follows; "*...our association was that which could be described as love at first sight*". Interestingly the resultant relationship kindled into a passion for marriage, which eventually took place in 1962.

Before the marriage was contracted between them, Shettima Ali Monguno sought the opinion of the Muslim Ulama, been that the said lady was not just a foreigner, but also one who practiced Christianity fervently, as against him who was an ardent follower of Islam. In the midst of these said religious differences, he was advised appropriately that it was not prohibited in Islam for one to seek the hand of a Christian girl in marriage. Having been clarified that he could engage Miss Elizabeth Meta Hill in marriage, he had to present the idea of marrying a woman of another race and colour to his old mother and relations.

At the first instance, he thought his mother would be totally opposed to such marriage, but his fears were disappointed when his mother accepted the would-be daughter-in-law with open arms, having been convinced that Islam holds no discrimination against it. After he had gone through the preliminary stage of

ascertaining the authenticity of his anticipated expatriate marriage, he formally proposed to Miss Elizabeth Meta Hill who accepted the proposal wholeheartedly without any reservation.

The marriage was solemnized in 1962 according to Muslim rights in the residence of Late Sir Kashim Ibrahim, who had at this time become the Governor of the then Northern Region, he also stood in as the groom's father during the Court marriage ceremony that held at the Maiduguri marriage Registry.

The fondness that existed between Shettima Ali Monguno and his hero dated back to his days in the Middle School, both as a student and a teacher while the former was a teacher there and the Administrator of Schools in the Native Authority respectively. Through the years back, the late Waziri had come to be the father he never had, and had given him all the necessary support and encouragement that has remained beneficial to him up to this present day.

Shettima Ali Monguno had forever remained grateful to this fallen political hero, Sir Kashim Ibrahim, the first Governor of the then Northern Nigeria. **THE POWER BROKER** in northern Nigeria according to Professor Osuntokun, who stood in as his father during the marriage and gave him all the necessary support to succeed in that regard.

The marriage not long from the time it was instituted began to experience the joyful fruit of the womb. On the whole, they had five children, though one died as an infant; they were left with four amongst who are Zara and Aisa both female. In expressing his gratitude to his destiny-appointed father, he named the first

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son Kashim after Sir Kashim Ibrahim, the last in the series is another Male child, who he named Rahaman after his late father.

They were all given equal opportunities and everything they needed to grow up. According to Aisa, she affirmed that their childhood was a happy one, an experience that was made possible by the harmonious and peaceful co-existence of their parents, in her words;

We had love in its purest form and absolute care without measure. She also confirmed that "Baba" had never discriminated against any of them, instead when they came home with their school friends, "Baba had always showed more concern and care to our friends", which they never objected to. As a matter of fact, she further stated that "Baba" had always insisted that we bring our friends home, so that he could know who our friends were, thus check-balancing the kind of companions we kept, she further submitted that;

"though he never puts pressure on any person, but as lovely, gentle and simple as he is, he could as well enforce discipline in the event of any misdemeanor"

She attested to the fact that if given the opportunity to choose a father in the next world, she will not hesitate to choose this great icon of our time as her father again.

Shettima Ali Monguno had always remained grateful to Allah Almighty for bringing Mrs. Elizabeth Meta Ali Monguno across his way. He describes her as a woman of an unequalled and distinguished character, according to him; the marriage was that

of a total submission to the will of Allah, one that was full of tolerance, compassion, dedication, affection, humility, sincerity and such virtues that made the marriage the envy of everyone. Above all, he testified that their marriage was a blissful one void of rancor and resentment. Even while he was always away from home, because of his political and official engagements, both at local, national and international level, he had always missed his wife and children, and had always found his way back home at every slightest opportunity to enjoy the warmth and care that was overflowing in their midst.

By and large, the family was one that was founded on love, trust and understanding. Above all, the regard for one another's religious differences to a large extent knitted them closely together.

CHAPTER THIRTEEN

ISLAMIC FAMILY LIFE

As a devout Muslim, Shettima Ali Monguno upheld the dignity of the human life and lived by the tenets of Islamic family life, raising his children in like manner as provided by the Holy Qur'an. In reciprocation, his wife respected his personal views and philosophy to life, their differences in religious background and cultural orientation never constituted any form of barrier and misunderstanding. In Shettima Ali Monguno's words, *"We had mutual respect for one another's religious inclinations and beliefs... Moreover, she had also respected and accepted my feelings and love for my relations and my old mother, who died in the mid 1960s at the ripe age of about 105 years, she operated an open arm policy to all and sundry, even her children would testify that they had a real mother in her"*.

Mrs. Elizabeth Meta Ali Monguno, was not only accepted by his family and friends, but also by the nation at large. Shettima Ali Monguno asserts that, at no time in his entire blissful sojourn with his wife had he experienced either an obvious or concealed discrimination of any sort from anybody towards himself or his wife. On the contrary, his wife was always accepted to the extent that she was sometimes chosen to lead at most gatherings of women societies. On the other hand, he was always praised for

constructing a bridge of understanding between Nigeria and the United Kingdom by virtue of his marriage to his expatriate wife. In that instance, he vowed never to show any form of discrimination toward anybody, in his words, he stated, *"As black is opposed to white, I married a white woman I considered a human being like myself, and never a day had anybody opposed my way of life... you see, I see no racism in Nigeria"*

Shettima Ali Monguno had continually remained grateful to his immediate community and his countrymen in general who had not for one day discriminated against him for marrying an expatriate. He explains as follows; *"... and until the last breath in me, I cannot help but to appreciate the attitude of people here in this country, it is not only my immediate community, because nobody to our knowledge came out publicly and despise us or spoke badly of us. This is the aspect of my life I enjoyed so much and for which I remain grateful to this society and the greater society of Nigeria. There is an inestimable debt I owe them. And no matter how I try, I don't think I can pay the debt..."*

In commending the open-mindedness and general acceptance, which the supposed Islamic society exhibited during the solemnization of a marriage that would have been termed as a strange marriage, he had this to say; *"... But what was interesting to me was that when I married some one that people would refer to as a "stranger", the marriage was conducted by leading Islamic scholars and councilors of this province (Maiduguri). Imagine, a society that is predominantly Muslim approved of the*

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marriage..." The degree of religious tolerance, which was obtained then is highly commendable. They trooped out en masse to support a Muslim-Christian marriage. How else could the troop to do that? These are contrasts. Not even the issue of she is white you are black came up. This society and this country tolerated, accepted, appreciated and held me in high esteem...

Following his success story in his expatriate matrimony, he was contacted by the ex-Nigerian Ambassador to Germany whose daughter fell in love with a German, two months after he resumed at his new duty post. The Ambassador being apprehensive of the issue of white-black marriage contacted Shettima Ali Monguno who was in Germany for an international engagement, the Ambassador who had been briefed that Shettima Ali Monguno was married to an expatriate listened carefully as he explained the kind of living obtainable in that type of association.

In the long-run, the Ambassador allowed his daughter, since she had found real love in it, thereafter, the Ambassador and his wife had ever remained grateful to him for intervening in a situation that almost tore their family apart.

Considering the different religious backgrounds and cultural orientations, that Shettima Ali Monguno and his wife possessed one would be tempted to readily conclude that the family would be characterized with religious conflict and rancor, but this supposed assertion would be entirely wrong and baseless because irrespective of the different religious and cultural heritage, Mrs. Elizabeth Meta Ali Monguno upheld the dignity of her husband'

opinion and religious belief, as such she had always personally monitored her children about learning of Islamic norms and values, with all strictness, seriousness and sincerity of purpose. She had always supervised her children in their learning and recitation of the verses of the Holy Qur'an; as a matter of fact, this is evident in the way and manner their children had embraced Islam. As reiterated earlier on, she had always respected the views of her lovely and principled husband who according to her spends more time outside the home. In her calculations, he spends about 100 days out of the 365 days in a year outside his home. This was not because he was an irresponsible father, but because he was always engaged in one assignment or another for his dear Nigeria.

According to Shettima Ali Monguno, there were times when he returned home having been warmly welcomed, as he continued his interaction with them, his children would always ask him, **“Daddy, when are you going back?”** This was because they were so used to his continuous absence from home, though they never utilized the opportunity to become wayward and unruly.

Sometimes the domestic staff members who were always on shift do not know when he was around and even when he was not. There was an episode that ensued between his police guard in his residence and an emissary from the Presidency, having returned home from a United Nation Peace Mission to one of the war-torn nations in 1973, he entered his residence late at night, at dawn,

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the police guard in the morning shift resumed duty without the knowledge of his arrival from his official trip. Consequently, he was denying access to the emissary from the Presidency, arguing that his boss was not around, the emissary maintained that the boss was around and that he was billed to travel out again that same day for another international engagement. As they continued in this verbal war, the boss' attention was drawn to the scene at the security post. In his usual manner, he came down to the scene of the incidence and explained to the emissary why the police guard reasonably believed that his boss was not around.

Though not always around, but his relevance and effect were always felt at home; his wife never complained bitterly nor frowned at his absence, she believed he was in the service of his fatherland. She understood perfectly that as a wife, her "ways" and "will" were immersed in her husband's, hence her ardent supervision of their children in the learning of their father's religious inclination, what a role model for the today's woman.

Despite the fact that Shettima Ali Monguno never discriminated over cultural and religious issues, he was always certain of what he wanted, according to Aisa; **"...because of his defined purpose, Mother had always respected his opinion; even if he was not always around we had always felt his presence, his absence actually never created any vacuum because Mother was always there for us"**

Shettima Ali Monguno's children had a cushy upbringing, they were introduced to the values and virtues of life from their

early stage in life, they were taught to believe that “**what they are**” was more than “**what they have**”, hence “being your real self is what makes one really comfortable in life” contrary to the general opinion of amassing endless wealth.

Following this systematic introduction to the values and virtues of life, he presented his kids the opportunity of owning a car as they grew up subject to a condition, which they all consented to. Unlike what was obtainable in most families of their class, they were made to sign a bond to that effect, in his words; “*as my children grew up, considering our kind of society where moral and mental development is being relegated to the background, I had to make them sign agreement that they are only entitled to a car at their graduation from the university or at the event of their marriage depending on their choice, supported by my wife, I went to the First Bank in Maiduguri here, and started saving towards that feat for all of them*”

Through the passage of time, what seemed to be a concrete whole, experienced a major crack when the cold hands of death snatched the mother of the house, having suffered from a protracted cancerous infection of the breast. Their marriage lasted for 32 years of blissful love experience until the inevitability of death struck that fateful day in 1996. Shettima Ali Monguno and his children felt dazed and dazzled by the demise of their superstar and heroine, like every other mortal, they were grossly bereaved, in his words; “*I felt I had lost half of my life, because having lived with her for about 32 years, almost*

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measuring to half of my life, I felt half of my life had gone with her

In fact, the vacuum her death created in his life, left in him deep emptiness that no one in his imagination could fill, hence his decision to stay away from active public life and further marriage engagements. Shettima Ali Monguno recalls that the only time he used the word **gloom**, was when his wife passed on, while he was writing to a very close associate in that regard, according to him he had always been optimistic in all his endeavours. He explained that he came to know the value of the word gloom at the event of the death of his lovely wife.

CHAPTER FOURTEEN

THE INTEGRAL HOUSEHOLD

Despite the fact that they were given birth by different mothers and grew under the tutelage of a very busy father, they saw “Baba” as they call him, as the rallying point of them all. They had grown in strength and knowledge, realizing how closely knitted the whole family had become. They knew without mincing words that they needed one another dearly. Shettima Ali Monguno had not for once regarded one above the other; they all have their respective and unique assessment in the eyes of their father. **“Baba implanted in us the fear of Allah”**, declared Fati the eldest of his offspring, she further asserts; **“Baba has always instructed us never to forget the cannons of Islam wherever we go... He has always commanded us to be altruistic in all that we do”**

In her testimony, she confirmed that Baba is altruism epitomized, she added that he was not just a father to his children only but to all other children, especially the under-privileged ones. With a very strong feeling of certainty, she believes that a man of such altruistic nature and indiscriminating mind towards others can only like a teacher that he was be rewarded and compensated by Allah. Honestly speaking, Shettima Ali Monguno's reward is with Allah, having enjoyed a degree of His grace as he traverses this earthly path. In the same vein, Rahaman his second son and also the last in the list of his progeny, submits

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that he feels like the luckiest person in the World to have Shettima Ali Monguno as a father, he avers that he had often see him as an angel or a prophet, while he was growing up. This was because according to him he never saw any fault with his angel-like father. One of his grandchildren named Shettima Ali after this great patriarch, said apart from being associated to him by virtue of blood affinity, he feels very privileged to be named after this great icon of our time. As such he has made him his role model of a few ages.

Having a close scrutiny on Shettima Ali Monguno's offspring it is crystal clear that he has painstakingly done a magnificent job on them, this explains why Aisa feels obliged to express to the entire nation in a media publication she titled "**Ode to the Man I Love**". In reiterating her profound gratitude to her mortal idol she states as follows, **"...With a role model of such love, dedication and compassion in my life, with such wisdom and leadership borne out of years of experience and trial, I feel eternally fortunate and thank Almighty Allah for the man I love..."**

According to her, the most important of his philosophies of life that she has imbibed is his absolute faith in Allah, being that her father rose through an almost disadvantaged background. His strength comes from his total and absolute faith in the Almighty. She further explained that her father had a fantastic life experience that is worthy of emulation, having become an outstanding example to her. Reminiscing back to her school days,

she testified that there were times their friends really doubted the status and position of their father, following their simplicity and down-to-earth attitude as against the opulence and pride that flows with the so-called rich kids, whose parents were in the same cadre as theirs, **“...they argued that if our father was what we claimed he was, why were we not carrying ourselves as they were fond of doing”**.

She concluded that they might be tempted to be upset about their father's simplicity and humble carriage occasioned by his down-to-earth principles as kids then, but looking back and coupled with what she had become today as a result of her father's influence on her, she feels no sense of regret, instead she believes that she is highly privileged to have been sired by this Great Icon of sincerity and absolute transparency, who had defied and mesmerized the temptations resulting to spoils of office. Shettima Ali Monguno was once quoted in the July 22 2003 edition of The Sun newspaper pg. 32 to have said;

...I will be the last person to beg somebody to get a post for my children, where they did not deserve or where they did not ask for it, and if they ask for let them go and compete with others. The first oath I ever took was to uphold and remain truthful and faithful to this country. So I upheld the interest of the country against my personal interest or anybody's interest or whatsoever. So even now, as I'm out of public service, I still go by that oath and I stand by it...

His sincerity and simplicity knows no bound. It was once

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reported on a humorous note by one of his ministerial colleague that: "...he is the Minister of Oil that patches his trousers". His integrity affirms why he returns the balance from his estacod allowance to the National Treasury. Up till now he receives Ten Thousand Naira as his monthly pension, same amount a retired domestic steward of his, receives. What an unequalled integrity and simplicity hardly in existence in our present day crop o leaders.

He has indeed set an unbeatable and indelible legacy not just for his children, but also the younger generation and the nation at large.

Naturally, the strength of a building depends on the depth and concrete nature of its foundation; Shettima Ali Monguno's children stand firm today on the solid foundation provided by their diligent and ever dependable father. All in all, he had seven children - the first three were from his first marital experience, while the last four were from his marriage to his late British born wife. The first in the series is Hajja Fatima married to Gen. Joshua Dogonyaro (Rtd.), they had five children, four female and a Male, namely; Aishatu, Jamila, Ibrahim named after Ibrahim Babangida, Nyang (Babi) and Hauwa who is resting in Allah's bosom.

Hajja Yagana, a graduate of Accountancy and presently a staff of the Nigerian Deposit Insurance Corporation (NDIC), is the second child; she is married with two kids, namely Mohammed and Fanna. The third in this series is Hajja Yaloroussa.

a barrister, and currently a High Court Registrar in the FCT. She is married to Alhaji Mohammed Mai Jir, a Director in the Federal Ministry of Women Affairs, Abuja. They are blessed with four children, namely: Shettima Ali, named after her father, Hadiza, Abdulhamid and Aisha.

