

**MONDAY SIT-AT-HOME IN SOUTHEASTERN
NIGERIA: A CONTRADICTION TO THE
OBJECTIVES OF INDIGEOUS PEOPLE OF
BIAFRA (IPoB)**

Festus Nwankwo Ongele, Ph.D

Department of History and International Studies,
University of Calabar, Cross River State, Nigeria
ongelefestus@unical.edu.ng +2347088432557

and

Anyigor, Judemary Ikechukwu, Ph.D

Department of Religious and cultural studies
Faculty of Arts Nwafor Orizu college of Education
Nsugbe, Anambra State
iykemary4@yahoo.com +234803 874 3724

Abstract

Among the means through which the indigenous People of Biafra (IPoB) has applied to vent their feelings and grievances in Nigeria, Monday Sit-at-Home in the region has emerged as the most irritating one to the objectives of the body. IPoB is a separatist body and movement whose major objectives are to enable independence and promote the welfare of Southeastern Nigeria, which is

predominantly the Igbo. The study is a conscious interrogation on why the body initiated a strategy and protest that has appeared as a self-inflicted injury on the same people they pursue to protect and defend their interests. Some writers have seen the practice of Monday Sit-at-Home as a mere strategy for achieving the objectives of the body. Inasmuch as others have seen it as a protest against marginalization and ill-treatment of the Igbo in Nigeria; many consider it as God's punishment against the Igbo. This paper observed the inadequacies of their positions, and argued that it is a self-inflicted pain on the people, frustrating their socio-economic activities and projecting them badly in the politics of the country. It is intended here to unveil available facts that strengthened the position of the paper. The paper adopted an interdisciplinary approach. Primary and secondary data deployed are qualitatively analyzed.

Keywords: Sit-at-Home, Southeastern, Nigeria, Contradiction and Objectives

Introduction

Much as, the Monday sit-at-home strategy set in motion by IPoB in the Southeastern Nigeria is meant to demonstrate dissatisfaction and protest against marginalization and ill-treatment of the Igbo and entire people of the areas identified by IPoB as its territories; its implications on other areas, the economy and lives

raised people's concern on its alignment with the objectives of the body. No doubt, the core objectives of IPoB include promoting and protecting the people of Southeast and their welfare, and pursuing to achieve self-determination.¹ By disrupting socio-economic and political activities in the region, the protest has provoked argument on its suitability on the movement for protection of the said-people and their welfare, and restoration of the defunct Sovereign State of Biafra.

This paper will consider the Monday sit-at-home strategy as a contradiction to the mandate and objectives of IPoB, exploring the implications and other strategies that could be more effective for achieving the goals of the body. It would unveil the havocs caused on the economy, welfare and lives which they declared to protect. It is on this basis that alternative strategies could be made available here. These strategies must not be unconnected to the far reaching means of bringing its goals to reality and fruition.

The Concept and Origin of IPoB

IPoB means Indigenous People of Biafra. This is a body and movement of people pursuing realization of independence for the Southeastern Nigeria. The body further aims at protecting and defending the people and their welfare in the country, bearing in mind the increasing rate of marginalization and violation exerted

on the people over times. The term indigenous captures the original inhabitants of the region, mainly the Igbo and other ethnic groups of Ijaw, Ogoni, Efik, Ibibio, Annang, Eket, Ndoni, Urhobo, Isoko, Ogba, among others.² It is however, important to remark that not all persons from those ethnic groups support IPoB and or its objectives. Some people, especially wealthy and influential people whose resources are spread all over the country, political leaders and activists from those ethnic groups, including the Igbo mount strong opposition against the body and its objectives.³ Yet, the fact that such stiff opposition exists cannot neutralize the verity that membership of IPoB cut across most of those ethnic groups.

Essentially, the map of the body on the areas identified as Biafran territories covers other ethnic groups. In the Niger Delta, the map captures Bayelsa, Akwa Ibom, Cross River, Rivers, Delta and Edo States.⁴ Doubtlessly, the population of people that believe in or support IPoB and its objectives is higher among the Igbo ethnic group and states than others in the region. Perhaps, that is why their activities in Igbo land are often, more pronounced and impactful than other ethnic groups. Emphasis on the “people” derives from those with common or collective identity and shared experiences.

