November 2026

N1000

# Anioma Trends

*Celebrating Our People, Culture and Development*



**COVER STORY:**

## SENATOR NED NWOKO'S POLITICAL STRATEGY

### THE BRITISH-TRAINED LAWYER AND EXPLORER

- His vision for Anioma
- Key projects and achievements
- How he builds alliances
- His roadmap to greater influence
- What it means for the people



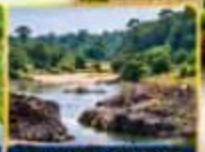
**INFRASTRUCTURE BOOST FOR ANIOMA**
Roads, bridges, power and more



**EDUCATION AND YOUTH DEVELOPMENT**
New opportunities for Anioma students



**AGRICULTURE AND ECONOMIC GROWTH**
Unlocking the Anioma potential



**TOURISM, CULTURE AND HERITAGE**
Promoting Anioma to the world

**THE FUTURE OF ANIOMA:**
**OPPORTUNITIES, CHALLENGES AND THE WAY FORWARD**

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COVER STORY - PART 1 OF 4

# SENATOR NED NWOKO'S POLITICAL STRATEGY

## A vision for a stronger, more united and more prosperous Anioma

Senator Ned Nwoko has emerged as one of the most influential political figures from Anioma in recent years. His political strategy is built on a clear vision of development, strategic alliances, people-centred projects and a long-term commitment to the future of the region. This first part examines his background, motivation, political philosophy and the vision driving his actions in Anioma and beyond.



### Roots, Background and Motivation

Senator Nwoko's interest in public service is shaped by his deep connection to Anioma, his experience in law, business and philanthropy, and a strong belief in the potential of the people.

> "My focus has always been on the development of Anioma and the well-being of our people."
> — Senator Ned Nwoko

### A Clear Vision for Anioma

At the heart of his political strategy is a vision of an Anioma that is more united, more prosperous and more attractive for investment, built on infrastructure, human capital development and inclusive growth.

COVER STORY - PART 2 OF 4

# KEY PROJECTS AND ACHIEVEMENTS

**From infrastructure and education to health, Senator Ned Nwoko's interventions are already making an impact across Anioma.**



## EDUCATION

Support for schools, scholarships and specialised education initiatives.



## INFRASTRUCTURE

Advocacy and support for key roads, bridges and improved connectivity across Anioma.



## HEALTHCARE

Support for hospitals and better access to quality healthcare.



## YOUTH EMPOWERMENT

Skills development, job creation and entrepreneurship opportunities.



## COMMUNITY DEVELOPMENT

Water projects, community facilities and support for local initiatives.



## CULTURE AND HERITAGE

Promotion of Anioma culture, festivals and tourism potential.

COVER STORY - PART 3 OF 4

# HOW HE BUILDS ALLIANCES

## Strategic partnerships, inclusive politics and a broad network

Senator Ned Nwoko's political strategy is strengthened by his ability to build strong alliances across political divides, traditional institutions, youth groups, business leaders and community stakeholders.

### Working Across Divides

He has maintained relationships with key political figures at the state and national levels, ensuring that Anioma's interests remain on the agenda.

### Engaging Traditional Institutions

His close engagement with traditional rulers and community leaders helps to promote unity and ensure that development efforts reflect the real needs of the people.

### Inclusive and People-Centred Approach

By involving women, youth, business leaders and professionals, he has built a wide support base that transcends party lines.



Senator Ned Nwoko with traditional rulers discussing development for Anioma.



Engaging with Anioma youth.

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COVER STORY - PART 4 OF 4

# THE ROADMAP TO GREATER INFLUENCE AND WHAT IT MEANS FOR THE PEOPLE

## A long-term strategy for a brighter future

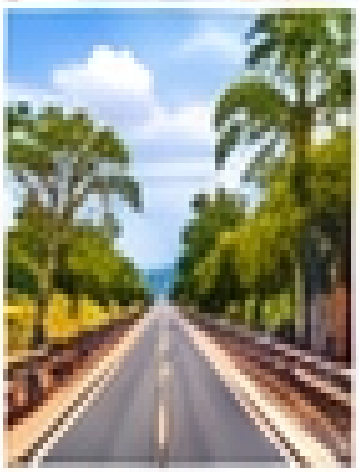
Senator Ned Nwoko's political strategy is not just about the present, but about positioning Anioma for long-term growth and greater influence within Delta State and Nigeria. His roadmap focuses on sustained development, stronger political representation and addressing historical grievances across the Anioma.

### What It Means for the People

1. Stronger infrastructure and connectivity
2. Expanded educational opportunities
3. Increased investment and job creation
4. Greater political influence for Anioma
5. Youth and women empowerment
6. Sustainable development and environmental protection

### Key Elements of the Roadmap









# INFRASTRUCTURE BOOST FOR ANIOMA

## Roads, bridges, power and more



Anioma is witnessing a renewed hope for infrastructure development with ongoing and planned projects in roads, bridges, power and other key facilities. Improved infrastructure is expected to create jobs, attract investments, enhance security and connect communities across the region.

**KEY PROJECTS INCLUDE:**

- Major road construction and rehabilitation
- New bridges and river crossings
- Improved power supply
- Expansion of water and sanitation facilities
- Better transportation networks
- Support for rural infrastructure





# EDUCATION AND YOUTH DEVELOPMENT

## New opportunities for Anioma students



Education remains a key pillar in the development of Anioma. With increased support for schools, scholarships and skills development, more young people are gaining access to quality education and new opportunities for a brighter future.

### KEY INITIATIVES:

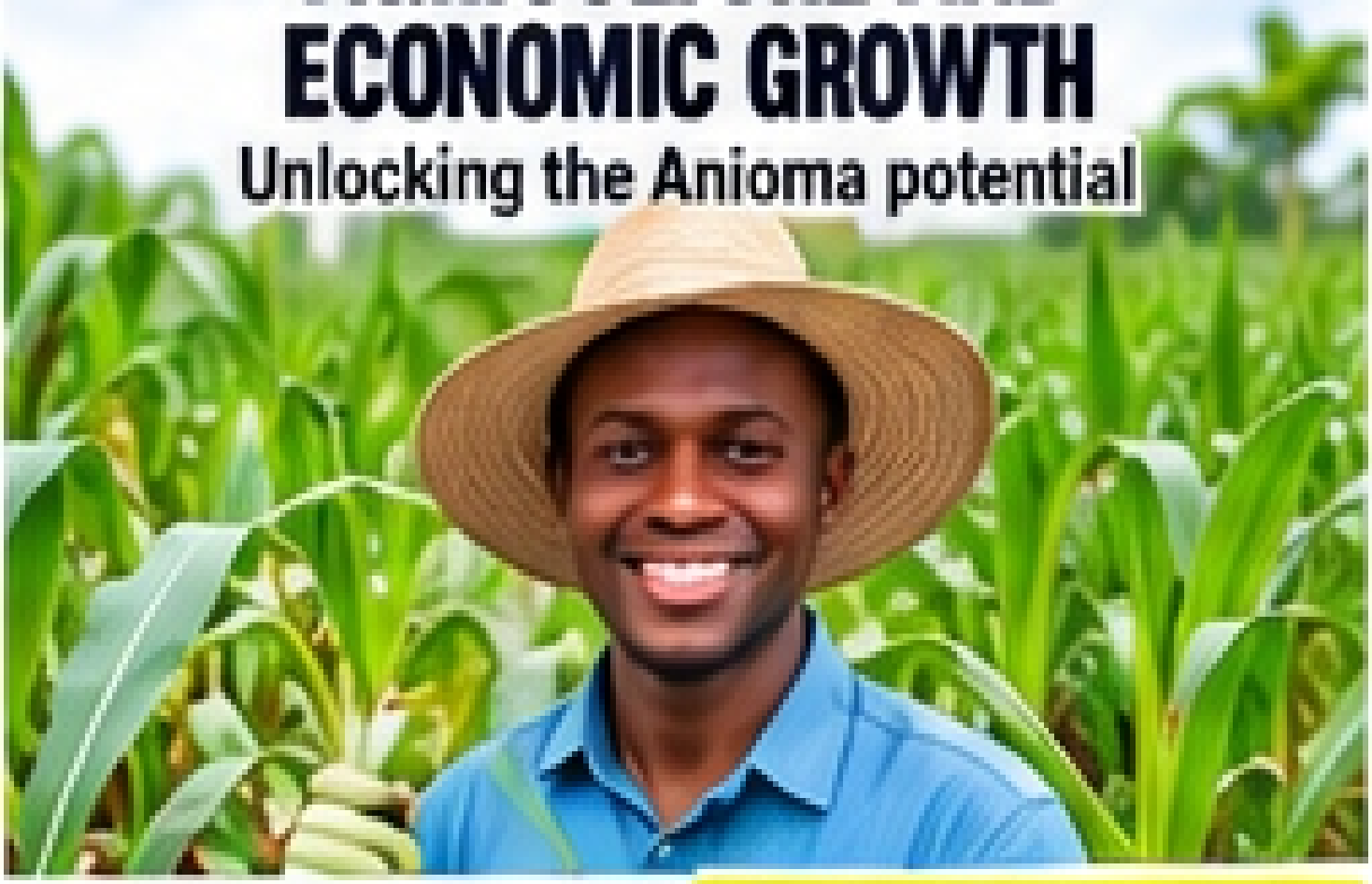
- Scholarships and educational support
- Upgrades of schools and learning facilities
- Skills acquisition and vocational training
- Support for higher education
- Youth empowerment programmes
- Encouraging innovation and technology





# AGRICULTURE AND ECONOMIC GROWTH

## Unlocking the Anioma potential



Agriculture has the potential to transform Anioma's economy by creating jobs, increasing food production and attracting investment. With the right support, Anioma can become a major agricultural hub in Nigeria.

### OPPORTUNITIES INCLUDE:

- Modern farming techniques
- Support for local farmers
- Agro-processing and value addition
- Access to markets and finance
- Youth participation in agribusiness
- Food security and export opportunities





# TOURISM, CULTURE AND HERITAGE

## Promoting Anioma to the world



Anioma is blessed with rich cultural heritage, beautiful landscapes and unique landscapes and homebig tourism can create jobs, attract investment and showcase Anioma's rich identity to the world.

**KEY ATTRACTIONS:**

- Rivers, waterfalls and natural sites
- Cultural festivals and traditional events
- Heritage sites and historical places
- Eco-tourism and community tourism
- Hospitality and creative industries
- Positioning Anioma as a top tourist destination





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# HAS ANY COUNTRY EVER REMOVED SUBSIDY ON FUEL AND FLOATED ITS CURRENCY AT THE SAME TIME?



**YES.** Several countries in the world have removed fuel subsidy and allowed their currencies to float (or significantly devalue) around the same time, usually as part of broader economic reforms, often under pressure from economic crises.

These reforms are often introduced together because they are linked: removing fuel subsidy reduces government spending, while allowing the currency to float helps correct foreign exchange imbalances and attract investment.

## WHY COUNTRIES DO IT TOGETHER

- Reduce government spending.
- Restore fiscal balance.
- Eliminate distortions in the economy.
- Attract foreign investment.
- Improve foreign exchange supply.
- Make the economy more competitive in the long term.

## EXAMPLES FROM AROUND THE WORLD

### RUSSIA
**Early 1990s**

After the collapse of the Soviet Union, Russia removed most fuel subsidies and allowed its currency, the rouble, to float in 1992 as part of major market economy reforms.



**RESULTS:**

- Initial economic hardship and high inflation.
- Over time, a more market-driven economy developed, with stronger growth.

### GHANA
**2014–2015**

Ghana removed fuel subsidies in 2015 and allowed the cedi to float in 2014, with both measures forming part of a wider IMF-supported economic reform programme.




**RESULTS:**

- Short-term increase in fuel prices and inflation.
- Improved fiscal position and stronger foreign exchange reserves over time.

### EGYPT
**2016**

Egypt removed most fuel subsidies in 2014–2016 and allowed the Egyptian pound to float in November 2016 as part of a major economic reform package supported by the IMF.