The first from his mixed matrimony is named Zara, who passed on in January 2004, before her demise, she had a son, whom she named Ali after her father. She was a staff of Nigerian Television Authority (NTA). Maiduguri, before her untimely departure. Aisa is the second in this series; she is a graduate of the University of Maiduguri, and presently the Chief Executive Officer of **Time Out Café**, an outstanding fast food outfit based in Abuja. She on her own is running a scholarship programme for kids of lowly background. Kashim is Shettima Ali Monguno's first son; he studied Hotel Management and Catering and presently works and resides in Abuja. The last but not the least is Rahaman, a graduate of Finance and Business Management, and a one time active sportsman while studying in the United Kingdom with his elder brother. Rahaman presently engages in active large scale farming and animal husbandry, the later borne out of his love for wild life conservation and nature like his father. He has two daughters, who he named Fanna after his grandmother, and Aisha.

By and large, apart from his biological children, Shettima Ali Monguno is a father to all and sundry. He is a father to so many foster children; some of them have been named after him. He has

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become a stepping-stone and not a stumbling block to as many that encountered him genuinely. Having been through a lot in this life, he decided to live a quiet life in his countryside home that was built with the help of a private contractor finance scheme who built the house for him; the contractor leased the house out for a specified time in order to get the amount spent on the building project.

Having been initially refused a forty thousand naira loan application in 1972 by the then Gowon administration, while he was the Minister of Industry and Trade. Shettima Ali Monguno relates the circumstances as follows:

...To begin with, I served under General Gowon's administration. Here in Maiduguri, the governor, Musa Usman of blessed memory, was giving out plots and asked me if I would like one. I then told him that I would find it difficult to develop it, so I'm not really ready to have one. He then suggested that I could apply to the Federal Government for a loan, which I did. I applied for forty thousand Naira loan, but it was rejected, simply because I was a politician. The committee rejected on the ground that the Federal Housing loan was exclusively for Civil Servants and I wasn't one. Even when the military Officer in charge of the Ministry in the person of late General Hassan Kastina took the matter to Gowon for consideration, Gowon upheld the verdict of the committee. And he wrote me a nice letter saying something like "I'm very sorry Shettima, you are my Minister, but unfortunately, based on principle, I have no option than to uphold

the decision of the committee, he advised me to go to a similar private scheme outside with higher interest rate, or look for a contractor-finance to build the house for me, thereafter they can rent it out in order to make profit before handling it back to me, or better still I can go to the bank and borrow.

I decided to take the last option. I applied to the G.M of the Bank of the North, who was in Kano, in the person of Baba Dune Giedam. We spoke. He asked me for my salary, I told him I was earning six thousand Naira a month, but I wanted fourty thousand Naira loan. The man looked at me sympathetically, and said "oh am sorry, six thousand Naira monthly with deduction of water, rent and electricity bills will not be viable commercially, because he told me I will be paying the debt for 12years. So, I later opted for the second option, contractor-finance

The refusal was base on the ground that he was a political appointee and not a conventional staff of the Ministry. Often times, before he built the countryside edifice on the land allocated to him by the administration of Late Col. Musa Usman, the then Military Administrator of Borno State, friends and family members had always sent emissaries to advise him to use his head and "make hay while the sun shines" because it baffles their imagination, why a Minister of his calibre should be asking for loan when he had numerous opportunities to "make it" as they would put it.

As would be expected of him, he always granted them audience, but would thereafter fall back to his initial resolve and

vow to live by the standard of Allah.

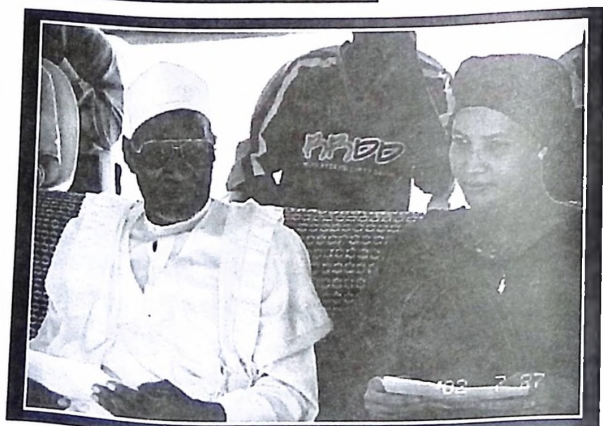
As earlier reiterated, after giving his best to the development of this country, coupled with the demise of his most cherished wife, he decided to retire from active public service. According to him, the period of the mourning of his late wife, was the only time he had been gloomy about life, because as said earlier on, he felt the half of him died with her, having lived almost half of his lifetime with her. After a considerable period following her death, Shettima Ali Monguno was advised again by his friends and relations not to remain lonely in that gloomy state occasioned by that irreparable loss. Hence he was urged to remarry since his children were all grown-ups and then independent of him. Therefore, following the fact that he would always need someone to talk to, laugh with, and share problems, ideas and jokes with and with reference to his advancement in age, he then prayed to Almighty Allah to provide him with a wife again. One who would be a friend as well as a companion to rejuvenate and rekindle his spirit again.

Although, he was not anticipating more children, he persevered in his prayers and request for a near perfect match as the previous. Fortunately, in 2001, Allah answered his prayers by joining him with Hajja Fatima, a young widow from Kano State. The marriage was formalized in a low-keyed ceremony organized by his friends and family members in Abuja. She also was not willing to produce more children. Even in her age, her beauty radiates as that of the "Shakespearean Olivia". She has since stepped into "the big shoes" left behind by his late wife, and

in that circumstance, she has not performed below expectation as evident by "Baba's" display of strength and vigour almost as of old times. She is indeed a mother and a companion by all standard.



Shettima in marriage with his British born wife



Shettima in a function with his lovely wife Hajja Fati



Shettima and his wife Hajja Fati with school children who benefits from his Education Endowment fund



Shettima's Intergral household celebrating with their father.

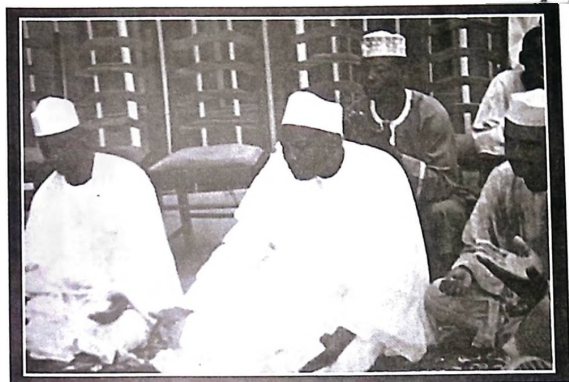
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Yagana Shettima's second daughter & her friend in the 1960s



**Shettima's sons in a pose with him.
Rahaman and Kashim**



**Shettima in a grateful mood unto Almighty Allah
after a family function in his residence**



**Shettima's grandsons.
They were named
Shettima Ali and
Shettima Mai Jir**

EPISODE FOUR

Political Career

*“...A decent politician and a politician
too decent to be a good politician
in today's Nigeria”*

... Alhaji Maitama Sule.

CHAPTER FIFTEEN

THE CONSENSUS FLAG BEARER

Having at this juncture come thus far in this conscious attempt to reduce to letters this long but interesting journey that spans through strands of rhythmic life experience. It is then worthy to note therefore, that there are three categories of persons that make up the human race. These are “the history makers”, “the history writers” and “the history readers”. Out of whom the first are the most important. As such, suffice it to say not impulsively, but with reason, that Shettima Ali Moguno falls into the first category.

This Mallam (Teacher) by destiny and prevalent fate later digressed from the service of the community that had made, shaped and shaved him. However, it should be noted that irrespective of the “rain's intensity the Leopard retains his spot”, in a word therefore, Shettima Ali Monguno always runs back to the warm bosom of education even after sucking the sweet juice of politics that was not so corrupt as at that time, both locally and internationally. It is then needless to ask why his destined career reflects in all his well-brewed debates as a parliamentarian and speeches outside the parliament.

One might wonder about how a core Mallam came into the world of statecraft and politics as opposed to the business of building pupils' intellects. The answer is simply, that his honesty and dedication to any given task sold him out. Although it was a

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usual thing to have teachers recruited into various spheres of human endeavour as was the case in the north then, just on the verge of attaining independence and shortly after. Yet Shettima Ali Monguno was not the only teacher, but excellence in all his undertakings distinguished him and made him the choice of not only the opinion leaders, but the masses as well, with whom he has never stopped interacting, because he believes that his umbilical cord is firmly connected and deeply rooted there, coming from an unforgettable peasant background himself.

This explains why Ali Monguno has never been haughty. Having been obedient to the wishes of the elders, community, and his mentor Sir Kashim Ibrahim of blessed memory, he had to respond to the desires of his people, who wanted him to represent them in the parliament. This wish of the people was at first not very palatable from a distance, nor had any likely mouth watering aroma to him as would be seen by many, if faced with such opportunity. This was simply because, he had always been unmaterialistic. Yet he gave in, being that he thought himself nobody to say no to the wish of the community that had showered him with rare love and compassion. In order to do his expectant community and mentor proud, he took the opportunity head long even without any prior knowledge of what intricacies there were in politics. But in consonance with the high hopes and confidence reposed on him by the community, records and posterity proves that he did not only learn and mastered the terrain, he became a contender, whose marks were engraved, and remained indelible on the sand of time.

Shettima Ali Moguno made his presence felt and passed on palpable aspirations of his constituency in a House filled with fellow honourables who felt that all northerners were nothing, but dumb numbers in the parliament. In his nationalistic and detribalized pattern of arranging his well-censored thought, he cleared their doubts in a grand style, as a meticulous orator.

Due to his ingenuity and inextricable honesty and dedication to duty, he was not just loved, but trusted by his people, hence the move to retain him under the Native Authority, as seen in chapter nine. His nomination to stand for election was due to the conviction of the Emirate Council by Maji Kachalla Barko (later known as Mutawali Kachalla Barko). After persuasion, Barko successfully convinced his colleagues in the Council on his reasons for opting for Shettima Ali Monguno, asserting that he will be a great plus for Borno Emirate, and was going to make a good ambassador at the parliament in Lagos.

The adoption of Shettima Ali Monguno's candidature in 1959, spelt out clearly how his accidental entry into partisan politics took place. At no time in his widest dream and imagination had he nursed any ambition of becoming a politician aside teaching before August 1959. Most interestingly, he was out of the Country when the voter's register got compiled.

However, the Electoral Law at the time in question permits one to stand for election even when unregistered. Save for this, he would not have been eligible for election into parliament in 1959, prior to the Independence of October 1st 1960. He got nominated to contest the Kaga-Marghi parliamentary seat, and won

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outstandingly. The reason for his eventual success was the good will that existed between the people and the Northern Peoples Congress (NPC), the majority political party in the northern Nigeria.

Furthermore, the political agents then were more sincere, unlike today's mercenaries who often vacillate and trade loyalty for monetary returns. Back then the contestants did not have to be fraudulent in the acquisition of money for election, because politicking was not murky and besides the campaign was the duty of the Local and District branches of the party. Who also bore the financial burden as was obtainable then.

According to Shettima Ali Monguno, the party officials utilized all method of catching votes from the electorate even though he was still very inexperienced in politics then, they appealed to the sentiment of the people by identifying him as possessing qualities required for their adequate representation, being himself from the grass root and religiously inclined. More so, a conformist to the tradition and custom of those he was to represent.

At the election, his opponent was from the Action Group (AG). In order to capture votes from the A.G side, the NPC officials unleashed sectarian sentiments, asserting that the A.G candidate was only a stooge in the hands of the Yorubas and Chief Obafemi Awolowo, the A.G stalwart, and would not represent them, but the interest of his masters. So it would be impolitic to reject their own who would represent them through their own party. However, it was a popular belief that his needed victory was

achieved due to the sentimental appeal based on ethnicity, regional and cultural background, loyalty to traditional authority and religious values.

These were vital to the attainment of political victory at that time. It was observed that the voting was not only smooth, but also peaceful in the Constituencies. There was no report of protest as regard to rigging at the counting center in Benisheik, as all the results were announced there.

To this end it is on record that Shettima Ali Monguno's opponent conceded victory and congratulated him for winning two third (3/4) of the total vote cast. Ali Monguno accepted his election result and expressed appreciation in his usual manner of showing gratitude over every gesture extended to him no matter how little, to all, who were instrumental to his electoral victory. The enormous felicitation, which came in ceaselessly from the Emirate, made him to become committed and anxious about his new assignment, which was like a dark zone to him.

The parliament was inaugurated in January 1960, and would run for five years term. As a new parliamentarian Shettima Ali Monguno was faced with the challenges of coping with his duties back home as a Councilor for Education and a member of parliament. Even with these challenges he was determined and relied on Allah for guidance, as had been his practice all the while. Though many misconstrued his dual role as propelled by selfishness and greed, without given heed to the true fact. He explained that the prevailing circumstance then, was responsible for it. The Native Authority did not want him to relinquish the

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former post, due to lack of a suitable successor, this informed his acceptance to remain for as long as a suitable successor was found. While this search for a replacement lasted it is important to note that Shettima Ali Monguno only accepted his salary from his parliamentary assignment, and refused the one from the Regional government, against what is obtainable by most public office holders, who would count it as their due share of the proverbial national cake. However, the government of the northern region later refunded his accumulated salary as grant to the Borno Native Authority.

While in the parliament, Shettima Ali Monguno made his impact felt, Abubakar Othman observed in that regard as follows;

“Ali Moguno made his mark both inside and outside Nigeria as a brilliant, forthright, frank and honest politician”

He further added that this perhaps attributes to why Ali Monguno often enjoyed the privilege of being included in the membership of several visits to oversea Countries.

In 1960, Ali MOUNGONO was in the Government Goodwill Mission to the Republic of Cameroon, Gabon, Chad, Central African Republic, Congo (Brazaville), Niger, Upper Volta (now Burkinafaso) and Dahomey. Apart from other involvements, in February 1962, he also accompanied the then Federal Minister of Education, the Hon. Aja Nwachukwu and the then Northern Regional Minister of Education, the Hon. Alhaji Isa Kaita on an Educational Mission Tour to the United Arab Republic.

Essentially, records has it that Shetimma Ali Monguno represented his constituency effectively, though he was far away

in Lagos, yet his constituency had access to information on happenings in the parliament at first hand. Alhaji Shugaba Darman, to this end, vividly recalls that as a member of parliament, Shettima Ali Monguno used to come to his constituency in Borno to brief people about what was happening and in return, he finds out from them those burning issues that affected them, which should be presented at the parliament, if it became necessary. Having excelled tremendously in his parliamentary assignment, he attributed the success of his parliamentary endeavours to two of his dependable and reliable friends, Mutawali Kachalla Barko, and Zanna Musa Hindi. Both of them were members of the Native Authority staff. While the former later succeeded him in the Native Authority, the later, who had served a term as a member of parliament under the indirect electoral system, became a guide in the parliament for Shettima Ali Monguno, who was new in Lagos.

In April 1965, Shettima Ali Monguno's five-year term had been completed. He was re-nominated, but this time from another constituency in Northern Borno called Kanembu/Nganzai. Irrespective of the political awareness as at 1965, that saw more people taking delight in elective positions, he was re-elected to the parliament un-opposed. At this time, he confirmed that he had become transformed; broad minded and no longer saw issues from the narrow perspective of his clan, tribe, region or religion. He was neither shy nor afraid of his unknown fellow citizens.

In the first tenure, he built acquaintances across the length and breadth of the country, identified with diverse political school of thoughts especially those of like minds. He attests that he had to carry more burdens on his shoulder, as parliamentary business began to take the lion share of his time, because he became engrossed in the political debate in the parliament. Though his party formed the government of the day, he was very vocal and more critical of government policies. He had no regret any more about politics and it became more than just share serendipity. To this end, K A Waziri et tal observed that a profile columnist in the Sunday Times by name Mr. I. Coker wrote this about Shettima Ali Monguno; **One of the strongest reminders of the arrival of northern Nigeria in the former Legislature was the ebony-brown and mellow tongued Educationist from Borno, Alhaji Shettima Ali Monguno.**

Coker believes that Shettima Ali Monguno established himself so well in the mind of Government, Ministers and fellow Parliamentarians, that one frequently came across the statement **"send for Shettima Ali"**, whenever a crucial group assignment was to be given to capable hands, send for him to move a controversial, but private members motion, send for him to be part of this or that delegation.

Finally, Shettima Ali Monguno affirmed that he had never regretted his action since he joined politics in 1959.

