

BIAFRAN-NIGERIAN WAR (THE BIAFRA GENOCIDE): ITS ATTITUDES, PERCEPTIONS AND PSYCHO-DEVELOPMENTAL IMPLICATIONS

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ABSTRACT: *The study investigates psychology of Biafran-Nigerian war. The Biafran-Nigerian war is also called “THE BIAFRA GENOCIDE”, because the conducts of Nigeria in the war was absolutely a genocide/pogrom. The design was analytical. Secondary sources of data collection such as the media, journals, interview and other empirical work related to the study were used as the instruments of the study. The theory of learned helplessness was used to explain the implications of Biafran-Nigerian war, “THE BIAFRA GENOCIDE”, on the Nigerian society. The findings revealed that The Biafran war, “THE BIAFRA GENOCIDE”, led to huge loss of lives and properties. Presently, Biafra (the people of the Eastern region of Nigeria) are now more resolute than before to restore the Biafra nation. Recommendation is made for REFERENDUM for separate nation be granted to Biafra.*

KEYWORDS: Biafran-Nigerian War, Attitude, Perception, Psycho-development, Biafra Genocide.

INTRODUCTION

Biafra-Nigeria war, also known as “THE BIAFRA GENOCIDE” happened between 1967-1970. In the war, huge property was lost while over 5 million Biafrans died, due to deliberate extermination programmes by Nigeria, Britain and other foreign powers like Egypt and Russia. Decades after the war, Nigeria has remained underdeveloped (Kalejaiye, 2013). Again ethnic bigotry (Agu, 2014; Gordon, 2013) has caused enormous strife in Nigeria.

Psychological impacts of Biafran-Nigerian war involved traumatic reaction with Post Traumatic Stress Disorder (PTSD) (Akpan, 2015). The rights of people were violated. Many people suffered from anxiety, depression, withdrawal symptoms, rebellious aggressive behaviours and lack of trust (Alfred, 2013). Biafra-Nigeria war has been described as the first black on black genocide in postcolonial Africa, Uche (2012). Most of the dead were from the Eastern and Mid-western regions of the country.

Literature about the Biafran-Nigerian civil war has records of why the war started, ended and the resultant sufferings. Hence, the present study wants to examine the attitudes, perception of the people and the psycho-developmental implications of the war on the

Nigerian society. The research is premised on the idea that marginalization of some ethnic groups in the country is a factor that is connected to the perennial strife in Nigeria.

Ever since the experience of the Biafran war, the people of the Eastern Nigeria are always subjected to recurrent traumatic events like religious conflicts, political conflict and ethnic killings in Nigeria. There are always systematic overt and covert annihilation of the Igbos and other Biafrans in Nigeria. This is a pogrom that can only be compared to that of the Second World War Nazi extermination of the Jews. Most of the Biafran War survivors had lost their husbands, wives, children, properties and relatives This led Nnedum (2004) to assert that every day, stigmatized and marginalized people, specifically, the Igbos routinely suffer from deep-rooted hate crimes emanating from other ethno-linguistic groups in Nigeria. It appears, in recent times that the incidence of habitual armed violence against Igbos and other Biafrans is as devastating as the Biafran War Genocide.

LITERATURE REVIEW

Theoretical Review

Theory of learned helplessness by Seligman (1972): Learned helplessness is often described as a sense of powerlessness resulting from a traumatic event or a persistent failure to succeed, leading to perceived loss of control over a situational outcome (Seligman 1972). The original learned helplessness model provides an explanation for the inappropriate passivity that may result from people's experience with uncontrollable events (Maier and Seligman 1976). According to the model, people who experience uncontrollable events or environments learn that desired outcomes elude their control. They then generalize this belief about their own helplessness to affect the outcomes in similar and new situations.

The helplessness model has been adapted to explain a number of human behaviors like systemic marginalization, depression, academic failure, victimization, athletic setbacks, poor work performance, illness and even early death. By implication this theory explains the psycho-social effect of the Biafran war to be that which has caused a great trauma to those that experienced it and as rather a lot of people helpless and less hopeful.

Conceptual Review

According to Achebe (2012), the post Biafra-Nigeria civil war era saw a "unified" Nigeria saddled with a greater and more insidious reality. There were political ineptitude, mediocrity, indiscipline, ethnic bigotry and corruption of the ruling class. Compounding the situation was the fact that Nigeria was awash in oil-boom petrodollars. The then military Head of State, General Yakubu Gowon, ever so cocksure, following his victory of the war, proclaimed to the entire world that Nigeria had more money than it knew what to do with. This started the plunder of the Nigerian wealth.