**RESULTS:**

- Currency initially depreciated sharply.
- Fuel prices increased.
- Over time, exports, tourism and foreign investment improved.

### INDONESIA
**2005**

Indonesia cut fuel subsidies significantly in 2005 and later moved to a more flexible exchange rate regime, allowing the rupiah to float more freely during the 2000s.



**RESULTS:**

- Higher fuel prices initially led to public protests.
- Helped reduce the fiscal burden and supported long-term economic stability.

## KEY TAKEAWAYS

- It is possible to remove fuel subsidy and float a currency at the same time.
- Many countries have done it, usually during periods of economic crisis or major reform.
- The short-term impact can be painful (higher prices, inflation and public discontent).
- In the medium to long term, it can lead to a more stable and competitive economy if well managed.

## WHAT NIGERIA CAN LEARN

- Clear communication and social support programmes are essential.
- Targeted support for the most vulnerable households can reduce hardship.
- Consistent policies and good governance are key to achieving long-term benefits.
- Other countries' experiences show that the reforms can work, but outcomes depend on implementation and overall economic management.




# JIM OVIA AND NELFUND: OPENING DOORS TO HIGHER EDUCATION

## Board leadership, student financing and a growing national impact

### APPOINTMENT AND ROLE

Jim Ovia, founder of Zenith Bank, was appointed Chairman of the Board of the Nigerian Education Loan Fund (NELFUND) by President Bola Tinubu on 26 April 2024. His role is board-level leadership: helping provide strategic direction, oversight, accountability and support for the Fund's mission.

### HOW NELFUND WORKS

NELFUND administers interest-free student loans to eligible Nigerian students to help cover institutional fees and upkeep, easing financial barriers to tertiary education.

NELFUND's Managing Director and Chief Executive, Akintunde Sawyerr, leads day-to-day operations; the chairman should not be portrayed as personally processing or approving every student application.

### ACHIEVEMENTS SO FAR

According to figures reported in early October 2026, the programme had disbursed about ₦372.62 billion since its portal launched in May 2024. This included approximately ₦192.89 billion paid to 319 beneficiary institutions for fees and ₦179.73 billion paid directly to students as upkeep allowances. The programme had processed about 1.66 million applications.

These figures demonstrate substantial reach, while ongoing priorities include timely upkeep payments, accurate records, transparent disbursement and sustainable funding.

### A WIDER IMPACT

NELFUND's wider achievement is the development of a national student-financing mechanism intended to widen access to higher education and reduce pressure on students and families. Loans are interest-free, but they remain loans and must be repaid under applicable terms.

### NELFUND IN NUMBERS

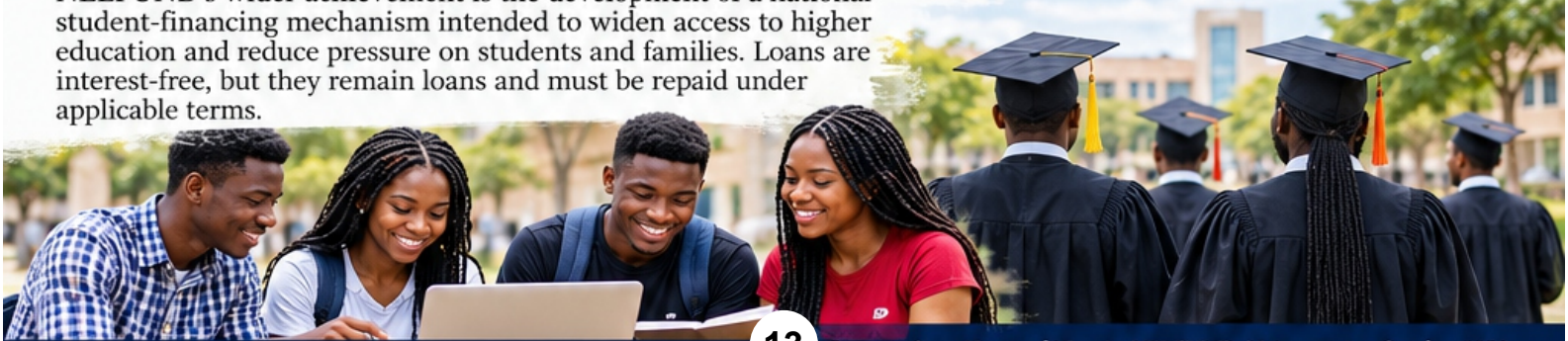
Key figures as at early October 2026

**₦372.62bn**
disbursed

**319**
institutions received fee payments

**₦179.73bn**
in student upkeep allowances

Portal launched:
**May 2024**





Sources: State House of Nigeria; NELFUND; Nairametrics, October 2026.



# UNIVERSITIES PRODUCE GRADUATES; IGBA BOI PRODUCES ENTREPRENEURS.

MENTORSHIP
PRACTICAL SKILLS
BUSINESS OWNERSHIP
REAL OPPORTUNITIES



**How Nigeria's apprentice model turns young people into business owners — and what universities, government and youths can learn**

**By Ewere Okonta, PhD**
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Long before entrepreneurship became fashionable in university lecture halls, the Igbo people of southeastern Nigeria had developed an indgenous system of business training that deserves serious national attention: **Igba Boi apprentiesship system.**

It is an apprenticeship model built on mentorship, discipline, practical experience, trust and, most importantly, the transfer of economic opportunities. Its uniqeenses lies in one fundamental principle: an apprentice is not trained merely to become a worker but to eventually become an independent business owner.

**It does not award certificates, but its graduates often leave with something more tangible: business experience, commercial networks and start-up capital.**



## 2 BORN OUT OF HARDSHIP, BUILT ON RESILIENCE

The growth of Igba Boi is closely associated with the economic recovery of the Igbo people after the Nigerian Civil War ended in 1970.

The war devastated southeastern Nigeria. Businesses collapsed, properties were destroyed, and livelihoods disappeared. The controversial £20 policy meant that individuals received only £20 from the banking system, regardless of their previous bank balances.

Faced with this economic catastrophe, the Igbo people turned to trade and entrepreneurship. Established traders took young people under their wings, trained them in the practical realities of commerce and eventually settled them with money, goods or other resources to establish independent businesses.

From economic devastation emerged a powerful culture of entrepreneurial resilience.



Post-war trading activities in Onitsha in the 1970s laid the foundation for a new generation of entrepreneurs.

**The settlement arrangement represents a deliberate transfer of capital and economic opportunity from an established entrepreneur to an aspiring one. The master is preparing someone who may eventually become his competitor, business partner or even a bigger entrepreneur.**

## 3 THE UNIVERSITY WITHOUT WALLS

What makes Igba Boi remarkable is its practical approach to business education.

Apprentices learn purchasing, sales, negotiation, customer relations, inventory management, bookbeeping, supplier relationships and risk management by participating directly in business operations.

There are no elaborate lecture notes or examinations. The market is the classroom, experience is the teacher, and business independence is the ultimate qualification.

Unlike conventional employment, where workers may spend decades building someone else's business, Igba Boi is designed to prepare apprentices to become business owners themselves.

## 4 FROM APPRENTICES TO INDUSTRIALISTS

The entrepreneurial environment of Nnewi, Anambra State, provides compelling examples of what indigenous business culture can achieve. Industrialists such as Chief Cletus Ibeto and Chief Innocent Chukwuma of Innoson Vehicle Manufacturing illustrate how individuals who began in trading and commercial enterprises can build businesses of considerable national significance.

Across Nnewi, Onitsha, Aba and Alaba International Market, numerous successful entrepreneurs have emerged from apprenticeship and trading bekgronunds. Their experiences demonstrate the possibilities of combining practical business knowledge, mentorship, determination and access to commercial networks.



Chief Cletus Ibeto



Chief Innocent Chukwuma (Innoson)

## 5 IGBA BOI VS NIGERIAN UNIVERSITIES: DIFFERENT STRENGTHS, A SHARED GOAL

Universities and Igba Boi are not enemies. They serve different purposes and can complement each other.

| Aspect | University Education | Igba Boi Apprenticeship |
|---|---|---|
| Main focus | Academic knowledge and theory | Practical business skills and experience |
| Qualification | Certificates and degrees | Business competence and ownership |
| Learning environment | Classrooms and laboratories | Real market and business settings |
| Time frame | 3-5 years (or more) | Varies, often 3-7 years |
| Outcome | Graduates seek employment | Apprentices become business owners |
| Access to capital | Limited or none | Often settled with money, goods or resources |
| Network | Academic and professional networks | Strong commercial and supplier networks |
| Job creation | Some become employers | Designed to create employers |
| Challenges | Unemployment, theory without practice | Risk of exploitation, lack of regulation |




## 6 WHY NIGERIA NEEDS A NATIONAL APPRENTICESHIP CULTURE

Why should a model as powerful as Igba Boi remain largely associated with one ethnic group when unemployment and poverty affect virtually every part of Nigeria?

- The Yoruba could strengthen apprenticeship opportunities in fashion, entertainment, manufacturing and creative industries.
- Northern communities could expand practical training in agriculture, livestock and trade.
- The South-South could develop similar models around fisheries, marine services, technology and oil and gas support services.
- Every community has successful entrepreneurs, artisans, farmers and professionals whose knowledge can be transferred to younger generations.
- Nigeria needs a national apprenticeship culture that complements formal education and creates more pathways to economic independence.






## 7 SHOULD GOVERNMENT REGULATE IGBA BOI?

The growing interest in regulating and formalising the apprenticeship system, including initiatives associated with the Anambra State government, raises an important question: **Will government regulation strengthen Igba Boi or eventually destroy what makes it work?**

There are legitimate reasons for intervention:

- Some apprentices have been exploited or denied promised settlements.
- Cases of years of service without adequate protection.
- Disputes between masters and apprentices.
- Need for digital literacy, financial management and modern business skills.

**Recommended government support:**

- Simple, enforceable apprenticeship agreements.
- Transparent settlement arrangements.
- Accessible dispute-resolution mechanisms.
- Basic welfare protections.
- Integration of digital skills, e-commerce and technology.
- Regulation must protect the system, not suffocate it with bureaucracy, excessive taxation and political interference.

## 8 THE BEAUTY OF WEALTH SHARING

When a master settles an apprentice, he creates another business owner. When that apprentice succeeds, he can employ others and take in apprentices of his own. The cycle continues.

It is community-driven capitalism: wealth, knowledge and opportunities circulate rather than remain concentrated in a few hands.

> *"The true legacy of an entrepreneur should not be measured only by the properties acquired or money accumulated, but also by the number of people empowered to succeed independently."*

## 9 THE SYSTEM IS NOT PERFECT

We must not romanticise Igba Boi. Exploitation, broken settlement promises, poor working conditions and disputes between masters and apprentices remain genuine concerns.

A modern version must guarantee transparency, reasonable welfare standards, documented obligations and enforceable agreements.

Women should also enjoy equal opportunities to participate and benefit.

- Modernisation should preserve the system's strengths while correcting its weaknesses.

## 10 A CHALLENGE TO UNIVERSITIES, ENTREPRENEURS AND YOUTHS

**Universities:** Explore partnerships with established businesses to give students practical entrepreneurial experience.

- **Entrepreneurs:** Mentor young people and prepare them for economic independence.
- **Youths:** Understand that apprenticeship is not a sign of failure. Acquiring a valuable skill, learning business and building an enterprise are equally legitimate pathways to success.

## 11 FINAL THOUGHTS: CERTIFICATES OR COMPETENCE?

Nigeria's unemployment crisis demands a rethink of how we prepare young people for economic life. Universities remain indispensable, but academic certificates alone cannot guarantee employment or entrepreneurial competence.

***Igbo Boi should not replace the university. It should challenge our universities to become more entrepreneurial and responsive to society.***

*Nigeria does not merely need more graduates. **It needs more job creators.** And Igba Boi has a lesson we can no longer afford to ignore.*

*Dr Ewere Okonta is the CEO of EOB Media, a family-values advocate, teacher and writer. He writes from the Department of Business Administration, University of Delta, Agbor.*

Anioma Trends
Elevating the youth culture...