CHAPTER SIXTEEN

NON-ELECTIVE PUBLIC ENGAGEMENT

This rare breed, whose distinct zeal and dedication to duty always made a resounding landmark, brought with him a high sense of commitment to duty and near infallible excellence to an extent that his superiors and employers as it were, always had no choice, but to saddle him with very delicate responsibilities, because of his tried ingenuity and inexplicable innate strength against all forms of institutional inertia.

Shettima Ali Monguno will never oscillate irrespective of the intensity of the wrangle on ground, and the haughtiness of his opponent, rather he remains unflappable. This explains why he hardly handles a task at a time, not because he wanted to, rather he was always required to give his unbridled best at the same time to different assignments, which he effectively dished out habitually to every task he agreed to handle, either big or small. He believes in excellence. He wears brightly coloured charisma, as against his dark hue colour. Though not a utopianist, he sought to arrive at the best result for his Local community and indeed the entire country, in whatever capacity he found himself.

With the attainment of Independence and the enrolment of Nigeria as a member of the United Nations in 1960, the Prime Minister, Sir Abubakar Tafawa Balewa, selected the late Aminu

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kano and Shettima Ali Monguno to represent Nigeria as regular delegates to the United Nations. This important development ushered him fully into the mainstream of International politics and association with the International community. This new assignment according to him was unique and highly demanding as well as challenging. For instance, regular attendance at General Assembly sessions covered hundred days in a year. The United Nations usually opens in the second week of September and closes in December.

In 1964 Shettima Ali Monguno was nominated by the General Assembly with other members to serve on the committee that investigated the cases of Muscat and Oman both of which are within the Persian Gulf. This assignment lasted for eight months, the report of the findings was being compiled when his first term in parliament expired, therefore, he was recalled home for his re-nomination to the parliament. However, he continued to be a regular delegate after his successive return. Still at the level of the United Nations, he was involved in issues relating to Trust Territories. Through out the struggle for Independence in Africa, he was in the Fourth committee, which dealt with Trust Territories; issues relating to de-colonization as his country's delegate from 1962 to 1966.

As his service in the United Nations lasted, Shettima Ali Monguno recalls serving along side with British representatives like Huge Foot, a one time Secretary to the Colonial Government of Nigeria, who later became Lord Caradon. Here he was

privileged to have interviewed most of the Central, Western, Eastern and Southern African incumbent Leaders then, who petitioned against their respective Colonial governments, for delayed or denied independence. He was also in the 1967 Committee for the UN Group of 77 Developing Countries, which toured Europe for frank and serious meetings on the much-needed International co-operation on matters of Global development.

Emphatically, Shettima Ali Monguno attests to the fact that he was a widely traveled man within and outside Africa. Between 1960 and 1965 precisely, he attended almost all the major sessions of the United Nations. In confirmation of his regular membership of Nigeria delegation to the United Nations, the amiable Alhaji Shehu shagari (Turaki of Sokoto), posit that Shettima Ali Monguno made more valuable contributions at international forum than any other Foreign Minister of Nigeria, to the extent that they referred to him as **Globe Trotter**. However, based on previous services, he is still given due recognition by the World body, and often invited to functions until recent times save for his frailty.

Following Shettima Ali Monguno's re-election into the House in April 1965, he was appointed a junior Minister in charge of Nigerian Air Force under the Ministry of Defence, while late Galadima Tanko was in charge of the Army and M.T. Mbu for Navy. They were all under the overall Minister of Defence, Alhaji Amodu Ribadu. On assumption of office he was

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introduced to the responsibilities that fell within his jurisdiction and he swung into action immediately. Shortly after, within his tenure, with the help of the second German Group, known as Dornier Group of Companies, the pioneer Pilots were trained, with the aim of establishing for the Country an Air Force that could measure up to international standard. Irrespective of his brief stay in this Office, for about six weeks, he made remarkable impact. He recruited Nigerians for training in the Air Force as Officers and Men. Interestingly, the turn out of Nigerians for the recruitment was quite encouraging, perhaps for the share adventure and prestige of flying an airplane.

However, the response was not equal at all Regions, as there was a poor turn-out from the North, though, the young Minister could not do anything about this, being that he would force nobody against the individual's wish.

Nonetheless, the exercise was carried out on merit without undue sentiments, optimistically believing that the situation will improve in subsequent recruitment exercise.

Shettima Ali Moguno saw the Nation as being made up of one people, only differentiated by cultural diversity and bound together by shared experience. In any case, it should be noted that for the Air Force to take off properly, soldiers were transferred to form the pioneer Officer Corps. In his habitual etiquette, he expresses gratitude to those Officers and Civil Servants, who possessed adequate training and experience, from pre-Independence Colonial Administration. The long list includes

people like Alhaji Ahmadu Kurfi, the deputy Permanent Secretary, who acted and held the fort for Late Alhaji Sule Kolo, the Permanent Secretary, who was on Official Tour. Additionally, he recalls with potent contentment and humble pride, that directly or indirectly, he was involved in the establishment of a formidable sound foundation for the Nigerian Air Force and the training of some of the pioneer Rank and File, who are now retired.

Barely six weeks after assumption of office as a junior Minister, another jewel was added to his crown as he was made a Cabinet Minister, shortly after Shehu Shagari was named Minister of works and Housing to replace Alhaji Inuwa Wada, who was moved to Defence. This was necessitated by minor changes in the Cabinet, occasioned by the sad and sudden demise of Alhaji Amodu Ribadu, Shettima Ali Moguno's former Boss in the Ministry of Defence.

The late Prime Minister, Sir Alhaji Abubakar Tafawa Balewa, had to consider many factors and qualities required of the person to take over the post of the Federal Minister of Internal Affairs, when the position became vacant owing to the minor reshuffling in the Cabinet. Shettima Ali Monguno became the result of the search for the right person. Since the Prime Minister could not unilaterally decide on his appointment as a Cabinet Minister, he had to notify the then Premier of the Northern Region, Sir Ahmadu Bello of blessed memory, who led the NPC, for approval of the nomination. At this time, the late Zanna Bukar

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Dipcharima, Shettima Ali Monguno's former teacher in the Middle school in 1944 and late Alhaji Waziri Ibrahim, who headed the Ministry of Economic Development were already representing Borno in the Cabinet, as such Alhaji Inuwa Wada was mandated by the Prime Minister to inform his Minister colleagues about his plan to bring Shettima Ali Monguno into his Cabinet. He was asked to make sure that Shettima Ali Monguno got the required support needed. However, against the high expectations, some of his Minister friends had serious objections with two points of view. The first group put forward that there was inequality in the distribution of political office, which will result to three Cabinet Ministers from Borno alone, while the other group made up of junior Ministers argued that they had been junior Ministers for long and cannot be overtaking by someone, who has just put in weeks in the capacity of a junior minister.

After examining the objections, a resolve was reached, that based on endowed qualities coupled with educational background and experience in the Parliament, and as a member of Nigeria's delegation to the United Nation General Assembly, Shettima Ali Monguno was efficiently suitable for the post. In addition, it was also agreed that the Prime Minister should consider the postulated points against the nomination, as a yardstick for future appointments. Though, Sir Ahmadu Bello was the only person, whose decision could make or mar Shettima Ali Monguno's chances, eventually he endorsed the proposed appointment. With the above development, everyone accepted

the Prime Minister's decision as based on merit.

According to Shettima Ali Monguno, because he was always expressive and critical of government positions, at the event of his new appointment, the Prime Minister jokingly said to him;

...we brought you over from the back bench, in order to shut you up. Henceforth, there is no more criticism of the Government.

He equally recalls that at about same period the late Prime Minister called him and briefed him on the nature of his new appointment, which appeared to be one of the most sensitive political offices, where a very high standard of performance was required. It is believed that the sensitivity of this office led to the search of this distinct Nigerian.

Eventually, the swearing in took place before Dr Nnamdi Azikiwe, the President and Commander in Chief of the Armed Forces, at the State House, Marina-Lagos. At the end of the ceremony, the Prime Minister wished him well in the following words; **"...do no let any one else run this Ministry for you, as we chose you, because you were found young, intelligent, dedicated and above all honest. Good luck and Allah bless you."**

Shettima Ali Monguno says that the fatherly advice aroused all the emotions and passions in him, tears rolled down his cheeks, while bowing down in appreciation. It was an advice of a father to a son, and it has always remained indelible and a constant reminder in his life.

While taking over from Alhaji Shehu Shagari, his predecessor in the said Ministry, he was acquainted with the functions of the office he was to occupy. As a Minister of Internal Affairs, the internal security of the country was directly the major responsibility of his office. He also controlled the department of Prisons and Immigration Services. It is important to note that as the Minister of Internal Affairs, he was responsible only to the Prime Minister for the internal security of the nation. He enjoyed the power entrenched in the **1963 Immigration Act**, which exempted him from the court of law for his action in office. As such with a good working relationship between him and the Manpower Development Board of the Ministry of Economic Development, he stood firmly and enforced the Nigerianization policy, approving expatriate quotas or post, only where qualified Nigerians were not available. He had to contend with how peace and security could be maintained in the country, which was in serious demand considering the western Regional crisis of 1965 and the threat of the military take-over in the offing.

Throughout his tenure, there was no accusation against him for abuse of office in the conduct of his duties, nor any reason for the Prime Minister to regret the confidence he reposed on him. However, the second term of the Parliament, which began in January 1965, did not reach its normal life span. On Saturday 15th January 1966, the government of Tafawa Balewa was violently overthrown in a military coup d'etat that led to the murder of Tafawa Balewa himself, and several key eminent government

functionaries at the federal and regional levels including soldiers, most of whom were from the northern extraction.

Eventually, he returned to his roots to continue his fight against all forms of inertia in the educational institutions in the Borno Emirate.

The counter coup detat of July 1966 that saw the removal of Major Gen J.T Ironsi and subsequently, the swearing-in of General Yakubu Gowon as Head of State brought Shettima Ali Monguno back to the corridor of statecraft. He was appointed the federal Commissioner of Trade and Industry. In this Ministry, with his overwhelming patriotic disposition, he had as his major pre-occupation, motivation of industries to step up production of their products as to make national export competitive in the international market both in quality and price. He constantly reminded local producers of the need to look inward and pay attention to local products and adopt the spirit of inventiveness and creativeness so that local industries could be developed.

He pursued a policy of inter-state and intra-African trade. Towards this end, he traveled widely in Africa and Europe signing bilateral trade agreements with an aim of boosting Nigeria's international trade. The Gowon's government policy for acquiring majority shares in all strategic industries helped his Ministry engage in skillful negotiations that brought great achievements in the interest of both parties.

In order to achieve these two objectives, he directed most of his efforts towards all the available options, *which could ensure*

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success. At a point, he declined an offer from the Japanese government to buy goods worth about £30 million as against Japan buying goods worth only about £3 million from Nigeria. Obviously, this was a clear case of trade imbalance. Consequently, a policy was formulated, placing all Japanese goods under license so as to encourage local production of alternatives, to serve local needs, and to let the Japanese know that Nigeria only wanted genuine and not exploitative partners.

The Japanese in reaction through a high-powered delegation put together a £10 million soft loan and the offer was quickly and sharply rejected, because it was not a balanced and decent form of business agreement, as it seemed like a cheat's disposition. They were asked to establish companies in Nigeria, if they were interested in business with a bilateral sense. The following excerpt explains this:

...Japan offered £10 million soft loan to us. A high-powered delegation that came with the proposal was told our position, that all we needed from them was for them to bring their equipment and skilled manpower to establish industries, instead of carting away our raw materials at the price they chose to buy, processing them into finished goods, and selling them to us at the price they wished to sell.

However, many industries were allowed and encouraged to exploit the benefit of 60% foreign participation to facilitate the rehabilitation of the country by helping to train local manpower needed and creating jobs to the growing population. Nigerians

responded by entering into private agreement with foreign counterparts with the support of the government, while the existing foreign companies were equally encouraged to survive with various forms of incentives that facilitate continuity. This development brought about the establishment of Arewa Textile Mill in Kano amongst others.

Systematically, the government at that time developed encouragement in the area of self-reliance, which was practicalised by the establishment of Volkswagen of Nigeria and the Peugeot Automobile of Nigeria. A survey then indicated that these two brands were widely used in Nigeria and neighbouring countries like Benin Republic, Niger Republic, Chad Republic and the Republic of Cameroon which would all be potential markets for them.

The government as at this time considered establishing three of such firms in Nigeria. So tenders were invited from auto industries interested, twelve responded. Experts who were aided by staff of the Ministry of Economic Development had to consider the tenders, after which two companies emerged successful, based on the popularity of the brands in the country. *So we had Peugeot Automobile of Nigeria and Volkswagen Nigeria Limited. The former was French, while later was a German company. It is on record that the government wanted a third auto company, and the position became a tie amongst Ford of the United States, Fiat of Italy, and the GMG of the United State; in the words of Shettima Ali Monguno.*

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Additionally, according to him,
...The idea then was to establish steel authority and give ourselves a target date. We thought of about 5 years within which we would be able to work towards getting steel out of the Steel Authority and reducing to the barest minimum, the importation of these two motorcars, that is, Volkswagen and Peugeot...

However, contrary to expectations, the Steel Company did not really take off as expected. Even till date, the construction industries still rely on importation not to talk of quantity of steel required to make cars locally. With great nostalgic feeling, Ali says: *...We should by now, or much earlier, have stopped importing Peugeot and Volkswagen, but somehow because of constant changes in the appointment of managements, and lack of patriotism on the part of leadership who inherited the wonderful foundations laid by our founding fathers, the dream has been made unrealizable...*

Though Shettima Ali Monguno lamented that save for lack of commitment on the part of the leadership of the country, Nigeria would have been producing sufficient Peugeot and Volkswagen brands good enough for local and export consumption. He worked extremely hard in the Trade & Industry Ministry, by encouraging and motivating local industries to step up and compete internationally in quality and price. To this end, he inclined towards the policy of import standardization first, and exports orientation to set-up standard organizations and establishment of price control unit.

In 1971, Shettima Ali Monguno became the first Federal Commissioner for Mines, Power, Petroleum and Energy. While in this Ministry, he was committed to ensuring a most profitable exploration of the oil resources of the nation. His opinion was that, it was expedient to control and regulate oil production in order to conserve these exhaustible resources and prolong the life of the reserve. One remarkable achievement under his stewardship was the establishment of the Nigerian National Petroleum Corporation (NNPC) in 1972, with the main objective of ensuring that the nation was able to reap the maximum benefits of its oil resources.

It would be recalled that the government through the Ministry of Trade and Industries formerly headed then by him, allowed for 60% foreign participation in trading and industrial activities of the country so as to attract foreign investors. As such, among the benefactors were petrochemical industries; mostly multinational in nature, which seized the opportunity to enter the market.

Therefore, the formation of the Nigerian National Petroleum Corporation (NNPC) was for it to grant licenses for oil prospecting exploration and exploitation of crude oil as well as refining of petrol and other petroleum products from the crude oil. It also ensured that petroleum marketers supplied the product to public demand. Out of the pioneer staff of the Corporation, while Shettima Ali Monguno was in office are the following people who served till recently in various key positions: Mr. Jackson Gaius Obaseki, Group Managing Director; Mr. E.A. Olukoya, Managing Director of Nigerian Gas Company, a

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subsidiary of the NNPC; Mr. E. Ayoola, Managing Director of Nigerian Gas Company Limited, Mr. Mark Ofuyi, Director-General in the Department of Petroleum Resources in the Presidency and Musa Ladan, who was recently heading the Liquefied Natural Gas (LNG). However, Shettima Ali Monguno never knew the above officers on a personal basis while in office.

Shettima Ali Monguno still feels great respect for a man he attributes his success to, based on the rare co-operation he enjoyed from him, talking of Chief Philip Asiodu, who was the Permanent Secretary while he was the Oil Minister. He recalls that Asiodu was very dedicated to duty and would advise him constantly; this is quite rare between Ministers of today and their Permanent Secretaries.

Shettima Ali Monguno was in this Ministry till July 1975; when General Gowon's regime came to a sudden end through another coup d'état by Late Gen. Murtala Muhammed and General Olusegun Obasanjo, while Gen. Gowon was attending an Organisation of African Unity (O.A.U.) conference in Kampala, Uganda.

Shettima Ali Monguno's contributions to petroleum exploration cannot be flushed in the sewage of forgetfulness, because it is a fact, that he initiated the policy whereby half of the products would be retained locally and the others exported.

