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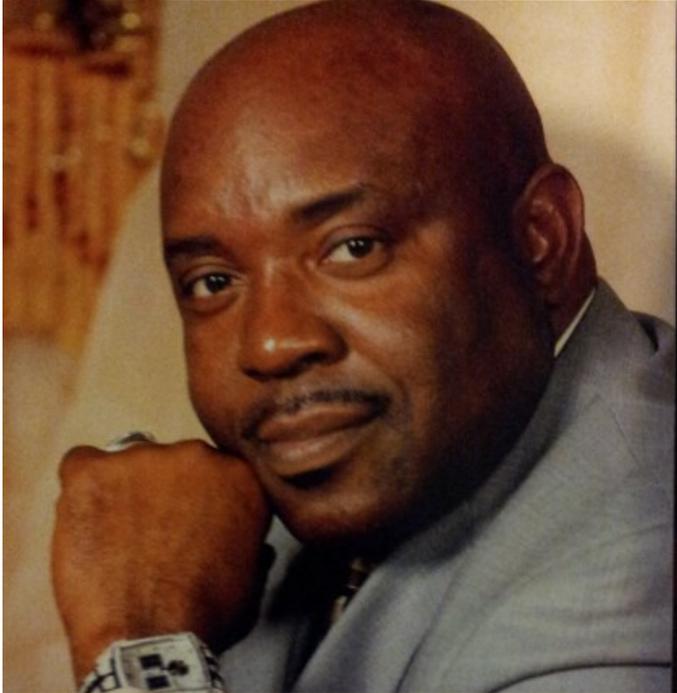
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NNA-NC Leadership Inauguration, Induction & Nurses Banquet – Nov. 16, 2025

Dear Members and Friends of NNA-NC,

You are warmly invited to join us in celebrating a new chapter of leadership as Dr. Ngozi Nnaji, our President-Elect, and her Executive Team officially assume office in the Nigerian Nurses Association North Carolina Inc. (NNA-NC).

- Leadership Inauguration, Induction, and Nurses Banquet
- Sunday, November 16, 2025
- 3:00 PM – 9:00 PM EST
- Hilton Garden Inn Charlotte Concord
7831 Gateway Lane, Concord, NC 28027

Join us for an elegant evening of celebration, connection, and inspiration as we honor our outgoing executives, welcome our new leaders, and recognize the excellence of Nigerian nurses across North Carolina. It will be a night filled with unity, culture, and unforgettable memories!

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Let's come together to celebrate this historic milestone and the remarkable achievements of Nigerian nurses across North Carolina!

Warm regards,
 Nigerian Nurses Association North Carolina Inc. (NNA-NC)

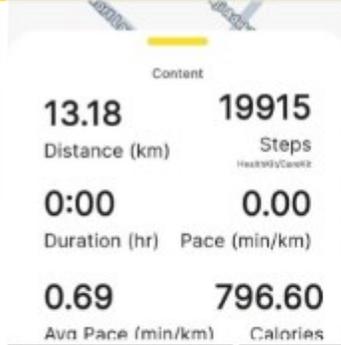
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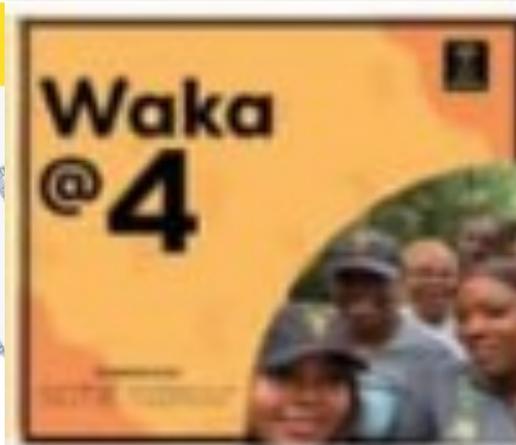
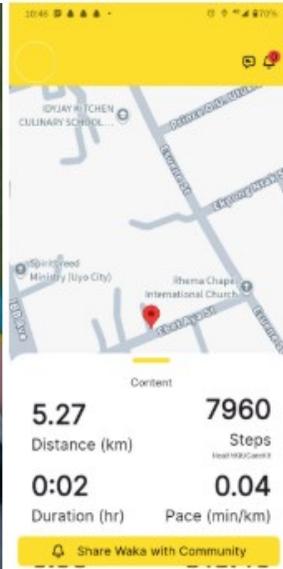
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User Beware—Technology is not value neutral—Amanda Gustafson

The plow led to patriarchy because plowing caused mis-carriages and passing land down to the boys and NOT plowing meant losing to your neighbors. You would die out if you didn't choose settled agriculture, but you lost a lot of health (worse diet, shorter people).

