

REALITIES OF THE SECESSIONIST CIVIL WAR: THE CASE OF NIGERIA IN *SOZABOY* BY KEN SARO-WIWA

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Abstract: Following the celebration of independence in many West African countries, the security challenge proved to be a major issue for them. Nigeria was disillusioned very early on with the outbreak of the secessionist civil war and its corollaries for the country. Ken Saro-Wiwa devotes his pen entirely to this sad page of Nigeria in his work *Sozaboy*. It focuses on the horrors of this civil war which impacted the entire society. Our analysis will consist of highlighting the effervescence and excitement of the young recruits to go and fight to defend values, then we will highlight the tragedy on the front line, then the collateral effects of the war on all parties and finally we will indicate possible solutions to achieve lasting peace and security. It is almost impossible to talk about development without stability today, hence the urgency of working as quickly as possible to materialize it and especially to preserve it. Today, the cases of Ethiopia, Sudan, Mali, etc. where there is a political-social conflagration strongly challenge us. New Historicism is the method of analysis for it accepts the necessity of making historical value judgments. Here, Texts are examined with an eye for how they reveal the economic and social realities, especially as they produce ideology and represent power or subversion. Generally, New historicism takes two forms, namely: analysis of the work in the context in which it was created and analysis of the work in the context in which it was critically evaluated. The key concepts of text, discourse, ideology and history will be highlighted.

Keywords: war, soldier, youth, execution, peace.

RÉALITÉS DE LA GUERRE CIVILE SÉCESSIONNISTE : LE CAS DU NIGERIA DANS *SOZABOY* DE KEN SARO-WIWA

Résumé : Au lendemain de la célébration des indépendances dans de nombreux pays ouest africains, le défi sécuritaire s'est avéré un enjeu majeur pour ceux-ci. Le Nigéria a très tôt déchanté avec l'éclatement de la guerre civile sécessionniste et ses corollaires pour le pays. Ken Saro-Wiwa consacre entièrement sa plume sur cette page triste du Nigéria dans son œuvre *Sozaboy*. Il y met l'accent sur les affres de cette guerre civile qui ont impacté toute la société. Notre analyse consistera à mettre en exergue l'effervescence et l'excitation des jeunes recrues à aller combattre pour défendre des valeurs, ensuite nous mettrons en lumière la tragédie sur la ligne de front, puis les effets collatéraux de la guerre sur toutes les parties et finalement nous indiquerons des pistes de solutions à l'effet d'avoir une paix et une sécurité durable. Il est quasi impossible de parler de développement sans stabilité aujourd'hui, d'où l'urgence d'œuvrer au plus vite à sa matérialisation et surtout à sa préservation. Aujourd'hui, Les cas de l'Éthiopie, du Soudan, du Mali, etc où il y a un embrasement politico-social nous interpellent

fortement. Le nouvel historicisme est la méthode d'analyse car il accepte la nécessité de porter des jugements de valeur historiques. Ici, les textes sont examinés sous l'angle de la manière dont ils révèlent les réalités économiques et sociales, d'autant plus qu'ils produisent de l'idéologie et représentent le pouvoir ou la subversion. Généralement, le nouvel historicisme prend deux formes, à savoir : l'analyse de l'œuvre dans le contexte dans lequel elle a été créée et l'analyse de l'œuvre dans le contexte dans lequel elle a été évaluée de manière critique. Les concepts clés de texte, de discours, d'idéologie et d'histoire seront mis en avant.

Mots-clés : guerre, soldat, jeunesse, exécution, paix.

Introduction

“Secessionist wars are wars fomented by groups or regions that seek to secede from the postcolonial polity and establish an independent nation-state” (Zezeza, 2008:6). Those kinds of wars blight the whole country since the children of the mother country confront each other to defend opposing interests. Nigeria went through that dreadful experience in the 1960s with the Biafran war. It is a traumatizing period which arose a lot of writings, among them Ken Saro-Wiwa's *Sozaboy*. The paper is about *Secessionist War Realities: Case of Biafran War in Nigeria* and compared with African topical issues, it leads to wonder: what did really cause that conflict? To what extent was it tragic? Through New Historicism theory, a deep analysis will be done to remind war atrocities and reject the spectre of violence as a way of conflict resolution through four main points. Firstly, the motivations for the conflict outbreak. Then, the tragic battlefield reality. Additionally, the instability outcome for the whole country and finally, some clues for peace permanent quest and promotion.