The changes in government returned Shettima Ali Monguno to Maiduguri where he was allowed to resume Native Authority Councillorship by the Military Administrator of Borno State, then Col. Muhammadu Buhari.

While he headed the Ministry of Mines and Power, he was also appointed President of the newly formed Organisation of Petroleum Exporting Countries (OPEC) with the head office in Vienna, Austria between 1972 and 1973. The President of the Organisation enjoyed international respect, because of the importance of oil in the global economy. This explains why the President of this Organisation is equal on scale of importance to some others like the Secretary General of the United Nations Organisation. As the President, he was also the chief spokesman for OPEC.

OPEC member countries usually regulate the quantity of oil each member must produce per day, and the rate, which it would sell per barrel to those countries that need it. This explains why in running the affairs of the OPEC, Shettima Ali Monguno kicked against the dichotomy in oil price as demanded by some African nations. He posited that, the determination of prices of oil had always been, and should remain the collective responsibility of all members of the Organisation.

Under him, the politics of oil was directed with maturity and absolute commitment, coupled with his wealth of experience as a seasoned administrator. He was able to preside over OPEC successfully, because prior to this position, he had over 10 years experience in international politics as a regular member of the Nigeria delegation to the United Nations' General Assembly in New York. In addition, he had spent all his working life in the management and control of human and natural resources.

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Records have it that most oil companies we see today in Nigeria, found their way in, while Shettima Ali Monguno headed the Ministry. Despite his importance, he maintained only official contact with the companies and not owning shares in any. Honesty remained his watchword till this old age. It is equally on record that while he led OPEC, the oil boom produced positive returns on investments to member nations and the various stakeholders. According to the Daily Times of June 28, 1973, it had a headline that reads thus;

BOOM: up goes the trade surplus

BOOM: up goes the foreign reserve

BOOM: up goes the black gold

The paper further submitted that:

...A total of 59,648,123 barrels of crude petroleum were produced in the country in March last year. This is higher than the previous month's figure by 5,471,427 barrels but less than the total oil production in January by 228,997 barrels... Petroleum exports in March yielded N117, 663,000 a substantial increase over the previous month's revenue of N100,849,000 and the January figure of N103,381,000.

This outstanding success was not unconnected with the stand that was maintained by Shettima Ali Monguno who as the Federal Commissioner for Mines, Oil and Power argued successfully that the Oil multi-national Companies should have 49%, while the Federal Government maintains 51% in the exploration of the black gold in our country. He sustained this

position in the regular session of the OPEC in 1973. But members of the Organization of Arab Petroleum Exporting Country (OAPEC), especially Iran averred that the 33% held by their government was convenient for them because they had succeeded in nationalizing all the oil companies operating in their countries.

Though they supported him in totality since it was the position of the home government, as it was contained in the 1972, 73, 74 National Rolling Plan, but having successfully argued in favour of the federal government to hold 51% of the shares, the agreement was signed with the oil companies who he had earlier invited for negotiation through the office of the Director of Petroleum Resources (DPR) the late chief Feinde of blessed memory. Subsequently, the agreement became binding on the various stakeholders within the oil sector. He could recall categorically that the stakeholders maintained this position tenaciously long after he left the Ministry, though he cannot authoritatively confirm the position they are operating on presently.

Prior to this agreement, Shettima Ali Monguno revealed that the price of crude oil per barrel was \$1.97cents. It subsequently rose to \$23 per barrel, which resulted into the myriad boom as reported by the Daily Times quoted above. So he was a satisfied and happy man because of the outstanding achievements. Consequently, respect was enormously accorded to OPEC as a force to be reckoned with in all matters of oil interest as it related

to the member nations.

Following Shettima Ali Monguno's return to Maiduguri in 1975, after the ousting of General Gowon's government, an appeal was made by the people of Maiduguri for him to head the newly formed Maiduguri Metropolitan Council as its pioneer Chairman in 1976 as a result of the introduction of local government reform by the Gen. Murtala/Obasanjo administration. The local government reform introduced the third tier of government to be operated at local level by a Chairman and Councilors. The intention was to introduce democratic processes into governance, starting at the grassroots as promised by Gen. Murtala Muhammed when he took over the government. The reform was also a device to sweep away the native administration system largely run by Emirs and Chiefs who were not democratically elected but held hereditary traditional authority. This reform led to the creation of new local governments throughout the nation and the government appointed Chairmen and Councilors to that effect.

Shettima Ali Monguno's reason for accepting a lower position like that of the Chairman of a local government council after holding higher positions at home, national and international levels was informed by his belief that progress was yet to be achieved in Borno Emirate and the belief that his mentor Late Sir Kashim Ibrahim who was still alive then would be very pleased, and count him a loyal and dedicated 'political son' who wished to continue with the good work and keep the flag flying.

Prior to the election, which was by indirect voting system, an ad-hoc or interim Metropolitan Council Committee was set up with him as the Chairman and a few eminent Borno persons like the Late Kyari Muhammed, Late Alhaji Abdul Aziz among others who were appointed by the Governor as members. After the local government elections, the elected Councilors unanimously elected Shettima Ali Monguno as their Chairman while he was abroad attending West African Examinations Council meeting in Accra, Ghana. Thus, he made history by being elected and sworn in as the pioneer Chairman of the newly inaugurated Maiduguri Metropolitan Council.

Alongside Shettima Ali Monguno, eleven others were sworn in as Councilors. Notable among them were Alhaji Shugaba Darman, Alhaji Mai Deribe of blessed memory, Shettima Ali Kidaji and Alhaji Aji Kolo and Late Alhaji Muhammadu Gujibawu.

As the Executive Chairman of Maiduguri Metropolitan Council, Shettima Ali Monguno was able to set the pace as an achiever in the provision of social amenities that the Council Area needed to put smiles on the faces of the citizenry. In his characteristic manner, he was enthused by the educational needs of his people, therefore, he ensured that new classrooms were built, and old ones were repaired within the limit of the available resources. He equally ensured that more trained teachers were employed to teach pupils in the schools considering the demand occasioned by the increase in population and awareness of the

importance of education by the local people.

Shettima Ali Monguno did his best for the development of education with all his might. He made sure that the phobia exhibited by parents for not sending their children to school because of religious indoctrination was no longer there. Besides, the majority of teachers in the Elementary Schools were indigenes that were mostly Muslims. Tirelessly, while he served in this capacity, he consistently maintained a policy of giving the people enough, and that which was proportionate to their contributions to the development of the local Authority. He eschewed exploitation of the peasants who were in majority, because he was from there, but then he never stood in the ways of those that legitimately made wealth in line with consistent norms of the society. Many feeder roads were opened to link Maiduguri with the rural areas. Since he was a man with an international outlook; he mobilized all the resources of the local government area towards the elimination of poverty, ignorance and disease.

Even as the Council Chairman, he ensured that all forms of exploitation and discrimination based on status and class in the society, intimidation of poor people, were relegated to the background during his tenure. He would never demand any gift for his favour in the award of contracts, or accept any undue favour based on the office he occupied.

According to Alhaji Shugaba Darman, Ali Monguno was very honest and hard working throughout his tenure. One instance of display of honesty by Shettima Ali Monguno, which Shugaba

readily recalled was in relation to distribution of some plots of land along Baga Road in Maiduguri. In the distribution, it was decided that, each Council member was to be given a plot and accordingly, the Chairman and various members of his family were individually given strategic positions within the allocation zone. Shettima Ali Monguno was away and somebody acted in his stead when the decision and allocations were made. When he returned, on finding out what transpired while he was away, he bluntly refused his share of the allocation and that of his family, insisting that it was not his ambition to acquire plots of land within his local government area during his tenure and more so that neither him nor any of his family members need the said landed properties. Eventually, before the expiration of his tenure as Chairman of the Maiduguri Metropolitan Council in 1979, he was nominated as a member of the Constituent Assembly in 1978.

In 1978, the Gen. Olusegun Obasanjo regime in a bid to give the nation a new constitution to prepare the country towards the second democratic republic appointed Shettima Ali Monguno as one of the 49 distinguished Nigerians who deliberated and concretized the 1979 draft constitution.

Being a member of the Constituent Assembly, Shettima Ali Monguno was actively involved in the deliberations. Armed with great experience, he was a good ambassador of the people of Borno, though with national interest as the discussion demanded. As usual, his contributions revolved around educational policies

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and issues of rural development, to checkmate cases of drift of young people from rural to urban areas in search of greener pastures. Shettima Ali Monguno's relevance in the debates were not just because of his open door policy, though that enriched him with the knowledge of events as they happened, but as the Chairman of Maiduguri Metropolitan Council, he was close to the grassroots for whom the constitution was being made.

Shettima Ali Monguno among other things used the forum to reunite with old acquaintances and got new ones, some of them formed the pioneer team for the National Party of Nigeria (NPN), the Party that eventually formed the Second Republic's government.

In 1979, he was nominated the Deputy National Chairman of the National Party of Nigeria (NPN). With the success of the Party in the presidential elections; Alhaji Shehu Shagari came to power.

Shettima Ali Monguno, by virtue of his new position, was yet faced with another opportunity to serve in a national capacity and closely associated with the President.

His option for a role in the Party hierarchy was informed because of his belief that one need not be in government as a Minister or hold any elective position in order to be useful to the nation. He believes that patriotism can always be displayed outside government. He equally pointed out that the younger generations needed an opportunity to participate in the affairs of their fatherland by being allowed some places in government, just

like the opportunity given him by Late Sir Kashim Ibrahim, hence his refusal of the Ministerial position offered him by the President, Alhaji Shehu Shagari. Though most of our present-day politicians do not even think this way for a moment, rather they would choose to perpetuate themselves in the government without giving any room for the younger generations to contribute their quota. He always believes that, were it not for similar considerations shown to him then by Sir Kashim Ibrahim, he would not have had the opportunity to attain the level of respect and recognition he enjoys now.

Additionally, Shettima Ali Monguno's choice of a Party hierarchy position was for him to participate in government, in an advisory capacity and be able to give unbiased advice to his President and friend without any fear of intimidation like he had always been known for. Nevertheless, the military did not allow the Second Republic to survive. In December 1983, the government of President Shehu Shagari was overthrown in a coup d'etat.

In the course of a journey that had been smooth for him between 1959 and 1983, something went wrong somewhere; a sheep as it were was branded a wolf, though the truth prevailed. Following the overthrow of the government of Alhaji Shehu Shagari in December 1983, and subsequent appointments of Gen. Muhammadu Buhari as the new Head of State, Shettima Ali Monguno along with other prominent politicians among whom, were two of his ex-pupils were detained for 15 months, that was

between March 1984 to August 1985.

The reason for the detention was due to a donation of the sum of N21.8 million by Late Chief Ayo Sasanya to the National Party of Nigeria of which Shettima Ali Monguno was the Deputy National Chairman and did receive the cheque on behalf of the Party. Unfortunately, the received cheque came in during the weekend, so it was impossible to lodge it in the bank account of the Party immediately, for this reason therefore, he had it in his possession when the coup detat took place. Following the discovery of the said cheque in Shettima Ali Monguno's possession, he was part of the Second Republic Politicians detained under Gen. Muhammadu Buhari.

Sequel to the political detentions, a tribunal headed by Justice Uwaifo was set up to look into the case of every detained politician, and proffer recommendations after its findings. It is therefore worthy, to mention that Shettima Ali Monguno relieved the age-long saying that, **"a clear conscience fears no accusation"**. As such before the Justice Uwaifo-led tribunal, he fearlessly made it clear that nobody could yet make him betray a nation, which raised him from grass to grace. He added also *"...the Nigerian has not been born who could bribe me or buy my conscience."*

Eventually, he reiterated clearly to the Tribunal that he was not for sale. He was found to have discharged his civic responsibilities with dedication, commitment and honesty, without enriching himself, his friends or relations corruptly. The

tribunal therefore recommended him for an immediate release with an apology for having an honest man like him restricted for no offence. Gen. Muhammadu Buhari accepted the error committed by his administration in detaining him along with others. According to General Buhari the experience of Shettima Ali Monguno is part of what leadership entails in a sudden change of government, which is not peculiar to the third world countries.

CHAPTER SEVENTEEN

A RARE FLAVOUR TO ROUTINE POLITICKING

One of the most popular clichés known about politics and governance is that politics is a dirty game. However against the age long belief in the unequivocal correctness of the above assertion, towers a man who stood tall against routine dirty tides of politics and came out undaunted. His role in politics is a move towards a holistic dis-abusement of the minds of people over the belief that politics is dirty and as such all politicians are dirty. However, with unparalleled honesty and highest sense of commitment to duty garnished with strict adherence to the sworn oath of office, Shettima Ali Monguno proved an uncommon point in his political hay days by making people see that, one can be in politics and yet remain clean, honest and Allah fearing.

Though seen as a deviant by many of his political contemporaries and at times considered a non-conformist by many, including his children who until they were grown hardly understood what good there was in Baba's principles and ideologies. His first daughter Fati Dogonyaro said that, in those naïve days she would wonder if a man that returns to government the balance of the estacode he was given at various times, meant well for the family if not himself. Shettima Ali Monguno would

never take what was not due to him irrespective of his position and office. He never lived like the present politicians, nor like some others in his time who made themselves rich from the resources of the taxpayers of Nigeria, he would rather live by lawful earning. Though he was not interested in preaching to anybody whether his colleagues or children, about his tested and tried virtue of honesty and patience, rather he lived it and did not just sing it. That explains why those of his contemporaries who are still around and his children especially who now understand the wisdom in Baba's actions then and, till now, do have immeasurable reason to celebrate Baba for his priced exemplary leadership.

Contrary to the ineptitude of today's politicians, especially representatives, Shettima Ali Monguno understood the peculiar need of his people beyond the periphery. He identified with their plight and proffered workable solutions, which remain indelible legacies till date. He fought educational backwardness in the Borno Emirate; contributed visibly to urban and rural development. He stood against the oppression of the have-nots by the privileged class, and encouraged education irrespective of gender deference to the higher level. The people of his constituency enjoyed dividends of responsible stewardship with his constant public briefing on issues and development as it affects their welfare then. Through this medium, there was balanced communication, and government was felt by even the common man on the street.

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While most parliamentarians were busy dishing out unhealthy tribalistic dispositions that threatened the polity, Shettima Ali Monguno would always speak against ethnicism, because he preaches and believes that we are first and most importantly Nigerians. He charged his colleagues to desist from creating bad examples in the house, and misleading the ordinary citizens who happily interact with no sense of divide. As a backbencher in the parliament, he was quoted to have said this to his colleagues; *When we talk in the parliament we generate a lot of tribal ill feeling but if you go outside to the ordinary men, they work happily together and they are very happy. I wonder why we do not help them, instead of making life more difficult for them. I hope we should begin to think in terms of ourselves belonging to one family and belonging to one country. Although of course we have our tribal groups, this does not matter.*

Shettima Ali Monguno came to the parliament in Lagos at a time when colleagues from other regions looked down on northerners no matter how educated, as not being capable of speaking English. Against this backdrop, after the first session of parliament he became very eloquently vocal. He was very critical of even Government; he would criticize them for doing little for the masses and yet tax them heavily. He was popular for the expression "tax the taxable," He advocated for the abolition of poll tax for those who have no access to potable water, good road and electricity.

In governance today, people in government would rather support government position at the detriment of the masses or

enrich themselves by trading their conscience because of share impatience and gross dishonesty. Shettima Ali Monguno in his time would not do such, rather he would always choose to do the right thing no matter who was involved, he maintained his critical position against government's unfavourable policies. As stated earlier the late Prime Minister Sir Abubakar Tafawa Balewa jokingly told him when he appointed him a minister of Cabinet rank that it was in order to shut him up that they brought him over from the backbench.

His rare attributes made him useful to both civil and military governments. His meaningful contribution to all the dispensations under which he had served remains indelible. He was a rare flavour that spiced up the dirty system and always Shettima Ali Monguno came out unstained, irrespective of the dirty nature of politics, as many would see it.

CHAPTER EIGHTEEN

RETIRED BUT UN-TIRED POLITICAL COLOSSUS

After 32 years of public engagement, Shettima Ali Monguno retired from active public service in 1979. He worked throughout this period without any accusation for negligence of duty, lack of commitment and interest in serving the public. Even in retirement, he would not stop serving, because it was his belief that any patriotic citizen can equally be useful outside the government.