We don't know all the effects of social media. We seem to recognize there is a winner takes all network effect to the current shape. Something I read recently suggested that all the different possible "fair" algorithms still lead to a content race to the bottom of outrage and extremism. And yet, can you run a business now with no social media presence?

And yet, can you run a business now with no social media presence? There is no putting the genie back in the bottle, but there are better possible designs. And for those of living through the disruption, we can thoughtfully try to minimize the harm. Choose your why, and ruthlessly curate anything that doesn't fit that why. [The post [User Beware](#) first appeared on [Amanda Gustafson Coaching](#)].

Chief of Staff of the Cameroon Armed Forces



“Chief of Staff of the Cameroon Armed Forces, René Claude Meka was born on February 2, 1939. He enlisted in the Cameroonian Armed Forces in 1962 and remains active. He has been the Chief of Staff of the Cameroon Armed Forces since September 2001 and is a senior Cameroonian officer. With 63 years of military service, he is 86 years old. Old soldiers never die.” [*Copied*]

Africa! Africa!! Africa!!!

Onesimus Matthews—Akwukwo N’Aga Ije!

If you passed through this earth and didn't come in contact with our very dear Onesimus Matthews (O.C.), you need to try to do so while you are here! I will not even attempt to talk about Onesimus Matthews here because this entire newspaper will not be sufficient to say who Onesimus Matthews is. The walking book. The lightning brain.

You will begin to learn from the moment you come in contact with Onesimus Matthews. If you don't learn, you will never learn in life. Take an example:
 “Are you talking to me?”
 “No! I am talking to myself.”
 “Oh! Okay. What did you say?”
 “I don't know; you tell me.”
 “O.C., What do you mean?”
 “That's what I want to find out.”

He gave me ‘The Blue Sky Book’. Go find that book and read it. He worked with the International Bank for West Africa where he incorporated several company for clients; I mean..., when incorporation was a no-go area only treaded by the aware elite. His computations are ahead of his generation. He decided to go into aquaculture and ran a second-to-none aquarium.

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Save Our Daughter from Breast Cancer!

Nneka Molokwu, one of the smartest, kindest, funniest people I know received devastating news that no 30-year old ever imagines: she's been diagnosed with HR+, HER2- breast cancer. After making a few jokes, her go-to coping strategy, she began a myriad of doctors' appointments and consultations. It quickly became clear to her (and her entire support system) that this is going to be a long road, with her treatment plan requiring chemo, surgeries, and radiation. As we help Nneka navigate this road, we are hoping to support her in any way we can.

Short of being able to erase her diagnosis, we are aiming to make all of life's responsibilities as manageable as possible to help her maintain her positivity and humor through this grueling process.

We are hoping to raise enough money to help her pay for medical bills that her insurance doesn't cover, supplement her monthly expenses when she inevitably has to take time off work, and allow her to pay for things to make this road a little less bumpy! Please consider donating to help our girl!

Donate at the link below. Also post it to your social media:

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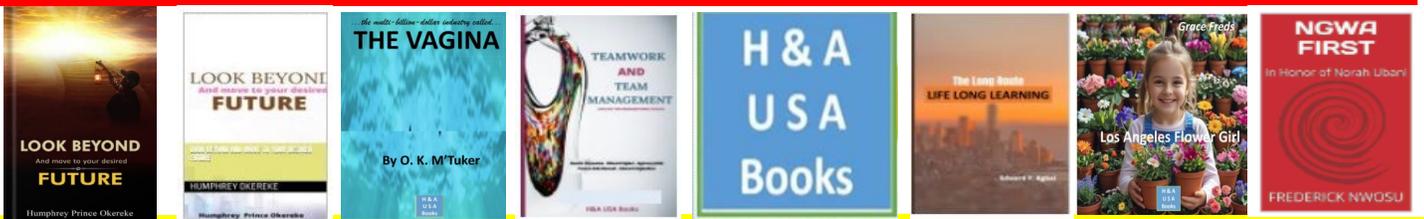
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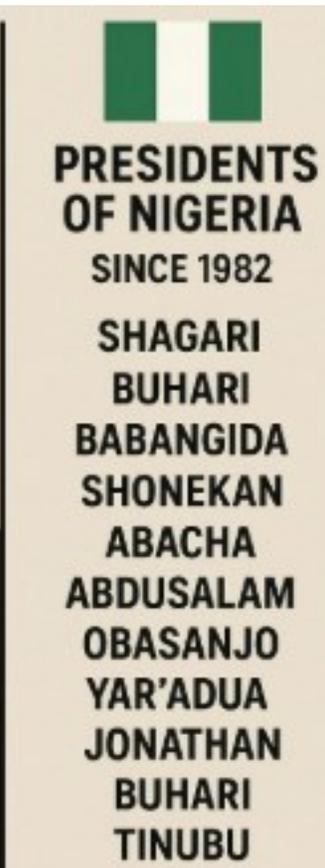
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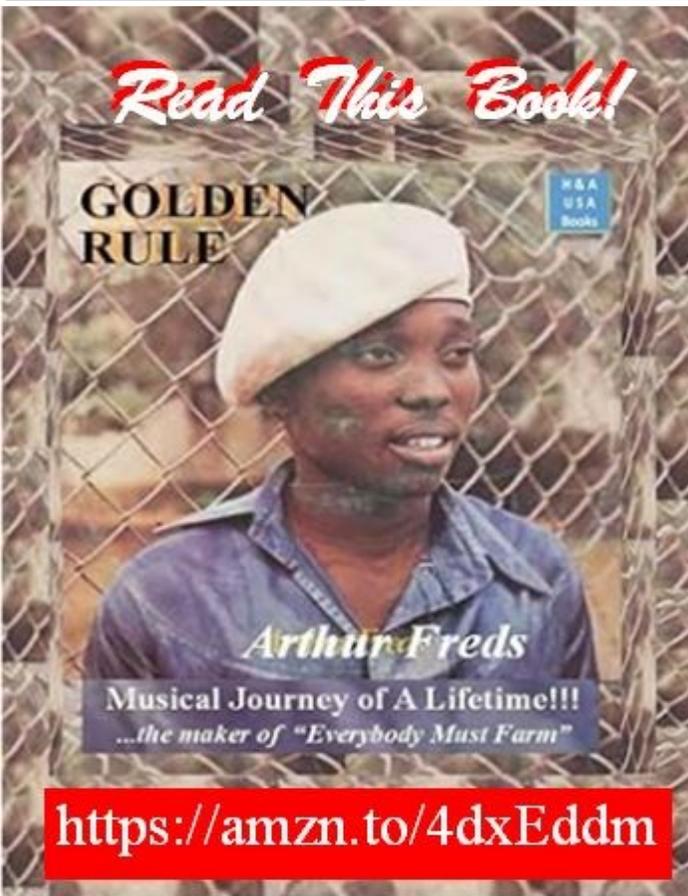
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Declaration of State of Emergency Under Section 305 of the 1999 Constitution of Nigeria [Part 2]

The justification and scope of the emergency declaration were hotly debated, especially regarding the removal or suspension of elected officials.

Nwabueze (1982) argues that emergency powers in Nigeria have historically been used as tools of political dominance, especially during military rule. The 1999 Constitution tries to address this by requiring legislative involvement, thus providing a check on executive overreach.

Ojo (2000) highlights that the broad wording of Section 305(3)(f) – “any other public danger” – may allow abuse, unless interpreted narrowly. He recommends judicial oversight of emergency declarations to prevent erosion of constitutional liberties.

Oyewo (2009) asserts that Nigeria’s experience with emergency powers shows a pattern of politicized use, where declarations often coincide with opposition-controlled states.

Judicial Review

A.G. Plateau State v. President of the FRN & Ors (2006)

The Supreme Court held that while the President has the power to declare a state of emergency, he does not have the constitutional authority to suspend or dissolve democratically elected institutions of a state, such as the Governor or State House of Assembly.

The court emphasized that Nigeria operates a federal system, and the autonomy of state institutions must be respected, even during emergencies.

However, due to the political nature of the issues and the fact that the emergency period had already lapsed, the court declined to issue orders nullifying the actions taken during the emergency. It therefore dismissed the suit, but provided clear constitutional guidance on what is permissible under a state of emergency.

Barrister Professor Mike Nwosu, Ph.D.

A.G. Federation v. A.G. Abia State (2002) 6 NWLR (Pt. 763) 264

In this case, the Supreme Court emphasized that federalism and constitutionalism must guide the exercise of the powers of the executive. While the federal government has overriding authority in emergencies through executive orders, it must respect constitutional limits and procedures.

Conclusion

Section 305 provides a constitutional mechanism for the preservation of national security and order in extraordinary circumstances. While it rightly grants the President emergency powers, these must be used with caution, under strict constitutional guidelines, and subject to oversight by both the National Assembly and the judiciary. Abuse of this provision risks undermining federalism, human rights, and democratic governance.

Recommendations

1. Judicial Clarification – The Supreme Court of Nigeria should, through judicial interpretation, clearly delimit the scope of Section 305, especially the residual clause of “any other public danger,” to prevent abuse.

2. Legislative Guidelines – The National Assembly should enact a framework law outlining detailed criteria for assessing emergency situations, providing objective benchmarks for legislative approval or rejection.

