

IN THE MATTER OF CUSTOMARY LAW
**GOVERNMENT OF INDIGENOUS
PEOPLE OF BIAFRA**

(Suit No. FHC/OW/CS/192/2013: Federal High Court Owerri Imo State Nigeria by Bilie Human Rights Initiative)
(Customary Law Government by Council of Elders under the Constitution of Nigeria 1999)

Motto: Ubi Jus Ibi Remedium

**POLICY STATEMENTS AND ORDERS
BY THE GOVERNMENT OF INDIGENOUS PEOPLE OF BIAFRA
(IPOB) HEADED BY THE SUPREME COUNCIL OF ELDERS UNDER
CUSTOMARY LAW PURSUANT TO THE PROVISIONS OF THE
CONSTITUTION OF THE FEDERAL REPUBLIC OF NIGERIA 1999**

These Statements and Orders are made this 1st day of September 2014 under customary law and applicable to only the remnants of the Indigenous People of Biafra (IPOB) and their descendants who were not consumed in the war between Nigeria and Biafra from 1967-1970 and who are now seeking to exercise their right to self-determination in Suit No FHC/OW/CS/192/2013 in the Federal High Court Owerri, Imo State, Nigeria.

1. INTRODUCTION:

The Supreme Council of Elders of Indigenous People of Biafra (SCE) is constituted by the Elders of Biafraland who signed the Legal Instrument dated 13th Sept 2012 filed in the Federal High Court Owerri Nigeria that authorized Bilie Human Rights Initiative to take action against the Federal Republic of Nigeria on behalf of the remnants of the Biafrans who were not consumed in the war of 1967-1970. In order to ensure that the agitation by the youths for Biafran independence was conducted lawfully, the elders of the land invoked their powers under Customary Law to organize, direct, manage and control their children so that the independence struggle would follow due process of law. These elders govern the remnants of the Biafrans under customary law. The Head of the Customary Law Government of Indigenous People of Biafra is His Royal Majesty & His Lordship, The Honourable Justice Eze Ozobu, OFR, who is both a retired Chief Judge and a serving Royal Father.

2. TERRITORIAL JURISDICTION:

In the Suit No FHC/OW/CS/192/2013, Indigenous People of Biafra who sued Nigeria in a representative capacity are defined as the people inhabiting three contiguous regions, namely: the South-East, parts of the South-South and parts of the Middle Belt regions of Nigeria. This definition covers the territorial jurisdiction where these Policy Statements and Orders shall apply under Customary Law.

**Governing Council of
Indigenous People of
Biafra:**

His Royal Majesty,
The Hon Justice Eze Ozobu,
OFR, **Chairman**

Dr. Dozie Ikedife
FRCOG, FICS, OON, JP
Deputy Chairman

Col. Joe Achuzia (Rtd)
Secretary

Members:

Chief Barr Sylvester Debe
Odumegwu Ojukwu

Prof. Chidi Osuagwu

HRH Eze Matthew Onweni

Elder Barr Sylvester Akpan

Nze Charles Umeokonkwo

Hon. Elder Prince Sonny
Osom

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3. UNDERSTANDING THE DIFFERENCE BETWEEN CITIZENSHIP OF A SOVEREIGN STATE AND THE INDIGENOUS IDENTITY OF A PEOPLE:

3.1. The United Nations Declaration on the Rights of Indigenous Peoples, Res. 61/295 of 2007 and Articles 19-22, African Charter on Human and Peoples' Rights (Ratification and Enforcement) Act, Cap 10, Laws of the Federation of Nigeria 1990 (now LFN 2004) make it clear that there is a difference between the citizenship of a sovereign country and the indigenous identities of the peoples that dwell in the country. A perfect example of this situation is the United Kingdom where the Scots, Welsh, Irish and the Anglo-Saxons maintain their indigenous identities as different peoples but of the same British citizenship. In the same way, the Indigenous People of Biafra are Nigerians by citizenship but Biafrans by indigenous identity.

3.2. The Ancient Map of Africa in 1662 which we have filed in the Federal High Court Owerri showed the three kingdoms in West Africa from where the new country called "Nigeria" was created by the colonial masters. The three kingdoms were as follows: The Kingdom of Zamfara in the North; the Kingdom of Biafra in the East; and the Kingdom of Benin in the West. These three Kingdoms existed on the Map of Africa for more than 400 years before Nigeria was created in 1914. The Kingdoms of Biafra and Benin shared common boundaries and had the Atlantic Ocean in the South with direct access to the Sea through their bays known as Bight of Biafra and Bight of Benin. The word "Bight" is an old English word for "Bay" just like the Bay Beach in Lagos. The fourth kingdom known as Oyo Empire was not contained in the ancient Map of Africa in 1662 but it was also a great kingdom in West Africa as described in Section 4.11 – 4.14 of these Policy Statements.

3.3. At Pages 18 and 19 of the Book, "*Biafra or Nigerian Presidency- What the Ibos Want*", published by our Legal Adviser under the ISBN 978-0-9573250-0-5, the learned author advocating for the rights of Indigenous People of Biafra stated as follows: "*The Map of Africa produced by the Portuguese from 1492 - 1729 shows Biafra as a large territory spelt as "Biafara", "Biafar" and "Biafares" having boundaries with such empires as Ethiopia, Sudan, Bini, Kamerun, Congo, Gabon, and others. It was in 1843 that the Map of Africa showed the country spelt as "Biafra" having some parts of the modern day Cameroon within its boundary including the disputed Bakassi Peninsula. The original territory of Biafra was not restricted to the present Eastern Nigeria alone. According to the maps, the Portuguese travelers used the word "Biafara" to describe the entire region of the Lower Niger River and eastwards up to the Cameroon Mountain and down to the eastern coastal tribes, thus including parts of Cameroon and Gabon. The British had diplomatic dealings with Biafrans before Nigeria was created. John Beecroft was the British Consul of the Bight of Biafra from 30th June 1849 to 10th June 1854 with his headquarters in Fernando Po in the Bight of Biafra. The city of Fernando Po is now called Bioko in Equatorial Guinea. It was from the Bight of Biafra that John Beecroft, eager to control the trade in the west and supported by Christian missionaries at Badagry, bombarded Lagos which became a British colony in 1851 and was formally ceded to Queen Victoria, the Queen of England in 1861, in whose honour Victoria Island Lagos was named. Therefore, the British had established their presence in Biafraland before they annexed Lagos in 1861. The left part of the Gulf of Guinea opposite the Bight of Biafra was designated on the Map of Africa as Bight of Benin. Therefore, Biafra was a sovereign entity with its own geographical territory clearly shown on the Map of Africa*

before the coming of the whitemen just like the ancient nations of Ethiopia, Egypt, Sudan, etc. The Biafra Nation practised autonomous democracies among its clans as practised among the Igbo today. Actually, the Republic of Biafra which was declared in 1967 by General Odumegwu Ojukwu was not a new country but an attempt to restore the ancient Biafra Nation that existed before Nigeria was created by the British". We now adopt this book in its entirety as the working tool for the Biafran Independence Movement and Liberation Struggle and do recommend that every Biafran should get a copy of the book and read it properly. The book is available online at the Amazon Bookshop and in all the Offices of Indigenous People of Biafra as represented by Bilie Human Rights Initiative.

