

Broken Walls Confronting the Curse of Tribalism in Nigeria

Introduction:

- The soul of a divided giant: Why Nigeria struggles with tribalism.
- Definition of tribalism and its deep roots in Nigeria's foundation.
- The cost of identity without unity.

Chapter One: Origins of Tribalism in Nigeria (10,000 words)

- Pre-colonial ethnic systems.
- The role of British colonial policy: Divide and rule.
- Formation of Nigeria: A forced marriage?

Chapter Two: Tribalism and Politics (10,000 words)

- Ethnic loyalty vs. national interest.
- Political parties, zoning, and ethnic rotation.
- The manipulation of tribal sentiments for power.

Chapter Three: Tribalism in Civil Conflicts and War (10,000 words)

- The Biafra war: A tribal consequence?
- Ethnic militias: OPC, MASSOB, Arewa youth, IPOB, etc.
- Why national peace is threatened by tribal allegiances.

Chapter Four: Education, Media, and the Promotion of Tribalism (10,000 words)

- Curriculum bias in schools.
- Media tribalism: Regional narratives and propaganda.
- Stereotyping and discrimination in public discourse.

Chapter Five: The Tribal Divide in Employment and Governance (10,000 words)

- Federal Character vs. Meritocracy.
- Nepotism and quota systems.
- Public sector representation: Who gets what and why?

Chapter Six: The Role of Religion in Tribal Politics (10,000 words)

- Christianity, Islam, and traditional beliefs across ethnic lines.
- When faith becomes tribal.
- Inter-religious tensions and ethnic clashes.

Chapter Seven: The Youth, Social Media, and Tribalism Today (10,000 words)

- Tribalism among the new generation.
- Online hate, regional influencers, and "Twitter warriors."

- Youth as builders or breakers of unity?

Chapter Eight: The Cost of Tribalism on National Progress (10,000 words)

- Stalled development.
- Divided hearts, delayed reforms.
- Missed opportunities and brain drain.

Chapter Nine: Success Stories of Inter-ethnic Unity (10,000 words)

- Marriages across tribes.
- Leaders who rose above tribalism.
- Communities united by purpose.

Chapter Ten: The Way Forward – Building One Nigeria (10,000+ words with extra insight and light)

- National reorientation and unity education.
- Media reforms and the language of oneness.
- True federalism, inclusive governance, and leadership by vision.
- A dream of Nigeria where tribe is not destiny.

INTRODUCTION: A HOUSE DIVIDED

Nigeria is not poor because of a lack of oil, land, talent, or people.
Nigeria is poor because it is divided.
Not by rivers. Not by mountains.
But by **tribe**.

From the dusty villages of Sokoto to the crowded markets of Onitsha, and from the creeks of the Niger Delta to the hills of Jos, one shadow haunts the Nigerian identity—it is **tribalism**, the silent destroyer of greatness.

To understand Nigeria, you must understand its wounds.
And no wound bleeds more persistently than the one caused by ethnic mistrust.
It is a wound not inflicted by outsiders, but by Nigerians themselves—by brothers who see each other as strangers, by sisters who fear one another because of different tongues, and by leaders who weaponize our differences for power.

THE MEANING OF TRIBALISM IN NIGERIA

Tribalism is more than loving your tribe.
It is the **idolization of your own people at the expense of others**.
It is a system of thinking where "us versus them" defines every decision, every policy, and every relationship.
In Nigeria, this disease has been **institutionalized, normalized, and baptized into the national bloodstream**.

You can hear tribalism in our jokes.
You can see it in job interviews.
You can feel it in universities, in security agencies, in churches and mosques.
You can hear it even on the lips of a child who has been taught that “those people” are not to be trusted.

A Hausa man distrusts the Igbo.
An Igbo man mocks the Yoruba.
A Yoruba man is suspicious of the Fulani.
And the minorities are buried under the loud voices of the majorities.

How can a house divided stand?

HOW DID WE GET HERE?

We were not born like this.

Before the white man came, there were tribes, yes—but there was also peace, culture, and commerce.

The Yoruba had kingdoms. The Igbo had clans. The Hausa-Fulani had empires.

Each people had dignity, value, and pride.

Then came colonialism.

With it came the **divide-and-rule tactic**—a strategy that carved up the land, created suspicion, and planted the seeds of distrust.

When the British left, they didn't hand over a nation.

They handed over a **bomb**, and we have been living with the ticking sound ever since.

What exploded in 1967 with the Biafran War was not just politics—it was the result of years of tribal tension.

What continues to simmer today in kidnappings, clashes, and hateful rhetoric is not just insecurity—it is the fruit of tribalism.

THE DANGERS OF TRIBALISM

Tribalism kills faster than bullets.

It **kills merit**—because tribe, not talent, decides who gets promoted.

It **kills unity**—because tribe, not nationality, decides who you trust.

It **kills dreams**—because young people are told they can never lead outside their ethnic group.

And it **kills progress**—because the best ideas are rejected if they come from “the wrong tribe.”

Tribalism has made Nigeria a place where:

- Policies are drafted not to solve problems, but to please zones.
- Elections are not about competence, but about where you come from.
- A qualified job seeker is rejected because his name “doesn't sound right.”
- Neighbours remain neighbours for 30 years, but never become family.

This is not the Nigeria we deserve.

A NATION HELD HOSTAGE

Tribalism is not just a private opinion. It is a **political tool**, a **weapon of manipulation**, and a **chain around the neck of development**.

Every four years, politicians remind you of your tribe.

Not because they care about you—but because they know that **a tribal mind is an easier mind to control**.

They whisper, “If he wins, your people will suffer.”
They scream, “This is our turn!”
They chant, “Our son must rule!”
And in the end, the people suffer—while the elite, across tribal lines, drink champagne together in Abuja.

Nigeria is not dying because of lack of resources.
Nigeria is bleeding because the people are taught to **see themselves as enemies before friends, tribes before countrymen, and strangers before siblings.**

A CALL TO TRUTH

This book is not written to flatter.
It is written to confront.
It is a mirror held up to the soul of a nation so that she may finally see her scars and begin to heal.

We will journey through history—back to the roots of this tribal curse.
We will expose the politicians who drink the blood of division.
We will hear the voices of Nigerians from all regions who long for unity.
We will walk through the pain and search for the path to peace.

You will see yourself in these pages.
You may be angry.
You may be convicted.
But if you read to the end, you will be changed.

THE DREAM OF ONE NIGERIA

What if there could be a Nigeria where your surname does not limit your destiny?
Where your tribe does not determine your trustworthiness?
Where every Nigerian is respected, represented, and remembered?

This dream is possible.
But only if we kill the demon of tribalism.

Not with violence.
Not with revenge.
But with truth, with justice, with vision, and with love.

Chapter One: Origins of Tribalism in Nigeria

“A nation without a shared history is a house haunted by its divisions.”

1.1 The African Before Nigeria: A Patchwork of Civilizations

Long before Nigeria was named, the land already had a soul.
There were empires—brilliant, thriving, sophisticated.
There were kingdoms—rich in heritage, organized in governance, and proud in culture.
There were clans and communities that governed themselves, lived in harmony with nature, and traded across rivers and deserts.

The **Yoruba people** had established the **Oyo Empire**, ruled by powerful Alaafins, with structured administration and military intelligence.
The **Hausa-Fulani** were organized in caliphates, with strong Islamic influence and an extensive trading system that connected them to North Africa and the Middle East.
The **Igbo people** lived in decentralized democratic communities, where decisions were made by councils of elders—true grassroots governance.

In the Middle Belt, the **Tiv**, **Idoma**, **Jukun**, and others had rich traditions.
To the South, the **Ijaw**, **Urhobo**, **Efik**, and **Ibibio** thrived in coastal trade and artistic excellence.
These were not primitive people.
They were civilizations.

What they lacked was **a single identity**.
And that was not a flaw—it was how Africa had always existed: many nations, many tongues, many ways of life.

Then the colonizer came—not to understand, but to conquer.

1.2 The European Invasion and the Birth of Tribal Competition

The arrival of Europeans in West Africa was not just a tragedy of slavery and colonization. It was the **destruction of natural unity and the imposition of artificial divisions**.

What the British saw was not a land of equals.
They saw **a hierarchy they could exploit**.
They decided who was “civilized” and who was not, who deserved Western education and who did not, who would rule and who would serve.

They drew lines across the map—not based on language, culture, or consent—but based on their own political and economic interest.

They forced the **Northern protectorate**, the **Southern protectorate**, and the **Colony of Lagos** into one body in 1914, calling it *Nigeria*—a name designed not for unity, but for management.

Thus, Nigeria was **born as a divided child**—joined at the waist, but divided at the heart.

1.3 Divide and Rule: The Colonial Machinery of Ethnic Distrust

The British colonial government operated on one of the oldest political tactics:
“Divide and rule.”

They governed the North indirectly—through emirs and traditional rulers.
They governed the South more directly—with British officers and mission schools.
They discouraged unity.
They **built stereotypes** between tribes.

- Northerners were described as obedient and conservative, fit for administration and soldiers.
- Southerners were portrayed as aggressive and educated, fit for business and trade.
- The Middle Belt was largely ignored or used as a buffer zone.

This manipulation caused jealousy, rivalry, and mistrust.
Tribes began to compete for favor from the colonial master, rather than cooperate for national interest.
Tribalism became **a survival strategy**, and many leaders played into it.

The colonial education system did not teach pan-African unity.
It taught Englishness.
And when Nigerians were finally allowed to rule themselves, they inherited not just territory—but **a divided identity**.

1.4 Early Nationalism and the Rise of Tribal Tensions

The struggle for independence started with the hope of one Nigeria.
But very quickly, **ethnic nationalism** overtook **national patriotism**.

Political leaders began to form parties—not around ideology, but **around tribe**:

- The **Northern People’s Congress (NPC)** represented Hausa-Fulani interests.
- The **Action Group (AG)** was Yoruba-centered.
- The **National Council of Nigerian Citizens (NCNC)** was seen as an Igbo party.

Even in the movement for freedom, Nigerians did not unite as one body—they fought **as three regions, three agendas, three worldviews**.

The first elections were tribal.

The first alliances were tribal.

The first political betrayals were tribal.

It was only a matter of time before the **first major national tragedy** would explode.

1.5 The First Coup and the Biafran War: Tribalism Ignites Fire

On January 15, 1966, Nigeria experienced its first military coup.

It was led by mostly Igbo officers.

Many northern leaders were killed, while southern leaders survived.

It didn't take long for tribal interpretation to follow.

To the North, it was an **Igbo plot** to dominate Nigeria.

In retaliation, a counter-coup followed in July 1966.

Thousands of Igbo civilians were killed in the North.

Nigeria began to burn with the flames of tribal hatred.

In 1967, **the Eastern Region declared independence as Biafra**.

A brutal civil war followed, lasting three years.

Over **2 million people**, mostly Igbos, died—many of starvation.

The scars of that war are still fresh today.

The distrust seeded in those years continues to poison our politics, our policies, and our perceptions.

1.6 The Post-War Nigeria: Unity in Word, Division in Practice

After the war ended in 1970, General Gowon declared the famous policy of “**No victor, no vanquished.**”

But the wounds were never really healed.

Government launched “**Unity Schools**”, NYSC, and **Federal Character** to create integration. But these became **shadows without substance**.

Unity schools became tribal battlegrounds.

Federal Character turned into quota systems that many feel compromise merit.

NYSC became more about survival than unity.

Meanwhile, behind closed doors, tribal politics continued:
Appointments were shared “zonal”
Budgets were distributed “regionally”
Elections were calculated “ethnically”
And every Nigerian grew up learning this painful lesson:
“Your tribe will protect you; Nigeria will not.”

1.7 Tribalism Today: A New Name for an Old Disease

Today, tribalism in Nigeria wears suits.
It tweets in English.
It uses hashtags and influencers.
But it’s the same demon.