3. Federalism Safeguards – The Constitution should be amended to expressly prohibit the dissolution or suspension of elected state officials during a state of emergency, reinforcing the principle that federal intervention does not equate to takeover.

4. Human Rights Protection – Clear protocols should be established to guide permissible derogations of rights under Section 45(3) in conformity with Nigeria’s obligations under the African Charter on Human and Peoples’ Rights and the ICCPR.

Public Accountability – Civil society and the media should play an enhanced role in monitoring and reporting emergency declarations to ensure transparency and prevent the normalization of exceptional measures.

Reference

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 Oyewo, A. (2009). “Emergency Powers and Constitutionalism in Nigeria: A Review.” *Nigerian Journal of Constitutional Law*, 9(2), 45–68.

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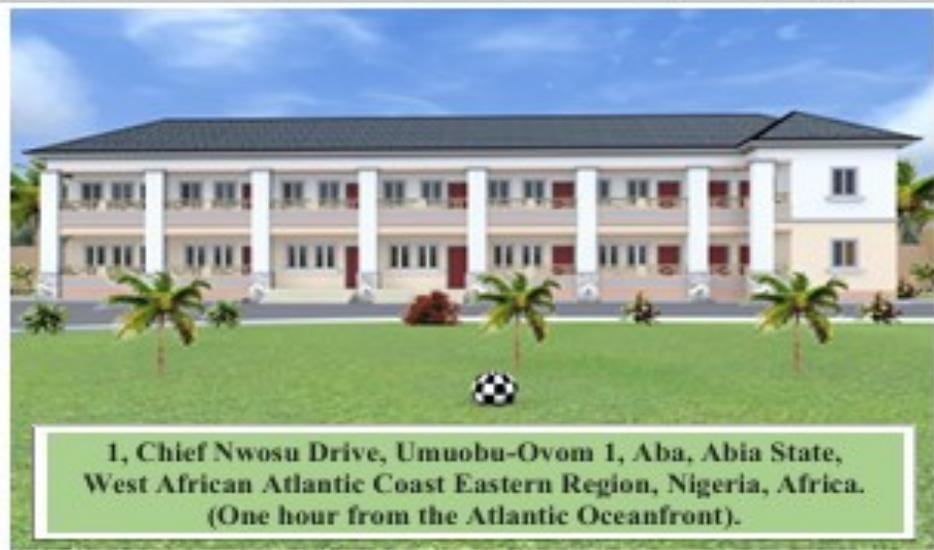
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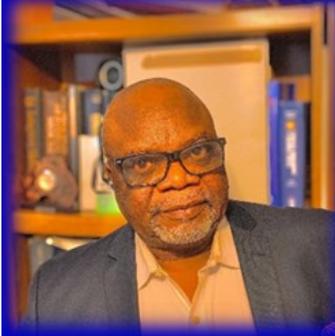
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Dr. Obinna Ubani-Ebere

Council Chairman, Africanization Accreditation Council



Dr. Obinna Ubani-Ebere, Chairman of the Council, has been working behind the scenes. Former Associate Professor of Business and Finance. He taught at Barber-Scotia College, Franklin University, and Wilberforce University before transitioning to health care management and consulting at southwest Medical Clinic.

He is an administrator and principal partner at Flashpoint Risk Management, LLC. He holds certifications in internal control auditing, fraud detection, and anti-corruption management from industry organizations. He holds a B.S. from Alabama A & M University, an MBA from Morgan State University, and a PhD in International Affairs and Development from Clark Atlanta University. Dr. Ubani-Ebere is active in community organizing and has led community organizations such as NNAUSA and NUA, advocating for accountability and integrity in public leadership. He authored books on Self-Serving public leadership and Governance: The Paralysis of African Countries; Integrity and The Need for Better Governance in African Countries. He loves and appreciates authentic cultural music.