1. Enchantment and effervescency for conflict experience

The speculations about a bad treatment of some civil Nigerians and indirectly a part of the country led to oppose people against each other because of political and economic reasons. This deleterious climate favoured the increasing of tensions and get people ready for confrontation. In fact:

Between 1906 and 1966, there were only seventy-seven schools in Northern Nigeria as opposed to one thousand and five schools in Southern Nigeria. Regarding economics, the western part of the country is much more industrialized than the rest of the country. Finally the democratic status of Nigeria can be questioned by its political inequality. The number of seats and voters in each regional areas are uneven, which inevitably gives one party domination in a region. Due to inequality, Nigerian politics is designed to divide ethnic groups rather than providing a sense of coherence and unity. Racial categories are actually institutionalized in Nigeria, that is to say that difference is made between natives and non-natives. The problem of inequality in Nigeria can be linked with the ideology of Regionalism which was developed and institutionalized during the 1950s and the 1960s. This aimed at separating the main regions of Nigeria (North, South and West) (Vitry, 2021, p.20).

Such particular reality was exploited by some political men to motivate and galvanize their supporters so that they could join their ideally and supposed plan of liberation of the abandoned regions. So, those leaders started believing in an armed struggle for a certain independence of their area. That is why, all means were used to involve young men in the strategy of liberation of their area. Those young men were the essential tools encouraged and used to bring changes and wellbeing, even through violence. A mechanism of encouragement of young men to indulge in an armed struggle was set up. Such mechanism included almost all social strata starting by World War II former Nigerians fighters as it is stated below:

Let the young people like Meme here go and fight. I cannot fight again. I have killed my own Hitla. Let Meme them go and fight.

Yes, said Duzia, the young men should go and fight now. It is their time.

Meme, I think you hear what these men are saying? Bom asked me? (Wiwa,1996, p.34)

Meme is encouraged by some elders of his area to join an armed uprising in order to protect his village and defend its interests. They present such will like a natural duty because he is very young. They consider they did their duty in the past and now, it is the turn of young men to accomplish such task for the interest and safeguard of their village. Meme has to put at the disposal of the village his vigour, strength and energy. This opinion is also shared by ladies who seem to impose a kind of check the manhood of their suitors to their capacity to join army before accepting their advances. The bellow quotation confirms that fact.

And she said, you foolish man. All your friends are making soza, you want to stay here and marry with your thing standing like snake wey no get house. (...) okay! She said, when you get your driving licence and enter the army and you begin to fight like better man wey get sense and power, then you can come back and show me that your man wey still dey stand like snake. (...) I will do anything so that this fine girl can be my wife and I can be sleeping with her on one bed every night. (Wiwa,1996, p. 37)

Agnes imposes to Meme his membership to a group of soldiers before any acceptance of his proposal. She considers this condition very important to prove his love and offer her protection. His membership in a “soza group” would attest his manhood and capacity to defend her and indirectly the village. Being a sozaboy would lead her to accept his love proposal and she would be pride to be the beloved of a young man who knows the use of weapon. Agnes emotions are guided by the current tendencies which require strength to dominate and possess. In this manner, Meme is urged to give up his current profession attracted by the instincts of his beloved girl. Being a sozaboy is similar to an erotic condition to be considered grownup for starting a family. Such conception of life is at the basis of young people effervescency to become soldiers. Another peremptory reason of young men excitation is the sermon they are used to listening at church. Thus, religion appears a catalyser to imply youth in conflict. This is corroborated in this sequence of the corpus as follows:

All these sozas who are coming to tief and beat up people in Dukana, making debt collector, are they not men like ourselves? Why is there no Dukana boy among the sozas? Cannot our own boys join the sozas?