Biafra is seen as the proposed sovereign state which the IPoB pursues to establish. It is conceived as an ancient kingdom in Africa, covering the then Eastern Region and part of Western Region of what later became Nigeria. It is further known as the 'name' used to describe the region that is now Southeastern Nigeria, which is inhabited by various ethnic groups of Igbo, Ibibio, Efik, and many others. The name is derived from the Bight of Biafra.⁵ It is a curved section of coastline in the Gulf of Guinea, which is located in the Southeastern part of Nigeria. In the context of the Nigerian Civil War, the name, Biafra is synonymous with the secessionist movement dominated by the Igbo people who desire to create an independent state from Nigeria.⁶

Establishment of IPoB in 2012 under the headship of Nnamdi Kanu is a logical consequence of the Nigerian Civil War of 1967 to 1970. The factors that were responsible for the declaration of the Sovereign State of Biafra (defunct) by Chukwuemeka Ojukwu in 1967, and the subsequent outbreak of the war cannot be wholly disconnected from such that led to the formation of other organizations advocating Biafran independence after the war. The fact is that those factors remained unaddressed by the government of Nigeria. So, the effects subsist, and are undeniable in the country. Some of those organizations include Movement for the Actualization of Sovereign States of Biafra (MASSoB), Biafra Zionist

Federation (BZF), and Biafran Liberation Council (BLC). For all that, emphasis here is on IPoB and its Monday Sit-at-Home strategy; how contradictory and counterproductive is it to its objectives?

In 1999, Raph Uwazurike founded MASSoB with the aim of achieving Biafran Independence without violence. In early 2000s, Nnamdi Kanu joined the activities of MASSoB. He however, detected some leadership, strategic, philosophical and tactical weaknesses of MASSoB and exited to establish IPoB in 2012. For example Kanu's objection to the MASSoB's willingness to engage in negotiations with the Nigerian government was a factor. Kanu believed that the government would always be insincere and deceptive. He further felt that MASSoB's increasing focus on Igbo rights and interests within Nigeria and local/regional approaches to the movement were philosophical and tactical shift from the primary pursuit of achieving independence for Biafra to addressing broader Igbo issues which he believed would always be manipulated or frustrated by the Nigerian government.⁷

What is common among the most post Nigerian Civil War pro-Biafran organizations is believing and pursuing to achieve independence for Biafrans through non-violent means. Nnamdi Kanu-led IPoB is no exception. Kanu emphasized on the importance of Biafran identity

and a need for a distinct Biafran state. He argued that liberation and independence of Biafra would better succeed with non-violent and more radical approaches. For him, local campaign and mobilization were as important as internationalizing the Biafran struggle.⁸

Objectives of IPoB

The objectives of IPoB were drawn and shaped by the similar factors that were responsible for declaration of Sovereign State of Biafra by Ojukwu in 1967. Ojukwu yearned to institutionalize efforts and programmes that would promote respect for human rights and development through the revolution. The principles of the revolution according to him include,

The Biafran revolution believes in the sanctity of human life and dignity of human person... The Biafran revolution stands firmly against genocide, against any attempt to destroy a people, its security, its right to life, property and progress... The new Biafran social order places a high premium on patriotism-love and devotion to the fatherland... All Biafrans are brothers and sisters bound together by ties of geography, trade, inter-marriage, and culture, their common misfortune in Nigeria... Every true Biafran must know and demand his civic rights... In the new Biafran social order, sovereignty and power belong to the people... Arising

out of the Biafrans' belief that power belongs to the people is the principle of public accountability...⁹

The objectives of IPoB are designed to give way for these principles as formulated by Ojukwu. Yet, it captures more broadened emphasis on restoration of the defunct Republic of Biafra, welfare, justice and development. Presumably, the goals cut across all spheres of life. Politically, IPoB aimed at restoration of Biafran independence as earlier pointed out. The body advocated the people's right for self-determination which would succeed better with a separate state from Nigeria. Economically, it aimed at promoting economic prosperity and self-sufficiency for the people of Biafra. This could be achieved through among other things, sufficient use of the entrepreneurial, technical and intellectual prowess of the people and resource control. The organization advocated the control of Biafran resources, such as land, oil, gas, and other natural resources of the region. It is believed that through this means, equity, fairness, and accountability would be adequately achieved in interest of the people.