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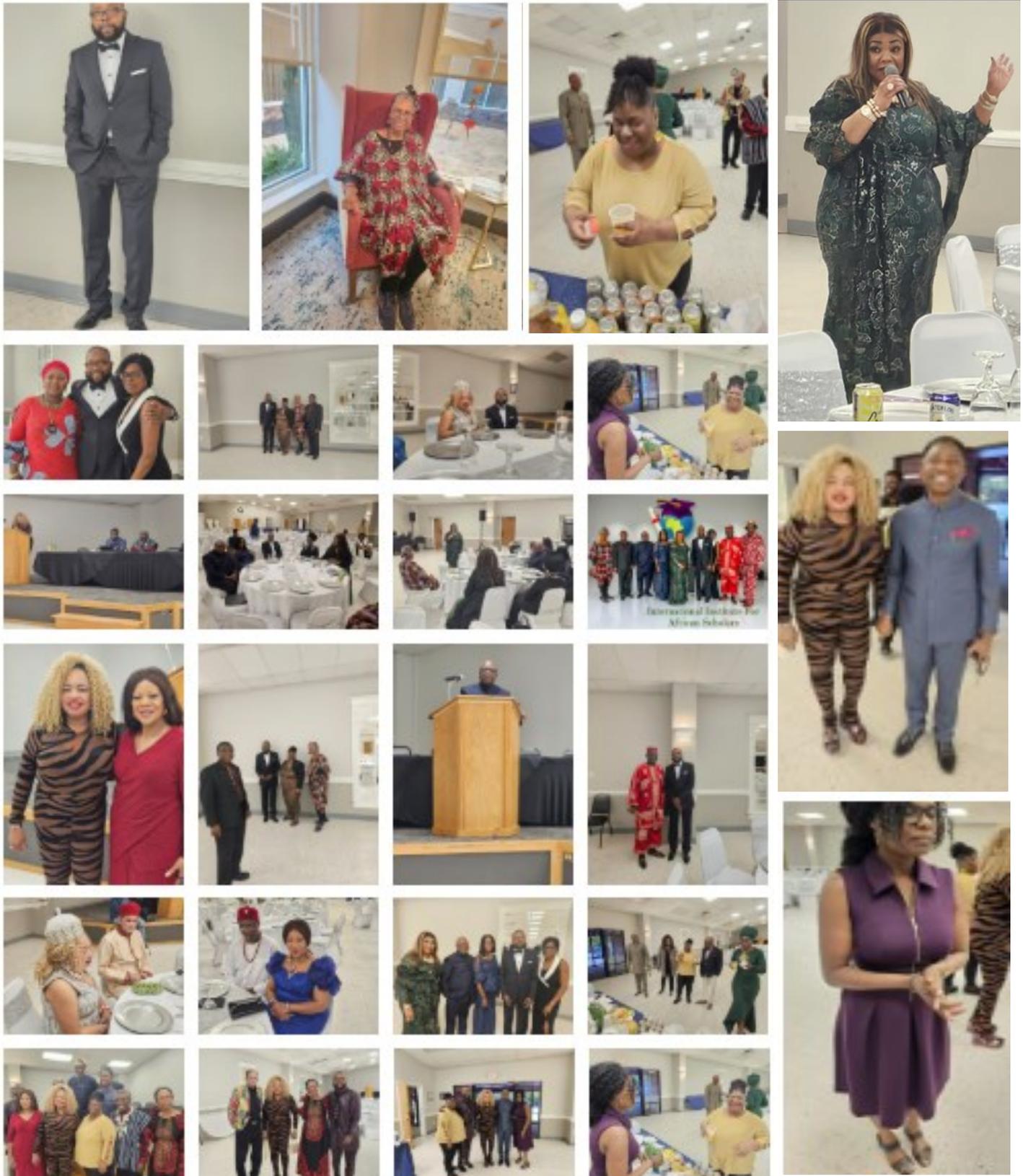
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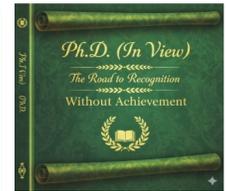
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Ph.D. (In View): The Road to Recognition Without Achievement



There's a peculiar sickness that has gripped our dear Nigeria, one that doesn't cause fever or headache but swells the ego faster than garri in hot water. My brother and friend is a full professor. (not in view), Chris Kwaja recently wrote on his Reflections—"Nigeria and the obsession with titles. What title is the Ph.D. in view?" It was one of those posts that stab the conscience but tickle the ribs at the same time. When I saw it, I called him—Chris, my brother in view—and we had an extensive conversation on how we got here. We both laughed, sighed, and asked the same question: Who should we blame? The Mallam in view or the system that is viewing him?

Let's not pretend—we are a title-loving people. From "Honorable" to "Engineer," "Chief," "Alhaji," "Evangelist," and now, "Ph.D. (in view)." Somewhere in this jungle of academic aspirations, we have turned "in view" into a permanent residence. In Nigeria, once you start your Ph.D., even if you haven't finished your proposal, you have earned the social right to update your WhatsApp bio to "Dr. (in view)."

We judge competence by the length of titles on letterheads. You can't be appointed a consultant unless you have a Ph.D. Even if your field experience could fill ten libraries. We are quick to say, "We need qualified people," when what we really mean is "We need titled people."