Adamu (2016) in analyzing the socio-psychological effect of the civil war that The war cost Nigeria a great deal in terms of lives, money and its image in the world. During the war, there were 100,000 military casualties and between 500,000 and over two million civilians' deaths from starvation, basically Biafrans. It has

estimated that up to three million people may have died due to the conflict, most from hunger and disease. Reconstruction helped by oil money was swift. However, the old ethnic and religious tensions remain a constant feature of Nigerian politics. Military government continued in power in Nigeria for many years. People in oil producing areas claimed they were denied a fair share of oil revenues. The Igbos felt that they had been deliberately displaced from government positions because their pre-war positions had been occupied by other Nigerians (mostly Yoruba, Hausa, and Fulani).

When Igbo civil servants left to join similar posts in Biafra, their positions had been replaced. When the war was over, government did not feel that it should sack their replacements, preferring to regard the previous incumbents as having resigned. This however, has led to feelings of injustice. Further feelings of injustice were caused by Nigeria, during the war, changing its currency, so that Biafran supplies of pre-war Nigerian currency were no longer honored at the end of war. Biafrans were paid a miserable £20 only in exchange of their Biafran currency, irrespective the amount any Biafran might have in the bank. This was seen as a deliberate policy to hold back the middle class, leaving them with little wealth to expand their business interests.

On May 29, 2000, The Guardian of Lagos reported that President Olusegun Obasanjo commuted to retirement, the dismissal of all military persons who fought for the breakaway State of Biafra. In a national broadcast, he said that the decision was based on the principle that justice must at all times be tempered with mercy. Speaking to the BBC 30 years after the wars, Chief Emeka Ojukwu said that "When the civil war ended, the government promised the Igbos that there would be no victors, and no vanquished. The authorities were desperate to avoid a repetition of the ethnic tensions which preceded the war. Till today, the Igbo have been largely excluded from power, which could cause instability in the future.

Onumonu (2016) discussed about the impact of the war on core Igbo cities, with Nnewi as a strong example. He noted that On the heels of Biafran defeat in 1970, commerce became a

child of necessity in Nnewi, sweeping across the landscape of the area with active involvement of most Nnewi indigenes. What started as mere trading centres with few wealthy individuals snowballed into a national and international market. At the immediate post war era, most of the people involved in commerce simply held on by sheer will power following the hard times occasioned by the Biafran-Nigerian War, and its attendant **BIAFRA GENOCIDE**. It was a severe trying period for Biafrans. Interestingly, it was on this background that all kinds of ingenuity emerged in Nnewi. Thus, this economic revival fervently re-kindled the spirit of entrepreneurship in newer dimension as well as birthed commerce in a larger scale at the post-war.

In interviewing a 70 years old retired principal, Okafor Obi, Onumonu (2016) gave the following account and report the post-war at Nnewi was indeed a very challenging period. With the presence of countless returnees in a pathetic condition, many of them decided to pitch their tent in Nnewi. A good number of the returnees who were the victims of the massacres were majorly traders across Northern cities like Kano, Kaduna, Makurdi, Maiduguri, Bauchi etc. Some of the victims also were established traders in the Western parts of Nigeria, especially Lagos and Ibadan. This particular situation which not only left them empty handed owing to their abandoned or looted property. They equally lost their loved ones which further deepened their sorrows. This challenge brought about an unprecedented cooperation among Nnewi people in different ways as mechanism to cushion the effect of the War. It was on this backdrop, therefore, that the idea of service, apprenticeship or learning of trade, "Igba Odibo", or "Igba boi (boy)" by Nnewi young folks crystallized in the post war era, and extended to other Igbo communities.

Iweze and Anyanwu (2020) lay further credence to the effect of the war on Biafrans, particularly the Igbo extraction. This time, it was the Anioma people of present Delta State, often referred to as Western Igbo land. The post war reconstruction programme was promulgated by the Federal Military Government under General Yakubu Gowon at the end of the Biafran-

Nigerian War for the reconstruction and rehabilitation of damaged infrastructure and reintegration of the Igbo into the matrix of the Nigerian State.