Socio-culturally, IPoB aims at preserving and promoting the people's values, culture, and identity. The body is as well, concerned about protection of lives and property of people in the area. It seeks to promote and protect the rights of people in its territories from violation and infringement.¹⁰ Inasmuch as the organization pursues to

achieve these goals, the expected fairness, justice for the people, and protection of lives and properties of the Igbo and the entire people of Southeast were however, lacking in Nigeria. Of course, earlier commentators, such as Philip Effiong, Adedapo Adeniran and Wole Soyinka bolstered this submission, believing that the anti-Igbo and East programmes in Nigeria resulted in the pogrom or genocide against the people, and left them with no other viable option than to demand for secession as a response to defiant failure to adopt a loose association known as confederation by the Yakubu Gowon-led government of Nigeria. For Philip, “throughout history, injured people have had to resort to arms in their self-defense where peaceful negotiations failed. We are no exception... We have fought in defense of that cause.”¹¹ The Igbo and people of the East were violated and massacred in different parts of Nigeria, especially in the North. Diliorah Chukwurah uses his personal experiences and that of his parents on killings of the Igbo and easterners in Jos for example, to strengthen this position. According to him,

Rwang Pam, the then - Gbom Gwom Jos (the traditional ruler of Jos and the Beron people), worked very hard to safeguard the lives of the easterners living in Jos. He openly opposed the killing of Igbo and easterners in Jos. He could be seen being driven along the streets of Jos with a convoy of cars and public address systems to

reassure the easterners of their safety in Jos. But in the end, despite his best intentions, something gave way and the massacre of the easterners living in Jos began.¹²

Diliorah's report on genocide against the Igbo and easterners, and other anti-Eastern activities and programmes in Nigeria since 1960 was footheld by Wole. For him,

It would be a distortion of history and an attempt to trivialize the trauma that the Igbo had undergone to suggest - as some commentators have tried to do - that it was the lure of the oil wealth that drove them to seek a separate existence. When a people have been subjected to a degree of inhuman violation for which there is no other word than genocide, they have the right to seek an identity apart from the aggressors.¹³

In view of this insistence, the outright repudiation of the terms of the Aburi Accord led to the Eastern and Ojukwu's demand for a separate state from Nigeria in 1967. No doubt, these unaddressed circumstances that resulted in the declaration of Sovereign State of Biafra (defunct), and subsequent cases of marginalization of the Igbo with anti-Igbo conspiracies, policies, and programmes in the post-Nigerian Civil War era eventually precipitated the emergence of other pro-Biafran organizations among the marginalized, violated

and oppressed people of the East. IPoB as one of those organizations could hardly achieve its objectives in a country like Nigeria without initiating and adopting uncommon strategies.

Strategies and Approaches Adopted by IPoB

Seeing that IPoB believes in restoration of the defunct Sovereign State of Biafra, preservation of the values, culture and identity of the people, and protection of their lives and properties through non-violence, it was left with the choice of injecting new and uncommon strategies and approaches into the pursuit. The organization adopted grass-root mobilization strategy, organizing youths, women and communities to engage in public and peaceful protest and rallies condemning the protracted marginalization, and violation of the people of Southeastern Nigeria, and demanding for their independence as a separate state.¹⁴ It is through this approach, IPoB was able to build grass-root supports and movement for realization of Biafran independence.

It further, adopted media and propaganda strategy to gain widespread supports for the mission. In this practice, IPoB raised and used Radio Biafra, social, print and online media to disseminate pro-Biafran messages and news.¹⁵ This approach was as well, used to counter Nigerian government narratives and project Southeastern Nigeria for independence. For examples, IPoB publishes

newspapers, magazines, online articles, Radio Biafra broadcasts and social media messages that promote its mission of actualization of Biafran independence.

It adopted a strategy of boycotting Nigerian elections, jobs, and appointments. The organization has always called on the people of Southeast to boycott Nigerian elections, goods and appointments as clear demonstrations of their rejection of the Nigerian state.¹⁶ In this regard, adherents of IPoB refuse to obtain Nigerian voter cards, and reject among other things appointments in Nigeria. All these are to demonstrate that they do not believe in Nigeria. They see Nigeria as a failed state.

International diplomacy is equally adopted by IPoB more than any other pro-Biafran organization in Nigeria. The body formed synergy with pro-Biafran organizations in diaspora and engage in international lobbying efforts. This is done to raise awareness about the Biafran cause and gain supports from overseas, and international organizations. IPoB has made several delegations to foreign governments, such as United States, Britain, Russia, among others. United Nations, European Union, African Union, among others, had been visited at different times by delegates from IPoB.¹⁷ These movements are meant to earn foothold, backing and recognition in international environments.