Suppose Dukana boy is soza do you think they will beat our Zaza, that old soza, as they beat am the other day. No, you people. Don't forget that you are salt. (Wiwa,1996, pp.42-43)

Religious motivations push Mene to be part of sozaboys. The different sermons generate a conscious awake to stop being passive before the ill treatment undergone by his community. It turns out that young people from Dukana need to respond to all aggressions to save the honor of their people because it is a religious recommendation. Religion encourages revolt to preserve the respect of their rights and prevent all kinds of abuses. Young men must get out from lethargy to defend the prestige of their village. Those young men can rely on the blessing of their parents and elders. That is why they are blaming to act for securing their village borders and preserving its dignity. Therefore, young men believe to be empowered by a divine task to come about events in the area. All those reasons push young men to join army and defend a probable noble cause. Once, they are member of an army group; political men maintain them through a method of indoctrinate as we can observe.

Then they began to reach where we were standing. First they will measure somebody for chest. Then how tall he is. And so on. (...) then I hear the same song which I heard before in the dream:

My father don't you worry

My mother don't you worry

If I happen to die in the battlefield

Never mind we shall meet again. (Wiwa,1996, pp.52-53)

The government (legal or not) is also responsible of young men devotion and integration into army groups through a process of conscription. It seems young men are encouraged to go inside recruitment camps to be requisitioned and trained. The young recruits would sustain other soldiers on the front fields. Young men are taught to defend the country for it is a legal duty to be patriot. The government gathers, sorts and selects stocky men to constitute efficient reserves. Such fact is maintained through a process of indoctrinate which provides young men a great feeling of satisfaction. They no more think and analyse facts consciously. They only obey to established orders (orders they receive). They are like machines to go forward in the use of their trigger. Their life does not matter in conflict period, but only the appearance to function as soldiers. All these motivations and advices to join army achieved convincing young men about the prestige and honor to be soldier. "It is this uniform I am waiting for. As soon as I have it, I will know that I am soza proper" (Wiwa,1996, p.72). This is now a kind of delectation of "sozaboy" life. The new recruited like the protagonist are very happy to be part of the team of soldiers. They feel useful in the society for they will have to defend their native land. Their new identity of genuine soldiers can confer them a particular status to influence the ongoing events. They are somewhere real soldiers who can provide services to their camp. With their mandate, they are new actors of security in the area. Their new position in the society can be an opportunity to have a very respectful status that will allow them to care about themselves. Such personal belief is somewhere at the basis of their enthusiasm in the army struggle.

All this time Bullet and myself we are like brothers. (...) And he have now joined army because he knows that when the war don finish all those who have fight the war well will become big man. And he told me that I am his brother now, when he becomes big man he must not forget me at all. (Wiwa,1996, p.91).

The reality is that young men enrol themselves not only for the nation interest, but also for personal ones. They go there in exchange of seductive promises. A very happy lifestyle in the society is near to be a reality after war. War is going to cause a shaking change in the society that will be probably favourable for them. It will be possible to dream of a new enviable status. War can change the present social balance for more consideration by people. So, the conflict is an opportunity to rebound and remake a new identity for young men. Their excitation is comprehensible for they will probably be shelter from needs due to their potential rank in the administration. Like many other young men, Bullet and Mene strongly believe in such thesis which continuously nourish their choice. All those effervescency and self-confidence from both sides led to confrontation and civil war, as illustrated through this quotation:

In fact, in July 1967, ten years after Sir Henry Willink submitted his report, Nigeria was plunged into civil war following the inability of the dominant political and economic elites in the various regions to agree on a system of rules that would guide the way to administer Nigeria. (Uwasomba, 2010, p.20)

Secessionist war broke out owing to political and economic misunderstandings. The different leaders relied on recruited and available youth to combat for their interests and young soldiers were happy and excited to show and demonstrate their expertise.