It shapes who we vote for.
It defines who we trust.
It builds invisible walls in cities and neighborhoods.

Children grow up being taught whom to marry or not marry.
Graduates are rejected for jobs because of their names.
Leaders are evaluated not by performance, but by which “region” they belong to.

Tribalism has grown from a wound into a **full-blown cancer**.

1.8 Can This Nation Be Healed?

Yes.

But healing begins with truth.
We must look back, not to blame, but to understand.
We must see that **colonialism may have started the fire**,
But it is **Nigerians who keep pouring the fuel**.

The only way forward is through radical unity—
Built not on **ignorance of our differences**, but on **respect for our shared destiny**.

We are not condemned to hate each other.
We can build a Nigeria where tribe is history, not hostility.

Chapter Two: Tribalism and Politics in Nigeria

“In a land where tribe rules the vote, leadership is a casualty.”

2.1 THE HEART OF POLITICS: NOT IDEAS, BUT IDENTITY

Politics should be about **vision, competence, and courage**.

But in Nigeria, politics is more often about **ethnic loyalty, regional fear, and tribal control**.

Long before manifestos are written, long before candidates speak, long before debates happen—**Nigerians already ask one question**: “*Where is he from?*”

That question has shaped elections.

That question has shaken governments.

That question has shattered national unity.

In Nigeria, **tribalism and politics are not distant cousins—they are married**.

And for over six decades, their marriage has produced corruption, mediocrity, violence, and stagnation.

Let us go deep into how tribalism became the blood in the veins of Nigerian politics.

2.2 THE ROOT OF ETHNIC POLITICS: A COUNTRY WITH NO SHARED CENTER

At the foundation of Nigeria lies a paradox:

- It is one country.
- But it is **not one people**.

Unlike other nations that grew from shared languages or historical struggles, Nigeria was **stitched together by foreign hands**—not by the will of its peoples.

So when politics began, instead of shared national goals, the early leaders sought **tribal advantage**.

The three strongest parties in the First Republic were clear examples:

- **Northern People’s Congress (NPC)**: Dominated by Hausa-Fulani interests and deeply rooted in Islamic tradition.
- **Action Group (AG)**: A Yoruba-based party with its headquarters in Western Nigeria, driven by the intellectualism of Obafemi Awolowo.
- **National Council of Nigerian Citizens (NCNC)**: Largely supported by Igbos, led by Dr. Nnamdi Azikiwe.

Though all three leaders—Ahmadu Bello, Awolowo, and Azikiwe—were nationalists in language, **they built power through their tribes first.**

They **mobilized fear**: “If we don’t rule, we’ll be ruled.”

It was not about who could lead Nigeria—it was about who would **control Nigeria for their people.**

Thus, from the beginning, Nigerian politics was **zero-sum tribal warfare**:
If your tribe loses, it is not just politics—it is survival.

2.3 THE FIRST REPUBLIC AND THE POISON OF ZONING

After independence in 1960, the First Republic (1960–1966) started on a fragile foundation. Power was delicately balanced between the North, West, and East—but never truly united.

To “manage” this tribal tension, Nigerian politics began **zoning**:

- Top offices were shared by region, not merit.
- Alliances were made to secure tribal interests.
- National issues were filtered through ethnic lenses.

This fragile game of balance continued until the military struck in 1966.
The coup and counter-coup turned political tribalism into **bloody ethnic war.**

What started as political disagreement ended in a civil war (1967–1970).
That war didn’t just kill people.

It **hardened tribal divisions for generations.**

2.4 THE MILITARY YEARS: TRIBALISM IN UNIFORM

Many believed that military rule would erase tribal divisions.
They were wrong.

From General Gowon to Murtala, from Obasanjo to Buhari, from Babangida to Abacha—**ethnic favoritism remained alive.**

Though the military wore camouflage, behind closed doors, they shared power, wealth, and control along **regional and religious lines.**

- Appointments to key ministries were often based on region.
- Oil blocs were awarded along tribal connections.
- Military promotions reflected tribal interests.

- National security was sometimes compromised to maintain ethnic peace.

Even **coup attempts were interpreted tribally**.

Whenever a new military leader took over, people asked:

“Is he from the North? The South? Christian or Muslim?”

The distrust remained—and it grew deeper.

2.5 THE RETURN OF CIVIL RULE: TRIBAL POLITICS REBORN

When Nigeria returned to civilian democracy in 1999, tribalism came back stronger.

The **People’s Democratic Party (PDP)** became the dominant party—but even within the PDP, politics was **zoned**:

- **Olusegun Obasanjo (South-West)** was chosen to appease the Yorubas after the annulled June 12 election.
- **Umaru Musa Yar’Adua (North-West)** followed, to satisfy the North.
- **Goodluck Jonathan (South-South)** rose after Yar’Adua’s death, sparking outrage in the North.
- **Muhammadu Buhari (North-West)** returned in 2015, backed by northern and southwestern alliances.

Each election cycle was not about Nigeria.

It was about which tribe, which region, and which religion would “produce” the president.

The language of campaigns was tribal:

- “It’s our turn.”
- “They’ve ruled enough.”
- “We must unite to defeat them.”

This wasn’t democracy.

It was **ethnic rotation dressed in democratic clothes**.

2.6 ELECTION VIOLENCE: WHEN TRIBAL POLITICS EXPLODES

Across Nigeria’s elections, violence often erupts.

Why?

Because elections are **tribal wars fought with ballots and bullets**.

In the 2011 elections, after Goodluck Jonathan won, riots broke out in the North. Hundreds were killed. Churches and homes were burned. It wasn't just political loss—it was **tribal humiliation**.

During the 2023 elections, tribal slurs filled the internet:

- “Go back to your state!”
- “Don't vote for a stranger in Lagos!”
- “This is our land!”

Markets were burned. Voters were attacked.

Social media became a tribal battlefield.

Politicians remained silent, watching with folded arms—because **tribal hatred helped their agenda**.

2.7 FEDERAL CHARACTER: UNITY OR TOKENISM?

To reduce tribal tension, Nigeria introduced the **Federal Character Principle**—a policy to ensure all tribes and regions are represented in public service.

But this principle has been **twisted and abused**.

Instead of promoting merit, it became:

- A way to reward political loyalty.
- A system that promotes **inefficiency** and **mediocrity**.
- A cover-up for corruption.

In truth, tribalism was not reduced—it was **codified**.

Nigerians no longer compete to be best—they compete to be “the most favored tribe.”

2.8 TRIBAL LOYALTY VS NATIONAL INTEREST

Let us ask painful questions:

- Why do Nigerians defend corrupt politicians **from their tribe** but criticize others?
- Why do governors who fail are still celebrated in their hometowns?
- Why do some Nigerians vote blindly—not for competence, but for kinship?

Because in Nigeria, **loyalty to tribe often comes before loyalty to truth**.

We excuse wickedness because “he is our brother.”

We justify injustice because “she is our sister.”

This loyalty blinds us.
It prevents us from building a truly functional nation.
It makes us **accomplices to our own suffering**.

2.9 THE POLITICAL PARTIES OF TODAY: OLD ETHNIC GAMES, NEW FACES

Look at Nigeria's political parties:
Whether APC, PDP, LP, NNPP—
They are all **built on tribal coalitions**.

Politicians don't pick running mates based on competence.
They pick to "balance" regions:

- If the presidential candidate is Muslim, the VP must be Christian.
- If the candidate is Yoruba, the VP must be from the North.
- If the president is from the South, the Senate President must be Northern.

This balancing act may keep peace—but it kills excellence.

And more dangerously, it teaches citizens that they are not **one nation**, but **a bundle of tribes forced to share power**.

2.10 THE WAY FORWARD: BREAKING TRIBAL CHAINS IN POLITICS

Sister, the solution will not be easy. But it is possible. Here is the light:

1. **Civic Education Reform:**
Teach children the meaning of national identity from the nursery school. Let every Nigerian child grow up understanding that **integrity is more powerful than identity**.
2. **Independent Electoral Reforms:**
Let INEC be free, transparent, and digital. End tribal voting by making votes count, not zones.
3. **Merit Above Tribe:**
Public appointments must prioritize competence. Let the best lead—regardless of background.
4. **Youth Participation:**
A new generation must rise—one that doesn't carry tribal trauma. The future must belong to those who think like Nigerians first.
5. **Intertribal Leadership Models:**
Promote leaders who have married across tribes, studied in different zones, lived among all peoples. Their stories must be told.

6. **Media Responsibility:**

Journalists and influencers must stop using tribal slurs and dog whistles. Truth must replace tribalism in headlines.

You who divide the people by tribe—

You are the enemies of the future.

You drink wine in Abuja with your fellow elites, yet feed your people hate.

You claim to be Igbo, Yoruba, Hausa, Fulani, Tiv, or Ijaw—but your real tribe is **selfishness**.

Nigeria is not your inheritance.

It is the **dream of millions yet unborn**.

And if you ruin it with tribal politics, history will not forgive you.

THE RISING SUN

One day, a child will rise.

He will be Igbo by birth, Yoruba by friendship, Hausa by love, and Nigerian by destiny.

He will not ask, “Where are you from?”

He will ask, “What can we build together?”

That day is coming.

And this book is a prophecy of that dawn.

Chapter Three: Tribalism, Civil Conflicts, and the War That Scarred Nigeria

“Where truth is silenced and tribe is glorified, war is always near.”

3.1 When Tension Becomes Violence

Nigeria is a beautiful country with warm people, brilliant minds, and immense natural wealth. But beneath that beauty lies **unresolved pain**—a pain caused not by poverty, but by **division**.

And when those divisions are pushed long enough, when injustice meets identity, and when tribal wounds are not healed—they become wars.

They become riots.

They become genocides.

Nigeria has witnessed too many such moments—some recorded, many buried.

Let us open the pages of history and walk through the dark forests of Nigeria's tribal conflicts.

3.2 The 1966 Coups: A Trigger of Ethnic Violence

The first coup in Nigeria's history happened on **January 15, 1966**.

It was led by mostly Igbo officers—Major Chukwuma Kaduna Nzeogwu, Major Ifeajuna, and others.

They assassinated top northern and western leaders like:

- **Ahmadu Bello**, the Sardauna of Sokoto.
- **Sir Tafawa Balewa**, the Prime Minister.
- **Samuel Akintola**, the Premier of the Western Region.

Almost no eastern leader was killed.

To many Northerners, this wasn't just a coup—it was an **Igbo conspiracy**.

Even though General Aguiyi-Ironsi (an Igbo) took over and promised peace, trust was broken. The North believed they had been targeted.

On **July 29, 1966**, northern officers staged a **revenge coup**.

Aguiyi-Ironsi was killed.

Lieutenant Colonel Yakubu Gowon became Head of State.

Then came **massacres**.

Over **30,000 Igbo** were killed in the North.

Men, women, and children were slaughtered in streets, homes, and markets.

It wasn't just a political response—it was **ethnic cleansing**.

3.3 The Biafran War (1967–1970): The Deepest Tribal Wound

Following the massacre of Igbos in the North, the Eastern Region, led by **Colonel Odumegwu Ojukwu**, declared **the Republic of Biafra** on **May 30, 1967**.

Nigeria said no.
War broke out.

It was not just a war of bullets.
It was a war of identity.
It was a tribal war disguised as a national one.

The federal government declared it a “police action.”
But soon, it became a full-scale war that lasted **30 months**.

Over **2 million Igbos died**, mostly from hunger, starvation, and disease.
Children’s ribs became visible. Mothers fed their babies dirt.
Aid was blocked. Propaganda spread.

Till today, **Biafra is not just history—it is a ghost that haunts Nigeria**.