To foster economic development and prosperity in the region; IPoB initiated and sustained Biafran currency, known and referred to as Biafran Pound, and established Biafran National Council for economic development plan. These are made to promote Import Substitution Industrialization (ISI) in the area. It is in its scheme of things to further, promote the people's culture, values and identity in Nigeria. Doubtlessly, all these can hardly be realized in a hostile and security challenged environment as Nigeria. To keep the struggle alive, IPoB announced its establishment of Eastern Security Network (ESN) in 2020. The primary objective of ESN is to protect and defend Southeast and its citizens from the increasing cases of insecurity perpetrated by the Fulani herders in the area. This branch of IPoB was charged to ward off Fulani herders, kidnappers and bandits that infiltrated Southeastern bushes and forests, terrorizing, kidnapping, maiming and killing innocent farmers and people of Southeast.¹⁸

Monday sit-at-home is one of the strategies and approaches introduced in 2021 by IPoB. It is meant to serve as one of the means to vent their anger and protest against the re-arresting of Nnamdi Kanu on 29th June, 2021. As a way of demonstrating consistent solidarity with Kanu, who has been under detention of the Nigerian government, IPoB expected the Igbo and entire people the defunct Republic of Biafra to embrace and

participate in the protest. The sit-at-home was earlier intended to be a one-day protest, but it later turned to become a reoccurring, and weekly protest observed every Monday in the area.¹⁹ The economic, political and social effects of the reoccurring sit-at-home and its enforcement in the region strongly contradict numerous objectives of the organization. The contradiction and its related effects remain central to the study and could be laid bare in the debate below.

The Debate

Among what are pronounced in the objectives of IPoB are not limited to realization and restoration of the defunct Sovereign State of Biafra, ensuring economic development, and promotion, preservation, and protection of the welfare, culture, norms and identity of the people. The Monday Sit-at-home emerged as another means of frustrating lives and increasing difficulties among people in the Southeast.²⁰ Disappointingly, it is neither initiated and enforced by aliens, nor the government of Nigeria or its mercenaries. The same members of IPoB introduced and enforce it. Be that as it may, investigation revealed that the strategy and protest impugns its objectives.

Whether it is sometimes manipulated and hijacked by the enemies of the region to unleash mayhem²¹ is yet to receive acceptance widely. In any case, the insensitivity

of the initiators to the stiffness and degree of repulsion to its objectives must take responsibility. For the researcher, it is another version of Twenty Thousand Naira (#20,000) policy of the Nigerian government against The Igbo in the post civil war era. Regrettably, this version becomes a self-inflicted injury to the people. Imagine where business-oriented people of Southeast are defiantly restricted from their businesses on Monday. This phenomenon really questions the objectives of IPoB.

This circumstance further questions the realness and sensibility of IPoB, clamping down on the economy, lives, and properties which it professes to protect, defend and promote. The order results in enormous losses for enterprises, entrepreneurs, and artisans, especially among the Igbo. This disruption in the area is clearly ruinous to the regional economy, frustrating lives and destroying properties.²² The questions are; why is IPoB adopting a strategy that is injurious to the Southeasterners? Is the sit-at-home order being declared by the agents of Nigerian government as a means to continuously leave the people in economic shock? How can the people achieve their desired objectives of economic development and prosperity amidst these violations? Does IPoB think that Nigerian government primarily feels its effects? The truth is that Nigerian government and those opposing restoration of the

defunct Sovereign State of Biafra are not nodding negatively to the order. They see the sit-at-home order as self-inflicted injury on, especially the Igbo. So, they have always demonstrated unconcerned attitude to the issue since 2021.

Socially, the order and its enforcement cause inconveniences and environmental fears to the citizens and residents of the area. They are dishearteningly, forced to abandon their normal duties and movements every Monday. It has as well, impacted conflictly on the sector of education, resulting in loss of learning hours and disruption of academic calendar. Politically, the order and its enforcement attributes are increasingly making IPoB to wear violent characters, against its earlier believe in non-violent approaches. It increases the rate of crime and insecurity in the region. This therefore, affects its image in international environment and tends to justify why Nigerian government has ‘crushing and grinding approach’ to any movement for actualization of Biafran independence.²³ Apparently, Nigerian government has always stopped at nothing to eliminate any force about realization and restoration of the defunct Sovereign State of Biafra.