3.4. In Africa and Asia, the merging of different peoples by the force of colonial masters to create new countries in the world such as Nigeria caused the intractable problems of instability of nations resulting in ethnic violence and incessant bloodshed as the peoples find themselves incompatible in their lifestyles, customs, traditions and philosophies of life. The peoples were conferred with the citizenships of the new countries created by the colonial masters whether they liked it or not. This is a fact of history causing religious and ethnic violence in Nigeria at the moment. The only way to solve this problem of national instability, bloodshed and ethnic violence is by the wisdom of the law. Thus, the law allows the indigenous peoples of the land to maintain their indigenous identities even though they have been conferred with the citizenship of their new countries. Most importantly, the law confers on the indigenous peoples of the land the right to self-determination. At the moment, the Scots are seeking to exercise their right to self-determination and establish Scotland as a sovereign nation independent from the Great Britain. In the same way the Indigenous People of Biafra are seeking to exercise their right to self-determination and re-establish their ancient country of Biafra as a sovereign nation independent from Nigeria.

4. UNDERSTANDING THE LEGITIMACY OF THE CUSTOMARY LAW GOVERNMENT OF INDIGENOUS PEOPLE OF BIAFRA HEADED BY THE SUPREME COUNCIL OF ELDERS:

4.1. Many people have wondered whether the Supreme Council of Elders of Indigenous People of Biafra otherwise called the SCE is a legitimate government under the law with power to govern the remnants of the Biafrans and their descendants who were not consumed in the war between Nigeria and Biafra in 1967–1970. The question of the legitimacy of the Government of Indigenous People of Biafra headed by the Supreme Council of Elders arises because many people lack adequate knowledge of the Nigerian Legal System. Fortunately, the Chairman of the Supreme Council of Elders of Indigenous People of Biafra is a retired Chief Judge and Head of the Judiciary as well as a Royal Father and Custodian of the Native Laws and Customs of the land. The Legal Adviser and Solicitor for Indigenous People of Biafra is a practising Barrister & Solicitor of the Supreme Court of Nigeria as well as the Solicitor and Advocate of the Senior Courts of England & Wales. The Supreme Council of Elders also has legal luminaries as members. Both the Legal Adviser and the Chairman of the SCE are competent authorities in national, international and customary laws relating to Nigeria.

4.2. We now state the Nigerian law as it is. There are four pillars of the Nigerian Legal System known in the academic circles as the Four Sources of the Nigerian Law. These four pillars or sources of the Nigerian Law are as follows:

- (1) Customary Law/Sharia Law;
- (2) The Received English Law;
- (3) Statute Law; and
- (4) Case Law.

4.3. For any institution, act, body or organization to be lawful in Nigeria, it must be based on any one or more of the four pillars of the Nigerian Legal System. We have listed the four sources of the Nigerian law in a descending order of importance with Customary Law and Sharia Law taking the pre-eminent position to show that they preceded the other body of laws. Customary Law and Sharia Law are equal in the hierarchy of laws but Customary Law is unwritten while Sharia Law is a written religious code. Each of the pillars of the Nigerian Legal System has its own special characteristics and rules by which it is tested for acceptability as good law but this subject is beyond the scope of these Policy Statements. We have noted that most Nigerians are ignorant of the foundation of Nigeria as a country and the jurisprudence of the Nigerian laws (the philosophy and reason behind the laws). Some people have wondered whether the Supreme Council of Elders (SCE) is legal or illegal and whether we have committed the offence of treason by establishing the Customary Law Government of Indigenous People of Biafra. This is a very serious issue that must be clarified now. In order to educate and enlighten the whole world on the rule of law under the Nigerian Legal System, and knowing that lack of knowledge leads to fear and enslavement, we now direct that these Policy Statements and Orders should be published to the whole world for the benefit of all Indigenous People of Biafra scattered in all parts of the world.

4.4. Sections 37, 38 and 41 of the Criminal Code, Laws of the Federation of Nigeria, define Treason and Treasonable Felonies. Any person who levies war against the Nigerian Government or the Government of a Region with the intention to intimidate, overthrow or overawe the President or Governor, or conspires with any person either within or without Nigeria to levy war against Nigeria or against a Region, or instigates a foreigner to invade Nigeria or a Region with an armed force is guilty of treason and is liable to the punishment of death upon conviction. The Regions are now called States under the new Constitution. On the other hand, any person who forms an intention to overthrow the President or Governor, or to levy war against Nigeria or against the State, or to instigate a foreigner to make an armed invasion against Nigeria or the States, and manifests such an intention by an overt act is guilty of a treasonable felony and is liable to life imprisonment on conviction.

4.5. From these definitions of treason and treasonable felonies, the actual act of levying war against the Nigerian Government or the State or conspiracy to levy war or the act of instigating a foreigner to invade Nigeria with an armed force, amounts to treason while the mere intention to commit treason is treasonable felony when the accused has manifested such an intention by an overt act. The Supreme Council of Elders of Indigenous People of Biafra has not levied any war against the Nigerian Government or any State in Nigeria and has no intention to overthrow the President or Governor with an armed force or to instigate any person to invade Nigeria or any State with an armed force. When some of the pro-Biafran activists led by Mr. Nnamdi Kanu of the Radio Biafra London made inciting comments calling for violence and war against the Nigerian Government, and threatened to kill some Igbo leaders and their families, the Supreme Council of Elders ostracized him and his

followers by a Disclaimer dated 12th May 2014 under Customary Law. This is conclusive evidence that the Government of Indigenous People of Biafra headed by the Supreme Council of Elders operates within the law. By the rule of Customary Law, when a person is ostracized by the elders, he cannot be accepted in the community again for life unless he repents and performs some customary rites to appease the elders and the land. If he fails to repent and appease the elders of the land and dies, the ostracism continues against his descendants. It is very serious just like the *osu caste system*.

4.6. We have noted that most Nigerians are ignorant of the foundation of Nigeria as a country and why the Nigerian Constitution makes provisions for the practice of both Customary Law and Sharia Law and has actually established Customary Courts and Sharia Courts. Before we commenced the action between Biafra and Nigeria in the Federal High Court Owerri, our lawyers carried out extensive legal researches in England and obtained all the necessary documentary evidence from the British Authorities. These documents are now before the Federal High Court Owerri. We cannot talk about the merits of the case to avoid violating the *Rule of Sub Judice* but we can talk about the contents of the documents because they are public documents which any person can obtain from the British Library or British National Archives. These documents were obtained by our lawyers and made public by virtue of the ongoing case between Biafra and Nigeria in the Federal High Court Owerri.