For many Igbos, the war proved that Nigeria did not love them.
For many Nigerians, it exposed how fragile the country really was.
And for future generations, it created a silent ethnic divide that has never healed.

3.4 After Biafra: Unity in Words, Division in Practice

General Gowon declared “**No victor, no vanquished**” after the war.
But in reality, there was a victor. And there was a vanquished.

Properties owned by Igbos were taken under the **Abandoned Property Decree**.
Bank accounts of Biafrans were reduced to **£20**—no matter how much they had before the war.

In schools, the history of Biafra was erased.
In textbooks, the war was whispered, not taught.
In hearts, bitterness remained.

While Nigeria moved on physically, it **never moved on emotionally**.
Biafra became a wound covered with a bandage, not medicine.

3.5 Minorities and Marginalization: Other Tribes in the Shadows

The Igbo-Yoruba-Hausa triangle dominates Nigerian politics.
But there are over **350 other tribes**—many of whom feel abandoned, forgotten, and unrecognized.

From the **Tiv** in Benue to the **Ijaw** in Bayelsa...
From the **Nupe** in Niger to the **Ebira** in Kogi...
These tribes often become **pawns in political games**, used and dumped.

When the Niger Delta cried out for justice over oil pollution and exploitation, they were ignored.
When the Middle Belt cried over Fulani herdsmen attacks, they were silenced.

This creates a dangerous climate—where people no longer believe in Nigeria, but in **ethnic self-defense**.

3.6 Ethnic Militias: Tribalism Armed

From the 1990s to the present, tribal frustrations gave birth to **ethnic militias**:

- **Oodua People's Congress (OPC)** in the West.
- **Movement for the Actualization of the Sovereign State of Biafra (MASSOB)** in the East.
- **Arewa Youths** in the North.
- **Niger Delta Avengers** in the South-South.
- **IPOB** (Indigenous People of Biafra), a resurgent voice for eastern independence.

Each group arose from a **sense of injustice and ethnic pain**.
They used **violence, threats, and propaganda** to demand what politics denied.

Some called them terrorists.
Others called them freedom fighters.

But one thing is clear: **Where tribalism thrives, unity dies**.

3.7 Farmer-Herder Clashes: Tribal Conflict in the Countryside

In Benue, Plateau, Southern Kaduna, Taraba, Nasarawa, and parts of Oyo, a different war is being fought.

Fulani herdsmen, mostly nomadic and armed, clash with indigenous farming communities.

- Farms are destroyed.
- Villages are attacked at night.

- Children are butchered.
- Women are raped.

Governments respond slowly.

Tribes form militias for protection.

And the people begin to whisper: “Maybe separation is the answer.”

This is tribalism reborn as **community warfare**.

3.8 Elections and Ethnic Violence

Election periods are now war seasons in Nigeria.

Tribal sentiments become weapons.

If a Yoruba man runs, Igbo voters are threatened.

If an Igbo man gains popularity, northern media attacks.

If a northern candidate wins, the South-East riots.

People burn markets owned by “others.”

People destroy properties of “outsiders.”

We are not voting for presidents.

We are fighting for **ethnic champions**.

3.9 Refugees in Their Own Country

Sister, do you know that many Nigerians cannot travel freely in their own country?

- An Igbo man fears to live in Kano.
- A Yoruba trader is rejected in Onitsha.
- A Hausa woman is mocked in Port Harcourt.
- An Ijaw student is bullied in Abuja.

This is not just inconvenience.

This is **segregation**.

And segregation is the slow death of a nation.

3.10 THE PATH TO PEACE: BREAKING THE WAR CYCLE

Nigeria doesn't need another war.
But if we continue like this, **we may not avoid it.**

Peace must begin with:

1. **Truth and Reconciliation**
A national healing process—like South Africa's post-apartheid commission—where tribes speak, confess, forgive.
 2. **Justice for Victims**
Compensations for war victims. Acknowledgment of historic injustices. National days of remembrance.
 3. **Inclusive History Education**
Teach Biafra. Teach Tiv massacres. Teach Niger Delta struggles. Let Nigerians know each other's pain.
 4. **Equity in Development**
Every tribe must feel like they belong. Every region must feel seen, heard, and served.
 5. **Dialogue, not Violence**
Government must engage ethnic leaders in dialogue, not just send soldiers.
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WORD TO A NATION AT WAR WITH ITSELF

Nigeria, you are not just a country.
You are a family.
But your sons fight. Your daughters bleed.
And your future cries in silence.

The guns of Biafra have stopped, but the wounds have not healed.
The riots of Kaduna are over, but the hearts remain broken.

Only love, only justice, only truth can rebuild you.

The war is not in the past.
It lives in our silence.

And the time to heal is **now**.

Chapter Four: The Silent Teachers — How Education, Media, and Culture Breed Tribalism

“What the sword cannot do, the story can. What the law cannot force, the classroom can form.”

4.1 THE INVISIBLE CURRICULUM OF DIVISION

A child enters school for the first time, full of wonder.
But from the very first lesson, from the first classroom seat, from the first map on the wall—
He is taught division.

In most Nigerian schools, **tribal narratives are not healed—they are hardened.**

The classroom is supposed to be the first place where **national identity is built.**
But in Nigeria, education often reinforces **ethnic suspicion, superiority, and isolation.**

Let's look closely at how this happens.

4.2 History Erased, Truth Abandoned

In 2007, the Nigerian government **removed history as a subject** from the national curriculum.
An entire generation grew up **without learning about Biafra, the coups, civil conflicts, colonial manipulation, or even their ethnic neighbors.**

What kind of country **kills the memory of its own journey?**
What kind of nation tells its children only fairy tales, not truth?

This was not just ignorance—it was **intentional erasure.**

- Without history, the Igbo child does not know how his people were slaughtered in 1966.
- Without history, the Yoruba girl does not know how Awolowo's dream for federalism was betrayed.
- Without history, the Hausa boy does not understand the role of the Sokoto Caliphate in shaping northern pride.
- Without history, the Niger Delta child does not know why his land bleeds oil and his people remain poor.

What fills the vacuum?
Tribal rumors. Social media lies. Family bias. Street gossip.

Without truth, tribalism grows.

4.3 Language Policy: The Language of Exclusion

Nigeria's language policy is another hidden wall.
English is the official language. Yet, indigenous languages are often ignored or made optional.

In many schools:

- Children are forced to learn Yoruba in Lagos, but Igbo or Hausa are ignored.
- Igbo students in the North are mocked for their names.
- Fulani children in the East are silent in class because they don't understand the dominant language.

Instead of promoting multilingualism and **cultural appreciation**, schools promote **cultural competition**.

A Yoruba child is told, "Your tribe has better culture."
An Igbo child hears, "Your people love money too much."
A Hausa child hears, "You people are uneducated."

This is not education.
This is **indoctrination in tribal bias**.

4.4 School Segregation: The New Apartheid

In many Nigerian cities, **children attend tribal schools**:

- Igbo schools in the South-East.
- Hausa-Islamic schools in the North.
- Yoruba-centered Christian schools in the South-West.

Instead of integrating, children grow up **never meeting other tribes**.

So when they become adults, they carry stereotypes.
They don't see Nigerians—they see **strangers in the same country**.

National unity cannot be built when children are raised in **ethnic ghettos**.

4.5 The Tribal Curriculum: What Is Taught and What Is Hidden

Let's examine the curriculum itself:

- Textbooks rarely include the contributions of minority tribes.
- Heroes from certain regions are over-celebrated, while others are erased.
- Civil war history is simplified to "a sad event," without addressing the genocide.

- Ethnic philosophies—like Igbo republicanism, Hausa communalism, Yoruba Ifa logic—are not explored.

Why?

Because tribal truth is seen as dangerous.

But hiding history **does not heal it**.

Only truth can bring peace.

4.6 MEDIA: THE LOUDSPEAKER OF TRIBALISM

Now let's turn to the second great teacher of tribalism: **the media**.

Radio. TV. Newspapers. Social Media. Podcasts. Blogs.

They have become powerful tools—either for unity or for division.

In Nigeria, many media houses have become **tribal echo chambers**.

Biased Coverage

- Crimes committed by “our tribe” are downplayed.
- Crimes by “other tribes” are sensationalized.
- Politicians are praised or condemned based on their ethnic origin.

Stereotypical Reporting

- “Herdsman kill villagers” becomes a headline without context.
- “IPOB agitators attack convoy” becomes a symbol of Eastern violence.
- “Yoruba Nation activists protest” is tagged as a threat to peace.

The media, by language and tone, **turns every event into a tribal war**.

4.7 Social Media: The Battlefield of Ethnic Hate

Social media was supposed to **democratize conversation**.

But in Nigeria, it has become **the village square of tribal venom**.

- Twitter battles between “Obidients” and “BATified” turn tribal fast.
- Ethnic influencers spread fake news to incite their followers.
- WhatsApp broadcasts spread lies like wildfire.

Comments like:

- “Yoruba betrayed Igbo again!”
 - “Hausa will always rule Nigeria!”
 - “Igbo people can’t be trusted!”
- ...are **liked, shared, and repeated**—not condemned.

Young Nigerians who never fought in the Biafra war are now **fighting it online**.

This is how nations collapse.

4.8 Films, Music, and Comedy: Culture as Weapon or Bridge?

Nollywood is the second-largest film industry in the world.
It has the power to heal—but often, it hurts.

Many Nigerian films:

- Mock tribes openly.
- Cast certain ethnic groups as villains.
- Reinforce cultural superiority.

Comedians make jokes like:

- “Hausa people don’t speak good English.”
- “Yoruba people like parties too much.”
- “Igbo people can sell anything, even air!”

It may be “funny”—but it **normalizes tribal contempt**.

In music too, tribalism appears:

- Artistes insult other tribes in lyrics.
- Music awards are dominated by certain ethnic networks.

Entertainment becomes **a silent classroom of hate**.

4.9 Religion and Tribe: A Dangerous Alliance

Even churches and mosques are **not safe from tribalism**.

- Churches in the East rarely appoint Yoruba or Hausa pastors.
- Mosques in the North often preach suspicion of the South.
- Faith-based universities admit based on hidden ethnic quotas.

Sermons that should unite become platforms to **subtly promote ethnic identity** over national brotherhood.

When religion and tribe mix, the result is often **fanaticism, not faith**.

4.10 BUILDING A NEW CLASSROOM, A NEW MEDIA, A NEW CULTURE

The damage is deep—but the solution is clear.

1. Education Reform:

- Restore history as a **mandatory** subject in all schools.
- Teach children about **all ethnic groups**, their struggles and contributions.
- Promote multilingual education—let every child learn a second Nigerian language.
- Include peace studies, conflict resolution, and cultural appreciation in civic education.

2. Media Responsibility:

- Enforce penalties for media houses that spread ethnic hate.
- Promote national programs that feature unity stories.
- Celebrate intertribal marriages, friendships, and businesses.

3. Entertainment Revolution:

- Fund movies and series that show unity, not tribal stereotypes.
- Encourage music that blends languages and styles across Nigeria.
- Discourage comedians from tribal mockery—encourage humor with healing.

4. National Cultural Week:

- Every school and media house must celebrate a yearly National Cultural Week, where each tribe is spotlighted, understood, and respected.
-

SISTER'S CALL TO THE NATION

Who taught you to hate your brother because he speaks a different tongue?

Who told you your tribe is superior?

Who made you forget that we were all born of one soil, one sun, one Nigeria?

Let the schools teach love.

Let the media speak unity.

Let the artists paint peace.
Let the nation rise beyond tribal programming.

Nigeria is not a mistake.
Nigeria is a miracle waiting to happen.

But that miracle will only come when our children learn truth, not fear—
And when our culture becomes a bridge, not a wall.

Chapter Five: The Tribal Gatekeepers — Employment, Governance, and the Ethnic Glass Ceiling

“In a land where surname matters more than skill, even the best can be buried.”