Some argue that it is the Nigerian government that uses its agents and enemies of the Southeasterners to manipulate and hijack the sit-at-home enforcement.²⁴

However, this argument is weak and watery. If IPoB knows that it would not have full control of the order and its violent-free enforcement approach, it should have eliminated it from its list of strategies. The federal government and their opponents in all parts of Nigerian cannot fold alms as IPoB struggles to restore a defunct state. It is the duty of government to uphold the oneness of Nigeria. Bearing in mind that the government and its agents could engage in illegal and unlawful activities to keep Nigeria as indivisible political entity, IPoB should have learnt its lessons from history. IPoB needs to be more tactful in its activities to avoid giving way for unwarranted destruction of lives and properties of the people of Southeast.

Alternative and More Suitable Strategies

If the organization must continue with the struggle, certain strategies and approaches are required to be injected into the movement. Insofar as, other well-meaning strategies to the realization of the core objectives of IPoB subsist, the Monday sit-at-home should be invalidated and extinguished in the region. This could be done with due consideration to its lying effects, frustrating and violating the economy and people of Southeast in Nigeria. Calling attention of the IPoB members, suggestions and recommendations are submitted here for their knowledge.

Engagement with critical stakeholders of the region should be incorporated in the approaches to actualization of Sovereign State of Biafra. The researcher is not ignorant of betrayers and strong opponents of IPoB, among the stakeholders. Such people could stop at nothing to take advantage of the IPoB members to enrich themselves or for juicy positions. Yet, as they meticulously and defiantly intensify the approach, with other piercing strategies, such as stopping politicians of the region from accepting and occupying political positions, issuing ultimatum to stubborn stakeholders, and demanding relocation of anti-Biafran stakeholders from the region. Even serving as an employee or political office holder under Nigerian government alongside its goods and services should be prohibited in the Southeastern Nigeria. These steps would strongly promote rejection of Nigerian state and facilitate growth and development in the economy of the region. It might not be easy, but with time, it would begin to impact much and negatively in the politics of Nigeria.

Adopting a strategy that affects only the people of Southeast as a means to achieve a separate state from Nigeria is a clear means of ruining the region, not Nigeria in all spheres of life. Any fierce strategy that must go far must be sending constant messages to the government of Nigeria and the Nigerian stakeholders. If what happens affects the Igbo only, other parts of the

country will unanimously feel unconcerned. To some, it is God that is answering their prayers. To others, let them continue to destroy themselves and their land. So, the government and its key players that have been pursuing to neutralize the region and IPoB obviously, would have no interest in addressing what is devastating the people. It is invariably a means of supporting the efforts of the federal government to weaken the people of Southeast from their stronghold to avoid emerging politically and economically firm to challenge the government on the issue of restoration of the defunct Republic of Biafra.

Establishment of Biafran education and awareness campaign in the region would have facilitated injecting the values and identity of people of the region into their practices and activities right from infancy. This would enable the people to pass through stages of life, starting from infancy, adolescence to adulthood, gaining full knowledge of their people and shaping themselves toward the prevailing circumstances in the area in relation to Nigeria. IPoB should lobby Southeastern leaders to set up a Southeastern Orientation College (SOC) and advocate making history compulsory at all levels of education in the region. Through the college and studying of history and culture of the people, Southeasterners would be raised with adequate consciousness of their experiences in Nigeria over times.

By so doing, one would believe that at a certain time, the consciousness of the people's experiences, culture and identity would form parts of family education and orientation. In the words of Chukwuemeka Ojukwu,

It is quite clear that to attain the goals of the Biafran revolution will require extensive political and civic education of our people. To this effect, we will in the near future set up a National Orientation College (NOC) which will undertake the needful function of formally inculcating the Biafran ideology and the principles of the revolution. We will also pursue this vital task of education through seminars, mass rallies...²⁵

As a part of Ojukwu's manifesto on 29th May, 1969 he was optimistic that the Republic of Biafra under his leadership could survive the violations of Nigerian government, unfortunately to them, they lost to Nigeria in 1970. Yet, his idea on training and education through establishment of orientation college can be enforced and strengthened by learning and making history a compulsory subject in all levels of education in the region.