It's the same disease that makes a Nigerian pastor add "Dr." before his name because his congregation will give more respect and more offerings if he is a doctor. It's why political appointees get honorary doctorates the moment they assume office. And it's why you'll see billboards reading: "Congratulations to His Excellency, Dr. Chief Hon. (Ambassador Extraordinary) Senator Engineer Pastor Prince Alhaji Barrister (Ph.D., DBA, JP, OON) on your well-

And woe betide you if you forget to add it in your next conference attendance tag; how else will people respect you? You cannot just be "Mr. Okoro." God forbid! You must be "Dr. Okoro (in view)." Even if the view is still in the far horizon, like the Mambilla Plateau seen from Wukari. Once upon a time, we went to school to learn. To read, to think, to expand our minds, to pursue knowledge for its own sake. Now, education is a fashion show. The Ph.D. gown has become an agbada for intellectual owambe.

Back in the day, we used to say, "He is a scholar." Now, we say, "He has a Ph.D." The difference? The scholar reads, the Ph.D. poses.

The road to the doctorate, which should be a lonely and rigorous journey of research and reflection, has turned into an expressway of certificates-for-sale. Somewhere in the crevices of our educational system, PhDs are being issued faster than sachet water. For the right price, you can get your "Doctorate in Leadership and Transformational Strategic Governance" from a mushroom university that doesn't even have a functioning website.

deserved appointment." At this point, even angels in heaven are confused. A friend once said the only thing longer than a Nigerian Ph.D. journey is the Lagos traffic. Both are full of bumps, frustration, and constant viewing without arriving. But unlike traffic, most people never get to the destination.

We all know someone who started a Ph.D. in 2010 and is still "in view." If you ask, they'll tell you, "I'm finalizing my chapter four." Chapter four has now become the Bermuda Triangle of Nigerian academia—many enter, few return. And those who finish sometimes emerge with these so shallow they couldn't fill a teacup. Yet, we celebrate them with convocation ceremonies, hire them to teach others, and call them "Dr." without blink-

It used to be cars, then houses, then foreign trips. Now it's a Ph.D. And like all Nigerian status symbols, it's not the substance that matters, it's the show.

At weddings, people now introduce themselves like this:

"Distinguished ladies and gentlemen, permit me to recognize the presence of Dr. (in view) Mrs. Amina Bala Mohammed, who is currently rounding off her thesis on 'The Impact of Instagram on Marital Fidelity in Gombe Metropolis.'"

We clap. We nod. We smile. We have normalized mediocrity dressed in regalia. Meanwhile, some of the most intellectually stimulating people in the room may not even have a Master's degree. But they don't count because in our society, knowledge without a title is like soup without salt.

Let's be honest, the problem didn't start with the Ph.D. hunters. The system created them. Our institutions have replaced scholarship with certification. We worship paper, not ideas. We have built an economy of degrees instead of an ecology of learning.

[Public Domain]

ing. The system claps, the Mallam bows, and mediocrity gets a standing ovation.

Somewhere between our obsession with titles and our neglect of substance, we lost the essence of scholarship. A real scholar is a servant of knowledge. He doubts, questions, argues, and refines ideas. But today, our so-called academics spend more time forming WhatsApp groups for "PhD in View Scholars Association" than reading or researching. The university, which should be a temple of ideas, has become a marketplace of CV-padding. Supervisors are overworked, underpaid, and sometimes underqualified. Universities are underfunded, libraries are understocked, and plagiarism is underpunished. In this chaos, the "in-view" culture thrives.

So, back to my conversation with Chris. Who do we blame—the Mallam in view or the system that is viewing him? The truth is, both are guilty. We have created an ecosystem where you can't be heard unless you prefix your name with "Dr." So everyone rushes to get one, legit or otherwise. The irony? The more "Doctors" we produce, the sicker our intellectual health becomes. "Wanting recognition without achieving the target," I told Chris, "the Ph.D. is on the road."

We laughed—but it was a bitter laughter. Because truly, that's where many are: on the road, seeking applause for a race they haven't finished.

(Continued on Page 19)