4.7. We shall now disclose the reason for the preservation and protection of the Customary Law and Sharia Law by the Nigerian Constitution. We are aware that this information is not contained in the Jurisprudence of the Nigerian Legal System which our students are taught in the Nigerian Universities and Nigerian Law Schools. The Customary Law and Sharia Law are accepted as existing laws which were in force immediately before the Nigerian Constitution. Section 315 of the Constitution of the Federal Republic of Nigeria preserves and protects all the existing laws of the indigenous peoples of the land which were in force before Nigeria was created. This is why the Constitution recognizes both Customary Law and Sharia Law applicable to the South and the North respectively. But why did the Nigerian Constitution make such a provision for the native laws of the indigenous peoples of the land to remain effective? The answer is seen from the Treaties signed between the British Government and our ancestors from 1882 – 1889 which we have filed in the Federal High Court Owerri.

4.8. The Treaties signed between our ancestors and the British Government 1882 – 1889 clearly preserved the practice of our Customary Law Government. There was no country called Nigeria at that time and no idea that a new country would be created in West Africa by the British people. The Treaties stipulated that the British people should not interfere with the customary law governance of our country then in existence when the British came to West Africa. A typical provision at Page 24 of the Treaty Documents placed an obligation on the British Government in the following words: *“To respect all native laws and customs of the country, and not to interfere with the existing rights of any of the natives without first obtaining their consent”*. This provision was made because the British people came for trade under the name of the Royal Niger Company Ltd and our ancestors granted them license to trade in our land but not to interfere with the government of our country then in existence. There was a country called Biafra shown in the Ancient Map of Africa 1492 - 1843. The Biafrans are some of the indigenous peoples of the lands where Nigeria exists today. This is

why the Nigerian Constitution has always incorporated all the native laws and customs of the indigenous peoples of the land under Customary Law and Sharia Law as part of the Nigerian Legal System. But the fundamental problem is that the British people went beyond the agreement and created a new country in 1914 called “*Nigeria*” without the consent of the indigenous peoples of the lands. Unfortunately, only very few people in Nigeria have this knowledge. It appears that the Northerners are wiser in using the Sharia Law to govern themselves as a people within Nigeria, although we condemn the fanatical attitude of some Moslems who seek to force their religion on everybody.

4.9. It is seen as an unfortunate phenomenon that in the practice of the Received English Law, many Nigerians forgot their customary and sharia laws by which they had been governed before the coming of the British. The Northerners realized the mistake in time and sought to revive their Sharia Government. Most of the States in Northern Nigeria have elevated the Sharia Law to Statute Law by passing the Bills in their States’ Houses of Assembly to become State Laws despite the fact that some Southerners and foreigners live in those Sharia States. In order to enforce the Sharia Law, the North created the HISBA Police. However, it is wrong to apply the Sharia Law to a foreigner. The major problem is their desire to extend the Sharia Law to all parts of Nigeria. In the same way, though without the help of the State Houses of Assembly in the East, the Indigenous People of Biafra have revived their Customary Law which is an unwritten body of laws and created *Ndinche* as the Customary Security Personnel to enforce the decisions and orders of the Supreme Council of Elders.

4.10. Since the Government of Indigenous People of Biafra was established under Customary Law pursuant to the Constitution of the Federal Republic of Nigeria 1999, the Council of Elders of Indigenous People of Biafra is the highest organ of government to which everybody, every institution and every department shall submit. It shall be called the Supreme Council of Elders (SCE). The Council shall determine its composition in a representative pattern to reflect all parts of Biafraland including the South East, parts of the South-South and parts of the Middle Belt, which have accepted their identity as Biafrans.

4.11. Concerning our indigenous identity as Biafrans, we assert that from the ancient map of Africa 1492 – 1843, particularly the Map of Africa 1662 and 1707 which we have filed in the Federal High Court, there were three kingdoms in West Africa from where the new country called “*Nigeria*” was created in 1914, namely, the Kingdom of Zamfara in the North; the Kingdom of Biafra in the East; and the Kingdom of Benin in the West. The controversy about the Benin Kingdom and Oduduwa Kingdom (which one arose first) in West Africa is not in issue here. In the ancient times, the Kingdom of Benin extended to most parts of West Africa including Dahomey and Togo. The Oyo Empire was not contained in the ancient Map of Africa 1662 but it was one of the greatest empires in West Africa. It was recorded in history that the exiled Prince Ekaladerhan of the Benin Empire left Benin Kingdom and settled in Ile Ife in the 12th Century before the rise of Oyo Empire in the 14th Century. The Oyo Empire grew in power and splendour and swallowed up most parts of West Africa and some parts of the North with headquarters in Yorubaland. The Kingdom of Biafra at that time extended to the present day Equatorial Guinea and some parts of Cameroun and Gabon while the Kingdom of Zamfara extended to the present day Niger Republic and Chad. Dahomey is now called Benin Republic. The truth is that every indigenous person presently dwelling in the

geographical space called “*Nigeria*” has his or her ancestral roots from any one of these three or four kingdoms.

4.12. By the arbitrary sharing of African lands at the Berlin Conference in Germany in 1884-1885 to create new countries, the colonial masters placed some indigenous people of Biafra into the new country called “*Nigeria*” and left others in Cameroon, Gabon and Equatorial Guinea. They also carved some indigenous people of Zamfara into “*Nigeria*” and left some in the present day Niger Republic and Chad. In the same way, some of the indigenous people of Benin Kingdom and Oduduwa Kingdom were carved into “*Nigeria*” and others were left in other countries in West Africa.

4.13. The indigenes of these three or four kingdoms had and still have different customs, traditions and social norms and values. Their systems of government were and are still also different. They lived in their separate geographical habitations but interacted among themselves in trades and commerce before the coming of the colonial masters. In their socio-political and economic developments, these ancient kingdoms had inter-tribal wars among themselves just like the Europeans fought the Punic wars among themselves. They were forced to become “*Nigerians*” without their consent. It is our submission that the foundation of Nigeria as a country is therefore illegal because it was created without the consent of our ancestors who signed the Treaties with the British people.

4.14. It is surprising that of all the three or four ancient kingdoms from where “*Nigeria*” was carved out, only Biafra has been singled out for extinction without a memorial. The memory of Zamfara remains today in Zamfara State. The memory of Benin remains today in Benin City of Edo State and Benin Republic. The memory of Oyo remains in Oyo State. But there is no memorial for Biafra. The only memory of Biafra which was on the Map of Africa until 1975 was the “*Bight of Biafra*” but General Murtala Muhammad made the Decree No.4 of 1975 and changed the name to “*Bight of Bonny*” so that the name of Biafra would be forgotten forever. The Federal Republic of Nigeria has retained the Decree in its Laws which is now called the Bight of Bonny Act, Laws of the Federation of Nigeria 2004.