In the words of John C. Maxwell, “**a respected leader steps down**”. that statement explains why shettima Ali Monguno believed that the younger generations needed to be given the opportunity to participate in the affairs of their country, by being placed in government. Because he had such an opportunity given to him by Sir Kashim Ibrahim. He believes that he would not have attained the respect and recognition he enjoys now if not for such an opportunity.

In response to an allegation by GNPP members on partisan politics in Maiduguri Metropolitan Council, while Shettima Ali Monguno was the Chairman of the Council, on the 4th of February 1979, he wrote;

...having had the privilege, honour and pleasure of serving my country proudly at local, state, national and international levels

for an aggregate of thirty years, I must consider myself one of the luckiest sons of our great nation and country. Needless to mention therefore, that I shall continue to remain in my retired life dedicated, devoted, and ever committed to promoting the welfare of our people, all in an everlasting and indelible appreciation and gratitude for the wonderful and singular opportunities given me.

From the above position, we see a man who has chosen to continue working under a selfless arrangement for the public. Waziri Kashim Alkali et al, submitted as follows: **As far as one can observe from his activity, whereas in active public service, he worked for the government with full remuneration or payment; in retirement, he works for the public voluntarily without regular remuneration.**

They concluded by saying, **In other words, after active public service, he voluntarily and selflessly chose to serve his people in various capacities as if he was in active service”**

Even in retirement, Shettima Ali Monguno's advisory role remains unequalled. Beginning from when he assumed party leadership in 1979, as the Deputy National Chairman (North) of National Party of Nigeria. He draws from his wealth of experience, and dishes out unbiased advice of local and national interest without fear of intimidation. On writing the foreword to a book on Shettima Ali by Othman Abubakar, Bulama M. Gubio wrote, **“Though many of his contemporaries would rather adhere to the maxim that “silence is golden”. Ali is never**

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austere in expressing his opinions on issues of local and national magnitude. His scathing as well as soothing opinions and comments on national issues and his wise counsel to youths and adults alike, have today kept him very much circulated and quite active and relevant in the society.

The dream of most public servants in retirement is to abandon public engagement, avoid the glare of public functions and governance in its totality. However, this is not the case with Shettima Ali Monguno who is so committed to the people that he now willingly wants to serve selflessly at any given opportunity. He concluded the whole matter, in his response to the allegation by GNPP members on partisan politics in Maiduguri metropolitan Council on the 4th of February 1979, by this statement "*I always wish to remain a retired but useful servant of the public for the rest of my life.*"

Immediately after retirement, his wish to remain a useful and relevant servant of the public became a reality, with his appointment in 1980 as the Pro Chancellor of the University of Nigeria Nsukka, a position he held between 1980 and 1984 under President Shehu Shagari. Having held same position for the University of Calabar under General Olusegun Obasanjo, based on his credentials as a seasoned Educationist and a man who has great interest in the educational development of youths, between 1976 and 1980.

In 1984 under Colonel Abdulmumini Aminu (Rtd) as the Military Governor of Borno State, Shettima Ali Monguno was

appointed as the Chairman of Board of Trustees, Borno State Education Endowment Fund, following the formation of the new outfit, intended to check the drift in the Borno Educational system.

From the international scene, Shettima Ali Monguno was appointed as a member of the Board of Trustees of World Environmental Movement for Africa (WEMFA) in 1986, while serving as the Chairman of Borno State Educational Endowment fund. In 1987, he was appointed the Chairman, Board of Directors by FRUCO Nigeria Limited, in order to lend his maturity to the company and improve their credibility.

In the same 1987, Shettima Ali Monguno was appointed a Director of Nigbel Merchant Bank Nigeria Limited, based on the link he enjoys with Nigeria and Britain. In 1991, he was appointed a life member of the Britain-Nigeria Association, while in 1992; he also was appointed a co-President of the Provisional World Constitution and Parliament Association. His record as an outspoken Member of Parliament and member of the delegation to the United Nations for over two decades must have been considered for this appointment.

In addition to his international exposure, his love for peaceful co-existence led to his appointment in 1994, as a Consultant on Conflict Prevention, Management and Resolution in Africa.

In 1996, United Kingdom-based Commonwealth Countries League Education Fund, thought it wise to bring in a man who had distinguished himself into the Organisation, so he became

accepted.

Transparency International Nigeria appointed him as a member in 1997 based on his track record as an honest and pellucid public figure. In 1998, the Nigerian-American Image Promotion Council, appointed him as a life member and Patron.

As a retired man, who has remained un-tired, Shettima Ali Monguno has been awarding scholarships to students of under privileged and peasant background. He aims at uplifting the standard of education. The scholarship scheme commenced in 1997 with about forty students of Ibn Fartuwa Islamic Science Secondary School Monguno. Prominent among these first recipients is Hauwa Batah who is presently in her fifth year, University of Maiduguri medical college pursuing a professional career in the medical field. According to records from the Elder statesman's office, which is adequately represented in the appendix, the number of students under this scholarship scheme has since increased to over four hundred and fifty awardees spread across the length and breadth of our educational institutions in Borno state and beyond, ranging from primary to higher institution. Islamic education and learning is also within this scheme. Apart from encouraging students, he has been donating trophies and prizes to talented and academically exceptional students without prejudice, at the Universities of Maiduguri, Calabar, Sokoto, Bauchi and Zaria. He has also donated annual prizes to students of Kashim Ibrahim College of Education, Ramat Polytechnic and School of Higher Islamic

Studies in Borno State. In doing these, he has not forgotten the primary schools. He has continually donated annual trophies and cash prizes to the best primary school of the year in each local government of Borno State.

It is a popular saying that charity begins at home, for this reason; he has equally turned his full attention to his nuclear and extended families. He has great concern for his cousins, nephews and nieces who are old now. He has provision for his relatives, being a big farmer and a functional member of farmers' Council. As a retired man, he is un-tired in giving in that it gives him great joy.

In the introduction to the Vital Speeches of Shettima Ali Monguno:- *a statesman of unusual modesty*, Othman Abubakar writes,

Ali's kindness lacks the theatrical exuberance of most of our modern philanthropists who must bring the world press to witness even the most gratuitous service. His philanthropy is not only legendary but also exemplary. He invests in life-long humanitarian services rather than in self-gratifying tokenism. For instance, he concentrates his resources (financial) on the younger minds, paying scholarships to well over sixty pupils every year. He considers investment in education a great social service because "as far as I am concerned, education is the best heritage that parents can leave for their kids.

This retired busy worker takes as his preoccupation, constant

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appearance in public gatherings, where the mainstay of his speech is mostly on anti-corruption, peaceful co-existence, religious tolerance, demystifying what he calls fear of the unknown, which has often caused almost all forms of crises. As the voice of the voiceless, which he has become, he speaks for the oppressed and mediates between individuals and organisations, when consulted on issues, especially those of public importance, both locally and nationally. More than just a dream, Shettima Ali Monguno has remained useful and relevant to the public in real terms after 27 years of retirement.



**Shettima and other members of the 1960s
Parliament in Lagos**



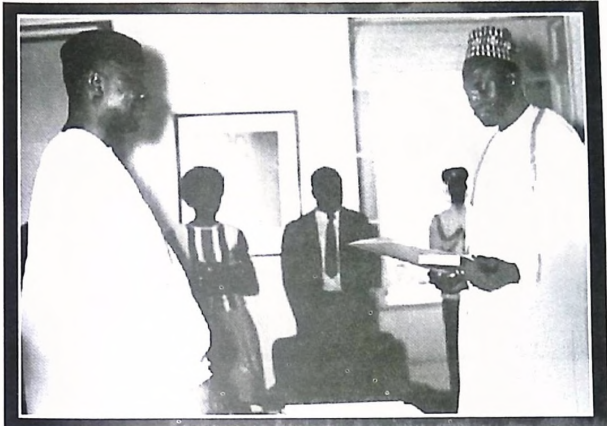
**Shettima as the chairman of Nigerian
delegation to the UN in 1972**



Shettima as the Federal Minister of Industry in a chat with the Russian Amb. to Nigeria 1971



Shettima in an OPEC conference in Ecuador as the President of OPEC



Shettima taking the oath of office as a Cabinet Minister in the 1960s before Dr. Nnamdi Azikiwe



Shettima being received by Officers of the Nigerian Prisons in Benin 1965 as Federal Minister of Internal Affairs



Shettima pose with members of Supreme military Council during General Gowon's regime



Shettima, Late MKO Abiola and Chief A. Akinloye at the NPN national Secretariat in 1982



**Shettima as the Chairman of Maiduguri Metro Council
with members of the caretaker committee**



**Shettima in a public function with Royal
Fathers in Maiduguri**



**Shettima at the University of Nigeria Nsukka
During the inauguration of the Governing
Council, which he was the chairman in 1982**



**Shettima receiving a honoris causa Award in
University of Maiduguri 1996**



The big three Nigerian politics, namely Sir Nnamdi Azikiwe, Chief Obafemi Awolowo, Lord Lugard and Sir Ahmadu Bello



Shettima performing Hajj, one of the pillar of Islamic faith in 1974

EPISODE FIVE

A Well-Deserved Statesmanship

*“The politician thinks of the next
Election, but the Elder statesman
thinks of the next generation”*

...Abraham Lincoln

CHAPTER NINETEEN

A RESERVOIR OF KNOWLEDGE

The word statesman might have strong enrolment of abstractions and therefore difficult to reduce to firm definition, but certain qualities are usually used as yardstick to adjudge who should deserve statesmanship status. The person ought to be wise, and experienced, he must also be respected politically as a broadminded leader. This therefore means that such a person has skill in managing state affairs.

In any case, devoid of any display of sycophancy, rather a painstaking exposition of Shettima Ali Monguno's pellucid life style, it is quite glaring that he is a peerless symbol of all the yardsticks and much more. By way of merit, many would simply sound academic by calling him a Statesman Emeritus, to whom other statesmen look up . This detribalized Nigerian has lived his life first as a Nigerian eschewing all forms of unhealthy ethnicity, and would never take side to cover corrupt practices. He upholds the above virtues not as a slogan but as a life style. He exhibits this virtue with ease void of struggle. While nominated in 1992, to run for the presidency, during the Ibrahim B. Babaginda era, he was not supported; owing to the fact that he does not take side with corruption, as earlier posited, he confirmed thus:

... You see the country is so corrupt that they would not support somebody like me for any political office because of my political

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disposition. I was nominated in 1992, during the IBB era, to contest for Presidency, but some people didn't like it. They said; No we cannot invest our money in him. He is a good man, but we want to support someone whom if we say stand up, he will stand, if we say sit down, he will. We cannot invest our money in someone who would neither steal nor allow us do what we want to do. Though I contested but these moneybag politicians sponsored one young businessman against me, and I lost.

A number of reputable academics and writers have written about Shettima Ali Monguno as a statesman in published works. One of such is Othman Abubakar who wrote:

It would amount to a falsification through over simplification to describe Ali as an Elder statesman, or a patriotic Nigeria, or an honest gentleman, as most of his admirers often describe him. He is indeed, all of the above and a lot more.

He added Ali is an enigmatic personality, a phenomenal Nigerian and a great legend among his people. He is better described as a concept to be visualized rather than by any prescriptive phraseology.

Over time, out of sheer dedication and rare commitment to duty, records show that Shettima Ali Monguno has engraved an indelible contribution to his fatherland in the annals of history in a most patriotic way, having served in various key ministries and useful positions for the betterment of mankind. His selfless service and altruism had earned him no strident criticism like the

case of many self appointed statesmen without sound track records, rather he has to his credit endless strings of mellow appellations by seasoned writers. This icon in the views of Abubakar Othman, has been christened A statesman of Unusual Modesty, while Yusuf A Omar another academia calls him, The Incorruptible Elder- statesman.

Shettima Ali Monguno by merit puts no struggle to be called an elder, because time has made him one, neither should he beg to be called a statesman, because he has more than the desired requirement. He lives a descriptive honest life, other than echo prescriptive honesty. Without any further test, if his precedented record for excellence is anything to go by, then statesmanship in Nigeria is Shettima Ali Moguno's perquisite.

Knowledge, by the context of this work, would be defined as the information, understanding and skills that you gain through education or experience. Experience on the other hand, is seen as the knowledge and skill that you have gained through doing something for a period of time. Then suffice it to say that a man, who has gained over 32 years experience in active public service, and over 27 years in selfless service to humanity in retirement, has acquired enough knowledge by experience to become a reservoir of knowledge.

Interestingly, at any given opportunity, it has always been the pleasure of Shettima Ali Monguno to share his experience or knowledge with individuals and groups as the case may be. He has always believed in the impartation of knowledge, because to

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him knowledge can change the destiny of Nigeria, if only ignorance is eliminated. As a patriot, Ali Monguno has been investing in the area of public enlightenment with the aim of eradicating the greatest form of poverty, which is that of the mind. He has not kept his vast knowledge to himself because of his love for his country and fellow countrymen, especially the younger ones.

With the kind of foundation that Shettima Ali Monguno had, he cannot help but go back to his root, which is education. With so much confidence he believes that education serves as a vehicle to the solution needed for anything else we want to talk about. His speeches right from his early days in politics in 1959 till present have never been severed from the umbilical cord, which is firmly tied to education.

As a man who believes in this country and hopes for a rebirth he has poured out lots of wise counsels from his wealth of knowledge on healthcare and education as a solution to the nations pressing needs.

In a speech entitled PATRIOTISM AN ESSENTIAL FOR ECONOMIC RECOVERY AND NATIONAL SURVIVAL, he appreciated the fact that there existed lots of challenges in the nation that requires diverse solutions; he however opined that universal education had an answer, as well as contained all other measures. He clarified further.

...much has been said daily in both our print as well as electronic media about the ills plaguing our society. Most of such ills are

A Well-Deserved Statesmanship

pretty well known to all of us, the obvious ones, being corruption, Lack of patriotism, dishonesty, sycophancy and inordinate ambition, amongst others. Tons upon tons of print materials have been rolled out carrying very serious proposals as remedies for our situation. But all the remedies, for which we can solicit the attention of the statesmen, military or civilian, for preventing such evils, there is one that excels and it includes all the rest, it is universal education...

Our country needs an education, which is complete from primary school to university as is known to human intelligence.

The statesman did not stop there, in his bid to share his knowledge, he added as follows:

It is time we realised that we cannot be great through self-deceit and wishful thinking. We must go all out for relevant education, which should form our supreme interest. Our adults must be taught to learn what duties they owe their country and what right to demand for. There should be no hesitation in investing or sinking billions on the education of our children and their parents. The need for education for citizenship and generation of awareness of the problems facing our nation is greater today than ever before.

In Maiduguri, on the 24th of November 2002 as the chairman on the occasion of **The Day of the African Child (DAC)**, another appeal was made by Shettima Ali Monguno, which bothered on setting of good examples by those in government as it relates to the welfare of the citizenry and education. He reiterated:

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...I implore all our three tiers of Government - local, state and federal - to do their utmost with a view to minimizing such condemnable ills like fraud, immorality, corruption and of course, violence, plaguing our country, as every happening has a course and every problem a solution, causes of violence must be found and ready remedies prescribed.

Shettima Ali Monguno also reiterated the need for quality education as a lasting solution to lack and want in the excerpts below:

A scanty feeding, they say is no economy, let us try harder to provide at least the minimum essentials for our children's survival and growth into responsible citizens. Give them such relevant education; for the truly educated person neither steals nor betrays trust. We need a system of education, which is functional and capable of producing the climate for home-made thinkers; ambushing the culture of non-productivity at high cost; arresting shortages in the midst of plenty; liberating us from poverty and expert borrowing; saving us from living big in huge and unpayable debts.

In his unbridled effort to share his timeless knowledge, which is powered by rich experience, Shettima Ali Monguno continues to build courage in the younger generation by speaking out on steps necessary for the realization of a blissful future for all. In a presentation titled CORRUPTION - WHY IT THRIVES, he stated,

We must re-plan and give ourselves education whose contents must reflect past, present and the future of dynamic society while

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its broad objectives should emphasize the inculcation of the right types of value and attitude for the survival of individuals and society all geared toward self realization, better human relationships, self and national economic efficiency; effective citizenship, national consciousness; national unity; social, political, scientific and technological progress. We must try and overcome problems arising from our religious, ethnic, racial and linguistic, historical cultural, political and economic diversities, which make it difficult for us to establish uniform national curricular followed by all public schools to enable all pupils to receive same information on the same schedules.