2) TRAGIC BATTLEFIELD REALITY

Just after their conscription and training, young soldiers have to face the reality of battlefield which is truly different from all learned theories. They realize it is not a game and each detail is important to maintain their life safe. In addition, their majors have a rational and austere management of resources for soldiers so that they can have enough strength to contain enemies. Thus, soldiers could not have water with huge quantity that they used to have in villages. In the passage below, the author highlights Mene's dreadful experience by writing:

And something was very bad for that place, you know. Water to drink no dey. Common well sef, you cannot get. So that all the time, it was the water in the swamp that we were drinking. And that is also the place that we are going to latrine. Na the same water that we are bathing and using to wash some of our clothes. And na the same water we were using for cooking. (Wiwa,1996, pp. 90-91)

The frontline is not easy. One of its difficulties is the insanitation. Soldiers' life is not common to ordinary citizens. They are far from their home with rudimentary conditions of life. They must make great efforts to adapt to war reality and be capable to survive. They are also submitted to tough tests which are hardly different from prisoner lifestyle. So, they receive a small amount of water per a soldier and water is multipurpose. Soldiers are not

shelter from contagious diseases like cholera. If they achieve to avoid bullets from enemies, they can be killed by diseases. To be on frontline means to live an unhygienic time. Such lack of hygiene is not only concerned with water, but also food as it is perceived:

I am sure you people have cigarette ration. But maybe na your Commanding Officer dey use all by himself, Manmuswak said. (...)
Do you people chop three times every day?
“No”. Bullet replied.
Well, we chop three times every day. (...)
Abi your Commanding Officer dey chop all the food by himself? Asked Manmuswak.
(Wiwa,1996, p.96)

There is kind of categorisation in the treatment of soldiers. All of them do not have the same consideration. There is more respect for commandants than subalterns. Although subalterns are in the front line, they cannot afford three meals per a day. They wrangle to get the daily food. They survive with a very limit ration despite the heavy efforts they have to make. It is almost impossible for them to compensate the energy they spend to guard on the frontline and so protect general officers and population. Apart from food and water, the living conditions of young soldiers is another challenge for the trenches are devoid of all comforts as it can be perceptible in this excerpt:

As we were digging, I was asking Bullet for what we shall use the pit for. Bullet said that we shall sleep inside the pit. (...) Anyway, we finished digging the pits. Small pits everywhere facing different directions. They said three people will be inside one pit. (...) We just put it for the mouth of the pit, so that if you are inside that pit, anybody who is coming from the other side, or looking from the other side, will not see you.
(Wiwa,1996, p.84)

Becoming a soldier implies new realities, above all life in frontline. He is obliged to change his habits to adapt a new pattern of life which includes sleeping. Soldiers are required to dugouts to protect themselves against the enemies' shoots. Meanwhile, those dugouts constitute their beds during conflicts period in broad daylight and in nights. They spend the maximum of their time to spy the enemy's activities and defend their positions. But soldiers are not at ease in these exiguous pits where they are overcrowded. Leaving one's house for pits is the beginning of a tough life. Life is surely tough, but above all uncertain, because confrontation between belligerent parties are bloody with a lot of killed soldiers. There is a disproportional use of massive killing weapons in order to win battles as we can notice:

So as we were still looking at the plane as it came to pass round and round the camp, I saw that plane drop something. (...) All our camp don broke down well well. Everywhere full of pit and piit. And inside one pit, you will see the head of soza, and in another pit, the leg of soza and in another pit, the hand of soza. Everywhere, soso human flesh in small pieces! Finger, nail, hair, *prick*, *blokkus*. (Wiwa,1996, pp.110-111)

each soldier permanently cohabits with death. Such death can happen through the bullet of enemies. During a battle, the enemies can overcome the other camps depending on the superiority of his army's number and weapons. Here, the battle leads to a hecatomb with a frightening spectacle. Many soldiers are killed and others became crippled due to merciless reactions from all camps. Civil war testifies the animality of human being to be ingenious to harm other human beings. In civil war, killing an enemy is a feat and even a proud to how his corpse as a trophy. Unfortunately, young soldiers with no experience realize such tragic reality once they are deployed on the frontline. The bullets and bombs are not games, either they kill or the victim is crippled forever. Another sad reality of battlefield is the first-degree murder of prisoners as we check it in the following quotation.