Our People
Our Heritage
Our Future

# Why some Anioma people agree they were Western Ibo, Bendel Ibo, Delta Ibo but now say they are not truly Ibos



Proud Anioma youth celebrating their culture, language and heritage.

## Is this cultural identity crisis not a strategy of the Anioma cabal to further divide our people?

For many years, Anioma people – especially those from Aniocha, Oshimili, Ika, Ndokwa and Ukwuani – were widely referred to as Western Ibo, Bendel Ibo or Delta Ibo. These names appeared in historical documents, academic writings and even political organisations such as the Western Ibo Union formed in 1939. Today, however, some individuals insist that Anioma people are not truly Ibos. This sudden change has created debate, confusion and in some cases, division among our people.

## OUR HISTORICAL CONNECTION

Historically, Anioma communities share strong linguistic, cultural and ancestral links with the wider Igbo world. The languages of Enuani, Ika and Ukwuani belong to the Igbo language family, though with unique dialects and local traditions. Many cultural practices, festivals, titles and customs are similar to those of other Igbo communities. These connections explain why colonial officers, scholars and early political organisations described Anioma people as Western Ibo, Bendel Ibo or Delta Ibo.

## WHY SOME NOW REJECT THE 'IGBO' LABEL

Several reasons may explain why some people now avoid the Igbo identity:

1. **Political and geographical identity:** Anioma is in Delta State and the South-South geopolitical zone. Some people prefer to emphasise their Delta or Niger Delta identity.
2. **Fear of being politically overshadowed:** Some believe that strong association with the Igbo identity could lead to Anioma's unique interests being ignored in larger political arrangements.
3. **Different interpretations of ancestry:** Anioma communities have diverse oral histories and migration accounts, leading to different views about their origins.
4. **Political incentives:** Ethnic identity can influence alliances, appointments and access to political networks. A politician may emphasise one identity in one situation and another identity in a different context.



Anioma cultural dancers displaying our rich heritage.

## A GENUINE IDENTITY DEBATE OR A POLITICAL STRATEGY?

While there may be genuine differences in opinion, there is also a strong argument that the identity crisis is being exploited by the Anioma political cabal to divide the people. By creating confusion about our true identity, it becomes easier for a few individuals to maintain control, weaken unity and promote their own political interests. A divided people find it harder to demand accountability, push for development or speak with one strong voice.

## WHO GAINS FROM THE DIVISION?

- A small group of politicians can maintain their influence and control.
- Our people become distracted from the real issues of development, jobs and infrastructure.
- Communities may start to distrust one another.
- It becomes harder to build a united front for Anioma's political future, including the demand for an Anioma state.

## THE DANGERS OF AN IDENTITY CRISIS

- We waste energy on identity disputes instead of focusing on roads, schools, hospitals, industries and youth employment.
- Our shared history and family ties are weakened.
- Political leaders find it easier to manipulate and divide us.
- Our collective voice in national politics becomes weaker.

## THE WAY FORWARD

- Respect our shared history and cultural connections, while also appreciating Anioma's unique identity.
- Promote unity among Aniocha, Oshimili, Ika, Ndokwa and Ukwuani people.
- Focus on common goals such as development, good governance and prosperity for our people.
- Reject deliberate attempts to divide us for personal political gain.
- Build a future where our identity – in all its richness – is a source of strength, not division.



Aniocha



Oshimili



Ika



Ndokwa



Ukwuani

**Unity, our history and our shared future are stronger than division.**

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# WHEN GOVERNMENT LIVED AMONG THE PEOPLE

## Things We Grew Up Knowing That Have Disappeared

By Babafemi Ojudu



There was a time when the presence of government was felt less through radio announcements, billboards, convoys and grand promises than through the ordinary services that made life safer and more orderly.

Government lived among the people. Its workers maintained roads, inspected schools, watched over public health, treated minor ailments, graded farm produce and helped settle everyday disputes. They were visible in villages, towns, markets, schools and farm settlements. Some were respected, many were feared, and a few were thoroughly disliked. But they performed duties that kept society working.

Those services were never perfect. Some officials were overbearing; some abused their powers. Yet their responsbilities were clear, and people knew whom to approach when something needed attention.

Today, many of those modest but essential systems have disappeared or become shadows of what they once were. We build magnificent headquarters while neglecting the daily work that protects public health, preserves infrastructure and improves people's lives.

Here are some of the officials, institutions and practices many of us grew up knowing.

### 1 Public Works Department road camps




Along major highways stood camps maintained by the Public Works Department, popularly known as the PWD. Workers patched roads, cleared drains, cut back shrubs and removed obstacles before they became serious hazards. Maintenance was a continuing duty. Today, bushes obscure road signs, blocked drains undermine roads built at enormous cost, and small defects are allowed to become major failures.

### 2 School inspectors



School inspectors were dreaded by headmasters, teachers and pupils. They examined lesson notes, attendance registers, teaching methods and pupils' exercise books. They checked whether teachers were present, whether the syllabus was being followed and whether the school was fit for learning. We also remember visits during which our teeth and general health were checked. That inspection.

### 3 Sanitary or health inspectors



Their appearance sent a neighbourhood scrambling. Compounds were swept, drains cleared, stagnant water emptied and dirty kitchens cleaned. They inspected toilets, wells, refuse dumps, food stalls and residential premises. People feared them, but their work helped prevent disease. Today, we spend vast sums treating preventable illnesses while refuse accumulates.

### 4 Dispensary attendants



The local dispensary was the first point of contact with healthcare. Attendants cleaned and dressed wounds, treated minor ailments, dispensed basic medicines and supported immunisation and deworming programmes. Even now, the memory of that peculiar greenish syrup gives me goosebumps. Today, many people must travel long distances or spend money to obtain simple treatment.

### 5 "On" and "off" licences




Local councils regulated the sale of alcoholic beverages through "on" and "off" licences. An on-licence permitted alcohol to be sold for consumption on the premises. An off-licence permitted its sale for consumption elsewhere. These licences raised revenue and helped protect public order. Today, drinking joints spring up almost anyw

### 6 Tax collectors



Tax collectors were everywhere, demanding proof of annual taxes. Those unable to produce a receipt risked arrest. Their methods could be harsh, yet taxation created a direct relationship between citizens and government. I recall Chief Obafemi Awolowo's famous exchange in Akure about free education, which made the policy clear. Today, the bond between payment, service and accountability has weakened.

## 7 Customary court judges



Customary courts handled disputes involving marriage, divorce, inheritance, land and family obligations. When a marriage had broken down, a woman could approach the court to seek its dissolution. There were colourful stories about judges, but the courts were close to the people and understood their customs and circumstances.

## 8 Produce inspectors



They examined and graded cocoa, palm kernels and other crops to ensure quality. Their work protected the reputation of Nigerian produce. Farmers learned what was expected in handling, storage and presentation. Today, many small farmers lack dependable support with quality control, storage and access to markets.

## 9 Agricultural extension officers



Extension officers travelled into rural communities to advise farmers on seeds, pest control, soil management and improved methods. They connected research to the people who needed it. Many farmers now face crop diseases and declining soil fertility with too little guidance.

## 10 Veterinary officers



Veterinary officers vaccinated livestock, monitored diseases and advised farmers on breeding, feeding and hygiene. Their work protected farmers' livelihoods. I remember taking my grandmother's goats and cats to a community veterinary facility. A private hotel now stands where that facility once stood.

## 11 Cooperative officers




Cooperative officers helped farmers, traders and artisans form and manage societies. They taught bookbeeping, supervised elections and helped members pool resources to obtain credit, buy equipment and market their products. Today, many cooperative societies receive too little support, leaving members vulnerable to fraud and mismanagement.

## 12 Public water taps and wells



Many communities had public taps and maintained wells. Water did not always flow, but there was an understanding that providing safe water was a public responsibility. Today, households drill their own boreholes, sometimes dangerously close to septic tanks, while public water systems decay.

## 13 Mobile libraries and reading rooms




Regional and local authorities maintained public libraries, reading rooms and mobile library services. Books and newspapers reached people whose families could not afford them. These places encouraged literacy and self-education. We lament declining reading habits while allowing libraries to close.

## 14 Forestry guards and fire watchers




Forestry guards protected reserves, regulated tree felling and helped prevent destructive bush burning. Local authorities enforced rules on clearing farmland by fire. Today, forests disappear and environmental rules are too often ignored.

## 15 The weekend police



Reputable men and women from the community assisted with policing at weekends. They had their regular occupations, but after training they were given uniforms and helped keep neighbourhoods safe from Friday evening through Sunday. Their presence reflected an idea we should revisit: community involvement in public safety.

# What did we lose?

What disappeared was more than a collection of officials in uniforms. We lost a philosophy of government built on proximity, prevention, maintenance and accountability.

We stopped maintaining roads and began rebuilding them after they collapsed. We weakened school inspection and held emergency education summits. We neglected sanitation and now struggle with preventable disease. We allowed local dispensaries to decline and sent minor ailments to overcrowded hospitals.

# The lesson

The lesson is not that everything was better in the past. We should not revive the harassment, extortion or excessive powers that sometimes accompanied these offices.

We should restore the principle behind their work: government must be present where people live, learn, farm, trade and fall ill. Its officials must have clear duties, the means to perform them and the obligation to answer to the public.

Good governance is found in the cleared drain, the inspected classroom, the functioning dispensary, the graded cocoa, the vaccinated animal, the maintained road and the clean market. These little things determine whether everyday life works. The government that touches people most deeply is the one people can find when they need it—and whose work they can see long before a crisis comes.

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Celebrating our people, culture and heritage...



# LIVE A SIMPLE LIFE

Since birth we celebrate and as we grow old, the state of our health keeps changing as well.

At various stages and age in life we celebrate specially:

1. At 40, we celebrate Ruby Jubilee
2. At 45, we celebrate Sapphire Jubilee
3. At 50, we celebrate Golden Jubilee
4. At 60, we celebrate Diamond Jubilee
5. At 70, we celebrate Platinum Jubilee
6. At 75, we celebrate Milestone



However, once we attained the age of 60 and above, some Senior Citizens usually experience various health issues as itemised below. These are usually health issues experienced by most senior citizens:



1. Food choking
2. Neck pain
3. Leg cramps
4. Tingling feet.

## NOTE: IF YOU ARE ABOVE 55 YEARS OF AGE. (Check #3)



In USA, immediately you turned 55 years of age, you are a senior citizen. Although, you would not be collecting your social security benefits until you are 62 years of age. The fact remains you are a senior citizen at 55.

## The self-help tips given below may help especially senior citizens, before they can get to the doctor.

### 1 FOOD CHOKING

You only need to raise your hands above your head, the food stuck in your throat will go down by itself.



### 2 NECK PAIN

Sometimes you wake up in the mornings with pain in the neck. One reason could be the use of wrong pillow. In such a situation, you only need to lift your feet, then pull your toes and move your feet in a clockwise or counter-clockwise direction.



### 3 CRAMPS

When you have cramps on your left leg, raise your right hand high, when having cramp in your right leg, raise your left hand high. You will immediately feel better.



### 4 TINGLING SENSATION

When the left foot is tingling, swing your right arm with all your strength, when the right foot is tingling, swing your left arm with all your strength.



**Don't just save this information, Please share with other Senior Citizens.**

## CANDID ADVICE TO SENIOR CITIZENS

1. Avoid sleeping alone at night in the room if possible.
2. Don't ever lock yourself up alone in your room at night.
3. Where your spouse is not available, get somebody to stay with you, especially at night.
4. Don't be too busy/tired to take your drug(s), especially before retiring to bed.
5. Take to your Doctor's directive/advice, especially on what to eat or not what to eat or do.
6. Ageing is not a sickness, it's a natural process.
7. Avoid loneliness at all cost.
8. Make yourself happy, no matter the circumstances, because life goes on with or without you.
9. Reach out to people or places of interest, for as long as your strength could carry/allow you.
10. Be less rigid/ conservative about issues and circumstances.
11. Make people around you happy, but not at the expense of your joy.
12. Chase wealth less, rather, love to enjoy that much you have stored up over time.
13. Be prayerful and less materialistic.
14. Be grateful to God at all times.
15. Make the effort to take walks early in the morning to renew your ageing body.
16. Avoid eating after 6:30 pm and where you feel very hungry in the night, eat fruits only and drink a lot of water.