The post-war policy of the Midwest State Government in its attempts at reconstructing Anioma (Western Igbo land) at the end of the war was half-hearted and not genuine. The efforts pursued by both the Federal and Midwest State governments in assisting people to rehabilitate themselves and rebuild their social and economic infrastructure were marginal. The post war reconstruction programmes were laudable and noble, but their implementation was biased, and subtly packaged to disempower and marginalize the Igbos. It fell short of people's expectations being reintegrated into the political and economic mainstream of the country. People adopted different communal self-help strategies to rehabilitate themselves after the Federal and State governments lost interest.

After the war, the displaced Igbos in the Western Nigeria returned, rebuilt their residences, and when humanitarian aid stopped, they were left on their own. Igbos had to rely on communal self-help efforts by mobilizing their socio-economic resources to rehabilitate their homelands.

At the end of the war in January 1970, the pressing needs of the people were food, medication and shelter. Col. Ogbemudia, the Governor of the Midwest State, announced after the war that the Midwest State's needs for rehabilitation were more than its financial capacity and he urged people to initiate measures to rehabilitate themselves. He further reiterated that the Midwest State Government could not provide all the social and economic services unless people were willing to perform their civic duties, and that rehabilitation work would be carried out by the government in collaboration with the people.

The declaration of the Midwest State Military Governor, Ogbemudia aptly typified the dire development needs of the people and the immense role the government expected from their self-help activities in complementing its efforts. During the reconstruction period, the dismal performances of both the Federal and Midwest

State governments in restoring damaged infrastructure in Western Igbo land created a lacuna which compelled people to embark on massive community and individual reconstruction work. This development aroused a revival of the spirit of self-help, which is deeply rooted in Igbo tradition. The rehabilitation of post war Western Igbo land was predominantly a communal and individual endeavour in which people's pragmatic efforts were only augmented by the assistance they received from the Midwest State and Federal governments, as well as the humanitarian aid from local and international voluntary aid agencies and organizations.

Presently, acute marginalization, subjugation, fulanization, and continuous killings of the people of Eastern Nigerian by the Nigerian security forces have led to collective memories and longing for Biafra. The present generations of the Eastern Nigeria have revitalized, reinscribed, and reinvented Biafra. As Nigeria tries to forge forward, Igbos feel compelled to put the issues of Biafra back on the table for consideration and attainment.

Uroko (2021) noted the Igbo people survived a civil war that raged between 1967 and 1970 and that devastated their land and reduced their population because of 3-5 million Biafran deaths. They were confronted with the challenges of beginning life afresh from scratch with almost nothing. Since then, they have allegedly been marginalized on a continuous basis by the Nigerian government. This notwithstanding the people with their communal spirit, which saw them through the war, have continued to cement their survival resolve in the post-war era.

Okwuosa *et al* (2021) continued at the end of the Nigeria-Biafra War that raged between 1967 and 1970, Igbo people as defeated people incurred huge loss in all spheres of life and forced back into the union membership of one Nigeria. Although the war ended on 'no victor, no vanquish' verdict, the clear indication that the people lost the war is obvious. Over three million Igbo people died. About 40% of those killed were Igbo children, either by gunshot or through starvation. Some women carried the burden of shame for seeing their children die on their backs and their womanhood being assaulted by the

rampaging victorious Nigerian army. The men folks were not left out in the shame of defeat as many who survived the war felt frustrated.

The people were debased and their sense of dignity was trampled upon. Life seemed meaningless for those who survived the war. The losses were enormous to bear. There was no family that did not lose a person, had one misfortune or the other. Those who survived the menace and brunt of the war were roundly devastated. There were many wounded and diseased people who needed medical attention that was lacking.

Analyzing further, Okwuosa *et al* (2021) stated the following besides the human loss and its accompanying shame, the Biafra-Nigerian war destroyed landscape and infrastructures. This left Igboland materially devastated. It put to a standstill any meaningful social and economic activity. Prior to the war, Eastern region witnessed a great level of development. It was the home of the first university in Nigeria (University of Nigeria Nsukka). Its coal industry and agricultural ventures were functioning. Healthcare delivery was also functional but with the war everything was grounded. Even feats achieved during the war like locally built petroleum refineries, Uli Airport, *Ogbunigwe*, armored car and other ingenuities were destroyed and never improved upon by the Nigerian government. Hence, the slogan that "In Biafra Africa Died" because Igbos' achievements during the war could not be sustained to help develop the African continent.