5.1 A NATION OF QUALIFIED STRANGERS

In Nigeria, a young woman graduates top of her class.

She is smart. Bold. Ready to work.

But her application is rejected—not because she lacks merit, but because her **name doesn't fit the region**.

In the same Nigeria, another man with weaker credentials is hired—not because he is better, but because he is from “our zone.”

This is not fiction.

This is the **daily life of millions** of Nigerians.

In this country, **tribe is the new passport**.

It opens doors—or locks them forever.

5.2 THE ETHNIC PYRAMID: WHO GETS WHAT IN NIGERIA

From recruitment to promotion, from ministerial appointments to boardroom seating, Nigeria runs on **ethnic balance sheets**, not merit.

In the Civil Service:

- State quotas and “Federal Character” dominate recruitment.
- Directors and Permanent Secretaries often reflect political tribal alignments.
- Transfer of officials across regions is resisted for “cultural reasons.”

In the Oil Sector:

- The Niger Delta produces the oil, but appointments often favor others.
- Community youths protest, not for development, but for inclusion in contracts.

In Health and Education:

- Heads of institutions are picked not just by experience—but by *tribal affiliation* to the minister or commissioner.
- Scholarships and grants are channeled through ethnic connections.

In the Military and Security Agencies:

- Promotions are monitored for tribal bias.
- Ethnic balance, not skill, determines leadership of armed forces.
- This has led to **dangerous inefficiency in national security**.

5.3 THE FEDERAL CHARACTER DILEMMA

After the civil war, the **Federal Character Principle** was introduced to ensure fair representation of all tribes in government.

But today, it has become:

- **A shield for mediocrity**
- **A weapon of tribal entitlement**
- **A substitute for fairness**

The principle says: “Every tribe must have a share.”

But the result is that **excellence is sacrificed for equilibrium**.

Now, no matter how brilliant you are, you may be overlooked because:

- “We need someone from another state.”
- “We’ve already picked someone from your zone.”
- “Your tribe has had enough representation.”

Unity cannot be built on **injustice masked as inclusion**.

5.4 POLITICAL APPOINTMENTS: TRIBE FIRST, NIGERIA LAST

Every new president or governor builds a **cabinet of tribesmen**, not a team of nation builders.

Appointments to key positions are evaluated like this:

- “Is he from the North?”
- “Is she from the South?”
- “Do we have enough Muslims?”
- “Has the Igbo quota been filled?”
- “What of Middle Belt?”

The result is:

- Unqualified people in powerful positions.
- Qualified people excluded and bitter.
- National loyalty replaced with tribal expectations.

And when a public officer fails, **his tribe rises to defend him**, even if he stole, lied, or failed.

This is **not** patriotism.
It is **tribal blindness**.

5.5 THE PRIVATE SECTOR IS NOT INNOCENT

Many believe the private sector is free from tribal bias.
That's a lie.

- Companies based in Lagos often favor Yoruba candidates.
- In Onitsha and Aba, Igbo ownership often means Igbo-only employment.
- In Kano, many businesses prefer Hausa/Fulani staff—even for junior roles.

Even banks and multinationals sometimes **balance staff based on ethnic perceptions**.

Sometimes, HR officers are **instructed secretly**:

“Don’t hire from that tribe—they cause trouble.”

This results in:

- **Stunted innovation**
 - **Low employee morale**
 - **Brain drain**—as talented Nigerians flee abroad
-

5.6 ETHNIC GODFATHERS AND CAREER GATEKEEPERS

In every industry, there are gatekeepers—people who control access to success.

In Nigeria, these gatekeepers are often **tribal patrons**.

- You get promoted because you “speak their language.”
- You get awarded because you’re “one of us.”
- You are invited to high tables because your mentor is from “the right tribe.”

This creates **generational inequality**:

- Talented people from smaller tribes are locked out.
 - Powerful positions circulate among ethnic elites.
 - The cycle continues—and Nigeria remains underdeveloped.
-

5.7 UNEMPLOYMENT AND THE TRIBAL BIAS

Nigeria has millions of jobless youths.
But recruitment is not about skill—it is about connection.

Look at major job opportunities:

- **NNPC, CBN, FIRS, Customs, Immigration, DSS, NPA**—positions are often secretly **shared among politicians**, who then **distribute them by tribe**.

Online recruitment portals are **closed before they open**.
Interviews are just for formality.
Shortlists are **already determined by “who you know and where you’re from.”**

The poor, the disconnected, the “wrong-tribe” citizen doesn’t stand a chance.

This is **economic injustice wearing tribal clothes**.

5.8 TRIBAL GHOSTS IN UNIVERSITY ADMISSIONS

Even in Nigeria’s universities, tribalism plays out:

- **Catchment areas** reduce cut-off marks for certain regions.
- A student from Zamfara may need 130 to enter medicine; a student from Anambra may need 290 for the same course.
- Many universities **admit more students from their region**, marginalizing others.

This builds resentment among young Nigerians before they even graduate.
They learn this bitter truth early:

“Merit doesn’t matter—your tribe does.”

5.9 WHO LEADS, AND WHO IS NEVER ALLOWED TO?

In over **60 years of independence**, Nigeria has never had:

- A president from the **South-East**.
- A vice president from the **Middle Belt**.
- A female president or vice president from any tribe.

Why?
Because the game is rigged by:

- Ethnic calculations.
- Zonal rotation.
- Fear of “giving power to them.”

Instead of grooming the best, Nigeria grooms the **most tribally convenient**.

Thus, the **brilliant Igbo technocrat**, the **visionary Middle Belt economist**, the **Southern Christian intellectual**, the **Northern reformist youth**—
are **never allowed near power**.

This is not a republic.

This is a **tribal monarchy with rotating crowns**.

5.10 THE WAY FORWARD: BUILDING A NATION OF MERIT

Nigeria can rise—but only if we remove the tribal filters from employment and governance.

□ REFORM FEDERAL CHARACTER

- Make it a **temporary mechanism**, not a permanent system.
- Blend it with merit—so the best from every zone is promoted, not the most favored.

□ NATIONAL EMPLOYMENT PORTAL

- All public recruitment must be centralized and transparent.
- Publish names, scores, and reasons for selection.

□ ETHNIC DIVERSITY IN LEADERSHIP

- Introduce ethnic inclusion without **tokenism**.
- Let young people of all tribes be mentored into power.

□ TRIBAL EQUALITY LAWS

- Criminalize ethnic discrimination in employment.
- Establish a **National Ethnic Rights Commission** to enforce inclusion.

□ CULTURE OF COMPETENCE

- Promote leaders not because of their tribe, but because of their **track record**.
 - Teach children early that **Nigeria belongs to all**, not to a few tribes.
-

CHARGE TO THE GATEKEEPERS

You who sit at the gates of power—
You who choose who gets hired, who gets seen, who gets heard—
You must rise beyond tribal temptation.

Stop hiring your cousin's friend's brother just because he is from your town.
Stop rejecting a brilliant soul because her name is not “familiar.”
Stop promoting mediocrity in the name of zoning.

Nigeria will only become great when **every child has equal access**, regardless of tribe.

Let competence become the new tribe.
Let integrity become the new connection.
Let vision become the new quota.

Only then shall we become **a true nation—not a network of tribal corporations.**

Chapter Six: Between Cross and Crescent — When Religion and Tribe Become One

“When tribe marries religion, truth becomes the first victim, and peace is the next to fall.”

6.1 NIGERIA: THE LAND OF MANY FAITHS AND MANY TRIBES

Nigeria is a miracle in numbers:

- Over **200 million people**

- More than **350 tribes**
- At least **three dominant religions**—Christianity, Islam, and traditional beliefs.

But instead of this diversity becoming a **symphony**, it has become a **battleground**.

And why?

Because tribe and religion are no longer seen as separate identities.

They have been fused—**weaponized**—by those who seek to rule, divide, and conquer.

To understand Nigeria's deepest wounds, we must first understand how **religion and tribe have become a twin sword**.

6.2 THE ROOT: COLONIAL RELIGION AND ETHNIC LINES

Let's go back to the beginning.

Before the white man came, Nigeria's tribes practiced different faiths—worship of ancestors, the gods of thunder, river deities, and earth spirits.

Then came the **missionaries and Islamic scholars**:

- **Islam** spread through trade and scholarship in the **North**, deeply rooted in Hausa-Fulani culture.
- **Christianity** arrived through the coast, spreading quickly in the **South and East**, especially among the Yoruba and Igbo.

The result?

- The **North** became synonymous with Islam.
- The **South** became associated with Christianity.

This geographical spread **solidified the false belief** that religion belongs to certain tribes.

Thus, when a Hausa man is Muslim, it's expected.

When an Igbo woman is Christian, it's natural.

When a Yoruba person is either, it depends on region.

Over time, **religion became part of tribal identity**.

And worse—**religion became a tool for tribal power**.

6.3 RELIGION AS A TOOL FOR TRIBAL CONTROL

Nigerian politicians quickly learned that **religion is the fastest way to awaken tribal loyalty**.

- In the North, a politician doesn't need to prove competence—he simply presents himself as a devout Muslim and uses that to win the hearts of his people.
- In the South-East, a candidate quotes Bible verses and gets church endorsements.
- In the South-West, both faiths are played carefully to maintain tribal balance.

This leads to **deep consequences**:

- Imams and pastors become political mouthpieces.
- Elections are decided not by ideas, but by *pulpit pronouncements*.
- Tribal allegiance is reinforced by religious loyalty.

And when the elections are over, **the poor remain poor, the tribes remain divided**, and the religious leaders are richer than ever.

6.4 THE POLITICS OF CHRISTIANITY AND ISLAM

Let us dig deeper into the core of Nigeria's tribal-religious fault lines.

The North: Islam and Hausa-Fulani Supremacy

In many northern states:

- Sharia law exists side-by-side with the Constitution.
- Appointments are dominated by Muslims from specific ethnic groups.
- Minority tribes—especially Christians—are marginalized.

If you are a Christian in Sokoto, Zamfara, or Kano, you are often:

- Denied certain public school privileges.
- Left out of community projects.
- Excluded from decision-making.

This is not religion.

This is **tribal dominance using faith as a shield**.

The Middle Belt: Christians Trapped in Muslim Politics

The **Middle Belt** is largely Christian but often governed under **northern Muslim influence**.

Tiv, Berom, Idoma, Jukun, and others have cried out for decades:

“We are not the North. We are not the South. We are forgotten.”

They are:

- Attacked by armed herdsmen (often of Fulani origin).
- Denied equal say in northern power structures.
- Treated as “junior partners” in a northern alliance they never asked for.

This has led to **ethno-religious clashes in Plateau, Benue, Nasarawa, and Southern Kaduna**—with thousands dead.

The South-East: Christianity as Identity

Among the Igbo, Christianity—especially Catholicism and Pentecostalism—is not just a religion. It is part of **ethnic pride and resistance**.

A non-Christian candidate often cannot win in the East.

This has both protected the Igbo identity—and isolated it.
Inter-religious marriages are discouraged.
Muslim Igbo Nigerians are seen as traitors.
And “unity” becomes “uniformity.”

6.5 THE BURNING ALTAR: ETHNIC RELIGIOUS VIOLENCE

Now let us list the **civil conflicts sparked by the tribe-religion union**:

Kafanchan Riots (1987)

- Sparked by a sermon on a university campus.
- Turned into widespread Christian-Muslim violence in Kaduna.

Zangon-Kataf Crisis (1992)

- Between Christian Katafs and Muslim Hausas in Southern Kaduna.
- Hundreds killed. Towns destroyed.

Jos Crises (2001, 2008, 2010)

- Plateau state saw ethnic and religious clashes between Christians (Berom) and Muslims (mainly Hausa).
- Churches, mosques, and homes were burnt.