- God bless you.
- Nature is not kind to men who did not cater for their old ages when they were young.
- Build your own house where you will live in your old age.
- Build businesses that will feed you in your old age.
- Create conveniences that will engage you in your old age.
- Build friendship and goodwill that will serve you in your old age.
- Right now, start to be relevant in club & society or worship places and community so you could be reckoned with in your old age.
- Old age could be very lonely and agonising for men who did not plan for it.
- May you not become a liability on your children in your old age.
- May your children not wish you an early death when they can't manage you again in your old age.
- An old age without penny in your pocket is a slow, agonising death sentence!
- Be warned now...!

**There are three categories of people you cannot do without as we are growing older:**

1. Your family



2. People in your place of worship



3. Your childhood friends (Old School mates)



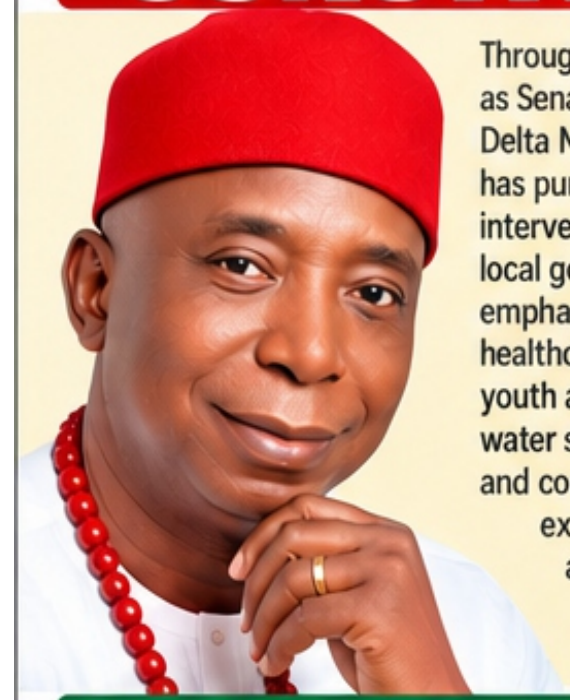
Friends, take it or leave it, at 60 and above, loneliness kills because the children you are working hard for now will go their ways to raise their own immediate families and pursue their own destinies, just as we did now. At that time it's these people in these 3-categories that take away loneliness and keep your company.

Pls, out of your busy schedule, set time out to say HI! to your real-old-age-cure-against-loneliness. If you are up, bring others that are willing up, and if you are down, never bring those that are up down with your mouth or attitude. Stop saying I am this, I am that. Flow into other people's lives and let them flow into yours. Respect friendship and value relationship, Let us pass this to all friends on our contacts, Rich or Poor.

**You can't exhibit pride. *Live simple.***

# From Juliet Ugah of the Senator's Abuja office...

# CONSTITUENCY PROJECTS



Throughout his first tenure as Senator representing Delta North, Prince Ned Nwoko has pursued constituency interventions across the nine local government areas, with emphasis on infrastructure, healthcare, education, agriculture, youth and women empowerment, water supply, rural development and community security, extending interventions across communities and sectors within the senatorial district.



Blocks of classrooms at Ika Grammar School

## EDUCATION & ICT

1. Construction of blocks of classrooms at Ika Grammar School, Delta North.
2. Construction and renovation of classroom blocks in schools across selected communities.
3. Construction of ICT centres in selected communities.
4. Provision of computers and laptops for students.



ICT centre with computers for students

## YOUTH, WOMEN EMPOWERMENT & SKILLS

11. Training and empowerment of market women.
12. Training and empowerment of youths – Phase 3.
13. Capacity development training for women.
14. Capacity development training for youths, women and farmers – Phase 3.
15. Training and empowerment for women, youths and farmers – Phase 1.
16. Training and empowerment for women, youths and farmers – Phase 2.



Women empowerment programme

## HEALTHCARE

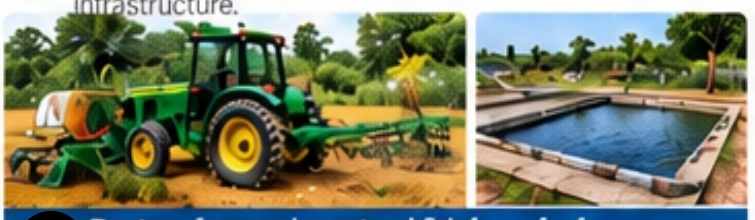
5. Renovation and equipping of Idumuje-Ugboko Medical Centre.
6. Renovation and equipping of Ezi Primary Health Care Centre.
7. Supply of drugs to selected PHCs.
8. Medical outreach programme across the nine LGAs – Phase 1.
9. Medical outreach programme – Phase 2.
10. Medical outreach programme in selected communities – Phase 3.



Renovated and equipped medical centre

## AGRICULTURE & LIVELIHOOD SUPPORT

17. Training and empowerment of youths and women in cassava farming.
18. Livestock farming and training for youths.
19. Training and empowerment of women in Akwa-Ocha production.
20. Procurement of tractors and equipment for farmers.
21. Establishment of fish farms and supply of fertilisers.
22. Provision of mechanisation and extension services under the Renewed Hope Agenda.
23. Construction and rehabilitation of agricultural infrastructure.



Tractors, farm equipment and fish farms for farmers

# From Juliet Ugah of the Senator's Abuja office...

# CONSTITUENCY PROJECTS

## POWER & RENEWABLE ENERGY

24. Procurement and installation of transformers across communities.
25. Solar-powered street lights in Aniocha North.
26. Installation of solar-powered street lights – Phase 1.
27. Solar-powered street lights on Lander Brothers Anchorage Road, Old GRA, Asaba.



Transformers for communities



Solar-powered street lights

## ROADS, DRAINAGE & INFRASTRUCTURE

28. 1-kilometre access road in Idumuje-Ugboko.
29. 2-kilometre farm road in Idumuje-Ugboko.
30. Drainage systems in Idumuje-Ugboko – Phase 1.
31. Erosion control and channelisation works.
32. Ultra-modern town hall in Amai community.
33. Construction of markets (open and lock-up stores).
34. Fencing, renovation and furnishing of police station in Aniocha North.



Access roads and drainage systems



Modern markets for communities

## WATER SUPPLY & IRRIGATION

35. Solar-powered industrial borehole in Obomkpa.
36. Solar-powered boreholes – Phase 1.
37. Solar-powered boreholes – Phase 2.
38. Ogwashi-Ukwu Regional Water Supply Scheme.
39. Onicha-Olona/Ezi Water Supply Project.
40. Water supply scheme at Ibusa (three boreholes and reticulation).
41. Construction of small and medium earth dams.
42. Water-smart irrigation systems.
43. Maintenance of Ogwashi Earth Dam.
44. Construction of Aniofu Dam – pre-feasibility studies.



Solar-powered borehole and tank



Earth dam and water supply projects

## HIGHER EDUCATION, SPORTS & TRANSPORT

45. Administrative block for Federal University of Agriculture, Mubi and Federal University of Medical and Health Sciences, Kwale.
46. Mini sports stadium for youths in Aniocha North.
47. Coastal Road (Asaba – Oko – Abala – .... – Patani).
48. Supply of mini-buses for Renewed Hope empowerment.
49. Grinding and sewing machines for women.



Administrative block (Mubi/Kwale)



Mini sports stadium for youths

## ADDITIONAL ROADS & COMMUNITY PROJECTS

50. 1.5km road at Ashama.
51. 1.5km road at Ghana Quarter, Ukwuani.
52. 1.5km Idumuje-Ugboko Link Road.
53. Residential quarters for DSS officers.
54. Residential quarters for police officers at Idumuje-Ugboko.
55. Two transformers for Agbokigboro and Ozanogogo (Ika South).



Rehabilitation of community roads



Residential quarters for security age

## OTHER INTERVENTIONS

56. Youth training in Ward 3, Oza, Ika.
57. Youth training in Ika communities.
58. Supply of farm implements to selected communities.
59. Construction and rehabilitation of Gana Street, Ukwuani.
60. Construction and rehabilitation of Ashama Road.
61. Transformer at Airport Community, Asaba.
62. Transformer at Akwuose, Asaba.
63. Transformer at Okpanam.
64. Transformer at Illah.
65. Transformer at Nsukwa.
66. Land reclamation at Aboh.
67. Solar-powered borehole, tank and reticulation in Ukwunzu.
68. Solar-powered borehole and reticulation in Utagba-Ogbe, Kwale.

# ANIOMA TRENDS

*Celebrating our people, culture and future...*




# 2027: WHAT QUALITIES DO ANIOMA YOUTHS WANT FROM THEIR SENATOR?

*As the 2027 elections approach, Anioma youths want a senator who will genuinely represent their interests, drive development and make a positive difference in their lives. Here are 12 key qualities they say are important.*

## 1 INTEGRITY AND HONESTY

A senator with strong moral values, who is truthful, keeps promises and always puts the people's interests first.



## 2 ACCOUNTABILITY AND TRANSPARENCY

A senator who gives regular reports on his work, ensures that public funds are used properly and allows young people to see how resources are spent.




## 3 STRONG REPRESENTATION OF ALL ANIOMA COMMUNITIES

A senator who understands the unique needs of Aniocha, Oshimili, Ika, Ndokwa and Ukwuani, and treats all communities fairly without marginalisation.




## 4 ADVOCACY FOR FEDERAL PROJECTS

A senator who will attract and push for key federal projects such as an airport, rail, better security, and other infrastrucnities that can transform Anioma land.



## 5 YOUTH EMPLOYMENT AND SKILLS DEVELOPMENT

A senator who will attract jobs, support vocational and digital skills training, promote entrepreneurship and create opportunities for young people.



## 6 QUALITY EDUCATION AND SCHOLARSHIPS

A senator who will support quality education, more scholarships, modern learning facilities and research opportunities for Anioma youths.



## 7 BETTER HEALTHCARE AND SOCIAL SERVICES

A senator who will push for improved hospitals, primary healthcare centres, mental health services and other essential social services.




## 8 ROADS, TRANSPORT AND INFRASTRUCTURE

A senator who will prioritise good roads, bridges, reliable transport systems, clean water, electricity and modern community infrastructure.



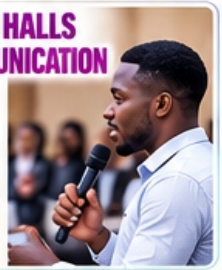
## 9 SUPPORT FOR SMALL BUSINESSES AND LOCAL INDUSTRIES

A senator who will create an enabling environment for small businesses, agriculture, trade and local industries to grow across Anioma land.



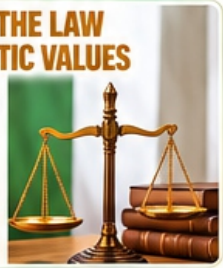
## 10 REGULAR TOWN HALLS AND OPEN COMMUNICATION

A senator who listens to the people, holds regular town-hall meetings, shares updates on his work and remains accessible between elections.



## 11 RESPECT FOR THE LAW AND DEMOCRATIC VALUES

A senator who upholds the Constitution, respects democratic institutions, promotes peace and rejects actions that undermine the rule of law.



## 12 A CLEAR PLAN AND TRACK RECORD

A senator with a well-defined plan for Anioma land, realistic goals and a proven record of service, competence and results.







**JUDGE BY RECORD, PLANS AND PUBLIC ACCOUNTABILITY — NOT JUST CAMPAIGN PROMISES.**

ANIOMA TRENDS
Celebrating our people, culture and future...