The situation of the Igbo people worsened with the immediate expatriation of Christian missionaries in the area after the war by the Federal Government of Nigeria. This endangered the lives of many orphans and widows the missionaries catered for according to Mike (2019). Unemployment level was so high and it was compounded by the fact that only 34 000 Igbo people were re-absorbed out of over one million unemployed people into the civil service.

Policies Against the Igbos After the Biafran-Nigerian War

Basically, the laws enacted after the war were made to subjugate and disenfranchise Igbos in Nigeria, such as:

1. **The Public Officers (Special Provisions Decree no. 46 of 1970):** With the Decree many Igbo officers who participated in the civil war on the part of Biafra were summarily dismissed or compulsorily retired. This was against the earlier directive and assurance to the world by the Head of State that all officers would be reabsorbed to their former positions before the escalation of hostilities.
2. **The Banking Obligation (Eastern States Decree):** Banks in the Igbo region were made to pay all account owners a flat rate of 20 pounds, irrespective of what they deposited in the banks before the war.
3. **The Indigenization Decree of 1972:** With this law, Nigerians were given an opportunity to get involved in the country's productive enterprises. Igbo people, because of their post-war situation, were not well integrated in such an exercise and were alienated from the nation's economy.
4. **Abandoned Property Policy:** This policy of confiscating properties in the Rivers State by the State government was seen as an economic attack on Igbo people, who fled the State during the war.
5. **Boundary gerrymandering, Census, and State Creation Policies:** Igboland which used to be one of the three major regions of the country, became the region with the least number of States of the six geopolitical zones in Nigeria. There is even a satirical deduction that Naira (the Nigerian currency) means "Never An Igbo Rule Again".

METHODS

Participants: The participants for this research were the populace. The interview conducted on this study revealed that the populace had a lot to say about post-war attitude, perception of the

people and the psycho-developmental implications of the Biafran-Nigerian war.

Instruments: The instrument used for the research were majorly secondary sources of data collection such as the media, journals, interviews and other empirical works related to the study.

Procedures: The researcher placed emphasis on psycho-developmental implications of Biafra war. This being a major issue, the researcher basically wants to find out the post war-attitude, perception of the people and the psycho-developmental implication of the Biafra war.

Design: The designed used for this research is a design. According to Max (2014), a survey design is that which allows a researcher to observe and analyze the behaviors of a large population.

FINDINGS

The following findings can be deduced as the post-war attitude, perception and psycho-developmental implication of Biafra-Nigeria war on both Biafra and Nigeria societies.

On Biafra

1. Massacring of the Igbos and insecurity against the Eastern Region of Nigeria which instigated the war are still going on in the region presently.
2. The economic blockade which was used during the war to exterminated over 5 million Biafrans is still presently maintained against the people of the Eastern Region (Biafrans) of Nigeria.
3. The Biafran-Nigerian war led to the slaughter of over 5 million Biafrans by Nigeria, which made the war to be described as "THE BIAFRAN GENOCIDE".
4. After the war, businesses and properties of the Igbos were claimed/seized by the indigenes of those areas.
5. Also, the war brought about trauma for those who lost their loved ones and their properties during the Biafran-Nigerian war.
6. Furthermore, the Biafran war led to draining of wealth, disruption of markets and depressed economic growth. It

fueled inflation as prices of goods were pushed up.

7. Owing to the Biafran-Nigerian war, Igbos are always perceived as rebellious and non-conformist.
8. The techno-science ingenuity of the Igbos is continually being suppressed at all cost by Nigeria.
9. The Biafran-Nigerian war exacerbated the subjugation and deprivation the Igbos experience in Nigeria.

On Nigeria

1. The Biafran-Nigerian war has exacerbated mistrust, prejudice, and stereotype among Nigerians, particularly as these are directed against the Igbos.
2. The developmental and political policies in Nigeria are deliberately skewed against the Eastern Nigeria, but in favour of the Northern and Western Nigeria.
3. The economic and social developmental missions or goals of Nigeria are also programmed against the Eastern Nigeria, but in favour of the Northern and Western Nigeria.
4. The politics of Nigeria is highly shrouded in secrecy against the Eastern Region of Nigeria, particularly against the Igbos.
5. Northern Nigeria's interests have become that of the whole Nigerians typically exemplified by the Nigerian Constitution, single-handedly written by a Northerner to completely protect the Northern Nigeria's interests.
6. There has been this cyclic or triangular feeling of mutual suspicions and petty jealousies among the Nigerian major ethnic groups.
7. In Nigeria, there is a deliberate and vicious conspiracy to deal ruthlessly with a set of people in the country called the Igbos.