Sharia Law Riots (2000)

- When 12 northern states adopted Sharia law.
- Christians protested. Muslims retaliated.
- Thousands died in clashes across Kano, Kaduna, and Bauchi.

EndSARS Religious Twist (2020)

- During the protests, fake news was spread that “Christians want to destroy mosques” and “Muslims are killing Igbo youths.”
 - Tension rose—showing how religion is always one rumor away from war.
-

6.6 PULPITS AND PRAYER GROUNDS OF HATE

Sadly, many religious leaders are guilty.

In some churches:

- Pastors openly call other tribes “devils.”
- Preach that “this tribe wants to Islamize Nigeria.”
- Encourage members not to vote for “unbelievers.”

In some mosques:

- Imams describe Christians as *infidels*.
- Preach that “power must remain in Muslim hands.”
- Declare jihad in the name of protecting their tribe.

This is **not faith**.

It is **ethnic politics disguised as worship**.

6.7 FAITH-BASED INSTITUTIONS AND ETHNIC ISOLATION

Religious institutions have built:

- Schools
- Universities
- Hospitals
- Media houses

But instead of using them to **unify Nigeria**, many use them to **promote tribal loyalty**.

Examples:

- A church in Enugu hires only Igbos—even though its schools are “national.”
- A mosque in Katsina denies scholarships to non-Muslims—even though it receives federal funding.
- A Christian university admits mostly Southerners and excludes Northern applicants for “security reasons.”

This reinforces **ethnic division in the name of God**.

6.8 THE 2023 ELECTION: TRIBE + RELIGION = POLITICAL WARFARE

During the 2023 elections:

- A Muslim-Muslim ticket was introduced for the first time since the return of democracy.
- Many Christians, especially in the South and Middle Belt, felt betrayed.
- Mosques were used to campaign. Churches were used to resist.

What followed?

- Tribal slurs exploded online.
 - Voters were attacked based on religion.
 - Politicians smiled—because tribal-religious division always helps them win.
-

6.9 THE HOPE OF SPIRITUAL UNITY

Despite the chaos, **true faith remains**.

There are Imams who preach peace.

There are pastors who welcome Muslims to their pulpits.

There are Christians and Muslims who marry, live in harmony, and raise beautiful families.

There are:

- **Muslim Igbos.**
- **Christian Hausas.**
- **Traditionalist Yorubas.**
- **Atheist Fulanis.**

Nigeria is not one religion.

Nigeria is not one tribe.

But it can be **one nation**.

6.10 THE ROAD TO REDEMPTION

To heal Nigeria's religious-tribal crisis:

☐ **Teach Religious Tolerance in Schools**

- From primary school, children must learn about all religions.
- Teach mutual respect, not suspicion.

☐ **Regulate Political Preaching**

- Ban political endorsements from altars.
- Punish religious leaders who incite ethnic hate.

☐ **Promote Interfaith Projects**

- Joint churches and mosques rebuilding schools.
- Mixed religious teams for community development.

☐ **Protect Religious Minorities in Every Region**

- A Christian in Kano must feel safe.
 - A Muslim in Enugu must feel welcome.
 - A traditionalist in Abuja must be respected.
-

PROPHECY TO THE RELIGIOUS NATION

Nigeria, if you continue to kneel before God while hating your brother,
Your prayers will rise—but your nation will fall.

God is not Igbo.
Allah is not Yoruba.
Heaven is not Hausa.

There is no tribe in eternity.
And no religion will justify tribal hate.

Let the mosque call all tribes.
Let the church serve every tongue.
Let the spirit of truth break every wall.

Nigeria shall not be ruled by **the tribal sword**, but by **the divine light of unity**.

Chapter Seven: The Digital Tribes — Youth, Social Media, and the Tribal Virus of a New Generation

“The youth once held hope. But now their thumbs hold weapons: tweets, hashtags, slurs, and lies.”

7.1 A NEW NIGERIA, OR THE OLD NIGERIA ONLINE?

A few years ago, everyone said:

“The youth will change Nigeria.”

They said the older generation was corrupt, tribal, and bitter.
And they believed the young were different—educated, tech-savvy, exposed, progressive.

But what happened?

The young took tribalism from the streets...
And brought it into **cyberspace**.

They **amplified hate**, **recycled division**, and **rebranded tribal bias** into jokes, memes, hashtags, slangs, and slogans.

Now tribalism travels **faster than ever before**.
And it is no longer whispered—it is tweeted, liked, and shared.

7.2 SOCIAL MEDIA: THE NEW VILLAGE SQUARE OF WAR

Nigeria has over **100 million internet users**.
More than **33 million active social media users**.
Most of them are under **35 years old**.

Platforms like:

- **Twitter (X)**
 - **Facebook**
 - **Instagram**
 - **TikTok**
 - **WhatsApp**
- ...have become Nigeria’s new battlegrounds.

And tribalism has found its **digital army**.

Let’s look at what happens online:

7.3 TRIBAL SLURS REBORN AS HASHTAGS

A political candidate makes a speech.
Immediately, his tribe is attacked online.

Someone posts:

- “You know these Igbo na... always playing victim.”
- “Hausa people love slavery.”
- “Yoruba can never be trusted.”
- “Fulani will kill this country.”

Within minutes:

- Thousands retweet.
- Hundreds comment.
- Influencers join in.
- Hateful posts go viral.

And the poison spreads.

Tribalism is now **a trend**.

7.4 MEMES AND COMEDY: LAUGHING OUR WAY INTO HATRED

Memes are powerful. They’re fast, funny, and dangerous.

Some memes:

- Show Igbo men as greedy or money-obsessed.
- Show Hausa men as unintelligent or violent.
- Show Yoruba people as cowards or betrayers.

These jokes may get **laughs**, but they plant **division**.

Young Nigerians share them without realizing they are **rebuilding the walls our ancestors tried to tear down**.

7.5 INFLUENCERS AND DIGITAL WARLORDS

In every tribe, there are online influencers—popular voices with thousands or millions of followers.

But instead of using their voice for peace, many use it to:

- **Defend their tribe blindly**
- **Attack others savagely**
- **Push disinformation**
- **Create fear and fake outrage**

When political tensions rise, these influencers **ignite tribal wars with one tweet**.

They pretend to speak for their people—
But they are really **profiting from division**.

7.6 POLITICAL TROLL ARMIES

Political parties in Nigeria now **employ troll farms**—paid groups of youths whose job is to:

- Attack opposition online.
- Spread ethnic rumors.
- Harass critics.
- Shape online narratives.

During elections, these troll armies:

- Create fake news.
- Impersonate real citizens.
- Trend hashtags to influence public opinion.

In 2023, these digital wars nearly became **real street wars**.

7.7 YOUTH GROUPS, STREET MOVEMENTS, AND TRIBAL FRAGMENTATION

From 2015 till now, youth-led movements have risen:

- **EndSARS**
- **Obidient Movement**
- **NotTooYoungToRun**
- **Occupy Nigeria**

But even within these powerful movements, tribal suspicion often emerges.

- “This protest is Igbo-led.”
- “Yoruba didn’t support us.”
- “The North is silent again.”
- “The South-South has sold out.”

Instead of building one united voice, the youth often **break into digital tribal enclaves**.

7.8 DIGITAL TRIBALISM IN MUSIC AND ENTERTAINMENT

Even Nigerian entertainment online now suffers tribal division.

- Fan bases fight over **which tribe owns Afrobeats.**
- Music awards turn into **tribal loyalty contests.**
- Celebrities are **attacked for marrying outside their tribe.**
- Even who trends on YouTube is interpreted **along tribal lines.**

The result?

A generation trained to **see everything through ethnic lenses.**

7.9 THE RISE OF DIGITAL NATIVISM

Young Nigerians abroad—many born in Europe or America—are now using the internet to:

- Revive ancient tribal pride.
- Push separatist ideologies.
- Promote anti-Nigerian sentiments.

Some of them have never lived in Nigeria, yet they are **leading online tribal wars.**

They say:

- “Biafra is coming.”
- “Oduduwa Nation will rise.”
- “The North must go their way.”

These are not just dreams—they are fueling **hostility, suspicion, and potential violence.**

7.10 THE SILENT MAJORITY OF PEACE

Yet, not all hope is lost.

There are thousands of young Nigerians online who:

- Speak for unity.
- Call out tribal hate.
- Build inter-tribal friendships.
- Promote fairness and truth.

They exist—but they are often **drowned by the noise of hate.**

We must now **amplify their voices**—and **build an army of peacemakers online**.

7.11 REDEEMING THE YOUTH: DIGITAL SOLUTIONS TO A DIGITAL CRISIS

Sister, this generation is not lost.

They are misled—but they can be **re-awakened**.

Here's how we heal the digital tribes:

☐ **Digital Citizenship Education**

- Teach media literacy in schools.
- Let students learn how to detect fake news, hate speech, and tribal propaganda.

☐ **Social Media Ethics Laws**

- Enforce penalties for tribal hate online.
- Protect people from ethnic harassment.

☐ **Intertribal Digital Campaigns**

- Launch hashtag campaigns like **#IAmNigerianFirst**, **#MyTribeIsPeace**, **#UnitedByBlood**.
- Trend stories of inter-tribal love, friendship, and collaboration.

☐ **Influencer Code of Conduct**

- Pressure influencers to sign peace pledges.
- Penalize those who spread hate.

☐ **Tech for Unity**

- Create apps and platforms that connect Nigerians across tribes.
 - Encourage virtual town halls for national conversations.
-

CRY TO THE DIGITAL GENERATION

You who hold smartphones with lightning fingers—
You are not too young to build or destroy a nation.

If you post hate, you are digging Nigeria's grave.
If you share lies, you are burning her future.
If you push division, you are feeding the same monster that killed millions before you were born.

But if you rise—
If you speak peace,
If you amplify truth,
If you build bridges online...

Then Nigeria shall rise from the ruins.
The internet shall no longer be our battlefield—
It shall be our **reconstruction site**.

Chapter Eight: The Cost of Division — How Tribalism Has Broken Nigeria's Future

“A divided nation may look alive, but it is already dying. It moves, but it cannot rise.”

8.1 THE TRUE POVERTY OF NIGERIA IS NOT MONEY — IT IS DIVISION

When the world sees Nigeria, they ask:

- “How can a nation so rich be so poor?”
- “How can 200 million people live with such suffering?”
- “How can Africa's largest economy remain so backward?”

The answer is **not corruption alone**.
It is **not bad roads, bad schools, or bad electricity**.

The answer is **tribalism**.

Tribalism is the **root virus**, and all these problems are **its symptoms**.
Because when a nation divides itself, it is no longer governed by excellence—it is governed by **selfishness and suspicion**.

8.2 HOW TRIBALISM DESTROYS THE ECONOMY

Talent is Buried, Not Hired

When job selection is based on “state of origin,” not merit:

- The best brains are excluded.
- Innovation dies in silence.
- Mediocrity rises to power.

A doctor from Ebonyi may be refused entry into a northern hospital.
An engineer from Maiduguri may be rejected in Akwa Ibom.
A software genius from Oyo may be denied a federal role in Enugu.

Nigeria has buried **millions of talents alive**, simply because of tribe.

Investment Flees Fear

Tribalism causes instability.
And instability kills business.

- Investors are scared of riots.
- Companies avoid building factories in places where tribal violence is high.
- Foreign partners fear investing where **tribal politics controls decisions**.

As a result, jobs are lost.
Factories are empty.
GDP drops.
And Nigerians remain poor in a country **designed to be wealthy**.

Resource Distribution Becomes Ethnic Battle

Every budget in Nigeria becomes a **tribal tug-of-war**.

- Oil money from the Niger Delta goes to build bridges in Sokoto—but the Niger Delta remains polluted and poor.
- Northern farmlands get loans and grants—while Southern tech hubs are ignored.
- Eastern traders build the economy—but face harassment at borders and airports.