# 2027: DO ANIOMA PEOPLE TRUST INEC TO DELIVER A FREE AND FAIR ELECTION?

***A question that deserves answers across Aniocha, Oshimili, Ika, Ndokwa and Ukwuani.***




As the 2027 general elections approach, many Anioma people are asking whether the Independent National Electoral Commission (INEC) will be able to conduct a free, fair, credible and transparent election.

Trust in the electoral process is vital for peaceful elections, legitimate leadership and a stronger democracy.

## WHAT BUILDS CONFIDENCE?

- **Transparent result transmission** (e.g. use of technology such as IReV).
- **Consistent application of electoral rules** across all parties and candidates.
- **Impartial and professional electoral officials** at all levels.
- **Adequate security** for voters, election staff and materials.
- **Clear and timely communication** on election procedures, results and any challenges.

## WHAT RAISES CONCERNS?

- **Past trust deficit** due to disputed elections and inconsistent decisions.
- **Misinformation and false news** on social media.
- **Fear of violence,** intimidation and voter suppression in some areas.
- **Doubts about result collation** and transparency at collation centres.
- **Perception of political influence and pressure** on INEC officials.

## WHAT SHOULD VOTERS DEMAND?

- **Transparent and credible procedures** before, during and after voting.
- **Timely and accurate updates on results** at polling units, collation centres and online.
- **Accountable and impartial officials** who follow the law.
- **Effective and accessible complaint mechanisms** for parties and voters.
- **Public oversight by** civil society, media and local communities.

## NATIONAL CONTEXT

A September 2026 Yiaga Africa National Voting Intentions Survey reported that **34%** of respondents were confident INEC would conduct credible elections.

*This is a Nigeria-wide figure, not an Anioma-specific poll.*






Source: Yiaga Africa, National Voting Intentions Survey (NVIS 3.0), September 2026; IRI 2027 pre-election assessment.

**CONFIDENCE MUST BE EARNED THROUGH TRANSPARENCY, IMPARTIALITY AND ACCOUNTABILITY.**

ANIOMA TRENDS
Celebrating our people, culture and future...




# DO ANIOMA YOUTHS HAVE CONFIDENCE IN THEIR POLITICIANS?

## 12 opinions from young people across Anioma land



**1 Chukwudi, 24**
**Asaba**

"Confidence must be earned. We want politicians who explain what they have done, what they promised and what remains unfinished. Fine speeches alone are not enough."



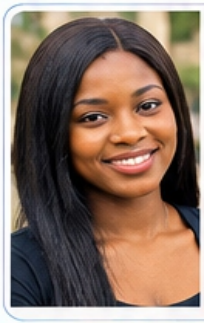
**2 Ifeoma, 22**
**Ogwashi-Uku**

"Many young people want to believe in their leaders, but they need to see more opportunities for employment, skills training and affordable education."



**3 Emeka, 27**
**Agbor**

"Politicians should make it easier for young people to enter public service. Youth participation should mean real responsibilities, not just mobilising crowds during campaigns."



**4 Ngozi, 25**
**Ibusa**

"I judge leaders by their record. Are our communities receiving the roads, healthcare, schools and public services they need? Those answers matter more than political slogans."



**5 Obinna, 23**
**Kwale**

"Our politicians should communicate with the people between elections. Town-hall meetings, public reports and accessible representatives would help rebuild trust."



**6 Ada, 21**
**Issele-Uku**

"I have not lost faith in politics itself. I want leaders who listen to young women, support entrepreneurs and make public opportunities accessible without favouritism."



**7 Kelechi, 29**
**Umunede**

"Political promises should come with clear deadlines and measurable targets. Young people should be able to check progress instead of waiting until another campaign."



**8 Amarachi, 26**
**Aboh**

"We need leaders who support businesses across Anioma communities, not only in major towns. Access to finance, electricity, roads and markets can change young people's lives."



**9 Somto, 22**
**Abavo**

"Some politicians may be doing useful work that deserves recognition. We should examine evidence fairly, acknowledge achievements and question failures without prejudice."



**10 Ozioma, 28**
**Issele-Mkpitime**

"Transparency is essential. Communities should know how public funds are allocated, which projects are approved and whether those projects are completed to standard."



**11 Nnamdi, 25**
**Ndokwa**

"Our leaders should protect the interests of every Anioma community. Fair representation and balanced development are important if young people are to feel included."



**12 Chinyere, 24**
**Ika**

"Trust is not permanent, and distrust does not have to be permanent either. Politicians can earn confidence through honesty, accountability, consistent performance and genuine dialogue."

## THE BIG QUESTION

***Do Anioma youths trust their politicians, distrust them, or remain undecided?***

The answer may differ by community, age, personal experience and political expectations. A genuine survey across Aniocha, Oshimili, Ika, Ndokwa and Ukwuani communities would help establish the balance of opinion.

**ANIOMA TRENDS asks:**

***What must Anioma politicians do to earn the confidence of the next generation?"***



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# 13 STATES IN NIGERIA WHERE IBOS ARE BALKANISED INTO

## A look at the wider Igbo cultural presence beyond the five South-East states

The Igbo people are commonly associated with the five states of the South-East. However, many Igbo-speaking and Igbo-origin communities also live in several other states across Nigeria. Historians and cultural researchers argue that colonial boundaries, administrative reorganisation and later state creation spread Igbo communities across different regions.

This spread is often described as the "Balkanisation" of the Igbo — the division of a people's traditional homeland into multiple states.



### MAP OF NIGERIA SHOWING THE 13 STATES




## THE 13 STATES AND KEY IGBO COMMUNITIES

### 1 Abia State

Major Igbo communities across the state.



### 2 Anambra State

Major Igbo communities across the state.



### 3 Ebonyi State

Major Igbo communities across the state.



### 4 Imo State

Major Igbo communities across the state.



### 5 Enugu State

Major Igbo communities across the state.



### 6 Delta State

Anioma (Aniocha, Oshimili, Ika, Ndokwa and other Igbo-speaking communities.



### 7 Rivers State

Several Igbo-speaking and Igbo-origin communities.



# The Wider Igbo Presence in Nigeria

## 8 Edo State

Including Igbanke and other Igbo-origin communities.



## 9 Bayelsa State

Some communities with reported Igbo or Anioma links.



## 10 Cross River State

Some communities with reported Igbo origins.



## 11 Akwa Ibom State

Some communities with reported Igbo links.



## 12 Kogi State

Some communities cited in broader Igbo-origin accounts.



## 13 Benue State

Some communities cited in broader Igbo-origin accounts.



## WHY THE IGBO ARE DESCRIBED AS BALKANISED

- Colonial boundaries divided Igbo-speaking communities across different regions.
- State creation and administrative changes further spread communities with shared language, history and culture.
- Many Igbo-origin communities were placed in minority positions in their states.
- Despite the spread, these communities maintain strong cultural, linguistic and historical ties.
- The 13 states reflect a wider Igbo cultural presence, not a new administrative region.

## WHAT DOES "BALKANISATION" MEAN?

It refers to the fragmentation of a people or cultural nation into different political or administrative units. In this context, it means that Igbo-speaking and Igbo-origin communities, who share language, history and cultural ties, are spread across 13 different states instead of being together in one region.

### It is important to note that:

- This is a cultural and historical discussion, not an official classification by the Nigerian government.
- Not all communities in these states identify as Igbo, and identities can vary.
- The examples and communities listed can differ from source to source.

## THE IMPORTANCE OF THE WIDER IGBO PRESENCE

- Shows the historical depth and spread of Igbo civilisation.
- Highlights the contributions of Igbo/Anioma communities to the development of many states.
- Promotes unity, cooperation and mutual respect among all communities.
- Encourages recognition of shared heritage and cultural ties.
- Supports greater inclusion, fairness and representation. for minority communities.



## CONCLUSION

The presence of Igbo-speaking and Igbo-origin communities in 13 states shows the resilience, adaptability and contributions of the Igbo people across Nigeria. Understanding this wider presence helps to promote unity, respect, inclusion and a better appreciation of Nigeria's rich cultural diversity.

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# TABOOS IN ANIOMA LAND

## OUR CULTURE. OUR VALUES. OUR GUIDANCE.

Taboos are traditional rules and cultural beliefs that guide the behaviour of the Anioma people. They help to preserve our values, protect our communities, maintain harmony with nature and show respect for our gods, ancestors, elders and the land.



### 1 DISRESPECT FOR TRADITIONAL RULERS

It is a taboo to insult, curse or show disrespect to traditional rulers (Asagba, Dein, Ezemu and others), their symbols, palaces and official stools.



### 2 DISRESPECT FOR ANCESTORS AND DEITIES

It is a taboo to speak carelessly about ancestors, masquerades, shrines and traditional deities, or to desecrate sacred places.



### 3 PROHIBITED FOODS IN SOME COMMUNITIES

Certain animals, fish, birds or foods are forbidden in some families or communities. Examples may include species such as python, certain birds or other animals, depending on the community.



### 4 DO NOT LEAK FAMILY SECRETS

It is a taboo to reveal family secrets, sacred knowledge or matters discussed in confidence during cultural ceremonies and meetings.



### 5 RESPECT FOR SACRED DAYS AND PLACES

Some days, rivers, forests, market areas or special sites are sacred and should not be used for certain activities such as farming, fishing, noise-making or sexual activity.



### 6 PROHIBITED ACTIONS DURING FESTIVALS

During festivals and cultural ceremonies, there are taboos such as:

- avoiding certain foods
- not wearing particular colours
- not entering restricted areas
- maintaining proper behaviour.



### 7 DO NOT INSULT THE LAND AND ITS SYMBOLS

It is a taboo to speak ill of Anioma land, its rivers, forests, sacred trees, masquerades, cultural symbols or historical sites.



### 8 RESPECT FOR MARRIAGE AND FAMILY TIES

Actions such as adultery, incest, or marrying from forbidden family lines or clans are serious taboos in many Anioma communities.



### 9 HARMING CERTAIN TREES, RIVERS OR ANIMALS

In some areas, cutting certain trees, polluting rivers or harming particular animals is forbidden because they are believed to be protected by the ancestors or deities.



### 10 SPEAKING BADLY OF THE DEAD

It is a taboo to speak evil of the dead, especially elders and respected members of the community. The dead are believed to remain part of the community and deserve respect.



### 11 INAPPROPRIATE BEHAVIOUR IN THE COMMUNITY

Indecent dressing, public misconduct, fighting during cultural events, or making noise at prohibited times are considered taboos in many communities.



### 12 DISRESPECT FOR ELDERS

It is a taboo to insult, argue rudely with, or ignore elders. Elders are custodians of wisdom, tradition and community history.



**OUR TABOOS PRESERVE OUR HERITAGE, PROTECT OUR PEOPLE AND KEEP ANIOMA UNITED.**

*Respect Our Culture. Protect Our Values. Build A Greater Anioma.*

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# KOLANUTS (OJI OR OGI) AND PALMWINE (MANYA NKWU)

## Special to Anioma and all parts of Igbo land



Kolanuts (Oji or Ogi) and palmwine (manya nkwu) are more than just food and drink in Anioma land and across Igbo land. They are important cultural symbols that represent hospitality, unity, respect, friendship and community. They are deeply rooted in our traditions, used in greetings, ceremonies, meetings, social gatherings and celebrations.

## KOLANUTS (OJI OR OGI)
### A SYMBOL OF HOSPITALITY, UNITY AND RESPECT

- Kolanuts hold a special place in Anioma and all parts of Igbo land.
- They are used to welcome guests, show respect, seal agreements and strengthen friendships.
- Breaking and sharing kolanuts promotes peace, unity and harmony.
- Kolanuts are offered during traditional ceremonies, community meetings, weddings and important discussions.
- They are deeply rooted in our culture and values, representing honesty, friendship and goodwill.



## PALMWINE (MANYA NKWU)
### OUR TRADITIONAL DRINK

- Palmwine is a cherished traditional drink in Anioma and across Igbo land.
- It is enjoyed at celebrations, festivals, marriage ceremonies and community gatherings.
- Palmwine brings people together, encourages friendship and creates a relaxed and joyful atmosphere.
- It has a unique sweet taste and is naturally refreshing.
- It remains an important part of our cultural identity and hospitality.