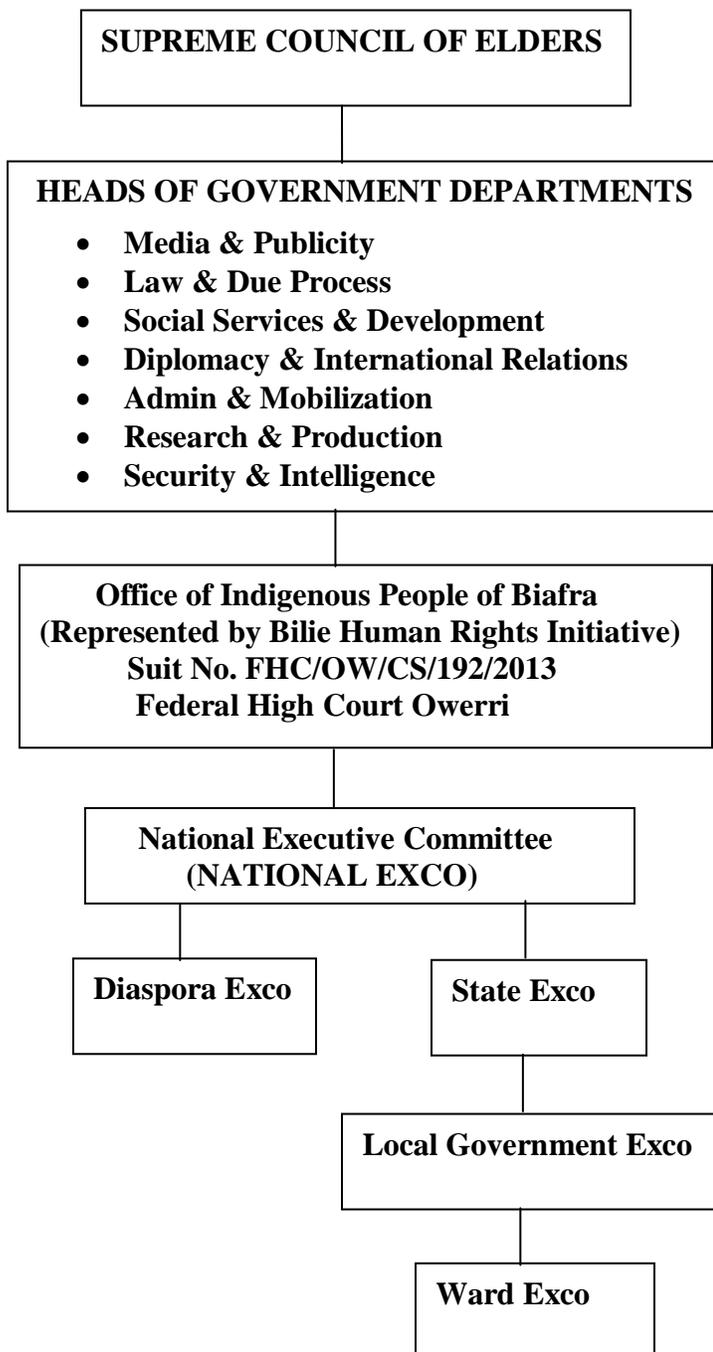
4.15. Moreover, the effect of the Nigeria-Biafra war of 1967-1970 made some Biafrans to deny their ancestral identity in fear to avoid persecution. It is our policy in this new Biafran Movement that any community or clan in Biafraland which denies its Biafran identity is free to join the other ethnic nationalities in the west or north in the exercise of their human rights without compulsion. If the people in the community or clan are divided in opinion as to whether they should uphold their Biafran ancestral identity or reject it, the Supreme Council of Elders of Indigenous People of Biafra shall put in place the mechanism to conduct a referendum for them to decide by simple majority vote.

4.16. The organizational structure of the Government of Indigenous People of Biafra under customary law shall be pragmatic, progressive and result-oriented to meet the needs of the people. At the moment, the human rights organization called Bilie Human Rights Initiative representing Indigenous People of Biafra in the Federal High Court Owerri is the only pro-Biafra legal entity registered in Nigeria that can protect all the Indigenous People of Biafra by law. Consequently, the human rights organization shall perform the duties assigned to it under

the Power of Attorney dated 13 Sept 2012 by which the Supreme Council of Elders authorized it to act as a national liberation movement for all Indigenous People of Biafra. Pursuant to this provision, the organizational structure of the Government of Indigenous People of Biafra, until amended, changed or modified by the order of the Supreme Council of Elders, shall be as follows:

**ORGANOGRAM OF THE GOVERNMENT OF
INDIGENOUS PEOPLE OF BIAFRA**

INDIGENOUS PEOPLES' GOVERNMENT ESTABLISHED UNDER CUSTOMARY LAW
PURSUANT TO THE CONSTITUTION OF THE FEDERAL REPUBLIC OF NIGERIA 1999



4.17. By the rule of the Customary Law applicable to the South East, parts of the South-South and parts of the Middle Belt of Nigeria where the Indigenous People of Biafra dwell, it is the duty of the Council of Elders to govern the indigenous people of the land by native laws and customs. Most importantly, the English Law Government of Nigeria or the Statute Law Government of Nigeria through their National Assembly has no right or power to create a Council of Elders for the indigenous people of the land. It is purely a customary law matter falling within the category of private law. However, the Judiciary has the power to resolve any dispute that arises whether under Customary Law, Sharia Law, Received English Law or Statute Law, if the parties submit to the jurisdiction of the Court. For this reason, the Constitution of the Federal Republic of Nigeria created the Customary Courts for disputes arising under Customary Law and the Sharia Courts for disputes arising under Sharia Law. However, every person has the option to go straight to the Magistrates' Court or High Court if the Court has concurrent jurisdiction with the Customary Court in the subject matter.

4.18. The Supreme Council of Elders of Indigenous People of Biafra (SCE) was created under Customary Law by the remnants of the Biafrans and their descendants who were not consumed in the war. It is therefore a legitimate government with power derived from the Nigerian Constitution to govern the people who identify themselves as Indigenous People of Biafra under Customary Law. Furthermore, the SCE derives its power and legitimacy from the millions of the Biafrans living in Nigeria and in all parts of the world agitating for the independence of Biafra. By authorizing the Suit No FHC/OW/CS/192/2013 between Biafra and Nigeria, and sending Biafran delegates to foreign governments to seek for international support and recognition, and by administering disciplinary controls against the rebellious Biafrans such as the ostracism by a Disclaimer and Public Notice against Mr. Nnamdi Kanu and his group, the Supreme Council of Elders of Indigenous People of Biafra has emerged as the *De Facto Government of Indigenous People of Biafra* with office in Biafraland headed by His Royal Majesty & His Lordship, The Honourable Justice Eze Ozobu, OFR.