Shettima Ali Monguno does not only admonish those in governance, to place emphasis on education alone, he also lend his knowledge about his dream of enhanced health care in Nigeria. While delivering a speech in Maiduguri 14th of Oct. 1997 on the **50 years of Nursing Excellence in Nigeria** he stated:

Suitably equipped hospitals, adequately trained and qualified nurses, midwives and health workers, conducive, atmosphere for motivation, enough drugs available at prices affordable to the poor, training and re-training of nurses in all fields in order to produce whole nurses, nationally attractive uniforms; intensified production of adequate specialists; special funding for the dieing poor under emergency; more ambulances for easy access to hospitals, medical clinics and health centers, more qualified & competent sanitarians who form the backbone of environmental health services; reasonably uniform and affordable medical fees or charges; closer consultation, co-

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operation between and amongst all government and private health sector; effective enforcement of guidelines and government policies and directives.

He concluded by chipping in a final remark that:

"A healthy nation is a wealthy nation; keep the rural poor healthy for increased production".

The Sage disabuses the mind of the leaders and the led from the habit of having mundane outlook of our polity, brewing of a totally hopeless atmosphere. In the paper presentation CORRUPTION- WHY IT THRIVES he further laments:

It is indeed sad that we should tend to forget our past, dislike our present, and gamble with our future thus portraying ourselves like a lost flock ever - looking for shepherd, in total hopelessness and pessimism, we must muster courage and courtesy to praise the praiseworthy, while condemning the condemnable. We must cast away our negative and pessimistic moods and wear a positive and optimistic one. Let us exploit our diversities as a source of strength and let our leaders, civilian or military, Male or female, serve as our unifying stability. Let us all doubt a little of our infallibility and bind up our political, social, ethnic, spiritual and other wounds and give ourselves another chance for marching forward, with a view at hastening a better tomorrow. May we, as a nation, have the courage conviction and commitment to love ourselves in Allah's guidance and protection.

At first hand, we have tapped from Shettima Ali Monguno's evergreen reservoir of knowledge straight from the man of great experience who can go on and on, in the transfer of his

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knowledge. Though we cannot exhaust his counsel, we would wound up with an excerpt from his address on the occasion of **All Nigeria conference of secondary school principals** while he was Chairman of Maiduguri Metropolitan Council. He submitted as follows:

"It is imperative, therefore, to provide training which will teach our youths admiration and recognition of virtues such as devotion to duty, courage (both moral & physical), self-respect. Mercy, love, kindness and we must spare no effort in producing men who are honest, conscientious, compassionate, courteous and considerate; dedicated devoted and disciplined; patriotic and thrifty. After all, a society is as just and honest as those who make it up."

With an extensive x-ray, of Shettima Ali Monguno's experienced position on national issues over the years, a number of people have made useful comments too about his experience and wisdom and relevance in his immediate locality and the country as a whole. Chief among this people is the Shehu of Borno Alhaji (Dr) Mustapha Umar El-Kanemi CFR, a classmate of Shettima Ali Monguno at the Borno Middle school; speaking on the 28th of March 2006, in his palace, the Shehu said that with Shettima Ali Monguno's service in various capacities locally, nationally and internationally, which include minister of the Federal Republic of Nigeria at different times, as such, he is vast in experience. He added that Shettima Ali Monguno is an excellent administrator, whose administrative skills were

commended even by the Colonialists. The Shehu was though not surprised, because he pointed out clearly, that Shettima Ali Monguno had been a brilliant student right from childhood. He however concluded with these words **“in a nutshell, we just have a few of his kind around today”**.

To show how widely accepted shettima Ali Monguno's views are in the society, his ex-classmate Dr. Musa Goni, while speaking about him in Maiduguri on the 20th of March 2006 said:

He is the most important statesman in our catchment area here. That's why the BBC and NTA go to him to make comments, and when he speaks, in fact, you can take it as the collective will of the community. When he speaks we all accept his own as being the reality. Whatever he said is regarded as “Shettima said it and that is the leading opinion.

Another opinion leader and Shettima Ali Monguno's classmate and friend since 1936, Abba Kaka Yerima, while speaking in Maiduguri on the 22nd of March 2002, had these to say:

Ali has been trusted by both the old and young. Right now, people come to him, tell him their problems and ask him to suggest how their problem will be solved. Ali will do it without hesitation and help them jump out of that problem. So his words are highly respected and he is never divorced of his words. Once he says something he has said it, even if you come back after ten years he will still repeat the same words.

As a reservoir of knowledge that is readily available, and as

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men of tested integrity have attested to, one of his pupils and one time executive Governor of Borno State, AL-sheikh Jarma, while speaking on the 20th March 2006, wraps up the testimonies to Shettima Ali Monguno's widely accepted knowledge with these words:

He is to many of us, a reservoir of knowledge we need more of Ali around because if they are around they will be our teachers, and people will listen to them. The society is now rotten because people who can come up and speak the truth are few.

Shettima Ali Monguno is not just knowledgeable, but also concerned about passing on his knowledge. He has experienced a lot and he has optimistically believed that the conceived change is achievable. In that regard John Maxwell wrote, "People don't care how much you know until they know how much you care. Indeed".

Shettima Ali Monguno is a patriotic Nigerian who keeps showing how much he cares because he knows. Consequently, being continually grateful is the only way he feels he could render his profound gratitude first to God Almighty, and the Nation that nurtured him to adulthood.

CHAPTER TWENTY

APPRAISAL OF HIS PERSONALITY

The noble height attained by Shettima Ali Monguno is the pride of all men of good will. This work have been enriched by comments drawn from men that have come across our subject at one time or the other. A careful examination of all that have been said about him attributes his success first to God Almighty, his immediate community and Nigerians at large. Therefore, it leaves one with no ignoble opinion about him but rather a logical view of a renown opinion leader reiterating his amiable and enviable life style.

A number of notable Nigerians who had worked with Shettima Ali Monguno, grown up with him or been tutored by him have given their sincere view about this man whose rare attributes are near deification. Concise adoptions have been made from Omar (2002), Othman (2002) and of course, very sound close-up interviews about his personality, stitching the past to the present.

In the view of President shehu shagari on the 28th January 2002 in Sokoto, **“Ali is transparently honest, disciplined and highly dedicated to duty as well as straight forward and mature...”**

He added that;

Ali would always contribute intelligently to all debates

relating to how to make Nigeria a Nation where the voices of the down trodden would be recognized for participation in the affairs of their fatherland.

Furthermore, he pointed that Shettima Ali Monguno never took undue advantage of his international connections to enrich himself or relatives, as is the case with most public officers. Nostalgically, The amiable ex-President recalled that after the military coup in 1975, that installed General Murtala Muhammed and Obasanjo and terminated General Gowon's 9 years regime, a probe panel was set up to investigate the activities of all the members and All Federal Commissioners of the usurped regime, of all the officers, He testified that he and Shettima Ali Monguno were cleared as having discharged their duties to the nation honestly, diligently, and this explains why subsequent government at various levels consult them on issues that require impartial and honest contributions.

For most Statesmen, the trend is that of gross un-acceptance from their localities and immediate constituency, due to ignoble activities and irregular track records as stated earlier. However, Shettima Ali Monguno is widely recognized, accepted and highly respected by his people for his conduct and exemplary principles. As such from the home front, he bagged Borno state merit award for proper declaration of earnings and prompt payment of income tax.

Speaking from Kano, on the 16th of March 2002, Alhaji Maitama Sule (Dan Masani Kano) passed these personal

opinions about the Statesman;
Shettima Ali Monguno, a rare gem, a gentleman of the first order, a man of integrity both morally and financially, a decent politician and a politician too decent to be a good politician in today's Nigeria

Though Shettima Ali Monguno calls Alhaji Maitama Sule his teacher, Alhaji Maitama rather describes him as the teacher, for whom all his former students have great respect. He further adds that the detention of Shettima Ali Monguno by General Buhari/Idiagbon regime in 1983 was one of the saddest moments of his life that made tears flow from his eyes. He described the detention as a miscarriage of justice and a breach of the fundamental human right of a man with exemplary character. Following Shettima Ali Monguno's undue detention, there were protests particularly by Nigerian students abroad. They declared that Gen. Buhari's government had murdered sleep, in the sense that a decent and honest man had been detained.

In conclusion, he stated that Shettima Ali Monguno is one of the few people for whom he has tremendous respect for in this country today. He ranked him among personalities like late Sir Ahmadu Bello, (the Sardauna of Sokoto). Others are late Chief Simeon Adebayo, late Sir Louis Mbanefo, late Sir Francis Ibiam, the legend, Mallam Yahaya Gusau, and President Shehu Shagari. He concludes as follows; **I have known Ali as one of the politicians of the first Republic, and one who commands very high respect from all those who come across him.**

Gen Muhammad Buhari, in Kaduna on the 18th of March 2002 described Shettima Ali Monguno as a senior statesman, who always indicated selfless and total commitment to the progress of the nation. He added that only a patriot could display such an act. He said that he has tremendous respect for him because he displays absolute honesty. He concludes this way;

the good thing is that it is on record that he is one of the most honourable people we have in this country today.

Hardly though, Shettima Ali Monguno would keep a best friend, but one man that one can term his alter ego by virtue of association is professor Umaru Shehu. He was his schoolmate in the Borno Middle School in 1944 as seen earlier. Though Prof. Umaru stayed for just two years in the Middle School and can therefore recall sketchy things about Shettima Ali Monguno during their stay in the said school. He could recall that Shettima Ali Monguno displayed outstanding leadership qualities, and was good in the use of English language. He described him as a gifted person.

Prof. Umaru Shehu recalls that the relationship between them got renewed in the late fifties, on his return from overseas, he observed that Shettima Ali Monguno had grown both in status and physique, he was more mature and mentally stable than most of his contemporaries. He stressed that Shettima Ali Monguno is a broadminded adviser and a councilor who is rational in behaviour and a good arbitrator. He said that Shettima Ali Monguno's leadership qualities emerged naturally, he never dominated others. Besides he is always willing to do his best in

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ensuring the success of whatever duties he was called upon to perform in the interest of mankind. Professor Shehu rounded up by saying that Shettima Ali Monguno tackled all problems with absolute sense of commitment and dedication without looking for personal benefit from them.

There are not many people who can give very detailed account of Shettima Ali Monguno's growing up days, however, out of the few around, the first hand comments of Abba Kaka Yerima and Dr. Musa Goni, both former classmates were gotten. Though countless pupils have gone through this rare Oasis, now reduced to trickles by age. By virtue of destiny one of these pupils also happen to be his colleagues in politics, like his case was when he grew to become colleague to some of his teachers too. The Patriarch of the Borno Empire, HRH the Shehu of Borno gave his brief and incontestable comment about this fellow classmate, member of the traditional council and distinguished subject of his, as seen in chapter nineteen.

As reiterated earlier in the preceding chapter, on March 20th, in Maiduguri, Dr Musa Goni disclosed that he met with Shettima Ali Monguno in 1939, while Ali came from Monguno and he resident in Maiduguri. They went to the Middle school together for three year. He related as follows;

...Though my late cousine, Bukar Wagani was the closest person to him, in that they were like twins then, we still related very closely, they later proceeded to Bauchi to train as teachers, I know him to be a very brilliant person, I must admit, he was one of the best boys then.

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Dr. Musa honestly stated that while Shettima Ali Monguno was involved in politics, he was not in the country, but he knows that for him to have risen to the levels he attained, that means he did well politically. He described him as a very accommodating person, who is always helping people out of magnanimity, without unnecessary publicity, or quest to get noticed.

By share determination to excel in every endeavours Shettima Ali Monguno's transparent and descriptive disposition has left an unfading legacy in the lives of all his children. He has emerged as an amiable exemplary patriarch to the younger generation who though may not be his biologically, but have come to a point of affinity with him irrespective of his waddled look by time, yet he is continually embroidered with a rare radiance that streams from accomplishment each time he sees the endless trail of children that his shining success keeps attracting, against the walls of ethnicity beliefs and religion.

Least, we get carried away by unedited praises for this statesman and patriarch, most interestingly, it should be borne in mind that at some point in time, even at the nuclear family level and beyond, Shettima Ali Monguno was seen as being gnostic, but today everybody now identifies with his tried and workable philosophies. Armed with intuition, he could see a perspective to life, which others couldn't. As an upright and honest person, he has to hold his own when others couldn't see reasons, this is simply because who you are must dictate what you see. Through

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exemplary lifestyle, devoid of unnecessary prescriptions on how to live, Shettima Ali Monguno developed credibility with his children and people by connecting with them irrespective of size and status, and clearly showing genuine interest to help them emulate sound principles. He is connected to both his children and other people, at individual levels.

In the furnace days before these days of funfair, Shettima Ali Monguno stood focused and un-wavered, in the onerous route of self-discipline and honesty. He was not worried about what any other person thought of him then, but with a heart felt effort he knew honesty was the best policy. To this, an old adage says, “**to lead yourself use your head, to lead others, use your heart**”.

However, after demonstrating honesty, simplicity and above all genuine love for mankind and fear of Allah, people have come to realize that a good life goes with a hard price though, but remains the best, and rewards with unequalled peace. Bellow is an uncensored appraisal of Shettima Ali Moguno, by two of his children. Fati Dogonyaro, stated on the 20th of March 2006, from Maiduguri about Baba as he is fondly called,

I don't want to blow his trumpet, but his honesty and kindness has no equal, even if you interview ten elders like him in this country, they will tell you same. You can hardly have a second like him. That's why he lived a simple life, irrespective of his post and positions. My father believes that he has all he needs; to be comfortable now, and happy in the next world. He believes in the hereafter that Allah will

compensate him with whatever he might have lost. He would have been one of the richest ministers, when he was minister of Mines, Power, Oil and Energy, then combined as one. With all his ministerial positions, with petroleum under him, he would have been very rich, if he had wanted to. A friend of his told us one time in Lagos, that he use to return to the government balance of his estacode allowance, each time they went out. Then you can imagine the kind of person he is.

To us, our father strictness does not mean unloving he was though strict but loving. He will never allow us to do things that are not right, he has been a very kind and loving father. Though he is a general father who extended most of his kindness to other children outside. He gives preference to outsiders before his own. If I come in with a friend for instance, he will like to do something for that person before me, that's the kind of father he is. But for us, his children, he has always communicated with us wherever we were. He liked our education too. As a standing legacy to the younger generation, he is disciplined, dedicated to work, honest, loyal, kindhearted, charitable and does not segregate against religion, tribe, which has made him a father to everybody. More than forty families have therefore, named their children after him. If the youth's can come close to him, they will learn a lot from him.

I believe he is accomplished and quite fulfilled. His secret of success I have personally learnt from him is that, he

puts others first before himself in anything he does. This is a secret he does not openly say, but you see him doing it. I try to emulate this kind of thing from him. However, one of the philosophies that have worked for him is honesty.

Baba is a perfect statesman, though nobody is perfect even the prophets had their lapses, only Allah is perfect, but I would rate my father as one of the prophets in every kind of character. As regards deserving, I think, Baba deserves almost everything, he deserves to be this country's leader, but I don't think he would like to do that now because of his honesty

To strike a balance, on the 30th of March 2006, the views of Aisa Monguno was gotten from Abuja, she adores "Baba" so much, and says this about him, while cleverly knitting the past and present together with so much passion.

Dad is so simple humble and has seen so much in life that he does not take the world to be anything. He believes that Allah is the author of any circumstance, your state not withstanding.

My first ten years was at Lagos and from childhood it was a happy one, because both parents never crossed each other. Dad was always away, and mum was the dominant presence. Mum was a disciplinarian too. Besides segregation was out of the way, being that mum was white and dad black. Most friends then were from mixed marriages as such no cultural divide was present. Dad never raises his voice at any and does

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not hate. He was never strict to a fault, so, he was so approachable and no barriers. Growing up was cool, but he was never around, the longest he stayed was the stretch eight months while mum was ill, until she passed on.

Note worthy is the fact that I did feel that Dad was honest to a fault at a point too. People talked too. I had those pressures while growing up. However, in the long run, I believed his ideologies were best and good for the consequences after today's actions.

Religious sensibilities were injected into us by Baba's examples not by force, He lives it, so we emulated. I have spent so much time with him. Honestly, at some periods I felt he was too forgiven and therefore taken for granted, His ultimate philosophy is his faith in Allah. His believe is that everything comes from Allah whether good or bad. His strength also comes from being at a disadvantage. Like many children who are disadvantaged, they always come out better than those cushioned and unable to survive life's trials.