Offering kolanuts in greetings and meetings



Kolanuts strengthen friendship and unity



Sharing palmwine at community gatherings



Palmwine brings people together in joy and celebration



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# ANIOMA LOVES HIGHLIFE MUSIC

**Timeless tunes. Sweet melodies. Our people's favourite sound.**

Highlife music has a special place in Anioma land. Its sweet rhythms, meaningful lyrics and easy-to-dance beats bring joy to our people, unite generations and keep our cultural spirit alive. From celebrations to quiet evenings, highlife music remains a favourite across our towns and villages.







## WHY ANIOMA PEOPLE LOVE HIGHLIFE MUSIC

- Sweet and melodious sound.
- Easy to dance to and enjoy.
- Meaningful and positive lyrics.
- Brings people together at parties, weddings, festivals and community events.
- Reminds us of our cultural roots and shared history.
- Celebrates love, life, friendship and unity.
- Enjoyed by both old and young.
- Creates a relaxed and joyful atmosphere.
- Continues to inspire new generations of musicians.

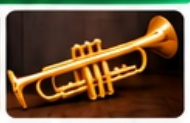
## HIGHLIFE MUSIC IN ANIOMA SOCIETY

- Played at weddings, traditional ceremonies and social gatherings.
- Unites family, friends and communities.
- Keeps our cultural identity alive.
- Encourages dancing, celebration and social harmony.
- Often features local languages, proverbs and life lessons.
- Helps to preserve our history through music.
- Supports local musicians, bands and the creative industry.
- Continues to evolve with modern influences while retaining its classic highlife style.

## POPULAR HIGHLIFE INSTRUMENTS


Guitar


Saxophone


Trumpet


Keyboard


Drums


Congas


Bass Guitar


Shekere


Talking Drum (Ogene)

## KOLANUTS (OJI OR OGI)
### A SYMBOL OF HOSPITALITY, UNITY AND RESPECT



- Kolanuts hold a special place in Anioma and all parts of Igbo land.
- They are used to welcome guests, show respect, seal agreements and strengthen friendships.
- Sharing kolanuts promotes peace, unity and harmony.
- They are deeply rooted in our culture and traditions.

## PALMWINE (MANYA NKWU)
### OUR TRADITIONAL DRINK



- Palmwine is a cherished traditional drink in Anioma and across Igbo land.
- It is enjoyed at celebrations, festivals, marriage ceremonies and community gatherings.
- Palmwine brings people together, encourages friendship and creates a relaxed, joyful atmosphere.
- It remains an important part of our cultural identity and hospitality.











*Highlife Music... Our People. Our Joy. Our Identity.*

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Our People. Our Culture. Our Future...

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# ANIOMA DANCES AND MUSIC

## RHYTHM, CULTURE, IDENTITY AND PRIDE

Anioma land is blessed with rich and diverse traditional dances and music that reflect the history, values, creativity and unity of our people. Our dances and music entertain, educate, preserve our heritage and bring communities together.





## SOME POPULAR ANIOMA DANCES

- Energetic and graceful dances with unique steps, swift movements and drumming patterns.
- Vibrant dances that showcase the cultural pride and elegance of the Anioma people.
- Colourful dances performed during festivals, royalty celebrations and community events.
- Dances known for their rhythmic steps, beauty and strong cultural symbolism.
- Powceful and expressive dances with distinctive drumming and movement styles.
- Riverine dances influenced by the Niger River, often performed during festivals and community celebrations.

## OCCASIONS FOR DANCES AND MUSIC

- New yam festivals
- Royal celebrations and coronations
- Traditional marriages
- Community festivals and carnivals
- Chieftaincy and title-taking ceremonies
- Cultural displays and tourism events
- Homecomings and community reunions



## ANIOMA TRADITIONAL MUSIC

Anioma music is rich, rhythmic and melodic, featuring drums, flutes, rattles and songs that tell our stories, praise our ancestors, celebrate achievements and teach important values.

- Songs are often used to pass oral history, proverbs and life lessons.
- Music accompanies festivals, royalty ceremonies, marriage rites, new yam celebrations and community gatherings.
- Call-and-response singing is common, bringing performers and audiences together.
- Many songs praise the land, river, ancestors, heroes and hardworking people.



## CULTURAL SIGNIFICANCE

- Preserves our history and identity.
- Promotes unity and social harmony.
- Teaches moral values and respect for elders.
- Showcases our creativity and artistic talent.
- Attracts visitors and supports cultural tourism.
- Strengthens the bond between generations.



## TRADITIONAL INSTRUMENTS



## OUR MUSIC, OUR HERITAGE

Anioma dances and music are more than entertainment. They are a living heritage that connects our past, present and future. By promoting, preserving and celebrating our cultural expressions, we keep the Anioma spirit alive and share our unique identity with the world.



*Our Culture. Rhythm. Our People. A Greater Anioma.*

Anioma Trends
Our People. Our Culture. Our Future...
History Identity Heritage Stronger Anioma

# Did the old Benin or Oyo Empire conquer the Anioma people or vice versa?

*A look at the history, the wars, the influence and the truth*

Anioma, also known as Western Igbo, is made up of nine local government areas in Delta State: Aniocha North, Aniocha South, Oshimili North, Oshimili South, Ika North East, Ika South, Ndokwa East, Ndokwa West and Ukwuani.



**BENIN KINGDOM**
A powerful kingdom in present-day Edo State, known for its organised army, bronze civilisation and regional influence.

**ANIOMA PEOPLE**
Western Igbo communities with a rich history, strong identity, agriculture, trade and resilient people.

**OLD OYO EMPIRE**
A vast and powerful Yoruba empire, especially in the 17th and 18th centuries, known for its cavalry and far-reaching influence.

## 1 Benin Kingdom and Anioma

- Historical records show long-running wars between Benin and Anioma communities, especially from the 16th to 19th centuries.
- Benin sought to expand its influence eastwards and at different times fought Anioma communities.
- Some Anioma towns experienced Benin military pressure, tribute demands or political influence.
- This does not mean that every Anioma community was fully conquered or permanently ruled by Benin. The outcome varied by town and period.
- Anioma people also resisted and preserved their identity, culture and traditional institutions.



A Benin warrior and bronze head symbolising the Benin Kingdom.

## 2 Old Oyo Empire and Anioma

- The Old Oyo Empire was a major Yoruba power between the 17th and 19th centuries.
- Oyo's main expansions were towards the west, north and parts of the Middle Belt.
- There is no strong historical evidence that Oyo conquered Anioma as a whole.
- Oyo and Anioma had limited direct contact compared to Benin, and Oyo's influence in Anioma was minimal.
- Claims that Oyo conquered Anioma are not supported by major historical sources.
- Interactions, where they occurred, were more likely through trade, diplomatic contact or indirect influence rather than full conquest.



An Old Oyo cavalry warrior, known for the empire's powerful horsemen.

## 3 Did Anioma also fight back?

- Yes. Historical accounts show that Anioma communities resisted external control, including Benin's expansion.
- Anioma warriors were known for their strength, knowledge of their terrain, guerrilla tactics and strong community support.
- Several battles took place in areas like Oshimili, Aniocha and Ndokwa.
- Despite external pressure, Anioma people maintained their language, traditions, community systems and sense of independence.
- The history of Anioma is not just a story of conquest, but also a story of resistance, resilience and survival.



Anioma warriors resisting external control.

## HISTORICAL MAP AND REGIONS




## KEY TAKEAWAYS

- The Benin Kingdom has a clearer documented history of warfare and political influence in Anioma than the Old Oyo Empire.
- Oyo did not conquer Anioma as a whole based on available historical evidence.
- Anioma was not just a passive victim — its people resisted, preserved their identity and maintained their communities.
- Conquest, political influence and cultural exchange are not the same thing.
- Anioma history is complex and varied across different communities and time periods.

## THE IMPORTANT DISTINCTION

**Conquest**
Direct military subjugation or occupation.

**Political influence**
A neighbouring kingdom influencing rulers, titles, tribute or local administration.

**Cultural exchange**
Adoption of customs, titles or practices through contact, migration or trade. This is not the same as conquest.

*Our History. Our People. Our Pride.*
*A Greater Anioma for Future Generations.*

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Our People. Our Culture. Our Future...
Proudly Anioma Proudly Nigerian Globally Impactful

# A DISTINGUISHED ANIOMA SON: MAJOR CHUKWUMA KADUNA NZEOGWU

## IS ANIOMA STILL PAYING THE PRICE FOR HIS RADICALISATION?

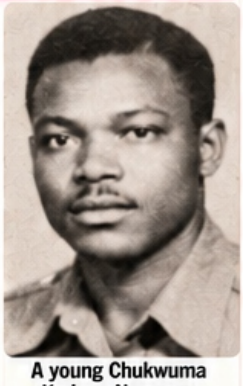
Major Chukwuma Kaduna Nzeogwu, an outstanding military officer from Anwuzu in Aniocha South Local Government Area of Anioma land (Delta State), remains one of the most talked-about figures in Nigeria's modern history. His bravery, intellect and bold ideas earned him admiration, but his role in the January 1966 military coup and the killing of Prime Minister Sir Abubakar Tafawa Balewa also made him a controversial figure. Nearly six decades later, many in Anioma and beyond still ask: **is Anioma still paying the price for his radicalaisation?**



**Major Chukwuma Kaduna Nzeogwu**
**(1937 – 1966)**
**Anwuzu, Aniocha South LGA, Anioma land, Delta State.**

### 1 HIS EARLY LIFE AND ROOTS IN ANIOMA

- Born on 17 November 1937 in Anwuzu, Aniocha South LGA, Anioma land (Delta State).
- Came from a respected family known for discipline, intelligence and a strong sense of justice.
- Attended school in Nigeria and later trained at the Royal Military Academy Sandhurst, United Kingdom.
- Rose quickly through the ranks as a talented and courageous officer.



A young Chukwuma Kaduna Nzeogwu

### 2 A BRILLIANT AND BOLD OFFICER

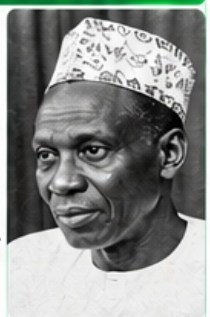
- Known for his exceptional intelligence, strategic thinking and concern for Nigeria's unity.
- Believed in a Nigeria free from corruption, ethnic divisions and bad governance.
- Respected by many of his colleagues for his courage and professionalism.
- Became a major in the Nigerian Army at a young age.



Major Nzeogwu (left) with fellow officers

### 3 ROLE IN THE 1966 COUP

- Was one of the key planners and leaders of the January 15, 1966 military coup.
- The coup was aimed at removing what the plotters saw as a corrupt and ineffective government.
- Led troops that captured key positions in Lagos.
- Prime Minister Sir Abubakar Tafawa Balewa was killed during the coup.
- The coup succeeded, but it led to a period of ethnic tensions and instability in Nigeria.



Sir Abubakar Tafawa Balewa
(1912 – 1966)
Prime Minister of Nigeria
(1960 – 1966)

### 4 ARREST, TRIAL AND EXECUTION

- After the coup, a counter-coup brought General Aguiyi-Ironsi to power.
- Major Nzeogwu was arrested, tried by a military tribunal and sentenced to death.
- He was executed by firing squad on 29 July 1966, at the age of 28.
- His death ended the life of a brilliant and promising officer, and turned him into a martyr for some, and a villain for others.



Major Nzeogwu shortly before his execution (29 July 1966)

### 5 HIS IDEAS AND LEGACY

- Wanted a united, progressive and self-reliant Nigeria.
- Believed in merit, discipline and national development.
- His actions were radical, but they reflected deep frustration with corruption and poor leadership at the time.
- Remains a symbol of courage, patriotism and the desire for a better Nigeria.
- His story continues to inspire debate about leadership, justice and national unity.