4.19. Furthermore, these Policy Statements and Orders signed into Customary Administrative Law by the Supreme Council of Elders is conclusive evidence of a *De Facto Government* that satisfies the requirements of international law for a people seeking for independence. An important question on the lips of many Biafrans is this: "*If Nigeria should break up and disintegrate as predicted by the American experts and other persons, who would gather the Biafrans together as a people to avoid anarchy, lawlessness and bloodshed?*" The answer is simple: The Supreme Council of Elders of Indigenous People of Biafra (SCE) has emerged as the *De Facto Government of Indigenous People of Biafra in Biafraland* with a known address on the ground (not in exile) and with known persons with fixed addresses in Biafraland heading the Customary Law Government. If the Nigerian Government thinks that we have committed treason, let them arrest His Royal Majesty, His Lordship, The Honourable Justice Eze Ozobu, OFR, who is the Head of the Customary Law Government of Indigenous People of Biafra. The Customary Law Government of Indigenous People of Biafra is not yet sovereign but provides an internal command structure that can hold the people together in times of crisis. **In the Jurisprudence of Government and Public Administration, the caliber of persons heading a government determines its acceptability by the people and the acceptance of the government by the people gives it legitimacy.** The Supreme Council

of Elders of Indigenous People of Biafra is composed of men of high moral standing and unquestionable character, men of high integrity with wisdom, knowledge and understanding; professionals and diplomats with many years of experience in leadership.

4.20. The Supreme Council of Elders is composed of Biafran leaders of the highest level of integrity from all parts of Biafraland including South East, South-South and Middle Belt who have zeal with adequate knowledge, experience in leadership, passion for the Biafran nationalism, sound mind devoid of fanaticism, fearless with diplomatic wisdom that baffles the opponents, and intellectual prowess with unquestionable character. Without breaking any law and without offending any person in words or in deeds, the members of the SCE are tactfully guiding us to our goal of independence. Therefore all Indigenous People of Biafra in all parts of the world are under obligation to obey the Supreme Council of Elders of Indigenous People of Biafra. We must emphasize that this is a Customary Law Government established by the Biafrans in Biafraland. It means that the seat of the Customary Law Government of Indigenous People of Biafra must be in Biafraland and not in exile. At the moment, the Customary Law Government of Indigenous People of Biafra is not sovereign but remains under the Nigerian sovereignty until we gain independence from Nigeria.

4.21. We would like to speak about the conducts of some overzealous Biafran youths without adequate knowledge of how to achieve independence who have set up what they called “*Biafra House*”, “*Biafran Embassy*”, and “*Biafran Government in Exile*” in the United States of America and in Spain. We were also informed that some pro-Biafra activists manufactured or produced “*Biafran Passports*” and sold these documents to many people. We appreciate the zeal of these Biafran youths and commend their efforts in creating public awareness of the Biafran struggle for independence but we emphasize that Biafra is not yet a sovereign nation; it is not yet an independent country; it is not yet a Republic and therefore cannot set up an Embassy or issue Passports. Our enquiry from the US Government revealed that the “*Biafra Government in Exile*” with headquarters in America is not recognized by the Government of the United States of America and the “*Biafran Embassy*” located at a street corner in Barcelona, Spain, is not recognized by the Government of Spain. We affirm that Biafra does not have any Government In Exile and has no Biafra Embassy yet in anywhere in the world. Those Biafran youths who have set up the “*Biafran Embassies*” and “*Biafran Government in Exile*” have no authorization from us. They must desist from bringing the name of Biafra into ridicule like childish and juvenile misdemeanors.

4.22. In our broadcast of 13 Oct 2013, we condemned the misconduct of some people claiming to be a Biafran Government in Exile who purported to have ceded the oils in Biafraland to a foreign company called Kilimanjaro Capital. We reiterate the position of the law that a person does not give what he does not have. Our territory has been occupied by Nigeria for which reason we are now seeking to regain our freedom and our territory. We are Biafrans living in Nigeria and forced to accept the Nigerian citizenship just like the Israelites born in Egypt were forced to become Egyptians for 400 years until they were freed. We emphasize that there is no Biafran Government in Exile that speaks for the Indigenous People of Biafra. The only government in charge of the affairs of the remnants of the Biafrans recognized under the Nigerian law is the Customary Law Government of Indigenous People of Biafra headed by His Royal Majesty, His Lordship, The Honourable Justice Eze Ozobu, OFR, as Chairman; Dr Dozie Ikedife as Deputy Chairman; Col Joe Achuzia as Secretary, and

the other members of the cabinet. The Supreme Council of Elders broadcasts every Saturday on the Voice of Biafra to give directions to all Indigenous People of Biafra. Any person who purports to open a Biafran Embassy in any part of the world is deceiving the people and must be condemned as an imposter and fraudster. We condemn the misconducts of those Biafran youths who have brought the name of Biafra into ridicule and opprobrium, making a caricature of the Biafran Independence Movement.

4.23. The attainment of independence by legal method has a process. The Customary Law Government of Indigenous People of Biafra headed by the Supreme Council of Elders is the *de facto government* which will act like a midwife to organize the Biafrans and put in place the necessary mechanism for transition to a modern democratic government where eligible Biafrans would have the opportunity to contest elections and rule the nation upon attainment of independence thereby replacing the customary law government.

4.24. Section A1 of the Legal Instrument signed by the Supreme Council of Elders in 2012 in the Federal High Court Owerri states as follows: *“The remnants of the Biafrans who were not consumed in the war of 1967-1970 between Nigeria and Biafra have associated themselves together in a body known as **Indigenous People of Biafra** under Section 40 of the Constitution of the Federal Republic of Nigeria 1999 asserting that what they lost after the war was their sovereignty and not their people, and maintaining that they are Nigerians by citizenship but Biafrans by indigenous identity as defined by the United Nations Declaration on the Rights of Indigenous Peoples 2007 with their rights protected under the African Charter on Human and Peoples’ Rights (Ratification and Enforcement) Act Cap 10 Laws of the Federation of Nigeria 1990”*. Though more than three million Biafrans died in the war, the remnants of the Biafrans are still alive today.

4.25. It is our submission that what Biafra lost after the war was its sovereignty and not its identity as a people. Whether Nigeria made a mistake by failing to annihilate the Biafrans in 1967-1970 or whether it was an act of God that spared the Biafrans, the fact is that the remnants of the Biafrans are still alive today. Had Nigeria annihilated the Biafrans as Rome annihilated the Carthaginians, there would not have been any remnants today seeking to re-establish their ancient country of Biafra. Today, there is no Carthaginian alive to advocate for the restoration of Carthage. For failing to destroy and annihilate the Biafrans completely, the Nigerian Government must now obey the rule of law that guarantees the right to self-determination to the Indigenous People of Biafra pursuant to the United Nations Declaration on the Rights of Indigenous Peoples 2007 and Articles 19-22, Cap 10 Laws of the Federation of Nigeria, 1990, of which Article 20(1)(2) provides as follows:

1. *All peoples shall have the right to existence. They shall have the unquestionable and inalienable right to self-determination. They shall freely determine their political status and shall pursue their economic and social development according to the policy they have freely chosen.*
2. *Colonized or oppressed peoples shall have the right to free themselves from the bonds of domination by resorting to any means recognized by the international community.*

Article 20 (1) guarantees our unquestionable and inalienable right to self-determination. By using the legal method to free ourselves, we have resorted to the means recognized by the international community pursuant to Article 20 (2) cited above.