We all marched till we got near the bush. Then he asked all of us to stand in straight line.[...] When we have all stood in straight line, he walked and stood in front of us. True true, I thought the man was joking. Then he pulled the gun and began to shoot. The prisoners were falling one after the other. One, two, three, four, five, six, seven. (Wiwa,1996, p.167)

Without any trial where those war prisoners would have the possibility to defend themselves, they are summarily executed. Their torturers decide about their fate for the prisoners made a very bad choice to be in the enemy camp. That is why they cannot be provided a favour so that they can make up for their escapade. They have to be murdered to fear and terrorize their team members in case of capture. Human life is worthless during conflicts, all means are supposed good to get a potential victory. Unfortunately, many soldiers are simply victims of the cupidity of their hierarchy. At last, the violence of the conflict achieved to disintegrate families as it is certified in the quotation bellow:

Mona (weeping): "Ibe was conscripted into the army. I have never heard of him since. Oke joined the Boys Brigade to escape hunger. He was caught on their very first encounter with enemy soldiers... The baby,... hunger took him away from me. He died of kwashiorkor. And Kozuru. I lost her when they shelled Oguta..." (Ibemesi, 2014, p.79)

The family of Chume is totally destroyed because of violence and intolerance of war. The battlefield was not kind with him, most of his interest centres were demolished. Although alive physically, he is dead for life does mean anything for him onward. This reality is the daily life of numerous families and a great aspect of society who is still traumatized and shocked by the reality of battlefield.

3. Instability outcome

Osaretin (2019) holds that "Nigeria's (...) socio-political composition has created tension, insecurity and a feeling and consciousness of social, economic and political exclusion and isolation of some of its constituent part" (p.1). That situation of conflict brought about a lot of consequences upon the different belligerent parties, their relatives and

acquaintances. Thus, there was commotion on battlefields, but also instability over the whole country with damages. The first damage was about foodstuffs price as the author points out:

But after some time now, no salt. What does this mean? One cup of salt which was costing two pence before begin to cost one shilling. I do not like it. Many people do not like it, because our people say suffer chop beans without salt. Which means that it is only proper poor man, sufferman, that will not fit buy salt put for him chop. So now that salt is costing one shilling instead of two pence for cup, it means that poor man cannot choop again. Country don spoil. (Wiwa,1996, pp.22-23)

War sets up a severe inflation on foodstuffs. It becomes very difficult to afford staple in the area. The expensiveness of life is hardly bearable for everyone. All products are very rare, so there is an increase of prices and the poor population are the first victims. They cannot adapt to such inflation which affect them directly. It is now almost impossible for them to supply their needs with a certain amount of money. Salt and other products prices are continuously going up. Such reality does not spare a particular conflict party, all supporters of both sides undergo those consequences. In wartime, not only bullets can kill, but to be short of money is synonymous of a slow and certain death. The second outcome of instability is malnutrition as we can perceive in the bellow quotation.

Everyone very black and dirty with rag cloth for body or sometime no cloth at all sef, and the things they are carrying on the head like small bundle also very dirty and like rag and all the men and women and children very thin and some of them with big big belly and brown hair on their head. (...) Even some of them just drop for ground as they are walking and die. (Wiwa,1996, p.170)

War brought about malnutrition due to instability. The crowd cannot pursue its daily economic activities, people are forced to enclose at home or in camps. The living conditions in those camps are not easy because of the space exiguity and the small ration of food. So, malnutrition has severe drawbacks on population. It affects their body shape and sometimes death is the tragic end for them. Infighting among different belligerents also led to famine which was a tactic to subdue population so that they can be terrorized and afraid. Thus, soldiers from both sides were familiar to that practice, as in the following example:

In the evening, the other sozas, the enemy arrived. Bom saw them running about in Dukana doing the same thing that the other sozas used to do. Cutting the plantains and bananas and digging yams. Killing the goats and hen. Sozaboy, juju, all you sozas are the same thing. I don't like to see any soza in my life again. (Wiwa,1996, p.134)