A monument to Major Chukwuma Kaduna Nzeogwu in Anwuzu, Anioma land.

### 6 IS ANIOMA STILL PAYING THE PRICE?

- Some believe Anioma and the wider Igbo and Niger Delta regions have faced political and economic setbacks since 1966.
- The coup and the events that followed contributed to ethnic mistrust, the Nigerian Civil War (1967–1970) and long-term marginalisation of the South East and Niger Delta.
- Many in Anioma feel that Nzeogwu's radicalisation triggered a chain of events that brought hardship, underdevelopment and unfair treatment to the region.



**His legacy raises an important question: Is Anioma still paying the price for his radicalisation, or is it time to honour his courage and learn from his vision for a better Nigeria?**

### 7 LESSONS FOR TODAY

- Good leadership is essential for a united and prosperous Nigeria.
- Corruption and injustice can push people to take radical actions.
- National unity, fairness and inclusion are vital for peace and development.
- We must learn from our history to avoid repeating past mistakes.
- Major Nzeogwu's life reminds us of the power of conviction, and the need to channel it towards peaceful and sustainable change.

> "Major Chukwuma Kaduna Nzeogwu remains a proud son of Anioma land whose life and actions continue to inspire reflection, debate and a renewed commitment to a fairer, stronger and more united Nigeria.



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Preserving Our History Building Our Future

# THE EKUMEKWU WAR

## Resistance, Resilience and the Spirit of Anioma

A story of courage, unity and the defence of our land, freedom and way of life.

**How the people of Anioma stood against British colonial rule in one of the fiercest uprisings in Southern Nigeria.**



### 1 WHAT WAS THE EKUMEKWU WAR?

- The Ekumekwu War was a major uprising by the Anioma people against British colonial rule in the early 1900s.
- It took place mainly in the Oshimili and Aniocha areas of present-day Delta State, Nigeria.
- The war was led by Ekumekwu, a respected Anioma leader, who mobilised his people to resist British attempts to impose control, collect taxes and undermine their traditional authority.



Ekumekwu

### 2 WHY DID THE WAR HAPPEN?

- The British wanted to expand their control in Anioma land after conquering surrounding regions.
- They introduced new taxes, forced labour and colonial administration.
- The Anioma people resisted these impositions to protect their land, freedom, culture and way of life.
- Growing tensions between the British and local leaders eventually led to open conflict.



### 3 KEY EVENTS IN THE WAR

- Ekumekwu united many Anioma communities to fight the British.
- The Anioma warriors used the knowledge of their terrain, guerrilla tactics and strong community support.
- Several fierce battles took place in forests, rivers and villages across Oshimili and Aniocha.
- The British responded with superior weapons and reinforcements from neighbouring areas.



### 4 AREAS INVOLVED

- The war mainly affected Oshimili and Aniocha kingdoms.
- Key towns and villages including Asaba and surrounding communities were involved.
- The resistance drew support from across Anioma land.




### 5 HOW THE WAR ENDED

- The British eventually overpowered the Anioma forces through superior firepower, larger forces and alliances with some neighbouring groups.
- Ekumekwu and his supporters continued to resist for a long time, but the British gradually took control of the region.
- The war ended with the imposition of British colonial rule in Anioma.



### 6 SIGNIFICANCE AND LEGACY

- The Ekumekwu War remains a symbol of courage, unity and resistance in Anioma history.
- It showed the determination of the Anioma people to defend their land, freedom and identity.
- It is an important part of our heritage and a reminder of the sacrifices made by our ancestors.
- The spirit of Ekumekwu continues to inspire generations of Anioma people today.



Ekumekwu
A symbol of Anioma resistance

### 7 LASTING LESSONS FOR TODAY



- Value and protect our history and culture.
- Unity is strength in the face of external challenges.



- Our past teaches us the importance of self-respect, leadership and community solidarity.



- Anioma people can achieve greater progress by harnessing our history, talent and unity for a brighter future.

*We remember Ekumekwu — not just for the war, but for the spirit of a people who refused to be subdued.*

**Our History. Our Identity. A Stronger Anioma.**

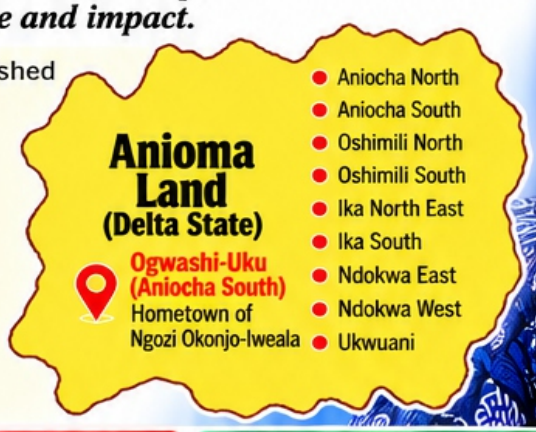
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# NGOZI OKONJO-IWEALA: ANIOMA'S GIFT TO THE WORLD

*From Ogwashi-Uku to global leadership, a story of excellence, service and impact.*

**Dr. Ngozi Okonjo-Iweala** is a distinguished Nigerian economist, international development expert and global leader who has brought pride to Anioma land, Delta State, Nigeria and Africa.

She hails from **Ogwashi-Uku in Aniocha South Local Government Area** of Anioma land in Delta State. Her journey from a strong academic family to the highest levels of international leadership shows what our people can achieve with education, hard work, integrity and a commitment to service.







**Dr. Ngozi Okonjo-Iweala**
Director-General, World Trade Organization (WTO)

## HER FAMILY: BOTH PARENTS WERE PROFESSORS



**Professor Chukwuka Okonjo (father)**

- Renowned Nigerian academic and scholar of mathematics.
- A respected university teacher and later a professor.
- Served Nigeria through teaching, research and mentoring of young people.



**Professor Kamene Okonjo (mother)**

- Renowned Nigerian academic and sociologist.
- A respected university teacher and later a professor.
- Served Nigeria through teaching, research and mentoring of young people, especially women.

**Both her parents were professors, and they instilled in her the values of education, hard work, integrity and service.**

## HER ROOTS: OGWASHI-UKU IN ANIOCHA SOUTH




- Born in Ogwashi-Uku, Aniocha South LGA, Anioma land, Delta State.
- Comes from a proud Anioma family known for education, hard work and community values.
- Her roots in Anioma shaped her discipline, resilience and commitment to service.

## EDUCATION AND EARLY CAREER



- Studied at Queens School, Enugu.
- Obtained a First Class degree in Economics from Harvard University.
- Earned a PhD in Regional Economics and Development from the Massachusetts Institute of Technology (MIT).
- Began her career at the World Bank, rising to become a Managing Director, one of the highest positions in the institution.

## GLOBAL LEADERSHIP AT THE WTO




- In 2021, she became the first African and first woman to serve as Director-General of the World Trade Organization (WTO).
- Promotes a fair, inclusive and rules-based global trading system.
- Advocates for development, food security and greater opportunities for developing countries.
- A strong voice for Africa and the Global South.

## SERVICE TO NIGERIA



- Served as Nigeria's Minister of Finance (2003–2006).
- Returned as Minister of Finance (2011–2015).
- Implemented key economic reforms, reduced debt and increased transparency in public finances.
- Played a major role in stabilising the economy and restoring investor confidence.

## AWARDS AND RECOGNITION



- Widely recognised globally for her integrity, competence and leadership.
- Received numerous international awards and honorary degrees from leading universities around the world.
- Frequently listed among the world's most influential people.
- Celebrated as a role model for women and young people, especially across Africa.

## A ROLE MODEL FOR THE YOUTH



- Her story shows that a girl from Ogwashi-Uku and Anioma can achieve global impact.
- Proves that African women can lead at the highest level.
- Inspires young people to aim high, work hard and make a positive difference.
- Demonstrates the power of education, resilience, integrity and service to humanity.

## KEY LESSONS FROM HER JOURNEY

- Invest in education – it opens global opportunities.
- Stay committed and resilient – challenges can be opportunities for growth.
- Lead with integrity – trust and transparency matter.
- Serve others – true success is measured by the lives you touch.
- Think globally, act locally – you can be from Anioma and still make a difference in the world.

## ANIOMA'S GIFT TO NIGERIA, AFRICA AND THE WORLD



- A proud daughter of Ogwashi-Uku and Anioma land.
- A distinguished Nigerian.
- A respected African leader.
- A global icon.
- A beacon of hope for future generations.

Anioma Trends
Our People. Our Culture. Our Future...



Fairness
Inclusion
Unity
A Stronger
Nigeria

# WHY AND HOW THE IGBO FEEL MARGINALISED IN NIGERIA — AND THE PATH TO FAIRNESS



The Igbo are one of Nigeria's largest and most industrious ethnic groups, known for their resilience, enterprise and contributions to the country's development. Yet many Igbo people believe they have been treated unfairly in Nigeria's political, economic and security systems. This article examines the key reasons, how the marginalisation happens, and what can be done to achieve fairness.

## 1 POLITICAL REPRESENTATION AND INCLUSION

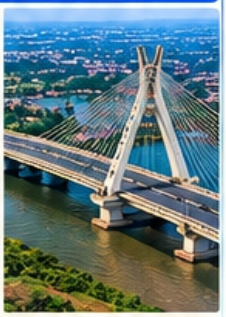
- The Igbo have never produced a Nigerian president since 1960.
- Many believe key federal positions in government, security agencies and international appointments are disproportionately given to other regions.



- This creates a feeling of exclusion from national decision-making, despite the Igbo population being one of the largest in Nigeria.
- Electoral alliances and regional politics often make it difficult for an Igbo candidate to gain national support.

## 2 INFRASTRUCTURE AND ECONOMIC DEVELOPMENT

- Many major federal infrastructure projects such as seaports, major rail lines, and expressways have historically been concentrated in other regions.
- The long delay in completing the Second Niger Bridge and other key projects in the South East fuels the sense of neglect.



- Limited federal presence in areas like roads, rail, airports and industrial zones is seen as holding back the region's full economic potential.
- Despite this, Igbo entrepreneurs have built thriving businesses across Nigeria and beyond, often with limited government support.

## 3 THE CIVIL WAR LEGACY AND UNRESOLVED GRIEVANCES

- The 1967–1970 civil war left deep wounds, with massive loss of lives and destruction in Igbo land.
- Many Igbo believe the post-war "No victor, no vanquished" policy was not fully implemented in practice.
- They argue that reconstruction and reintegration were inadequate compared to other regions.



- This historical experience still influences current perceptions of marginalisation.
- Healing, true reconciliation and inclusive national storytelling are needed for lasting unity.

## 4 ECONOMIC OPPORTUNITIES AND ACCESS TO RESOURCES

- Many Igbo people feel under-represented in the sharing of national resources such as oil revenue, federal contracts and industrial projects.
- They argue that policies, regulations and multiple taxation sometimes make it harder for their businesses to thrive.



- There are concerns about limited access to federal credit facilities, government incentives and large-scale industrial projects in the region.
- Despite the challenges, the Igbo remain one of the most entrepreneurial and innovative groups in Nigeria and across the diaspora.

## 5 SECURITY CHALLENGES AND NEGATIVE PERCEPTIONS

- The South East has faced persistent security challenges, including attacks on communities, businesses, security personnel and infrastructure.
- Some Igbo people feel that security responses in their region are not as effective or balanced as in other parts of the country.



- Negative stereotypes and profiling of Igbo travelers and businesses in some areas of Nigeria also contribute to a sense of unfair treatment.
- A more balanced, community-based and intelligence-driven security approach is needed across Nigeria.

## 6 STRUCTURAL, INSTITUTIONAL AND POLITICAL FACTORS

- Nigeria's centralised federal structure gives significant control to the centre, which many Igbo believe limits regional autonomy and self-determination.
- Electoral processes, party structures and zoning arrangements are seen by some as working against fair representation for the Igbo.



- Perceived double standards in the application of laws and policies also reinforce the feeling of marginalisation.
- These structural issues require honest national dialogue and constitutional reforms.