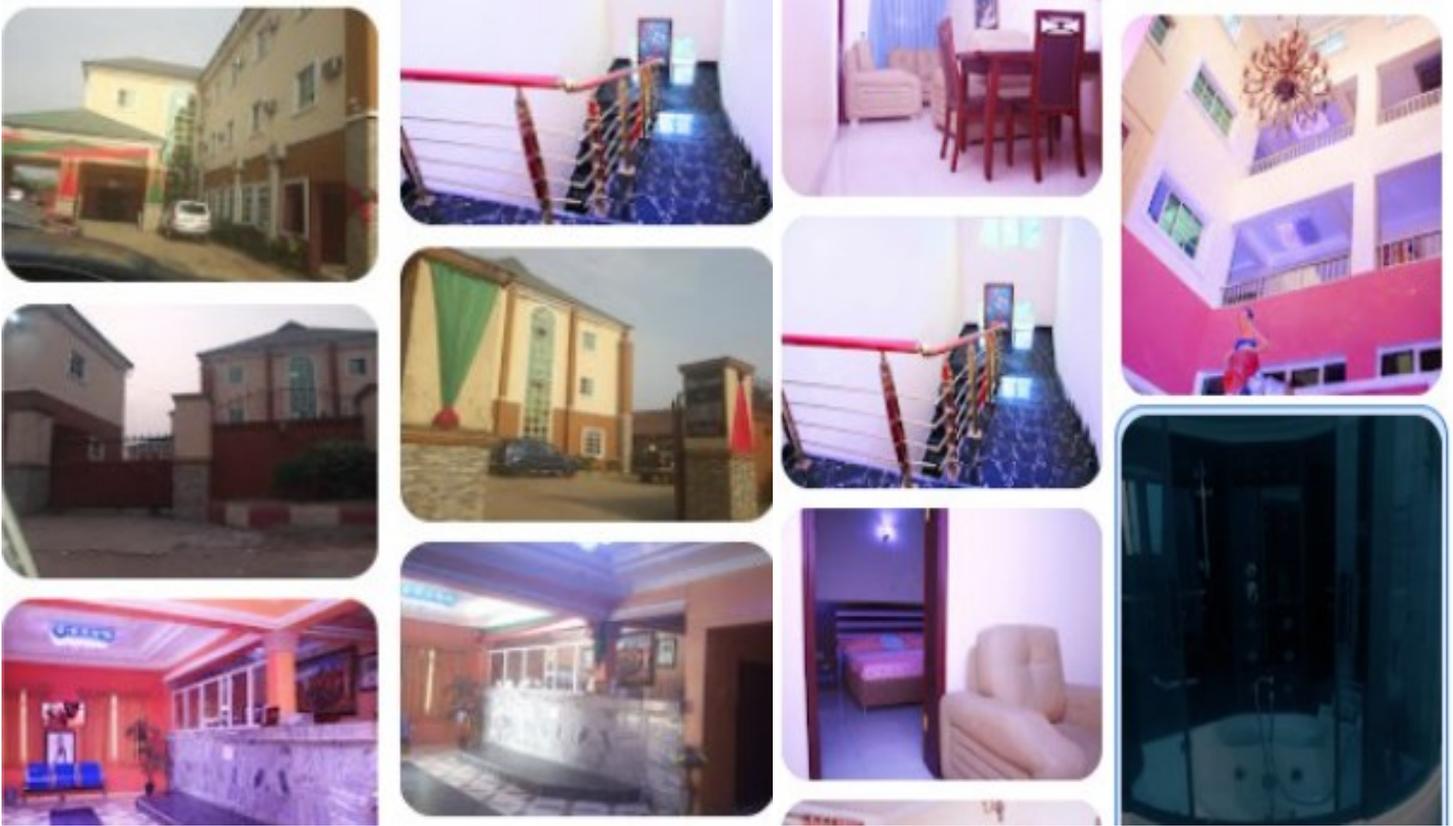
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NO CLASSMATE AGAIN At the 75th Anniversary of Mawuli School, a man fondly called 'Kportimelakle' was there. He will be 90 years old soon and was part of the 1959 year group. He came to celebrate, hoping to meet his classmates but sadly, none were around. Most of them are gone and may be those alive were too frail to join the celebration. He said " I did not meet any of my classmates". That moment was deeply symbolic. It reminded me that life is fleeting, and our time together is limited. The people we laugh with, work with, and walk with today will not always be with us in the future. So, let's love while we can. Let's forgive easily, support generously, and celebrate one another while we're still alive Legacy isn't just in what we build, it's in the hearts we touch and the lives we uplift. Let's live fully, love deeply, and leave no kind word unsaid.

NO CLASSMATE AGAIN At the 75th Anniversary — *From Public Doman. November 1, 2025*