5. OUR IDEOLOGY AND METHODOLOGY- DUE PROCESS OF LAW

5.1. There are only two methods of achieving independence for a nation, namely:

- (a) By war and violence otherwise called the Military Method; and / or
- (b) By due process of law otherwise called the Legal Method.

The Nigerian-Biafran war of 1967-1970 is a good example of a war fought for the national liberation of a people even though the Biafrans were compelled to fight in self-defence. It is clear from the Nigerian-Biafran experience that war is an ill-wind that blows no good to anyone. The effect of the war has crippled Nigeria despite the fact that the World Powers of the Great Britain and Russia had helped Nigeria to defeat Biafra. It was a pyrrhic victory for Nigeria in which the conqueror destroyed himself and became worse off than the conquered. Up to this day, Nigeria has not recovered from the war and will never recover unless the Biafrans are allowed to be free. Both the Nigerians and the remnants of the Biafrans are still suffering from the effects of the war up to this day. For these reasons, the Supreme Council of Elders of Indigenous People of Biafra does not accept the ideology and methodology of war and violence in the Biafran struggle for independence.

5.2. Article 20(2), Cap 10 Laws of the Federation of Nigeria 1990 cited above provides that “*Colonized or oppressed peoples shall have the right to free themselves from the bonds of domination by resorting to any means recognized by the international community*”. Any means recognized by the international community includes the rule of law and diplomatic negotiation, not war, not violence and not acts of terrorism.

5.3. We are aware that some people, especially those from Radio Biafra London led by Mr. Nnamdi Kanu, have condemned Bilie Human Rights Initiative and the Supreme Council of Elders for resorting to the use of legal method to achieve independence for Biafra. Their own ideology is the use of war and violence. We have heard that in line with their ideology they have called on Biafrans all over the world to donate millions of dollars and pounds to them so that they would buy arms and ammunition to wage a war against Nigeria. Their only argument is that the use of legal method to gain independence has never happened before in any part of the world. They say that it is impossible to achieve independence without war and violence. They are wrong because we have Scotland as an example using the due process of law in seeking for independence. They have no respect for the Supreme Council of Elders and have therefore called us bad names and insulted the Elders of the land for seeking independence by due process of law.

5.4 But we are convinced that we are on the right path in seeking for independence by due process of law. When the great scientists of the past were trying to invent an artificial power to produce light that would be different from the sunlight and moonlight, they were called mad men and dreamers by skeptics because there had been no other source of light apart from

the sun and the moon at that time. About two hundred years ago, who could have believed that a big iron house would fly on air or float on the sea? But today, electric power has turned the night into day and made possible the works that were impossible! The airplanes and steamships are giant iron houses today flying on air and floating on the sea respectively. Everything has a first time. We are very sure that Biafra shall gain independence by due process of law without fighting another war. Yet the Biafra case is not the first case of gaining independence without fighting a war. Nigeria itself got independence from Britain without fighting a war. Scotland is using the same method today.

5.5. At the moment in international politics, diplomacy and the rule of law are the only acceptable methods of dispute resolution. These are the means recognized by the international community which colonized or oppressed peoples can resort to. We must emphasize that Biafrans are not afraid of war but we shall not fight another war unless the war is justified and we have the support of the international community. We the Indigenous People of Biafra are presently engaged in a legal battle and battle of wits with the Federal Republic of Nigeria and the Attorney General of the Federation by the advocacy of our human rights organization called Bilie Human Rights Initiative which functions as our Legal Department for now.

5.6. We are convinced that in the present political dispensation in the international community, we shall achieve the Biafran independence by due process of law without war and violence. This involves the application of diplomatic wisdom, political negotiation, judicial powers and legislative powers at both national and international levels. For this reason, the Supreme Council of Elders approves and upholds the Legal Method as the only viable option for the Biafran struggle for independence. Consequently, the Supreme Council of Elders of Indigenous People of Biafra condemns the call by Mr. Nnamdi Kanu and his group for war and violence.

5.7. The Suit No FHC/OW/CS/192/2013 between Indigenous People of Biafra and Federal Republic of Nigeria in the Federal High Court Owerri has legalized the Biafran Struggle for Independence. As the body known as “**Indigenous People of Biafra**” was created in 2012 as an unregistered body of the Biafrans under Section 40 of the Constitution of the Federal Republic of Nigeria 1999, it has legitimacy under the Nigerian Law and International Law having sued the Federal Government of Nigeria in a representative capacity by Bilie Human Rights Initiative. All Indigenous People of Biafra who are obedient and submissive to the Customary Law Government headed by the Supreme Council of Elders are directed to indicate the Suit No FHC/OW/CS/192/2013 on their Signboards to avoid mistaken identity as the Police shall be ordered to arrest any persons parading themselves as Indigenous People of Biafra without the authorization of the Federal High Court or the Supreme Council of Elders.

5.8. We have observed that the ongoing case between Biafra and Nigeria has shaken and woken Nigeria up from her slumber as the Government quickly convened a National Conference to create equality and equity in the six geo-political regions so that the South East will have one additional State in the first instance, and then another three States if more States would be created, thereby giving every region equal revenue allocations, equal number of votes and equal number of seats in the Parliament. In effect, the case in Court between the Indigenous People of Biafra and the Federal Republic of Nigeria has put pressure on the

Defendants to do something about the inequity and injustice in the system and save themselves from shame and embarrassment.

5.9. It is necessary that all Indigenous People of Biafra must understand what we are asking the Court to do for us in the ongoing case between Biafra and Nigeria so that we can measure the rate of success. Before we filed the suit, we conducted statistical surveys and obtained the opinions of the majority of the Indigenous People of Biafra. We confirm that every Biafran agrees that Biafra must be free. But while some Biafrans want freedom within Nigeria just like a confederation as practiced in the UK where the four countries of England, Scotland, Ireland and Wales are self-governing countries within the United Kingdom, others want outright freedom from Nigeria. We therefore seek eight reliefs from the Court including self-determination but the summary of our demand is as follows:

- (a) Declaration of our right to self-determination- Outright independence from Nigeria; or
- (b) Self-determination within Nigeria like in a confederation as agreed at Aburi in 1967; or
- (c) An Order compelling the Defendants to present an executive bill to the National Assembly for a law dissolving Nigeria along the compatible ethnic regions instead of allowing the country to break up in bloodshed. This third option will reverse the amalgamation so that everybody would return to his father's homeland as we were before the coming of the British.