It is clear there is no difference between the different *soza* soldiers' groups. The two supposed enemies have the same behaviours everywhere, even in their supposed camps with people they are to protect and defend. This is possible because there is no more government authority in the country. So, everyone is his own chief and behaves in such a way to satisfy only his personal instincts. Loot and destruction of goods become norms to the disarray of civil population. Soldiers pay themselves over the way they use to get access to the battlefield. On the way, they set up sadness among the encountered population and above all achieve to subdue them, especially the most recalcitrant. Another instability outcome in conflict period

is the destruction of the sanitary system and the breaking of the village's foundation. Wiwa is categorical on this point and he asserts:

I see one man and I ask him what they are doing in that school with many lorries and cross. He said that it is Red Cross Centre. I have never heard of Red Cross Centre before I asked him what they are doing in the Centre and whether it is Camp. He said yes, it is camp where they use to keep people who are sick from hunger and kwashiorkor and who will soon die. (Wiwa,1996, p.143)

The whole sanitary system fell apart following the conflict. There are no more hospitals to care about the numerous traumatized and sick persons. The conflict caused the proliferation of contagious diseases which spread death among refugees. School is not an appropriate place to be treated against those diseases, but people can only rely on services of Non-Governmental Organisations (NGO) which mostly have rudimentary means. War upsets the balance system that existed, it affected undoubtedly the culture and heritage of the victims.

Many of the villages that I always see when I am driving to the front or returning to our camp in the hospital school are all empty. No person living there, or if person is living there, then that person is hiding. And all the houses have fall down or just ready to fall down because the bullet have made hole in the roof and the rain have entered the house and there is nobody to take care of anything at all. (Wiwa,1996, p.128)

A very sad remark of the place now and to what extent war can break down all the buildings, history and culture of a particular place. There is no more people nor activities. The luckiest people achieved to escape to other places and must restart a new style of life whereas the less lucky ones were killed. War brought about the full destruction of the living environment of fighters and reprisals got impacts on soldiers' native places too. Life yielded ground to a great desert where we can remark only sadness and regrets at all levels. Therefore, the leaving option for population is to go towards a new peaceful place to hope be at ease and set up a new life. Such reality creates an impressive number of refugees.

The resumed killings brought with it an influx of refugees into Eastern Nigeria from all over the Federation of Nigeria. They came back...in pathetic and shocking conditions. Most of them had one or the other part of their bodies either broken or completely missing. Thousands of children arrived, some with severed limbs and others emasculated. [...] The adults bore the full brunt of the killings.... Those whose limbs were not severed, brought them back shattered and had to be amputated anyway. Many others had their eyes, nose, ears and tongues plucked out. (Madiebo, 1980, p. 84)

The horror of war is how it destroys people life, dream and personality. The survivors are mentally and even physically affected. The side effects impact their life forever. It is almost impossible to heal completely from such pains. Those refugees lost at least an incommensurable possession during conflict. Although they are still alive, they cannot be the same any more for war has altered their settlement. They did the experience of the English

philosopher Hobbes who stated that “human is a wolf for his other, (Richard & Silverthorne, 1998, p.3)”. Life has another meaning for them that no one can certainly understand, but only them.

4. Peace quest and promotion

It is very sad to realize how far can human be devilish and heartless with his fellow being from the same country because of divergencies. He becomes bloody to protect his interests and most of the time, he does not care about the probable aftermaths. The secessionist Biafran civil war brought a lot of damages to the State of Nigeria and civilians much suffered during and after the conflicts.

Decades after the war, echoes of war cries did not die down. The “heroes” of the war continue to languish from neglect. Those who lost dear ones continue their lament; the soldiers who were maimed continue to suffer their fate and the rehabilitation efforts for them is as good as failed, when staying on wheel chairs on Expressways became their only distraction. Both on the winner’s and on the loser’s sides, thousands of soldiers, the “heroes” of the war were demobilized, dismissed, retired, or just plain forgotten and their tears remain unheard. (Ibemesi, 2014, p.82)

It turns out war affected both enemies’ camps, the losers and even the winners. The different actors lost some valuables in some ways. The crisis had emotional and physical impacts upon everyone. Thus, the whole Nigerian society got traumatized children, youth and alive elders realized the worst thing war is. Maimed persons, orphans’ children, business men with lost capitals and decisions makers are forced to accept life will not be the same anymore. It is impossible to continue the same life before war and above all impossible to make up for the loss time. Therefore, it is urgent to sew up the Nigerian social fabric through some measures. Firstly, there is a need of struggle against corruption which is a serious scourge. In this respect, Wiwa claims:

Inspector Okonkwo na him be the worst when he was sargent before they promoted him. He chopped bribe from drivers until he can be able to marry four wives and build better house for his town. (...) “smog,” – that is how he used to call my master, - “Smog, how I no go cry? Look my house. Fridge, radiogram, carpet, four wives; better house for my village. You tink say na my salary I use for all dese things? If I no stand for road dere to be traffic you tink say I for fit? Ah, dis promotion, na demotion. Make dem take de Inspector, give me my sargent.” (Wiwa, 1996, p.2)

Through corruption, some citizens achieved to have a very good social position. Those citizens lead an onerous style of life with “dirty” money. So, they extort money fraudulently from population for their personal achievement. They become illicitly rich and can enjoy life beyond their legal means. Since corruption favours a party against another one, it is preferable to banish it to avoid frustrations among population. It is a source of division because it spoils people from their money and goods. Vulnerable population undergo authorities abuses till they rebel to claim the respect of their rights. In short, embezzlement

must be prevented to preserve a peaceful climate. Then, social justice is a necessity for all social stratum from the words of Wiwa as he states:

Everybody was saying that everything will be good in Dukana because of new government. They were saying that *Kotuma ashbottom* from Bori cannot take bribe from people in Dukana again. They were saying too that all those policemen who used to chop big big bribe from people who get case will not chop again. Everybody was happy because from that time, even magistrate in the court at Bori will begin to give better judgement. And traffic police will do his work well well. (Wiwa,1996, p.1)

Citizens are in need of an ardent social justice. When there are a lot of frustrations owing to an illegal share of the national wealth, it sets up swirl and riots. The administration has to be fair in its decisions and acts. People need to be treated equally as far as State is concerned since they pay taxes. Therefore, they must benefit from a right assistance. The services of administration need not to only be profited by an elite. Police and justice must be at the disposal of all citizens with the same rules of functioning. A state of law imposes itself for every single citizen be in security to fully trust administration. Additionally, the resources of the country should be beneficially shared within all citizens when one's referring to this assertion:

It was agreed that the East and other regions in the federal structure would be given more autonomy. The federal government instead created 12 states from the existing four regions and a federal capital territory on 27 May 1967. This action enraged the easterners who felt that their major industrial areas particularly Port-Harcourt and some oil producing communities in Iboland were being cut-off from the East-central state. The need for Ojukwu's Biafra Republic to exercise control over the rich oil resources in the Delta and Eastern Nigerian region was a major factor responsible for the secession and the Civil War of 1967-70. (AOY & Abejide, 2013, p.20)

It is an emergency to allow a possible strategic autonomous management of areas with strong economic potentialities. The local population should be integrated in the decision making about the wealth of their area to avoid misunderstandings and above all political retrievals from extremist people. Some projects with strong economic impacts in oil areas should be feasible so that local inhabitants be not idle. Thus, they will not be manipulable and consider themselves as citizens of second class. If the efforts of government are perceptible over population, no one is going to complain and claim for justice and equality because "Nigeria is not unique in fighting a civil war; the Germans, the British, and the americans have all, at some stage in history, fought similar wars. (...) if these countries have survived, so too will Nigeria" (Sesay, 1982, p.100).

Conclusion

War has never been a good initiative whatever the reasons. It brings about a lot of consequences for different belligerents. No one can get out unscathed at the end of the conflict. That is why, war is not an appropriate means of claim. The Biafran secessionist civil war is a piece of evidence with its numerous damages for the whole country. The enchantment

for conflict experience and the tragic battlefield reality led to a kind of disillusionment and regrets. Today, there are many lethargic civil conflicts (the Ambazonia war in Cameroon, the Ethiopian Civil War, The Sudanese military crisis, etc) which endanger Africa. It turns out peace quest and population through dialog is the only way to maintain stability and promote sustainable development with no intent to dupe the opposite camp.

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