We were brought up to believe that what we are is greater than what we have. Those things you have cannot be you, but they are the things around you. You can still be unhappy with what you have. That is why many today do not have character, but have material things at the detriment of their character.

It is not an easy thing to be accomplished from the inside to outside, Shettima Ali Monguno depicts an all round achiever

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who has sold his beliefs and worldview to his children and beyond. He has not done this by the use of force, rather he lives it, and they emulated. And today we have an almost uniformed appraisal even when the views were gotten at different settings. Shettima Ali Monguno's life has touched his children and others. No wonder John Maxwell writes **“Always touch a person's heart before you ask him for his hand”**

Needless to ask whether Shettima Ali Monguno affected his own home, of course he did. The people determines the greater part of his success, for he has affected them greatly. His children are not left out. No wonder Aisa says

If I were to choose again I would not change the choice of a patriarch other than Dad. After the prophet, Dad is the next in this world

Character and style can be very contagious, especially when surrounded by those that look up to you. Association and emulation, irrespective of their being good or bad transfers to those around you. Baba was knowledgeable about this, and therefore decided to set a good pace, which has been religiously followed by his children, whose idol he has become. Also, many out there that look up to him as a patriarch, in a similar vein to his relationship with late sir Kashim Ibrahim reflects elements of Baba's way of doing things. This is evident in the attitude and conducts of his numerous domestic staff.

Shettima Ali Monguno dislikes loud praises, but unfortunately, each attempt at evaluating him goes with this interwoven strands of purified eulogy that is removed from the

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tribe of sycophancy. Many Nigerians abound today, who have lived a good life, and served the society at the peril of their family life and happiness. They dislike retirement, because they have built a disorganized home with nothing to show for their personal uprightness. Based on the fact that a child's failure is nothing but the fault of the parents, such people have failed because in their case, charity has not begun from the home front. However, this is a man who has won on all sides, because both on the outside and the inside, he is surrounded by success. He lives beyond his personality as an individual, because his rare principles will not end with him, but through his children and the numerous Nigerians affected by him they will live on. He is a father that is worth having again in the next world.

CHAPTER TWENTY-ONE

THE ADVOCATE OF PEACEFUL COEXISTENCE

Shettima Ali Monguno had loved peace and has great understanding of the priceless worth of peace. From his very beginning in active politics, he had advocated for peace and justice at all levels. He believes in fairness, and has said a lot in support of peace over the years, without any relented effort even as an old man. He eschews with passion anything that will attempt to be a direct or remote cause of unrest or disharmony locally, nationally and even globally. To this end, he has been known for his advocacy for a peaceful co-existence at all levels. He therefore said in 1961, as a member of parliament, on the 1st of September, in the **Seditious Meeting Bill** that he hates trouble and cannot advocate for it. He said... *"I have never been a trouble maker nor do I advocate for it."* Having postulated that ethnicism and tribalism have been chief issues that foment trouble in our polity. Speaking on the floor of the House at the level of **Appropriation Bill Committee** (1960-61) 13th April 1960, he said, *"I hate tribalism and it is nothing but an act of shame, I would say"*.

Shettima Ali Monguno would even wish for a country that is so peaceful and requires minimal military strength, he anticipates a world where dialogue and peaceful negotiations would prevail

over fighting and war. Bulama M. Gubio, in the foreword to *Yah's Speeches of Shettima A. Monguno*, wrote about the *say's* *say's* for peace in the following manner:

... A man of peace who prefers dialogue and negotiation in solving national and international disputes rather than the use of war and fighting. He vehemently opposed the Military Training Colleges Bill of 16th August 1960 that sought to establish more Military Training Colleges. In his opinion, more Military Colleges will result in more army personnel, which is detrimental to the economy of the nation and consequently rubbish democratic structures...

Bulama Gubio added: That his prophetic debate on the floor of the House became a reality in January 1967, when the army terminated through a bloody coup the life of the First Republic.

The advocacy for peace is one that has remained of major interest to Shettima Ali Monguno all along. On the 4th of September 1961, while speaking on the Foreign Policy of the Federal Government. He stated clearly thus "*We stand for nothing but peace on earth and our efforts should be geared towards this end.*"

Shettima Ali Monguno further believes that peace is not something we can get, when we don't have good understanding of each other, he preaches inter-relationship as a method of building a good and peaceful atmosphere enhanced by an informed mental understanding. Speaking on the 31st of March

1964 in support of the motion for Service Condition of Police Officers, he stated,

... We hesitate to travel on our own, even when we can afford to do so, into other Regions, just for the sheer pleasure of traveling. If I may dare say, in order to help our Police Force maintain law and order, people of this country should travel more and should understand one another more. Then there will be peace, progress, tranquility and a better understanding, not merely between politicians, but also between the ordinary man in the street...

Shettima Ali Monguno's concern for peace surpasses personal relationships. To him priority would always be given to the peaceful co-existence of the common man, which gets affected as soon as the ruling class begins to strive. As a result of his overwhelming love for peace, he had to react through a press release in January 1983, to Dr. Nnamdi Azikiwe's call for the President's resignation based on some allegations as reported in the Nigerian Tribune of the 4th of January 1983. In the concluding part of the press release, he said:

...I would like to appeal once more to you Sir, The Rt. Hon. Dr Nnamdi Azikiwe, the Owelle of Onitsha, and also to our political party leaders for restraint, tolerance and purposeful leadership so that our rather illiterate, helpless, and ignorant masses could enjoy realistic peace, stability, unity, progress and prosperity. Please be considerate in the name of Allah and concede to the younger ones the opportunity for serving their fatherland as you had been....

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Apart from talking to fellow statesmen on the need to give peace a chance, Shettima Ali Monguno had equally expressed delight at talking to youths about peace and its bountiful benefits, as well as the amount of sacrifice that has been put in to secure it. He believes it is the essence of collective survival, for the attainment of progress. Speaking in Abuja at the Meeting of **Amalgamation of National Youth Association** on December 20th, 1995, he passed this message to the youths:

...I feel highly honoured, privileged and indeed delighted over such an august gathering pertaining to a subject matter, which touches dearly the heart of every living creature - PEACE. We pray for it daily for our meaningful survival, individually or collectively. Without it, we feel threatened and insecure. With it, we feel at ease with ourselves both in mind and body. We fought for it in order to restore our unity and collective survival. Thousands of our sons and daughters, civilian as well as military, made maximum sacrifice so that we could continue to co-exist reaping the immeasurable benefits of peaceful living. We love and cherish peace because we know what war means from our experience...

In addition, Shettima Ali Monguno ends his speech with a heartfelt prayer that goes thus: *It is my fervent hope and indeed, prayer that our national interest and values in our collective survival endure. "May we continue to enjoy peace in Allah's blessing and protection..."*

Shettima Ali Monguno's love for peace stretches beyond

national, regional and continental levels. He passionately wants peace to reign globally. He therefore calls on all nations to collectively pursue it. In an article titled **And Yet The Band Plays On** addressed to the Editor of Times Newspapers Ltd on the 1st of June 1994, he wrote:

...Finding solutions to global crises cannot be left to an individual or even a regional group of nations. Peace and security for progress and development of the world should be the collective responsibility of all nations in one united and legally binding institution or government, hence the enclosed paper for what it is worth...

In a similar vein, in an article titled **After 50 Years of United Nations Global Crises Need Global Government**, written on the 4th of August 1995, Shettima Ali Monguno further reiterates that:

...Examining the current goings in the world, the need exists today, more than ever before, for an all-embracing world instrument, institution or government with powers legally binding upon all its membership. Humanity's survival in peace and security should not be left to the dictates of a single nation, however, rich or powerful, or even to a regional group for that matter. Sustainable progress and development of the planet Earth should be the collective responsibility of all nations in ONE FEDERAL, CONSTITUTIONAL and DEMOCRATIC GOVERNMENT. This may sound like a dream, but so were the League of Nations and the United Nations. We must not await Third World War to rush into having one such government, for it

may be too late in a nuclear age...

Peace is one thing Shettima Ali Monguno believes must be secured and maintained at all cost, because its worth is immeasurable, amidst his desire for peace, he prays for the lovers of justice and peace, a habitual routine of his, exemplified in the speech, **There May Be Light At The End Of The Tunnel** on the 10th of August, 2000 in Maiduguri, he prayed:

May Allah continue to guide and protect all those who uphold justice and wish to walk in the path of justice and love for peace and unity of our nation, and thus saving us the shamefully frightful agony of failure.

Ali Monguno has not just advocated for peace, and justice, locally, nationally and globally. He has lived a life of peace, demonstrated it, and people far and near testifies to this fact. His ex-classmate Abba Kaka Yerima adds,

...there is no need for consideration about his advocacy for peaceful co-existence. If I say that I'll consider this that means there is an element of doubt. He is to all extent an epitome of peaceful co-existence...

To shed more light on Shettima Ali Monguno's advocacy for peace, Al-sheik Jarma, a former civilian Governor of Borno State revealed:

Ali Monguno feels that justice should be the keyword. No government is government for the people without justice, and that is what he has been impressing; that justice is the key to everything.

Shettima Ali Monguno has invested enormous energy in his advocacy for peace crusades, which has not gone unnoticed. Due to his role in conflict resolution in not just Nigeria but Africa, in 1994, he was nominated as a consultant on Conflict Prevention, Management and Resolution in Africa. His credentials, experience in international politics, especially in the areas of conflict resolution, were the basis for his consideration for the nomination. The United States based African Nations Heritage Organisation, in 1996, bestowed **The African Global Achievers' Award** on Shettima Ali Monguno for his immense contributions to world peace and conflict resolution.

In conclusion, Shettima Ali Monguno will ever stand for peace and justice, which he had always cherished and defended. He is a true advocate indeed.

CHAPTER TWENTY-TWO

THE IMPECCABLE ACHIEVER

At the introduction of Chapter Fifteen, it was said that Shettima Ali Monguno fell within the category of history makers, and that assertion was neither sycophantic nor mere praise singing, but, it was based on evident reasons. Like a good footballer he once was, he had not just played well, but had scored goals. His achievements were not cheap, nor negligible, as such, they have spoken for this unassuming **rare gem**. A thorough symbol of accomplishment right from his early days as a teacher, to the beginning of his public life politically and then to the apogee, he has always been outstanding for his good work.

The endless chain of recognitions and honours to this unique Nigerian of Kanuri extraction with a peculiar genesis stretches back to the 50s. Shettima Ali Monguno who began to blossom first, as a teacher then to elective and non-elective public offices. He had been honoured and recognized at the local, national and international levels as would be espoused hitherto.

In 1956, an extraordinary touch was given to an unusually successful Empire day parade, as the whole town talked about it and relived it nostalgically for a long time in their minds. Shettima Ali Monguno conducted this event in Maiduguri then as a teacher at the Borno Middle School. He was in good hands with

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the people and spoke the English Language with a distinct mastery, so the people saw him like a Black English man.

At a time in the fifties too, he was the secretary of the local association of the Boys Scout Movement.

By 1960 Shettima Ali Monguno had contributed immensely to the development of western education in Borno province. So with a vacancy created due to the turbaning of Sir Kashim Ibrahim, the former Shettima of Borno as the new Waziri of Borno, The Shehu in recognition of Ali Monguno's outstanding qualities as one of the followers of Sir Kashim Ibrahim turbaned him as Shettima Illmube, which is translated as Education Councilor. With this development, it was said that the fathers cap has been given to the son because of Sir Kashim's role as the architect of Borno province Educational Development and their relationship, which was more of that of a father and son.

In 1967 Mayor V.U Lindsay honored Shettima Ali Monguno with the key to the city of New York.

While at the local scene, in 1968, as the federal commissioner for trade, Ali Monguno led the Nigerian delegation to the United Nations Conference on Trade and Development (UNTAD) in new Delhi, India. In that same year as a first choice government representative, he attended many other international conferences as the head of Nigerian delegation.

In 1970 and 1974 pilgrimage seasons Shettima Ali Monguno was appointed to lead the Nigerian Pilgrims as the Amirul-Hajj, a representative of the Nigeria president to the kingdom of Saudi

Arabia.

The Nigerian Agriculture development Association appointed him as the First life patron in 1970 due to his contribution to Agricultural development, being a practicing farmer himself.

As a crusader of gender equality he gave his children of both sex equal opportunities, coupled with his campaign for the education of the girl child as a step to national development. In 1970, the Nigeria National Industrial Women's welfare Association in recognition of his contribution to the education of women, honoured him with the patron ship of the Association.

At the continental level, in the same 1970, Shettima Ali Monguno, was given the first class national honour of the Republic of Egypt, he equally received in that same year, national honours from Cameroon, Sudan, and the Empire of Ethiopia.

In 1971, Shettima Ali Monguno was appointed the Trustee of the Nigerian Girls Guide Association as a mark of honour for one time membership of the Nigerian Boys Scout Movement and contribution to women friendly social developments.

At the international scene in the same 1971, the government of Peru, on behalf of her people, gave him the key to the City of Lima.

In a similar vein in 1973, the people of Ecuador also gave him a honorary citizenship of the city of Quito, which was backed by a certificate.

Also in 1973 due to Shettima Ali Monguno's landmark

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achievement at both national and continental level, he was recognized and counted among the Achievers in Africa. He secured himself a place in **WHO is WHO** in Africa (1973,pg 340); **WHO is WHO** in the world (Marquais, Pg 656).

Back home, in 1976, in recognition of Shettima Ali Monguno's contribution and inputs to educational development locally and nationally, he was appointed a member of the Board of Trustees of the West African Examination Council (WAEC).

Again in 1978, because of his contact with the International community since 1958, his indelible mark internationally have been recognized and documented in a reputable reference book, the international **WHO is WHO** of 1978/79 42nd Edition. In addition, Shettima Ali Monguno's biodata is also found in the world edition of International register of profile, which was compiled by the International Biographical Centre located in Cambridge, United kingdom. Still at the international scene, in 1981, the people of Louisville in Kentucky state of the US. Also gave him a honorary citizenship.

According to Omar (2002), All the above honours culminated into the 1982 Nigeria National honour of the Commander of the Order of the Federal Republic (CFR). This was under President Shehu Shagari, who honoured Ali Monguno upon the recommendation of the Committee for the award and honour. It should be observed that for one to be so honoured, he must have excelled in his field of specialization to the extent of making a positive impact on the society. This simply means that

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Shettima Ali Monguno had lived up to the expectation in his educational and political career. To this end Omar 2002 further asserted; **“...Shettima's educational and political prowess was recognized as having made some significant impact on the corporate existence of Nigeria”**.

In 1982, the Student Union Government of the University of Nigeria, Nsukka awarded him the certificate of the Chieftaincy of the Union, in appreciation of his fatherly role to the entire University community, having served as their Pro-Chancellor during the same period of the award.

In 1984, the Senate of Usman Danfodio University Sokoto awarded to Shettima Ali Monguno an honorary Doctorate degree in literature (D.Litt) in recognition of his role in educational advancement.

In 1990, owing to his great achievements, Shettima Ali Monguno was given a brief mention in **WHO is WHO** in Nigeria compiled by the Newswatch magazine in its 1st Edition.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) in 1991 awarded him the UNESCO MEDAL for his contributions to the eradication of illiteracy in Nigeria and Africa in general.

In 1992, the Nigeria Youth Organization honored Shettima Ali Monguno with a certificate of honoured for his love and concern for the Nigerian youth, which he demonstrates through the offer of advice, moral and financial assistance to youths from humble backgrounds especially.

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In the same 1992, the National farmers Institute equally honoured him with a National merit award, in recognition of his contributions to Agricultural development in Nigeria.

The Borno Council of Islamic Youths, in 1995, honoured Ali Monguno with a certificate of merit, in recognition of his enhancement of Islam as a religion of peace; owing to his believe in religious tolerance, devoid of compromising Islamic doctrines and principles.

In 1996 as a mark of honour for his contributions to the development of the University of Maiduguri from its inception directly or indirectly, the university management awarded him an honorary Doctorate degree in Literature (D. Litt.).

Shettima Ali Monguno was also honored by Borno state in 1996, with a merit award for proper declaration of earnings, and prompt payment of income tax, as stated ealier.

In 1997, the Rotary club of the University of Maiduguri awarded him a certificate of merit for his simplicity. While the Federal Road Safety Commission, also awarded him the certificate of honorary special marshal in the same year.