# THE WAY FORWARD: BUILDING A FAIRER AND STRONGER NIGERIA

### 1 INCLUSIVE GOVERNANCE

Ensure fair representation of all ethnic groups in leadership and key national institutions.

- Strengthen the principle of federal character and zoning in a transparent manner.



### 2 EQUITABLE DEVELOPMENT

- Accelerate infrastructure development in the South East.
- Support industrialisation, special economic zones and youth employment in Igbo land.



### 3 SECURITY FOR ALL

- Protect lives and property across all regions.
- End profiling and stereotyping.
- Adopt community-based and intelligence-led security strategies.



### 4 TRUE RECONCILIATION

- Acknowledge the past, tell the full story and promote healing.
- Implement meaningful reconciliation and nation-building programmes.



### 5 ECONOMIC EMPOWERMENT

- Create a level playing field for businesses across all regions.
- Improve access to credit, federal contracts and investment opportunities.



### 6 DIALOGUE AND CONSTITUTIONAL REFORMS

- Restructure the system to give more power to regions.
- Ensure a more equitable and just Nigeria where every ethnic group has a fair chance to thrive.





A United Nigeria Works for Everyone

Justice, Inclusion and Equal Opportunities for a Stronger Nigeria

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Our People. Our Culture. Our Future...
A Stronger Anioma A Brighter Tomorrow

# THE DEVELOPMENT ANIOMA DESPERATELY NEEDS AND HOW TO SURMOUNT THE ASSOCIATED CHALLENGES

**Anioma, made up of Aniocha North, Aniocha South, Oshimili North, Oshimili South, Ika North East, Ika South, Ndokwa East, Ndokwa West and Ukwuani, has immense human and natural resources. With the right approach, the area can achieve faster economic growth, better living conditions and a more prosperous future. Below are the key areas of development needed and practical ways to overcome the challenges.**

## 1 ROAD AND TRANSPORT INFRASTRUCTURE



**The Need:** Modern roads, bridges and transport systems to connect all nine LGAs, link Anioma to neighbouring regions and boost trade and mobility.

**Challenges:** High cost, slow project implementation, poor maintenance and inadequate funding.

**How to Surmount the Challenges:**

- Prioritise key road corridors and bridges.
- Use PPP and phased funding.
- Ensure community monitoring and accountability.

## 2 EDUCATION AND SKILLS DEVELOPMENT



**The Need:** More quality schools, technical and vocational centres, and higher education opportunities to equip Anioma youths for the future.

**Challenges:** Inadequate facilities, limited funding, brain drain and mismatch between education and job market needs.

**How to Surmount the Challenges:**

- Upgrade existing schools and build new ones.
- Partner with private sector and alumni.
- Focus on STEM, digital skills and entrepreneurship.

## 3 HEALTHCARE SERVICES




**The Need:** Functional, well-equipped hospitals and primary healthcare centres in all LGAs.

**Challenges:** Poor infrastructure, shortage of health professionals, high cost of equipment and drugs.

**How to Surmount the Challenges:**

- Rehabilitate and equip hospitals.
- Improve staff welfare to retain professionals.
- Partner with private healthcare providers.

## 4 ECONOMIC GROWTH AND JOB CREATION



**The Need:** Agro-processing, manufacturing, solid minerals development, tourism and a strong SME sector to create jobs and wealth.

**Challenges:** Inadequate infrastructure, limited access to finance, weak industrial base and over-dependence on government.

**How to Surmount the Challenges:**

- Attract investors with incentives.
- Support local entrepreneurs with credit and training.
- Develop industrial and agro-processing clusters.

## 5 ELECTRICITY AND CLEAN ENERGY



**The Need:** Reliable and affordable electricity to power homes, businesses and industries, and expand access to renewable energy.

**Challenges:** Weak grid infrastructure, frequent outages and high cost of power projects.

**How to Surmount the Challenges:**

- Upgrade transmission and distribution networks.
- Encourage independent power producers (IPPs).
- Promote solar and other renewable energy solutions.

## 6 CLEAN WATER, SANITATION AND ENVIRONMENT



**The Need:** Access to safe drinking water, proper sanitation and effective waste management across all communities.

**Challenges:** Inadequate water infrastructure, pollution, erosion and poor waste disposal.

**How to Surmount the Challenges:**

- Invest in water supply and treatment facilities.
- Enforce environmental regulations.
- Implement erosion control and flood management projects.

## 7 SECURITY AND SAFE COMMUNITIES




**The Need:** Safe communities for residents, businesses and investors.

**Challenges:** Crime, cultism, drug abuse and porous borders.

**How to Surmount the Challenges:**

- Strengthen community policing and intelligence.
- Provide modern equipment and training.
- Address youth unemployment and social vices.

## 8 TOURISM, CULTURE AND CREATIVE INDUSTRIES



**The Need:** Develop Anioma's rich cultural heritage, riverine attractions and festivals to drive tourism and create jobs.

**Challenges:** Poor infrastructure, low promotion and limited private investment.

**How to Surmount the Challenges:**

- Upgrade tourist sites and river transport.
- Promote Anioma culture, arts and festivals.
- Partner with private investors and tour operators.

## 9 GOOD GOVERNANCE AND POLITICAL REPRESENTATION



**The Need:** Accountable leadership, fair resource allocation and strong representation, including the pursuit of Anioma State for faster development.

**Challenges:** Political divisions, lack of unity, weak advocacy and competing interests.

**How to Surmount the Challenges:**

- Maintain unity across the nine LGAs.
- Engage in informed and strategic advocacy for Anioma State.
- Elect credible leaders with a clear development agenda.

*A Developed Anioma Means Prosperous People, Stronger Communities and a Brighter Future for Generations to Come.*

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# Anioma Trends

*Our People. Our Culture. Our Future...*

# THE NINE ANIOMA LOCAL GOVERNMENT AREAS: HEADQUARTERS & MAJOR TOWNS

## 1 ANIOCHA NORTH LOCAL GOVERNMENT AREA

**Headquarters:** **ISSELE-UKU**

**Major towns:**
- OBIOR
- ONICHA-UGBO
- ONICHA-OLONA
- IDUMUJE-UGBOKO
- ISSELE-MKPITIME
- ISSELE-AZAGBA
- OBOMKPA
- UGBODO




## 2 ANIOCHA SOUTH LOCAL GOVERNMENT AREA

**Headquarters:** **OGWASHI-UKU**

**Major towns:**
- UBULU-UKU
- UBULU-OKITI
- UBULU-UNOR
- NSUKWA
- EWULU
- ASHAMA
- EGBUDU-AKAH
- ISHEAGU
- EJEME-UNOR




## 3 OSHIMILI NORTH LOCAL GOVERNMENT AREA

**Headquarters:** **AKWUKWU-IGBO**

**Major towns:**
- IBUSA (IGBUZO)
- OKPANAM
- UGBOLU
- EBU
- ILLAH
- UKALA-OKPUNOR
- ANWAI




## 4 OSHIMILI SOUTH LOCAL GOVERNMENT AREA

**Headquarters:** **ASABA**

**Major towns:**
- OKWE
- OKO-AMAKOM
- OKO-ANALA
- OKO-OGBELE
- ODIFULU



## 5 IKA NORTH EAST LOCAL GOVERNMENT AREA

**Headquarters:** **OWA-OYIBU**

**Major towns:**
- OWA-ALERO
- UMUNEDE
- MBIRI
- IGBODO
- AKUMAZI
- OTOLOKPO
- UTE-OKPU
- UTE-ERUMU



## 6 IKA SOUTH LOCAL GOVERNMENT AREA

**Headquarters:** **AGBOR**

**Major towns:**
- ABAVO
- EKUKU-AGBOR
- OROGODO
- IDUMUOZA
- AGBOR-OBI




## 7 NDOKWA EAST LOCAL GOVERNMENT AREA

**Headquarters:** **ABOH**

**Major towns:**
- ASHAKA
- ASE
- IBEDENI
- IBREDE
- OSSISSA
- OKPAI
- BENEKU
- IGBUKU



## 8 NDOKWA WEST LOCAL GOVERNMENT AREA

**Headquarters:** **KWALE**

**Major towns:**
- ABBI
- OGUME
- EMU
- UTAGBA-UNO
- ONICHA-UKWUANI
- NDEMILI
- OLI OGO




## 9 UKWUANI LOCAL GOVERNMENT AREA

**Headquarters:** **OBIARUKU**

**Major towns:**
- AMAI
- UMUTU
- EZIONUM
- UMUEBU
- EZIOKPOR
- EBEDEI
- UMUKWATA
- UMUAJA




*Anioma: One People, One Heritage, One Greater Future.*

Anioma Trends
Our People. Our Culture. Our Future...

# How Anioma People Can Vote to Protect Its People's Interest and Development in 2027




**YOUR VOTE YOUR POWER**
**A STRONGER ANIOMA IS POSSIBLE**

**The 2027 elections give Anioma people a powerful opportunity to choose leaders who will protect our interests, promote our development and work for the creation of Anioma State. We must vote wisely, based on evidence, competence and a clear commitment to the progress of Aniocha, Oshimili, Ika, Ndokwa and Ukwuani.**

## 1 Know the Key Issues that Affect Anioma

**Education, Healthcare and Jobs**
Will the candidate improve schools, hospitals, skills training and create real job opportunities for our youth?

**Infrastructure and Basic Services**
What is the plan for better roads, water supply, electricity and modern public facilities across all five Anioma areas?

**Economic Growth and Investment**
Can the candidate attract investment, support farmers and small businesses and ensure our resources benefit the people?

**Anioma State Creation and Fair Representation**
What is the candidate's clear and documented position on Anioma State, its geopolitical placement and the constitutional steps required?

**Security and Good Governance**
Will the candidate tackle crime, promote transparency and be accountable to the people?

**Environment and Our Communities**
What plans exist for erosion control, flood management, clean water and a safer environment for future generations?

## 2 Choose Leaders with Proven Track Records

**Vote for candidates who have shown results in the past and have a clear, realistic plan for Anioma's development.**



- ✓ Look at what they have done before.
- ✓ Check if they keep their promises.
- ✓ Assess their competence and integrity.
- ✓ Compare their plans for Anioma.
- ✓ Reject empty slogans and last-minute cash inducement.
- ✓ Support leaders who put Anioma people first, not just personal or party interests.

## 3 Get Involved Before Election Day

**Anioma people can make a bigger impact by organising and speaking with one voice.**



- Join community town halls and youth forums.
- Ask questions and demand written commitments from all candidates.
- Support non-partisan debates on Anioma development.
- Engage traditional rulers, civil society groups, professional associations and student bodies.
- Promote the Anioma Development Priorities Charter and demand responses from candidates.

## 4 Verify Your Voter Registration and Be Ready to Vote



- Confirm your voter registration status on the INEC portal.
- Check your polling unit and voting details early.
- Collect your Permanent Voter Card (PVC) if you have not done so.
- Encourage family, friends and classmates to register and vote.
- Make sure persons with disabilities and first-time voters are supported.

## 5 Protect the Integrity of Your Vote



- Do not sell your vote or accept intimidation.
- Keep your ballot secret.
- Report any electoral misconduct.
- Observe the counting process peacefully.
- Use official channels to check results.
- Reject fake news and verify information before sharing.

## 6 Hold Elected Leaders Accountable After 2027



- Track their performance, budgets and implementation of promises.
- Demand regular town hall meetings with constituents.
- Support citizen monitoring of projects.
- Push for timely action on Anioma State creation and other key development goals.
- Continue to engage and make your voice heard throughout their tenure.

## OUR SHARED GOAL

An informed, united and active Anioma electorate can elect leaders who will deliver better education, healthcare, infrastructure, jobs, security and the creation of Anioma State. Our votes, our unity and our continued engagement are the strongest tools to protect our people's interests and build a prosperous Anioma.

**VOTE WISELY • PROTECT ANIOMA • BUILD OUR FUTURE**

One Brand
Partnering
for Progress

UBA
United Bank for Africa

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