5.10. On the issue of participation in the governance of Biafraland, at the moment we are operating under customary law since we are not yet sovereign. It is the policy of the Government of Indigenous People of Biafra that all parts of Biafraland must have equal representation in the government. There shall be no minority tribe or majority tribe; no tribe or clan shall dominate over any other tribe or clan; all communities or clans in Biafraland shall be and remain autonomous self-governing entities controlling 100% of their natural resources and developing at their own pace. The existing autonomous community governments in Biafraland where every community governs itself is hereby adopted and incorporated into these Policy Statements.

5.11. For the purposes of customary taxation for the common good, all the Indigenous People of Biafra through their representatives shall decide the amount and the form it will take. However, to finance the struggle for independence, all Indigenous People of Biafra who are active in or supportive to the Biafran struggle shall pay monthly membership dues, without prejudice to voluntary donations by anyone, to the Office of Indigenous People of Biafra which shall be accounted for at the end of the year during the Annual General Meeting (AGM) and Human Rights Conference of Indigenous People of Biafra. The AGM and Human Rights Conference shall be organized under the umbrella of the human rights organization called *Bilie Human Rights Initiative* which represents the Biafrans in Court in the case with Nigeria.

5.12. The Supreme Council of Elders of Indigenous People of Biafra (SCE) hereby adopts the above statements as Policy Statements with binding effects on all Indigenous People of Biafra in all parts of the world seeking for the independence of Biafra by due process of law and directs all the Biafrans to abide by these Policy Statements.

6. Therefore, the Supreme Council of Elders of Indigenous People of Biafra (SCE) now makes the following orders:

Order 1:

Considering that the body known as **Indigenous People of Biafra** was created in 2012 under Section 40 of the Constitution of the Federal Republic of Nigeria 1999 as an unincorporated body which has sued the Federal Government of Nigeria in a representative capacity as the Claimant in Suit No FHC/OW/CS/192/2013, no other person or group of persons shall use the name “**Indigenous People of Biafra**” for any purpose in Nigeria or in any part of the world without the permission of the Federal High Court of Nigeria or the approval of the Supreme Council of Elders of Indigenous People of Biafra. It is hereby declared that the Company registered in England by Mr. Kenny Okwu-Kanu and Mr. Alphonsus Okafor-Mefor called “*Indigenous People of Biafra Ltd*”, Company No.8742320, was not authorized by the Supreme Council of Elders of Indigenous People of Biafra as we are a Nation and not a Limited Liability Company owned by two persons.

Order 2:

Any person or group of persons assembling in Nigeria under the name of Indigenous People of Biafra without the permission of the Federal High Court Owerri or the approval of the Supreme Council of Elders of Indigenous People of Biafra is impersonating the Claimants in the Suit No FHC/OW/SC/192/2013 and therefore has committed an act of impersonation prejudicial to the case and in contempt of the Court with intent to cause breach of the peace and should be arrested by *Ndinche* anywhere they are found in Nigeria and handed over to the Police for prosecution.

Order 3:

Henceforth no pro-Biafra activist or group should make any pronouncement or public statement on behalf of the Biafrans in any part of the world without the approval of the Supreme Council of Elders in writing. Any Biafran by indigenous identity who disobeys the orders and instructions we have given herein shall be guilty under our Customary Law and shall be punished in accordance with our native laws and customs.

Order 4:

The Supreme Council of Elders hereby dissolves all illegal groups operating as pro-Biafra groups duping and deceiving the members of the public in the name of Biafra and causing the deaths of many Biafran youths. It is hereby ordered that all law-abiding pro-Biafra activists be re-organized and absorbed into various departments of the Government of Indigenous People of Biafra depending on their areas of skills and competence. The leaders of all genuine pro-Biafran groups affected by this Order are advised to write to the Supreme Council of Elders giving detailed proposals of their areas of specialization and competence in national liberation struggle. The Office of Indigenous People of Biafra at 92 Wetheral Road, Owerri, Imo State, is hereby given the power to coordinate the transition programme and ensure that all Indigenous People of Biafra are absorbed into various departments of the Customary Law Government of Indigenous People of Biafra. The purpose is to make all the Biafrans to speak

with one voice and obey the rule of law under one government structure headed by the Supreme Council of Elders.

Order 5:

The Organogram of the Government of Indigenous People of Biafra approved by the Supreme Council of Elders (SCE) in 2013 with seven government departments is hereby activated and made functional, specifically described as follows.

THE SEVEN DEPARTMENTS OF THE CUSTOMARY LAW GOVERNMENT OF INDIGENOUS PEOPLE OF BIAFRA	
• Media & Publicity	<i>(Mgbasa Ozioha)</i>
• Law & Due Process	<i>(Iwu na Usoro)</i>
• Social Services & Development	<i>(Ijezi Mmepa Obodo)</i>
• Diplomacy & International Relations	<i>(Ako na Mmeko Obodo Ndiozo)</i>
• Admin & Mobilization	<i>(Nhazi na Nkpalite)</i>
• Research & Production	<i>(Nchoputa na Mmeputa)</i>
• Security & Intelligence	<i>(Ndinche na Nlezianya)</i>

Order 6:

The functions stated for the seven departments of the Customary Law Government of Indigenous People of Biafra are not exhaustive and therefore subject to amendments as we progress in the national liberation struggle. Though we have adopted ENGLISH as the common language in Biafraland for ease of communication among our diverse tribes and clans with diverse clannish dialects, it is our policy that the various peoples in Biafraland should be encouraged to develop their native languages and govern themselves as autonomous entities in Biafraland. We have written the meanings of the Government Departments in Igbo Language, not to despise other languages in Biafraland, but to show that the Government of Indigenous People of Biafra is based on Customary Law.

Order 7:

The Supreme Council of Elders shall henceforth control all matters about finance and financial management of the Biafran Independence Movement. Consequently, no person or group of persons shall demand money from any person in the name of Biafra without the approval of the Supreme Council of Elders in writing signed by His Royal Majesty, The Honourable Justice Eze Ozobu OFR, or his Deputy, Dr. Dozie Ikedife OON, JP, and the Solicitor for Indigenous People of Biafra, Barr. Emeka Emekesri. Pursuant to this Policy Statement, the Supreme Council of Elders hereby approves the payment of membership dues as follows:

Membership Fee and Monthly Dues are payable only upon approval of your membership of Indigenous People of Biafra represented by Bilie Human Rights Initiative in Suit No FHC/OW/CS/192/2013	
Registration Fee:	₦500 (Nigeria) \$10 (USA) €10 (Europe) £10 (UK)
Monthly Dues:	₦100, \$5, €5, £5 respectively

The monthly dues approved herein shall be subject to change in any given year depending on the prevailing circumstances. Every Department of the Government of Indigenous People of Biafra is required to present its annual budget to the Supreme Council of Elders for the next financial year for approval. All Departments shall render annual accounts at the Annual General Meeting and Human Rights Conference of all Indigenous People of Biafra to be organized by the human rights organization in Biafraland at the end of every year.