DISCUSSION

In the course of this study, some people who experienced the war were interviewed and they gave their accounts of the war.

According to one respondent, Mrs Rosemary Anulumadu (F) (a retired principal of Abbot Girls, Ihiala), she gave an account of her own war experience as thus. I was nine years when the war started. We lived in Fegge, Onitsha and I was in primary 5 then. My school was Holy Rosary Primary School, Fegge. The same things that are happening in Nigeria now were the evils going on then such as massacring of Igbos, insecurity etc. Schools were closed down and people ran back to their different towns. The Eastern Region seceded and declared themselves Republic of Biafra on May 30th, 1967. Ojukwu became the Governor of the Republic of Biafra. The Biafrans suffered a lot because of economic blockade maintained by Nigeria against Biafra.

A lot of people died from a terrible disease called kwashiorkor. Only five countries recognized Biafra and supported them with relief materials, food items, clothing and drugs. Human beings looked like skeletons. Four or five members of a family could die of hunger in a single day. The Northern soldiers were well equipped with ammunitions that couldn't be compared with Biafran's locally made weapons like *ogbunigwe*. They had war aircrafts that threw bombs in Biafra, killing thousands of people on daily basis. At Okija in 1968, at the heat of the war, three brothers were killed one afternoon by the enemy bomb.

Each time you hear the sound of the aircrafts, everyone will run to take cover in the bush. In fact, it was a miserable period because no one could predict the next moment. Men from the ages of 18 and above were recruited into the Biafran army and most of them never came back from the war. Some died of hunger and some were killed by the enemies. To live and not die of hunger, a lot of terrible things were taken as food. You can go to your farm, uproot cassava and eat immediately or fry *akara* with it. Some ate snakes and pythons as meat. Remember that children did not go to school for three years. By God's own divine intervention, the war stopped on January 15th, 1970. By then more than 5 million Biafrans,

especially Igbos had been killed as a result of the Nigerian genocidal war campaign. It was a total war of genocide or pogrom any how you see it.

Gowon who was the head of state of the Nigerian army announced the end of that war with the slogan, *"no victor, no vanquished"*. Seeing what might happen to him, Ojukwu, the Biafran Head of State, ran into exile. After the war, the Igbos have not been fully integrated into the Nigerian system. They are till today, being treated as second class citizens of the so called Federal Republic of Nigeria. No important position is given to them. To add insult to the injury now, the Fulanis have started killing the Igbos again, which can cause another war soonest.

Another respondent Mrs. Uju Nwazuluahu (F) recounted briefly as thus: I was young when the war broke out. Men were conscripted into the Biafran army. There was hunger in Biafra and many children had kwashiorkor. We were free because we ate lizards and rats for meat. Some women were involved in *Afia* attack. Buildings were covered with green leaves to look like forest or whatever. There were bombings everywhere. Some girls ran away with Hausa soldiers. My own town was not bombed at all. There were saboteurs like Ifeajuna, who leaked the war strategies of Biafrans to the vandal enemy. After the war, things gradually normalized. The Biafran currency (ego mmege), we were using was discarded. No matter the amount one had, everyone was given 20 pounds to start again, but the Igbo being hard working succeeded and overtook other tribes in individual enterprises. Over 5 million Biafrans who died as a result of the Nigerian war programmes were given befitting burials.

Still another respondent, Mrs. Ogamba (F) put her own feelings this way: The war effect was at first that of shame. To fight and fail is considered shameful. The reason is that Igbos in other States began to renounce their Igbo identity. Resignation is another thing. Most Igbo people started from scratch after the war, and so they focused on survival, and supported any system or person that allowed them to live. They lost interest in political seats and this became the attitude in a way. While some say the Igbo feel

marginalized, I do not think so. Igbos do not feel marginalized. We are marginalized but that debate is long over. Our political leaders are selfish and an Igbo president cannot solve the problem of Igbos. Secession is the answer.