For his exemplary life style also in 1997, he was appointed the Patron of Television and Theatre Workers Union of Nigeria, Borno State Branch.

Outside the shores of Nigeria, in 1998 shettima Ali Monguno was given an honorary citizenship of the state of Okalahoma in the United States, by Governor Keating. He also got the post of the honourary Mayor of the City of Oklahoma in the United States by

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Mayor Humphry, and honorary citizen of the town of Noman in Oklahoma State.

In the year 2001, Shettima Ali Monguno had a number of awards and recognitions, he was appointed the National Patron of the Nigerian Youths, Received a honorary Doctorate Degree of Law, form the University of Nigeria, Nsukka, and finally that year, he was appointed the Life Grand Patron and Chairman of the Board of Trustees of the Islamic Centre for Research and Enlightenment (ICRE), Ilorin.

Conclusively, this impeccable achiever lives on, even while he will be gone, because he has succeeded in planting his indelible influence in the sand of times.

CHAPTER TWENTY-THREE

A STANDING LEGACY FOR THE YOUNGER GENERATION

To the teachable, lies an inexhaustible bundle; for the haughty, a dependable therapy. The story of this **Grateful Orphan**, in its entirety is a great lesson and worthy legacy for the younger generation to depend on. It has been tested proven to be trustworthy and dependable for whoever wants to acquire greatness and success. Much have been said about Shettima Ali Monguno, as a standing legacy for the younger generation by reputable Nigerians, which forms the mainstay of this chapter. However some of the reasons for the ability of this Elder statesman to stand tall today as a legacy for the younger generation would be treated.

There are a thousand and more avenues to measure a people's respect for their leaders, but the highest respect comes when the leaders create remarkable change through enormous display of ingenuity in what they do in a set job. Shettima Ali Monguno is a proven difference maker who has always given the needed fillip to any given job, and therefore has never gone unnoticed. More so, he doesn't achieve trivial results that can be swept under the carpet. The watchword of this Statesman is indeed honesty and constancy of purpose. He has not just taken this as a slogan, but a way of life, even when others sometimes feel it is to the extreme. In order not to derail, we should recall

just two instances to send the message home. Following an earlier assertion, as the head of the Maiduguri Metropolitan Council, he rejected an allocation for pieces of land allocated to each individual member of his family, which other public officers would have accepted without hesitation. In the same vein while a member of parliament, he only accepted his salary from the Federal Governments, thereby refusing the Regional Government's pay for his position as the Educational Councilor. These rare demonstrations of honesty are uncommon not just today, they were rare even then as well.

Another strong attribute of Shettima Ali Monguno, that stands, as a legacy for the younger generation is his intuition. With this attribute, he could see what other leaders could not see. So armed with this ability, he can make changes and move forward before you know what is happening. Equally, he knew how to read the situation, and with this, he did not fail his people as a leader. It is worthy to note that, in his active days, he always knew his priorities and how to set them right. Shettima Ali Monguno basically worked by these principles, that was why he could affect the people because he could read them, so he knew what they needed most. For this reason, education and provision of their basic needs and concerns formed his mainstay in leadership. To him, people and not the amassing of wealth from the public treasury, remains his greatest priority.

Apart from reading people and ability to order his priorities right, another principle that made him the rallying point of

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success, is his ability to read himself too. He had full understanding of his strengths, skills and weaknesses, and understands his state of mind at any given time.

Another priceless attribute of Shettima Ali Monguno, is his communicative ability. He had a way of making those he worked with, led or represented feel like his friends. They knew he was their best friend and priceless pearl. In essence, anyone who came across him, would see the palpable difference between his communicative abilities in whatever language he spoke, from other people of his position and status. Where Shettima Ali Monguno was warm and habitually approachable, others would appear stern and distant. This bridge he always maintains in his service to the people makes him carry all along effortlessly. This further explains why they can always count on him as their own. For this singular reason, he had always been depended upon to make the connection needed in any task he accepts to handle. As a humble messenger, he would come so low to the man on the street as a Member of Parliament and member of Nigerian delegation to the United Nations. That is to say that once you show genuine interest in the alleviation of a peoples plight, you will automatically win their credibility, since you have associated with them in their struggle.

Shettima Ali Monguno has not fallen short in this regard. His association with the people of the grassroots is symbolized by the **Bus-Stop** built in front of his Maiduguri residence, a gesture so rare amongst aristocrats of his calibre. Often times, in the cool of the evening, he comes down to this post to interact with youths

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and children who come around to have a chart with him and receive whatever token he gives to them with great pleasure. He is indeed a man of the people. His interaction with the “lowly” without hesitation is another legacy he exhibits without struggle. He believes absolutely that everyone is equal in the sight of Almighty Allah.

A Close friend of Shettima Ali Moguno, Dr Musa Goni agrees to the fact that Shettima Ali Monguno is a standing legacy to the younger generation. He stated; ... **he is a role model for the younger generation an outstanding example. He is honest, straight forward, and a helpful person. He worked and built himself from grass to grace like he use to say.**

Another of his classmate, Abba kaka Yerima who had been mentioned earlier; reiterated:

Ali Monguno's life within our locality is exemplary, he is a highly respected person, and he has been trusted by both old and young. Up till now, his main business is to help the needy.

One of shettima Ali Monguno's former pupils earlier mentioned Al-sheik Jarma who later participated in the constituent assembly together with his teacher in 1978, as well as shared detention experience together between March 1984 and August 1985, has the following comment:

Things are not working in Nigeria because people are recklessly dishonest. If people can behave like Ali Monguno, I don't think that we will have problems, people should love their country and brother. Ali Monguno is a standing legacy to the younger generation, he has educated lots of youths

because you cannot run the government without people.

The Permanent Secretary State Universal Basic Education Board, Borno state, Hajja Fati kaka Yerima, says:

I am much privileged and honoured to speak about Dr Ali Monguno. He is an exemplary leader, a charismatic person and a patriotic man who can be trusted and thus be depended upon at all time.

Presenting the beautiful legacies of Shettima Ali Monguno might seem too distant from the gross high-handed disposition of leaders today, but if we dare to look inward, we can make a change, to recast our mind to the word of Hajja Fati Dogonyaro in chapter twenty she said:

“I believe if the youth can come close to him, they will learn a lot from him.”

The younger generation should remember that Shettima Ali Monguno is only a mature leader, who may not have started as a leader, nor with great natural instincts but through the community, the abilities he had was notured and developed. So through informed intuition, he acquired the ability to think like a leader. So he became an excellent leader even when he did not start as a leader.

In conclusion, he is a Nigerian at heart and believes in equal treatment and opportunity to all, irrespective of tribe, status, gender and religion. He sees all Nigerians as one, and therefore believes in the onerous pursuit of one Nigeria. He is a detribalized Nigerian, and that is what he believes and preaches. He sees nothing but the oneness of all Nigerians.



Shettima having a chat with two of his former students namely Mohammed Goni (right) and Al-sheilk Jarma (middle), both have served as Executive Governor of Borno State



Prof. Emeritus Umar Shehu and Dr Musa Goni the classmates of Shettima At the Borno Middle School, they are celebrating one of their own at a public function held in Shettima's honour



Shettima with Hajja Fati Kaka Yerima, Perm. Sec. Borno SUBEB and school children who benefits from his Scholarship fund



Shettima and his workers in his farm harvesting for the season.

EPILOGUE

The effort to glean through the beginning, rise and height of Alhaji Dr. Shettima Ali Monguno, a personality whom posterity had kept on the cleft permanently, could not have been exhaustive. since the life of this gentle elder statesman yet unfolds in ever fresh pattern, like a fresh bulb. He is multifaceted and has engraved positive nostalgic strands of effortless recollection of his person and manifold philosophies, in whomever he came across. It did not matter whom you are, because he had the right tool and diction to reach whomever. This made him a fine universal utility communicator, who was never substituted while in active service. Shettima Ali Monguno was sufficiently utilized by his community, while he was still around. He is rare, but certainly not extinct, because he has deposited himself in many of his kind, that have cared to drink from this refined well.

With high hopes that we have presented a hybrid rendition of the story of Alhaji Shettima Ali Monguno, garnished with associate persons' testimonies and events that have been used to season this story. Therefore, researchers and everybody would find it a good piece, as it is still subject to broader evaluation. Every reader was carefully held by the hand as we sailed through prehistoric Nigeria till the present day Nigeria.

APPENDIX

Shettima Ali Monguno Scholarship Endowment Record

Figure 1: MOGCOLIS COLLEGE BALANCE SHEET

S/No	Names of Students	Payment 1	Payment 2	Payment 3	Total
1	Zara M. Abdullahi (NCE)		1740	1740	3480
2	Bintu Bukar Ibrahim (NCE)		1740	1740	3480
3	Baga Modu Pompomari (Civil)		1740	0	3480
4	Maimuna M. Usman (NCE)		1740	1740	3480
5	Aishatu Ali Musa (NCE)		1740	1740	3480
6	Yagana Gudusu (Sharia)		1740	1740	3480
7	Fatima Idris		1740	1740	3480
8	Babagana Grema (Civil)		1740	0	3480
9	Abubakar Zannah (Civil)		1740	1740	3480
10	Abaya Garha (Shariah)		1740	1740	3480
11	Alhaji Grema Sale (Shariah)		1740	1740	3480
12	Mohammad Abdullahi (Civil)		1740	1740	3480
13	Alhaji Kyari Bukar (Shariah)		1740	1740	3480
14	Mairo Adamu Ishaku (Civil)		1740	1740	3480
15	Aisha Moh' d Sani (Arabic)		1740	1740	3480
16	Musa Usman		1740	1740	3480
17	Hauwa Abdulahi Tom (Arabic)		1740	1740	3480
18	Lāwan Wakil Abba (NCE)		1740	1740	3480
19	Ladan M. Tijjani (NCE)		1740	1740	3480
20	Fati Mukhtar Mohammed		1740	1740	3480
21	Abdulsalam Ali		1740	1740	3480
22			1740	1740	3480
23	Yagana M. Hindi		1740	1740	3480
	TOTAL				80040

Figure 2: UNIVERSITY OF MAIDUGURI

**ESTIMATED THAT EACH CANDIDATE
IS N10, 000.00**

S/N	NAMES OF STUDENT	SEX	L. G. A
1	Idrisa Mohd	M	KWAYA KUSAR
2	Hauwa Bawa	F	BIU
3	Fatima Zainab S.	F	BAMA
4	Zarah B. Alkali	F	MMC
5	Mo'd Isa	M	MMC
6	Hauwa Bata	F	BIU
7	Asta Gana	F	DIKWA
8	Fatima S Arfo	F	BAMA
9	Linda James Andi	F	ASKIRA
10	Aishatu A Ashigar	F	MMC

Figure 3: SECONDARY SCHOOL BALANCE**2ND PHASE OF SUMMARY OF FINANCIAL COMMITMENT**

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<u>AMOUNT</u>	<u>BOYS</u>	<u>GIRLS</u>	<u>TOTAL</u>
Summary of 1 st Phase Sponsorship 400	16	14	30 N230,
Summary of 2 nd Phase Sponsorship 400	33	30	63 N527,
Grand Total	49	44	93 N757, 800

HIGHER INSTITUTIONS

S/NO	Names of Institutions	Numbers of Students
1	University of Maiduguri	10
2	MOGCOLIS	23

AGENCY FOR MASS LITERACY

S/No	Names of Institutions	Numbers of Students
1	Agency for Mass Literacy	23

SECONDARY SCHOOLS

(Below are the number of students who are currently under six years scholarships by Alh. (Dr) Shittima Ali Monguno through Ministry of Education)

S/No	Names of Institutions	Numbers of Student	Amount Per Annum
1	GSS Damboa	2	1,800
2	GSS Marte	3	1,800
3	GSS Gubio	3	1,800
4	GSS Biu	1	1,800
5	GC Maiduguri	24	1,800
6	GGSS Gajigana	3	1,800
7	GGSS Yerwa	3	1,800
8	GGASS Mafa	5	1,800
9	GGSS M/Fatori	1	1,800
10	GGSS Chibok	2	1,800
11	GGC M/guri	15	1,800
		63	

(below are students who already their six years scholarships has been paid)

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S/No	Names of Institutions	Numbers of Students	Amount per annum
1	GNT College M/guri	2	1,800
2	MUEAC M/guri	1	1,800
3	GSSSS Monguno	2	1,800
4	GSS Kukawa	2	1,800
5	GDJSS Mairi	1	1,800
6	GDJSS old M/guri	1	1,800
7	GSS Ville	1	1,800
8	Teachers coll. Dikwa	2	1,800
9	GSSSS Bama	1	1,800
10	GSS Uba	1	1,800
11	GGC M/guri	1	1,800
12	GGSS Bama	1	1,800
13	GGSS Baga	2	1,800
14	GDJSS Baga	1	1,800
15	GSSS Damboa	1	1,800
16	GSS Askira	1	1,800
17	GGSS Lassa	1	1,800
18	GGSS Biu	2	1,800
19	GGSS Ngoshe	1	1,800
20	GGSSSS Konduga	1	1,800
21	GTC Bama	1	1,800
22	SKDJSS M/guri	1	1,800
		30	

(Below are the number of students who personally collect their scholarship from Shettima Ali Monguno)

S/No	Names of Institutions	Numbers of Students	Amount per annum
1	Imam Malik	1	5,000
2	GGSS Mafa	3	1,800
3	Shehu Garbai	1	1,600
4	MUEAC M/guri	1	1,600
5	GSSS Auno	1	1,600
6	High Islam	?	1,600
7	GDSS M/guri	1	1,600
8	EL-Kanemi	1	1,600
		9	

ALH (DR) SHETTIMA ALI MONGUNO SCHOLARSHIP SCHEME TO ISLAMIYA SCHOOLS

S/No	Names of Institutions	Numbers of Students	Amount per Annum/Per Pupils
1	Sa'dah institute for Qur'anic memorization	20	1,200
2	Abul-Ansar	10	1,200
3	Fissabilillah	25	480
4	Sa'adatuddaraini	11	1,200
5	Madarasatul Sheik Ahmad Tijjani	10	1,200
6	Madarasatul Hudah Lin nisa'I	10	1,200
7	Madarasatul Sherrif ibn Umar	10	1,200
8	Hidayatul A'fal	10	1,200
9	Kalari	15	1,200
10	Al-Ikhwaniya	8	1,200
11	Al-Ilmun Nur Islamiya	30	1,200
12	Ka'ab Ibn Malik	10	1,200
13	Darul ulum community Islamiya	10	1,200
14	Salafiya	10	1,200
15	Muslim community Islamiya	10	1,200
16	Imam Bin Abi Talib	10	1,200
17	Borno state Islamiya School Association	40	1,200
18	Ba'maaji Islamiya	10	1,200
19	Madarasatul Dawa'tul Lin Nisa'I	15	1,500
20	Borno State Islamiya	10	1,200

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<u>S/NO</u>	<u>NAMES</u>	<u>NUMBERS</u>
<u>1</u>	<u>HAJIA IBRAHIM</u>	<u>4</u>
<u>2</u>	<u>KOGI STATE</u>	<u>2</u>
<u>3</u>	<u>GWOZA L.G.A</u>	<u>2</u>
<u>4</u>	<u>MODUGANARI PRI. SCH</u>	<u>1</u>
<u>5</u>	<u>WOMEN LEAGUE</u>	<u>1</u>
		<u>10</u>

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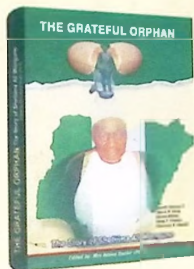
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The Grateful Orphan

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The authors are members of GLEANERS MEDIA CONCEPTS. They include; Osunde Adrew C., Okorie O. Philip, Adamu Bilkisu, Fabumuyi A. Olutade, Gand D. Charles and all are graduates of the University of Maiduguri.

About the Book



The piece is a hybrid creation. A careful marriage of Shettima Ali Manguno's point of view and his ever dependable philosophies and principles, developed along the unique lines of the prevailing circumstances that formed them. Though a collective job, but the book has painstakingly been wrapped up into one whole from the viable words of Shettima Ali Monguno, his children and his associates.

The woof and warf of this hybrid provides an insight into the ebbs and flow that shaped the life of a notable Nigerian. In a society where the number of considered biographies is very low, this book is welcome thesis.

Dr. Olufemi Olaniyi, Chairman
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