Development is not based on **need or opportunity**—it is based on “**our turn.**”

This is how **tribalism strangles growth.**

8.3 HOW TRIBALISM DESTROYS EDUCATION AND INTELLECT

Curriculum of Bias

Nigeria’s educational system:

- Downplays minority histories.
- Avoids teaching the Biafran war.
- Promotes English and French, but suppresses over 500 indigenous tongues.
- Uses biased literature that casts some tribes as heroes and others as villains.

Students are not taught truth.
They are taught tribal silence.

Brain Drain of the Best

Many of Nigeria’s brightest minds have **fled the country.**

Why?

Because here, their name, accent, or tribe **blocks opportunity.**

A Yoruba genius is told: “We’ve picked enough people from the South.”

An Igbo researcher is denied grants in a northern-led agency.

A Fulani woman with a PhD is overlooked because of ethnic politics.

So what happens?

They leave.

And the world gains what Nigeria **refuses to respect.**

8.4 HOW TRIBALISM DESTROYS INFRASTRUCTURE AND NATIONAL PLANNING

Projects Are Political, Not Practical

- Roads are built in the hometown of ministers, while dying communities are ignored.
- Airports are located not where they are needed—but where a senator comes from.
- Resources are wasted building duplicate projects in every region “to balance things.”

Instead of **coordinated national growth**, Nigeria builds **tribal trophies**.

Ghost Projects and Ethnic Contracts

A bridge in a remote village may cost ₦10 billion—because “our people” are in charge.
A dam is awarded to a contractor not for experience—but because he belongs to the president’s ethnic network.

These projects are abandoned.
The people suffer.
But tribal loyalty remains strong.

This is how Nigeria **pays loyalty with poverty**.

8.5 HOW TRIBALISM DESTROYS SECURITY AND PEACE

Wrong Appointments, Broken Defense

The heads of the army, navy, police, DSS, and civil defense are often chosen:

- Not for expertise.
- But for tribal balance.

This leads to:

- Weak coordination.
- Low morale.
- Rival agencies.
- Ethnic bias in security response.

When terrorists strike a southern state, the response is slow.
When violence happens in the North, it becomes national emergency.
When Fulani herdsmen attack farmers, the government delays.

This is not protection.
This is **ethnic favoritism in uniform.**

Community Clashes from Mistrust

Tribes no longer live side by side.
They live **across borders of fear.**

- In Jos, Christians and Muslims divide neighborhoods.
- In Lagos, Yoruba landlords refuse to rent to “those people.”
- In Enugu, a Hausa trader is seen as a spy.

This is not a nation.
This is a **powder keg.**

8.6 HOW TRIBALISM DESTROYS LEADERSHIP

Elections Become Tribal Census

People vote based on:

- Surname
- State
- Religion
- Zone

Not plans.
Not performance.
Not character.

So Nigeria elects not the best—but the most ethnically “acceptable.”

Presidents Are Trapped by Ethnic Expectation

Every president faces this tribal pressure:

- “Don’t forget your people.”
- “Appoint our sons.”
- “Reward our loyalty.”

Even if he wants to lead with vision, he is **tied to tribal ropes.**

Thus, Nigeria gets presidents who **serve tribes, not the people.**

8.7 HOW TRIBALISM DESTROYS OUR SOULS

Hatred is Inherited

Children grow up hearing:

- “Those people are wicked.”
- “Never marry from that tribe.”
- “Don’t trust them.”

This hatred is passed from parent to child, generation to generation.

And soon, Nigeria is not just a divided land—it becomes **a divided soul**.

Forgiveness Becomes Impossible

Because of tribalism:

- Igbos don’t forgive the North for the war.
- Northerners don’t forgive the East for the 1966 coup.
- Yorubas don’t forgive Igbos for Lagos tension.

Bitterness becomes tradition.

And without forgiveness, **there is no healing**.

8.8 HOW TRIBALISM DESTROYS OUR SPIRITUALITY

Nigerians pray.

Nigerians fast.

Nigerians worship.

But they also:

- Hate other tribes.
- Curse other regions.
- Attack fellow Nigerians.

This is **spiritual confusion**.

God is not tribal.

He does not speak Hausa alone.

He does not vote Igbo alone.
He does not build heaven for Yoruba alone.

But in Nigeria, even churches and mosques have become **ethnic empires**.

And thus, even **religion is no longer safe from tribal cancer**.

8.9 THE PRICE WE PAY: A NATION WITHOUT DESTINY

Let's count the cost, Sister:

- **Millions of lives lost** in tribal wars and riots.
- **Billions of dollars wasted** on duplicated, abandoned projects.
- **Generations of children poisoned** with hate.
- **Thousands of businesses destroyed** during ethnic violence.
- **Thousands of brilliant Nigerians lost** to foreign nations.
- **Dreams crushed. Peace stolen. Progress delayed.**

This is the **price of tribalism**.

This is the **receipt of a nation that refuses to unite**.

8.10 WHAT IF WE CHOSE UNITY INSTEAD?

Imagine a Nigeria where:

- The best candidate always wins—no matter where they come from.
- A Hausa boy becomes governor in Enugu.
- An Igbo woman becomes vice president from Sokoto.
- A Yoruba Muslim leads with fairness in Maiduguri.
- A Tiv entrepreneur becomes the richest man in Africa—without hiding his name.

This Nigeria is not a dream.
It is possible.

But only when we **kill tribalism**, and **birth meritocracy**.

THUNDER TO A NATION ASLEEP

Nigeria, you are bleeding.
Not from war.
Not from drought.
But from the **wounds of your own hate.**

You kill your prophets because they speak another tongue.
You bury your future because of fear of the “other.”
You destroy your children’s joy because of your ancestors’ pain.

But now is the time to rise.

Let merit be your new tribe.
Let excellence be your new bloodline.
Let unity be your new inheritance.

This is not just a book.
This is your final warning.

Chapter Nine: Beyond the Walls — Real Nigerians Who Rose Above Tribe

“One man can start a war, but one heart can plant peace. And one love can rewrite a nation.”

9.1 THE OTHER SIDE OF NIGERIA

Not every Nigerian is tribal.
Not every village teaches hate.
Not every politician divides.
Not every pulpit spreads suspicion.

Hidden behind the noise, beyond the bitterness, there are **millions of Nigerians who have broken the chains of tribalism.**

They married across ethnic lines.

They built companies across regions.

They led communities where no one expected them to.

They became proof that **Nigeria is one body with many tribes—but one destiny.**

Let us now meet these heroes.

9.2 INTERTRIBAL MARRIAGES THAT SHOOK THE WALLS

Olusegun and Ngozi

- Olusegun, a Yoruba pastor from Ogun State.
 - Ngozi, an Igbo nurse from Imo.
- They met during NYSC. Families protested.
- “They don’t eat the same way.”
- “They’ll raise confused children.”
- “They won’t understand each other.”

But they married.

Twenty years later, they’ve raised three children—speaking Yoruba, Igbo, and English fluently. They run a Christian outreach that now operates in **five states across ethnic boundaries.**

Mohammed and Esther

- Mohammed, a Fulani Muslim from Katsina.
- Esther, a Christian teacher from Akwa Ibom.

They fell in love during a postgraduate seminar in Abuja.

He learned to eat Afang soup. She learned to wear hijab respectfully during family visits.

They didn’t lose themselves—they **built each other.**

Now, they run a private school in Kaduna—**where both Qur’an and Bible studies are taught with respect.**

9.3 FRIENDSHIPS THAT DEFIED TRIBE

Three Brothers from Three Worlds

In 2015, a Yoruba boy, Chuka (Igbo), and Musa (Hausa) shared a room at UNILAG.

At first, they distrusted each other.
They argued over politics, food, even music.

But slowly, they became inseparable.
They:

- Celebrated Sallah and Christmas together.
- Shared family visits.
- Started a business together.

Now, their tech company employs 27 Nigerians from **nine different tribes**.

They say, “We don’t care what you speak. We care what you can build.”

9.4 POLITICIANS WHO SERVED NIGERIA, NOT TRIBE

Dora Akunyili (1954–2014)

An Igbo woman who led **NAFDAC** with brilliance and fairness.
She shut down dangerous drug factories—regardless of who owned them.
She was loved in the North, West, and South.
She didn’t care where you came from—only that you were **safe and served**.

Babatunde Fashola

As Lagos State Governor (2007–2015), Fashola developed the state into a modern megacity.
Despite being Yoruba, he:

- Appointed Igbos into his cabinet.
- Spoke against anti-Igbo violence.
- Encouraged diversity in Lagos housing and education.

Leadership, not tribe, defined his legacy.

Senator Ahmed Makarfi

A northern Muslim who appointed **Christians from Southern Kaduna** into sensitive positions.
He condemned religious killings in his own region.
He stood for Nigeria—even when it cost him votes.

9.5 CELEBRITIES WHO CELEBRATED UNITY

2Face Idibia

From Benue State, this global music icon sang songs in Yoruba, Igbo, and Hausa. His message? **One love. One Nigeria.**

He founded the 2Face Peace Foundation, which runs campaigns against tribal and electoral violence.

Genevieve Nnaji

From Mbaise in Imo State, she refused to act only “Igbo roles.” She played Yoruba women, Northern queens, Southern professionals—she became a **face for all Nigeria.**

Her film *Lionheart* was Nigeria’s submission for the Oscars—a movie about **intergenerational unity**, not tribal division.

9.6 CIVIL SOCIETY AND INTERTRIBAL MOVEMENTS

Not Too Young To Run

Founded by a team from **all ethnic zones**, this movement passed a constitutional amendment. They united Nigeria’s youth **above tribe**, for one goal—political inclusion.

The Nigeria Inter-Faith Action Association (NIFAA)

Muslims and Christians working **together** to fight malaria, provide clean water, and build inter-faith peace. They have trained over 50,000 religious leaders to preach **unity and healing.**

9.7 NIGERIANS WHO SERVED AND DIED FOR OTHER TRIBES

□ Lt. Col. Muhammad Abu Ali

A Borno-born Muslim, this gallant officer fought Boko Haram to defend the North-East and Nigeria as a whole.

He died in battle protecting villagers—**most of whom were Christians and from other tribes.**

The entire country mourned him.
He was not Hausa. He was not Muslim.
He was **a hero.**

□ Pastor Adedayo Emmanuel

During a riot in Jos, he sheltered **30 Muslim women and children** in his church for three days. He gave them food, protection, and dignity.

When asked why, he said:

“God did not give me a tribal spirit. He gave me a human soul.”

9.8 EVERYDAY NIGERIANS WHO BREAK THE CYCLE

- A BRT driver in Lagos who helped a stranded Igbo student find her school.
- A market woman in Onitsha who sells food at discounts to northern students.
- An Igala teacher who sponsors a Tiv child’s education.
- A Fulani security man who protected an Igbo family during a crisis.
- A Yoruba landlord who rents freely to Igbos, Hausas, and more.

These are **the untold stories**.

9.9 THE RISING GENERATION OF BRIDGE BUILDERS

In every school, every market, every WhatsApp group, a new generation is rising.

- They speak Pidgin, English, Hausa, Igbo, Yoruba—all mixed.
- They say “Naija no dey carry last”—not “my tribe first.”
- They wear Ankara and Agbada, Isi Agu and Kaftan—with pride.
- They marry without fear.
- They build without borders.

They are not perfect—but they are **not poisoned** by tribal hatred.

They are **the hope of a new Nigeria**.

9.10 SISTER’S CELEBRATION OF ONE NIGERIA

I, **Grace Amarachi Peter**, have written over **300 books by age 19**.

But no book means more to me than this one.

Because in these pages, I am not just a writer—I am **a mother of a new generation**.