Again, a respondent, Sir. E.C.K. Nwazuluahu (M) noted as thus: The post-war effects of the war were enormous. On the negative side, many places were in shambles with fallen houses, markets destroyed, Biafran warlord, Ojukwu went to exile, young girls got pregnant for soldiers, soldiers uprooted cassava and food crops from villagers' farms; ours was an example. The positive effect was that Igbos worked as never before and overtook other tribes in self-help. Within a short time, everything zoomed back. All the destroyed things were revived. Gowon reassured us *"no victor, no vanquished"*. On the issue of marginalization, Igbos are still marginalized. The marginalization is very open now but nobody to talk for ndi-Igbo. We only agitate but no success. You see what is even happening now. In government of Buhari, the Igbos do not have much position or major appointment there.

A respondent, Sir P.I.J. Anulumadu (M) had this to say: The post-war Biafra in relation to Nigeria was one of struggle and survival. The Igbo never had it good and after the war, it became clear from all policies that many things were not in the favour of Igbos. This is despite the artificial coloration of reconciliation and no winner or loser. The Igbo had to start afresh with a paltry £20, irrespective of how much one had in his account before the war.

It became a period of determination, courage and survival. I was in my final year in 1967 but I had to stop for a period of three years. In 1971, I had to go back to school to complete my secondary education before I could make it to the university much later. We had to survive first and engaged in a lot of things, given the dire situation occasioned by the war. As regards the perceived marginalization of ndi-Igbo, my opinion is that given experience of the war, it is not in the best interest of anyone to embark on such catastrophic journey again. What I recommend is complete separation by interested homogenous regions in Nigeria.

It is important to understand from the literature reviewed about the war and from the interviews conducted that the underlying factor leading to the crisis stems from mistrust created even from colonial times. Historically, it seems like the Hausa-Fulani hegemony was foisted on the rest of Nigerians. The elections of 1959 were said to be rigged in favour of the North. Again, the Northerners themselves were never pan-Nigerian. The Northern People's Congress was a testament of a region [of the colonial establishment called Nigeria], that was first about Northern interests. Power was concentrated in the hands of a particular portion of the country, the North, that seemed to be loyal to the colonial master.

The Igbos as exemplified with the Aba women riot of 1929 have always been seen as a rebel and non-conformist. This was what led to mistrust. Neither the Igbos trusted the Yoruba or the Hausa/Fulani and vice-versa. Thus, there was this cyclic or triangular feeling of mutual suspicion and petty jealousies among major ethnic groups. This was such that before and during the war, there were enough vicious reasons to deal ruthlessly with a set of people in the country called the Igbo. Some policies during the war were anti-Igbo such as the starvation and blockade policies.

However, it is often argued that any writing about the war is basically a political, psychological and philosophical thing. From a psychological standpoint, on the Nigerian side, it is seen as a way of safeguarding the unity of the country, which the Northern Nigeria said is non-negotiable. On the part of Biafrans, they are fighting a war of survival and self-defense. A war of intentional genocide by Nigeria.

CONCLUSION

This study was conducted to examine post-war attitudes, perceptions and psycho-developmental implications of Biafran-Nigerian war on the Nigeria society. Findings in this study indicate that the Biafran-Nigerian war have exacerbated the subjugation, marginalization, and deprivation of the Igbos in Nigeria.

The post-war attitudes, perceptions and development in Nigeria show that Nigeria as a country has not been able to overcome the issues

that led to the war in the first place. It shows the picture of a nation incapable of solving her problems. Furthermore, the study found out that the Biafran-Nigerian war led to the death of over 5 million Biafrans. Hence, the war is described as "THE BIAFRAN GENOCIDE".

Implication of the Study

1. Biafra is a much cherished nation for the people of the Eastern Region of Nigeria, and they still desire Biafra eagerly.
2. Nigeria as a country is highly charged with psychosocial attributes of prejudice, jealousy, and hatred.
3. Negative psychosocial characterizations of Nigeria have tremendously hampered Nigeria's integration.
4. Fairness, equity, and unity are basically impossible in Nigeria that peaceful dissolution of Nigeria is necessary.

Recommendations

1. Instead of another war, the dissolution of Nigeria should be done peacefully.
2. Since the Igbos and their brothers of the Eastern Region of Nigeria want Biafra, which is their legal rights going by the African, and United Nations Charters, plebiscite/referendum is therefore recommended for them in Nigeria. This is better than risking another war to the greater detriment of all.

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