Order 8:

The Customary Security & Intelligence Department known as *Ndinche na Nlezianya* is hereby given the power to enforce discipline and orderliness among all the Indigenous People of Biafra in Nigeria and in all parts of the world and cause all Biafrans seeking for independence of Biafra by the rule of law to be under the authority of the Supreme Council of Elders of Indigenous People of Biafra to avoid anarchy, crime and lawlessness in the name of Biafra. *Ndinche* Security Personnel Department is hereby authorized to perform the following functions:

- (1) *To restore sanity in the entire structure of the Biafran Liberation Struggle by preventing bastardization of the struggle and the lawlessness of rebellious and criminally minded persons claiming to be speaking or acting in the name of Biafra.*
- (2) *To act as a Task Force under Customary Law and ensure that all the Indigenous People of Biafra pay their customary levies and dues as ordered by the Supreme Council of Elders for the welfare of Indigenous People of Biafra in their national liberation struggle.*
- (3) *To provide security for the lives and properties of all Indigenous People of Biafra by gathering intelligence reports and working in collaboration with the State Security Personnel of either the Federal or State Government to prevent crime.*
- (4) *To protect all the Indigenous People of Biafra in Biafraland and put them on the alert against the terrorist attacks from Boko Haram and other Islamic Jihadists.*
- (5) *To provide security for the lives and properties of all the members of the Supreme Council of Elders and all the Officers of Indigenous People of Biafra who are working for the independence of Biafra by the rule of law.*
- (6) *To provide security for the lives and properties of all the Indigenous People of Biafra who are obedient to the Supreme Council of Elders wherever they dwell in Nigeria. By this authorization, Ndinche Security Department is empowered to deploy their personnel to work as security guards for any Biafran living outside Biafraland who are using Islamic Mai Guards at the moment.*
- (7) *To work in collaboration with other Security Agencies, whether State, Federal or private agencies to protect and defend the territory of Indigenous People of Biafra against all terrorists attacks from the Islamic Jihadists.*

Order 9:

The Head of Ndinche Security Department shall have an Identity Card signed by the authority of the Supreme Council of Elders under the hand of His Royal Majesty & His Lordship, the Honourable Justice Eze Ozobu, OFR, and the Identity Card shall stand as conclusive evidence that the Head of Ndinche and his workers are acting by the authority of the Government of Indigenous People of Biafra.

Order 10

The following agencies, organs and commissions are hereby created and activated for the benefit of all Indigenous People of Biafra:

- (1) IPOB National Orientation Agency
 - (2) IPOB Social Welfare Commission
 - (3) IPOB Job Creation Agency
 - (4) IPOB Dispute Resolution Commission (Customary Tribunals)
 - (5) IPOB National Assembly
- (a) The Biafran National Orientation Agency shall organize lectures, seminars and workshops to reorientate the minds of the Biafrans who have been traumatized for many years and inculcate in them the virtues and values of nationalism for the common good towards the Biafran cause. The Agency shall be under the supervision of the Media & Publicity Department of the Government of Indigenous People of Biafra.
- (b) The Biafran Social Welfare Commission shall be responsible for all welfare matters among the indigenous people of Biafra and administer social benefits to the people on behalf of the Government of Indigenous People of Biafra. The Commission shall be under the Department of Social Welfare & Development.
- (c) The Biafran Job Creation Agency shall be responsible for job creation and poverty eradication in Biafraland. The Agency shall also be under the Department of Social Welfare & Development.
- (d) The Biafran Dispute Resolution Commission shall operate the Customary Tribunals to resolve disputes among the Indigenous People of Biafra using the customary arbitration methods without prejudice to appeal rights. Until further Directives and Policies are issued by the Government of Indigenous People of Biafra, appeals from the Customary Tribunals shall lie to the Supreme Council of Elders whose decision shall be final and shall create estoppel per rem judicata in law unless the Supreme Council of Elders grants permission to the parties to appeal to the High Court or Customary Court of Appeal on points of law.
- (e) The Biafran National Assembly shall function as the Peoples' Parliament where the Presiding Officers shall call for constructive debates on national issues. The results of the debates shall form the basis of policies and decision-making processes by the Government of Indigenous People of Biafra.

- (f) The terms and conditions of appointment for the men and women who will work in the Agencies and Commissions created above shall be determined by the Supreme Council of Elders of Indigenous People of Biafra.

Order 11:

The official Radio Station for all Indigenous People of Biafra is the Voice of Biafra broadcasting from the BVI Studios which can be found at www.biafranvoicemedia.com as the Supreme Council of Elders has ostracized the Director of Radio Biafra London and his followers until they repent and appease the elders of the land. The National Broadcast made on 13 Oct 2013 on the then Radio Biafra by the Deputy Chairman of the Supreme Council of Elders and the Order and Directives signed by the Supreme Council of Elders on 4th Nov 2013 resolving the dispute between Bilie Human Rights Initiative and Radio Biafra London are hereby incorporated into these Policy Statements with binding effects on all Biafrans.

Order 12:

Disciplinary actions by way of sanctions and punishments under Customary Law shall be taken against any person who violates or who has violated any of the policies, rules and orders made by the Supreme Council of Elders. The nature and type of punishment or sanction shall be the prerogative of the Supreme Council of Elders and shall be enforced by *Ndinche* Customary Security Personnel.

Order 13:

These Policy Statements and Orders made by the Supreme Council of Elders of Indigenous People of Biafra shall commence with binding effect the day and year first above written.

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POLICY STATEMENTS AND ORDERS BY THE GOVERNMENT OF INDIGENOUS PEOPLE OF BIAFRA, Vol.1, 2014:

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EXECUTION:

These Policy Statements and Orders are duly executed by us under Customary Law in our capacity as the leaders and custodians of the Indigenous People of Biafra in Suit No FHC/OW/CS/192/2013 the day and year first above written:

Signed:

His Royal Majesty
The Honourable Justice Eze Ozobu (rtd), OFR
Chairman, Supreme Council of Elders of Indigenous People of Biafra

Dr. Dozie Ikedife, FRCOG, FICS, OON, JP.
Deputy Chairman,
Supreme Council of Elders of Indigenous People of Biafra

Col Joe Achuzia
Secretary
Supreme Council of Elders of Indigenous People of Biafra

Emeka Adolf Chigozie Emekesri, Esq.
Solicitor for Indigenous People of Biafra
Legal Adviser, Supreme Council of Elders of Indigenous People of Biafra

**POLICY STATEMENTS AND ORDERS ISSUED BY THE SUPREME COUNCIL OF ELDERS
UNDER CUSTOMARY LAW AS THE GOVERNMENT OF INDIGENOUS PEOPLE OF BIAFRA
PURSUANT TO THE CONSTITUTION OF THE FEDERAL REPUBLIC OF NIGERIA 1999**