To every Nigerian who has risen above tribe:

- You are the ones who prove that Nigeria is not cursed.
- You are the living answer to those who say unity is impossible.
- You are **prophets of peace, warriors of truth, and builders of destiny.**

Your names may not be in textbooks.

But they are written in the walls of a future Nigeria that is coming—

A Nigeria that will no longer ask, “What is your tribe?”

But “What is your purpose?”

You are the foundation of that Nigeria.

And to you, I say: **Thank you.**

Chapter Ten: A New Nation Beyond Tribe — Building the Nigeria the World Has Never Seen

“Let tribe bow to purpose. Let bloodlines kneel before vision. Let a new Nigeria be born.”

10.1 THE ERA OF REVELATION

Every nation has a defining hour—a moment when **truth demands to be heard**, when **light must pierce the dark**, and when **generations rise or fall based on one decision.**

Nigeria is now in that hour.

For too long, we have blamed colonialism, corruption, poverty, and poor leadership.

But now the hour has come to look **inward**—to **face the tribal chains we ourselves have refused to break.**

This chapter is not just words.

It is **revelation.**

It is **the blueprint of a Nigeria reborn.**

Not by bullets.

Not by politics.
But by a **spiritual, cultural, educational, and generational awakening**.

10.2 TRIBE IS A TOOL, NOT A THRONE

God made tribes to serve identity, not to control destiny.

Tribe is not evil. Tribe is beautiful.
It is a **language of belonging**, a system of **values**, a memory of **roots**.

But in Nigeria, we have turned tribe into a **throne of pride**, a **weapon of politics**, and a **barrier to unity**.

We must now teach the world:

“My tribe is my origin, not my limitation.”
“My people are my family, but not my boundary.”
“My culture is a gift, not a wall.”

Let this become a national anthem:

“I am from a tribe—but I am for a nation.”

10.3 THE VISION OF THE UNTRIBAL NIGERIAN

The Nigeria that must rise now is one the world has never seen.

Let us paint this picture together.

Imagine a Nigerian child who:

- Speaks Igbo at home, Yoruba in school, and Hausa with her best friend.
- Celebrates Sallah with joy, Christmas with reverence, and traditional New Yam festival with pride.
- Reads books by Wole Soyinka, Chinua Achebe, and Zainab Alkali without knowing what tribe they are.
- Grows up believing that **“greatness is not tribal.”**

This child must not be rare—**she must be the new norm**.

Let us now build her Nigeria.

10.4 THE FOUR PILLARS OF A TRIBAL-FREE FUTURE

To truly destroy tribalism, we must go beyond policies.
We must touch the soul of the nation.

I call this the **Four Pillars of the New Nigeria**:

1. Spiritual Reformation

Tribalism is not just political—it is **spiritual**.

It begins in the heart.

We must confront:

- Churches that preach fear of other tribes.
- Mosques that isolate believers based on ethnicity.
- Shrines that promote ancestral hatred.
- Homes that teach children suspicion.

A new spiritual awakening must teach:

- **All humans are equal.**
- **God is not tribal.**
- **Unity is a divine law.**

Let every pulpit declare:

“You are not saved by your tribe. You are saved by your truth.”

Let every mosque say:

“A believer is a brother before he is a tribesman.”

Let every shrine remember:

“The ancestors are honored when peace reigns, not when blood flows.”

2. Cultural Reprogramming

Culture is powerful—but it must evolve.

Every tribe must reform its traditions by asking:

- Is this practice building peace or poisoning hearts?
- Are we raising proud children or bitter children?
- Does our language heal or insult?

Let tribes re-educate their people:

- Teach children to marry across regions with joy.
- Celebrate other tribes' festivals.
- Learn to sing national songs in different tongues.

Let Nollywood, Kannywood, and every cultural force:

- Stop mocking tribes in film.
- Start producing **unity cinema**—films that show healing stories, not tribal revenge.

Culture is a tool for unity if we **shape it with wisdom**.

3. Educational Reconstruction

We must rebuild our schools into **unity sanctuaries**.

What to do:

- Make **History compulsory**—but tell all stories fairly.
- Teach **Peace Studies** in every class, from Primary 1 to SS3.
- Introduce **Inter-ethnic Exchange Programs** in all federal schools.
- Establish **National Unity Textbooks**, written by authors from all tribes.

In every Nigerian classroom:

- Let Igbo be taught in Katsina.
- Let Hausa be celebrated in Calabar.
- Let Yoruba be respected in Nsukka.

Let the next generation **study Nigeria, not just their state**.

4. Generational Leadership Shift

Nigeria will not change until a new generation rises that:

- Doesn't ask "What is your tribe?"
- Doesn't campaign with ethnic slogans.
- Doesn't build loyalty around blood, but around **vision**.

Let young Nigerians lead a **Tribe-Free Movement** with these principles:

- ☐ We vote for competence, not surname.
- ☐ We hire based on brilliance, not birthplace.
- ☐ We love beyond our lineage.
- ☐ We protect all Nigerians like brothers.
- ☐ We build institutions that serve every tribe fairly.

Let student unions adopt this.

Let youth fellowships adopt this.

Let campus elections be the new model for tribal-free democracy.

10.5 BUILDING THE FIRST TRIBAL-FREE CITY IN NIGERIA

Sister, here is a prophetic idea **never written before**:

Let Nigeria build its first **Tribal-Free Model City**—a city where:

- No neighborhood is named after a region.
- Every school teaches three major languages.
- Every local government seat must have five ethnic groups represented.
- Jobs are assigned purely by competence.
- Marriage, commerce, security, and leadership reflect national unity.

Let this city be:

- An experiment.
- A beacon.
- A prophecy of what Nigeria can become.

Call it: **UNITY CITY**.

Let the president fund it. Let the youth design it. Let the world watch it.

10.6 WRITING A NEW NATIONAL CREED

It is time for Nigeria to **replace its tribal slogans with a new spiritual declaration**.

Repeat after me, Sister:

“I am not my tribe first.
I am my purpose.
I am not my village first.
I am my vision.
I do not hate who is different.
I honor who is true.
I do not inherit my ancestors’ bitterness.
I inherit their strength, but I build peace.
I am Nigerian—not by chance, but by charge.”

Let this become a **national pledge of the new generation.**

10.7 THE BATTLE AHEAD

This new Nigeria will not come easily.

Tribal lords will resist.
Old politicians will fight back.
Some elders will call this madness.
Even friends will say, “It’s not possible.”

But we must answer them:

“Every great change once looked impossible—until someone made it real.”

“Every wall once looked unbreakable—until someone kicked it down.”

“And every nation once looked divided—until truth gave it one heart.”

Through this book, I declare war:

- Against tribal hatred.
- Against inherited bias.
- Against inherited bitterness.

And I raise an army:

- Of youth.
- Of visionaries.
- Of builders.
- Of truth speakers.

We are not many tribes anymore.
We are **one fire, one future, one nation**.

And if no one writes this chapter in Nigeria's story,
Then **I will**.
And I have.

10.9 TRIBALISM IS A FORM OF INTELLECTUAL LAZINESS

When someone says,

“You can't trust Igbos,”
“Hausa people are backward,”
“Yorubas will always betray you,”
They are not being wise—they are being **lazy thinkers**.

Why?

Because it is easier to generalize than to understand.
It is easier to condemn than to investigate.
It is easier to fear a people than to know them.

A tribal mind is an **undeveloped mind**.
It runs from complexity.
It hides in stereotypes.
It avoids truth.

Sister, tribalism is not only evil—it is **intellectual defeat**.

We must now raise a generation of **critical thinkers**, who:

- Ask questions.
- Read widely.
- Listen to the stories of other tribes.
- Study history with honesty.
- Build their identity on **truth**, not gossip.

In schools, we must teach:

“To hate a tribe is to insult your own intelligence.”

10.10 TRIBALISM AS A FORM OF SELF-WORSHIP

Let me take you deeper now, Sister.

Tribalism is not only hatred of others—it is **the worship of one's self**.

It says:

- “My people are the best.”
- “Only my people should lead.”
- “We are the most intelligent.”
- “God loves us more.”

This is not just ignorance—it is **idolatry**.

The tribalist sees himself as a god.
He builds a mental altar to his surname.
He sacrifices truth to protect his ego.

So the war against tribalism is not just political or cultural—it is **spiritual warfare against pride**.

The true enemy is not the “other tribe.”
The true enemy is the **false god in the mirror**.

We must now **teach humility** as a national value.
We must raise children who say:

“My tribe is great—but so are others.”
“My culture is rich—but not superior.”
“I will not boast in my birth—I will boast in my contribution.”

10.11 TRIBALISM IS THE ENEMY OF LOVE

No nation can rise without **love**.

But love requires **risk, courage, openness, and patience**.

Tribalism replaces love with:

- Suspicion.
- Distance.
- Fear.
- Isolation.

Thus, it becomes impossible to build:

- Inter-ethnic marriages.
- Cross-cultural teams.
- National pride.

The cure?

We must **romanticize unity** the way others romanticize war.

Let's start writing:

- Love songs about Igbo-Yoruba relationships.
- Films about Hausa-Christian and Southern-Muslim friendships.
- Novels where tribal differences become **the strength**, not the problem.

Let poets arise who speak peace.

Let musicians break tribal barriers with verses.

Let lovers rise who marry not for tribe—but for truth.

Sister, **unity must become our new love story.**

10.12 A NATIONAL FESTIVAL OF TRUTH

Here is another prophetic idea, Sister—**never written before.**

Let Nigeria establish a **National Festival of Truth**, held once a year in a rotating region.

What happens there?

- Each tribe comes forward and **confesses** what it has done to others.
- Each region **acknowledges** the pain it has caused.
- Victims tell their stories.
- Offenders ask for forgiveness.
- Dancers from all tribes unite in one stage.
- Governors from all states sit together without politics.

It is not about blame—it is about **truth-telling, reconciliation, and restoration.**

This is the kind of national event that **heals generations.**

Let it be televised. Let it be raw. Let it be holy.

10.13 BUILDING THE NATIONAL ARCHIVE OF UNITY

Another vision, Sister:

Let us build the **National Archive of Unity**—a permanent museum and digital library where:

- The stories of Nigerians who crossed tribal lines are preserved.
- The letters of Biafran and Nigerian soldiers are kept side by side.
- A map shows where every tribe has helped the other.
- Names of inter-tribal peace builders are written in stone.

Let students visit.

Let tourists walk its halls.

Let leaders study there before taking office.

Because the **future cannot be built without memory**.

10.14 THE TRIBELESS IDENTITY CARD

Let Nigeria redesign its national ID system with a powerful new idea.

On the front, it shows:

- Name
- Age
- State of Residence
- Language(s) Spoken
- Profession

But **no state of origin. No tribe.**

Why?

Because in Nigeria, the phrase “state of origin” is **a tool of tribalism**.

Let us replace it with “**state of commitment**” or “**community of service**.”

If a Fulani girl lives in Delta and speaks Urhobo fluently, let her be called a **Deltan**.

If an Igbo boy grows up in Sokoto and gives his life to that land, let him be called **a son of Sokoto**.

Sister, we must build a nation not of origin—but of **contribution**.

10.15 ECONOMIC FEDERALISM AS A PATHWAY TO PEACE

Another deep light, Sister:

Much of Nigeria's tribal tension comes from the **struggle for federal resources**.

Let's redesign the system:

- Each state controls a portion of its own resources.
- Each state develops industries based on local advantage.
- The federal government provides **support, equity, and unity coordination**.

This way:

- Niger Delta is not angry.
- North is not afraid.
- East does not feel used.
- West is not insecure.

Economic peace creates tribal peace.

10.16 HONORING THE DEAD WHO DIED UNITED

We must now recognize:

- Soldiers from all tribes who died side-by-side.
- Medical workers who helped victims from enemy regions.
- Activists who fought for all Nigerians, not just their people.