If the pursuit for restoration of the defunct Republic of Biafra must persist, all institutions or agencies of socialization, including families, markets, religious bodies, pressure groups, civil societies, among others,

should be lobbied to embrace and encourage orientation and re-orientation of the people from infancy. This practice could constitute inseminating the norms, values, culture, experience and history of the people into their entire citizens and residents. The processes should incorporate establishment of Southeastern Orientation College (SOC) in all the states in the identified territories for creating a separate state from Nigeria. This will help the people to develop and reawaken their consciousness on the experience, values, identity, culture and ideology of the people in Nigeria.

Conclusion

Giving way for emergence of a Nigeria where fairness, equity, justice, respect for human rights, values, culture and identity, and development could form the standard of operation through true federalism should have been an effective response to the question of division. Alternatively, the terms of the Aburi Accord of 1967 should be resuscitated and implemented. If the country can continue to deceptively address the issues that brought about the ruinous civil war between 1967 and 1970, it implies lack of interest to genuinely guard and uphold peace and unity of Nigeria. By implication, the calls for separation from different quarters of the country would stubbornly persist.

So, efforts to eliminate secessionist movements in Nigeria would always end in futility. Although each government could often, consider its efforts to keep the unity of Nigeria as a success. Yet, the fact is that it could be a momentary success on the side of government, not a solution. In that regard, IPoB as one of the secessionist bodies can be hardly eliminated, but could be pressured to change its nomenclature and progress with its objectives and strategies. Here, it is discovered that the Monday Sit-at-home order in the Southeast that is incipiently intended to demonstrate solidarity and support for the IPoB and its objectives is not appropriate. Its ruinous effects on the economic activities, violating social stability and mobility, and mutilating the livelihoods of innocent citizens of the Southeast thumb down and repudiate the goals of the body.

Among other strategies of IPoB, the sit-at-home strategy and protest remains a self-imposed agony on the economy, politics and socio-cultural lives of the Southeastern Nigeria. So, the government of Nigeria and other regions of the country feel unconcerned and demonstrate lack of interest in addressing the root-cause of the problem. To get it right, IPoB, should pursue restoration of the defunct Republic of Biafra as a long term mission that could be achieved through perseverance, resilience, training and education. This training and education could be achieved through

establishment of Orientation College, orientation and re-orientation of people in all institutions of socialization, and learning of history at all levels of education in the region. Effective addition of these approaches to the earlier identified viable strategies would see IPoB soaring in achieving its objectives.

In the light of the goals of IPoB, any strategy or programme that tends to violate whatever sphere of life in the area deserves discontinuation and outright elimination. It is however, speaking the obvious that the order remains helpful to the desire of the Nigerian government to perpetually neutralize the people from garnering further economic and political potency to challenge the country toward realization of Sovereign State of Biafra. It doubtlessly justifies the claim that the Monday sit-at-home in the region is too injurious to the people of Southeast in all ramifications. It negates its core objectives of promoting efforts to restoration of defunct Republic of Biafra, economic development and prosperity, social justice, and human rights.

Endnotes

¹Indigenous People of Biafra (IPoB) and Sit-at-Home order: Its Socio...
<https://www.ajol.info>>view, Accessed on 3rd January, 2025.

²Nigeria: The Indigenous People of Biafra (IPoB), including... <https://www.refworld.org>>docid, Country policy and information note: separatist groups in the... <https://www.gov.uk>>publications, Accessed on 3rd January, 2025

³Paul Okoye, 72, Retired Secondary School Teacher, Nnewi, interviewed on 1st January, 2025.

⁴Emefiena Ezeani, *In Biafra Africa Died, The Diplomatic Plot*, (London: Veritas Lumen Publishers, 2013), p. x.

⁵.....*In Biafra Africa Died, The Diplomatic Plot*, p. 39.

⁶J. D. Smith, Legacies of Biafra: Marriage, 'Home People' and Reproduction among the Igbo of Nigeria, *Africa*, 75, (1), 2011, p.30-45, doi:10.3366/afr.2005.75.1.30...

⁷The Biafran State and the Rise of IPOB: A Crack of Nigeria's National Integration... <https://www.researchgate.net>>342..., Accessed on 4th January, 2025.

⁸Linda Ikeji's Blog, <https://M.Lindaikejisblog.com>>ipob..., IPOB was founded on a non-violent principle-Nnamdi Kanu, <https://x.com>>status, European Union Agency for Asylum, <https://ena.europa.eu>>23 member..., Accessed on 4th January, 2025.