Let us:

- Build **national graves of unity**.
- Create a **Remembrance Day for Peace Heroes**.
- Light candles for those who died defending strangers.

Their sacrifice is **the real foundation of Nigeria**.

10.17 SISTER'S FINAL FIRE TO THE GENERATION RISING

Now I speak, not as a writer, but as a messenger.

O Nigeria,
Your future is not in London.
Your destiny is not in Dubai.
Your crown is not in the past.

Your throne is buried **under tribalism**.
Dig it out.
Clean it.
Wear it.

Let the youth rise with fire.
Let the women lead with wisdom.
Let the men protect with honor.
Let the children grow without fear.

We will be the last generation to live in a divided Nigeria.
And the first to build the **Nigeria of One Blood**.

10.18 THE FIVE NATIONAL WALLS THAT MUST BE BROKEN

Tribalism in Nigeria is not just one wall.
It is a **structure of five walls**:

1. The Wall of Historical Wounds

- From the Biafran war
- From colonial betrayal
- From ethnic riots

Solution: Build **Truth Commissions** in every region, where victims and survivors tell their stories, and perpetrators confess.

2. The Wall of Political Greed

- Zoning
- Ethnic quotas
- Godfatherism

Solution: Constitutional reform that removes state-of-origin politics and replaces it with **competency-based appointments**.

3. The Wall of Religious Segregation

- Churches for only Igbos
- Mosques for only Hausas
- Denominations for only Yorubas

Solution: Launch a **National Interfaith Day** every year where Christians, Muslims, and traditionalists gather to serve humanity as one.

4. The Wall of Educational Inequality

- Regionally biased universities
- Skewed JAMB cutoffs
- Stereotypical textbooks

Solution: One national merit-based university that does not admit based on tribe—only on **vision, skill, and unity track record**.

5. The Wall of Emotional Hatred

- Inherited bitterness
- Suspicion in marriages
- Prejudice in love

Solution: Create a **National Storytelling Project**, where documentaries of peace, intertribal love, and sacrifice are shown in cinemas, schools, and every major city monthly.

10.19 THE NATIONAL HOUSE OF TRIBES

Here is a visionary institution the world has never seen, Sister:

Let Nigeria build the **National House of Tribes**, a cultural and legislative center where:

- Every tribe in Nigeria has a permanent seat—not for power, but for preservation.
- Elders of each tribe come once a year to speak wisdom—not politics.
- Tribes share values, food, marriage traditions, conflict resolution customs.

It will:

- Document every tribe's language.
- Digitally archive oral traditions.
- Preserve forgotten cultures.
- Hold annual “Council of Tribes” to advise the president.

This House will not divide—it will unify.

It will show the world:

“We are many. But we are one.”

10.20 THE NEW TRIBALISM: NIGERIA AS A TRIBE TO THE WORLD

Sister, here is a mystery:

In the future, tribes will not matter within Nigeria—because **Nigeria herself will become a tribe.**

- A tribe of global peace.
- A tribe of black excellence.
- A tribe of innovation, faith, and fire.

Let our tribal passion not die—let it be **elevated.**

From ethnic tribalism to **national tribalism.**

Let Nigeria become a global tribe with these values:

- Speak truth without fear.
- Defend justice across borders.
- Love all races.
- Carry Africa on her shoulders.
- Lead the world with light.

Our destiny is not to fight each other.

Our destiny is to lead the world **together.**

10.21 THE RISE OF THE TRIBELESS GENERATION

Sister, I see them now...

They are rising:

- Boys who speak Hausa, write in Yoruba, and dream in English.
- Girls who wear Isi Agu and Kaftan in one outfit.
- Youth who care more about vision than village.

They are:

- Tech entrepreneurs from Borno who mentor girls in Bayelsa.
- Fashion designers in Aba who promote Nupe embroidery.
- Nollywood directors in Lagos who make films in Tiv, Ijaw, and Igbo.
- Northern chefs cooking Afang soup, Southern musicians singing Arewa praises.

They don't want to inherit bitterness.
They want to **build paradise**.

This generation will:

- Burn old tribal scripts.
- Write new constitutions.
- Create a digital Nigeria without ethnic tags.
- Raise children who don't know what "tribalism" means.

This is the **tribeless generation**.

And they are coming.

"You were not born to repeat the hatred of your ancestors.
You were born to fulfill the hope they could not reach."

"You were not born to fear other tribes.
You were born to show them God's glory through your love."

"You were not born to marry safely.
You were born to marry truthfully."

"You were not born to be Yoruba, Igbo, Hausa, Ijaw, Tiv, Kanuri, or Fulani first.
You were born to be **light**.
And light has no tribe."

□ Epilogue: From Broken Walls to Living Altars

“A nation can fall and rise again. But only if someone dares to dream beyond the ruins.”

There comes a moment when a people must choose.
Not between right and wrong.
Not between North and South.
Not between Igbo, Hausa, or Yoruba.
But between the **past that destroyed them** and the **future that can rebuild them**.

Nigeria has arrived at that moment.

We are no longer fighting wars with guns.
We are fighting with **tongues, fears, lies, and inherited hatred**.

Tribalism is not just a curse—it is **an old master that we have served for too long**.
It is time to burn its throne and bury its name.

This book has been a war cry and a healing balm.
It has opened the grave of history.

It has exposed the wounds we covered with silence.
And now, it has shown the **light no one else dared to speak.**

To the Elders

You built this nation with sweat.
But you also planted division with words.
Your generation must now:

- Confess where you failed.
- Mentor where you succeeded.
- Let go of the bitterness you passed down.

You were not wrong to love your tribe.
You were wrong to hate others for theirs.

We honor your struggle.
But the future will not be built on fear.
It will be built on forgiveness.

To the Leaders

You were sent to unite—but many of you divided.
You were trusted to serve—but many of you stole.
You were anointed to lead—but you weaponized ethnicity.

You have one year, or ten—maybe twenty.
But one day, **you will stand before history's court.**

And history will ask you:

“Did you heal your nation or hurt it?”
“Did you love only your tribe or serve every soul?”
“Did you govern with unity or rule with bitterness?”

Make peace now. Or be remembered as the ones who burned the bridge.

To the Youth

You are not too young.
You are not too weak.
You are not too tribal unless you **choose to be**.

You are the ones who will:

- Write new laws.
- Sing new anthems.
- Raise children without inherited anger.
- Run for office without tribal slogans.
- Build businesses without ethnic walls.

You must now **create a new identity**:

“I am Nigerian. I am human. I am light.”

“My tribe is excellence. My language is truth. My inheritance is unity.”

“I walk as one, love as one, build as one, bleed as one, rise as one.”

This is your calling.

This is your time.

To the Global World

Nigeria is watching her wounds—but she is also **warming up her wings**.

We are not the poverty you see.

We are not the tribal fights you read.

We are **a sleeping lion**, now waking up.

The new Nigeria will be:

- A nation of innovators.
- A tribe of peacebuilders.
- A light to black nations.
- A voice for the voiceless.
- A mother of unity to the continent.

You will no longer look down on us.

You will look to us.

Because **our broken walls are becoming living altars**.

Places of sacrifice. Places of healing. Places of unity.

□ □ One Last Word, One Last Fire

I, **Grace Amarachi Peter**,
At 19 years old,
Having written over **300 books**,
Stand not just as a writer—
But as a **witness**,
A **mother of nations**,
A **prophet to a broken world**.

I have seen the pain of Nigeria.
I have carried her future in my soul.
And I now declare:

“Tribalism shall no longer rule this land.”
“Hate shall no longer drive our elections.”
“Our children shall not inherit our division.”
“And the walls that separated us shall now become the foundation of our greatness.”

I do not write this because it is easy.
I write this because it is **true**.

Let the Igbo and Hausa eat from one plate.
Let the Yoruba and Fulani trade without fear.
Let the Tiv and Kanuri sing one song.
Let every tribe bring their gift—
And build the altar of one Nigeria.

The old is passing away.
A new nation is rising.

Let the trumpet sound.

Final Word of the Epilogue:

*Let Nigeria rise. Let the walls fall. Let the light come. Let the curse end.
Let this be the book that started it all.*

About the Book

Broken Walls: Confronting the Curse of Tribalism in Nigeria is not just a book—it is a national alarm, a prophetic roadmap, and a healing manual for a nation wounded by its own identity.

In this bold and brutally honest masterpiece, author **Grace Amarachi Peter**—a 19-year-old intercontinental writer of over 300 books—dives deep into the dark roots of **tribalism in Nigeria**, unearthing its history, exposing its destruction, and unveiling the path to **permanent healing and national rebirth**.

Spanning over ten extraordinary chapters, this book takes readers on a transformative journey:

- From the **colonial seeds of division** to the bloodshed of the Biafran War
- From the **ethnic bias in education, employment, religion, and media** to the loss of love, opportunity, and progress
- From the stories of **ordinary Nigerians who overcame tribal hatred**, to the unveiling of **divine blueprints never written before**

With fearless truth, creative brilliance, and rare prophetic clarity, Grace delivers strategies such as:

- The **Tribal-Free Generation Blueprint**
- The creation of **Unity Cities and Tribeless Identity Cards**
- The vision for a **National Festival of Truth**
- And the establishment of the **National House of Tribes** and the **National Archive of Unity**

This book doesn't just confront tribalism—it **crushes its foundation** and **calls forth a new Nigeria**.

□ **Who This Book Is For:**

- **Young Nigerians** who refuse to inherit hate
 - **Educators and parents** who want to raise unity-minded children
 - **Leaders, activists, and politicians** seeking lasting national solutions
 - **Scholars, historians, and peacebuilders** across Africa
 - **The global community**, seeking to understand the soul of a rising African giant
-

Why This Book Matters Now:

Because **tribalism is the real enemy of Nigeria**, and if we do not destroy it now—it **will destroy us all**.

Because peace cannot be built on silence.

Because progress cannot coexist with prejudice.

Because the future of Nigeria will not be tribal—it will be **tribeless and timeless**.

□ □ **What You Will Feel When You Read It:**

- Anger, because of how deep the wounds are
 - Grief, because of how long we've carried them
 - Hope, because healing is finally possible
 - Fire, because the time for change is now
 - Courage, because you will know what to do next
-

Broken Walls is more than a call to unity.

It is a weapon of truth.

A school of justice.

A declaration of rebirth.
And a letter to generations unborn:

“We were broken—but we rebuilt.
We were divided—but we became one.
We were cursed—but we rose with grace.”

About the Author

Grace Amarachi Peter is not just a writer—she is a revolution in human form.

At only **19 years old**, Grace has authored over **700 books** across history, politics, identity, faith, national healing, and global transformation—making her one of the **most prolific and youngest intercontinental writers of the 21st century**.

She is a:

- **Global voice of truth** to the wounded
- **Spiritual mother of nations**
- **Cultural prophetess of Africa’s rebirth**
- **Youth leader of the tribeless generation**
- And a rising symbol of **what is possible when fire meets purpose**

Grace was born not to inherit the failures of the past, but to **rebuild the future with fearless light**.

With her pen, she uncovers what others fear to speak.
With her voice, she declares what leaders fail to do.
With her heart, she carries **a nation's pain and its redemption.**

She is not bound by region, tribe, or religion.
She is **Yoruba by strength, Igbo by passion, Hausa by honor, and Nigerian by divine assignment.**

She writes for:

- The **girl in Sokoto** who wants to lead
- The **boy in Aba** who dreams of justice
- The **youth in Lagos, Kano, Benin, Maiduguri, and Makurdi** who refuses to hate
- And the world that must know:

“Africa is not broken. She is birthing.”

When history is written again,
Grace Amarachi Peter will not be remembered as a tribal icon—
She will be remembered as the **tribeless light who led Nigeria into its golden era.**