⁹Ahiara Declaration, Ojukwu's Manifesto, A Biafran Revolution, 29th May, 1969, put together by Achinike M. J. p. 35-39.

¹⁰Responses to Information Request- Immigration and Refugee Board of Canada- <https://www.irb-cisr.gc.ca/en/country-information/rir/pages/index.aspx2...>, The United States Department of Justice, <https://www..Justice.e.gov.filepdf> The IPOB, including objections, Accessed on 4th January, 2025.

¹¹Philip Effiong, The Biafran Second in Command, broadcast announcing the end of the Nigeria-Biafra War, January 12, 1970. See Emefiena Ezeani, *In Biafra Africa Died, The Diplomatic Plot*, p. 46.

¹²Diliorah Chukwurah, *Last Train to Biafra: Memoirs of a Biafran Child*, (Ibadan: Constellation Publishers, 2015), p. 30.

¹³Wole Soyinka, *You Must Set Forth at Dawn*, (USA: Random House, Inc, 2006), p. 101.

¹⁴<https://journal.walisongo.ac.id>>...The IPOB's Self-determination..., Celestine E. Chukwudietal, IPoB Agitations for Self-Determination and the Response of the Federal Government of Negeria: Implications for political Instability, *Academic Journal of Interdisciplinary Studies*, Nov. 2019, Vol. 8, No. 3, <https://www.researchgate.net>338>,

Stephen C. Ikpozueta, Effect of IPOB Sit-at-Home Order on the Economy of SouthEastern Nigeria, *African Journal of Politics and Administrative Studies* (AJPAS), Vol. 17, No. 1, June 2024, <https://www.Ajpasebsu.org.ng/>, <https://dx.doi.org/10.43/4/ajpas.v17i/1.13>, Accessed on 4th January, 2025.

¹⁵U. Ebeze & C. P Emenike, Radio Broadcasting Influence on National Secession Interest: Investigating the use of Radio Biafra in Propagating the Biafra Agenda in Southeast Nigeria, *International Journal of Social Sciences & Humanities Review*, vol. 12, no. 1, 2022, <https://www.ijsshr.com>>view, Accessed on 5th January, 2025.

¹⁶No Referendum, No Election: Biafra Agitation and the Boycott of the 2017 Anambra State Gubernatorial Election, <https://media.Premiumtimesng.com>>... Accessed on 4th January, 2025.

¹⁷UI-2023-001382-Tribunal decisions, <https://tribunalsdecisions.service.gov.uk>>..., Biafra: Kanu leads delegation to United Nations on Tuesday, <https://thenationonline.ng.net>>biafra, Accessed on 4th January, 2025.

¹⁸Eastern Security Network (ESN), <https://www.moderninsurgent.org>>..., Eastern Security Network: What We Know About IPOB's New

Vigilante Group, humanglemedia.com,
Accessed on 4th January, 2025.

¹⁹IPOB Sit-at-Home Order in South Eastern Nigeria: Its... <https://www.ajol.info>>view IPOB Declares Sit-at-home Every Monday Until Kanu's Release, THISDAYLIVE www.thisdaylive.com, Accessed on 2nd January, 2025.

²⁰IPOB Sit-at-Home Order in South Eastern Nigeria: Its... <https://www.ajol.info>>view, Fabian C. Ositaetal, Monday Sit-at-Home Order by the Indigenous People of Biafra (IPOB) and Economic Activities in South East, Nigeria, <https://ijebmr.com>>archivepdf, Accessed on 4th January, 2025.

²¹Sabastine Okoroafo, 69, Businessman, Main Market Onitsha, interviewed on 19th December, 2024.

²²IPOB Sit-at-Home Order in South Eastern Nigeria: Its... <https://www.ajol.info>>view, Fabian C. Ositaetal, Monday Sit-at-Home Order by the Indigenous People of Biafra (IPOB) and Economic Activities in South East, Nigeria, <https://ijebmr.com>>archivepdf, Accessed on 4th January, 2025.

²³Sabastine Okoroafo, 69, Businessman, Main Market Onitsha, interviewed on 19th December, 2024.

²⁴, 69, Businessman,
Main Market Onitsha, interviewed on 19th December,
2024.

²⁵*Ahiara Declaration, Ojukwu's
Manifesto, A Biafran Revolution, 29th May, 1969*, put
together by Achinike M. J. p. 55-56.