Nobody knows exactly what God had in mind when HE designed these locations

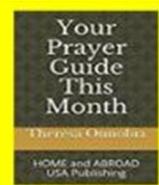
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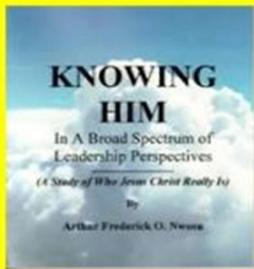
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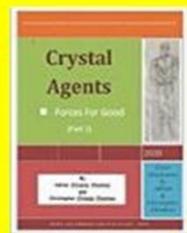
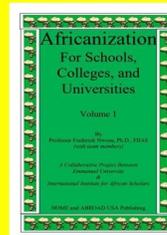
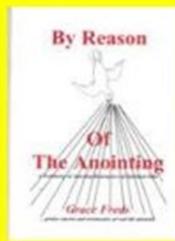
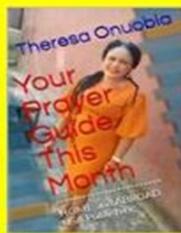
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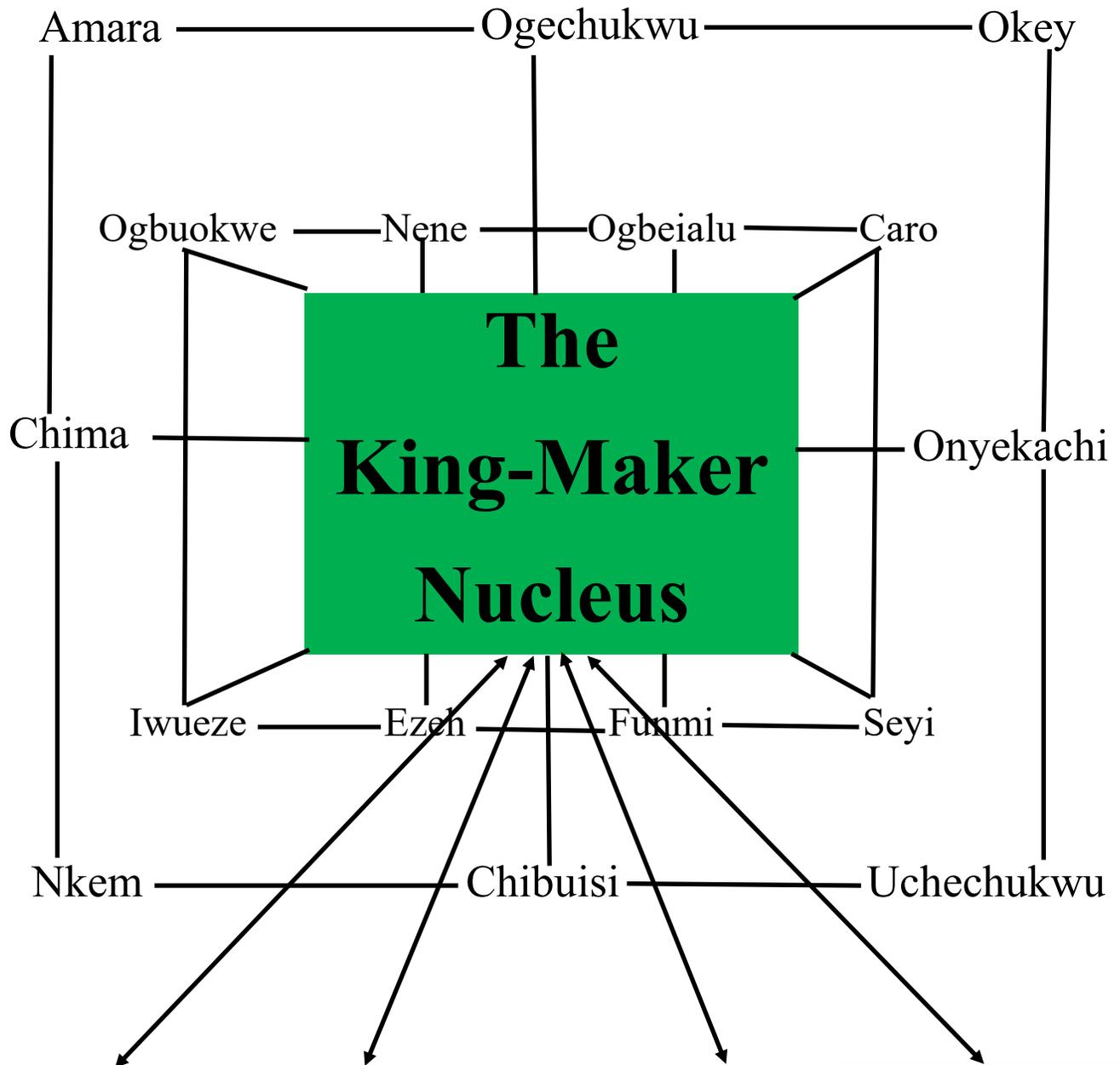
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Ph.D. (In View): The Road to Recognition Without Achievement (continued from Page 14).—From Public Domain

In a saner clime, the title “Doctor” carries weight. It means years of disciplined inquiry, contribution to knowledge, and mastery of a field. You are a global citizen! In Nigeria, it often means you survived university bureaucracy, paid your dues (literally), and printed a thesis few will ever read.

Our Ph.Ds are on the road because we have turned learning into logistics. We move from one seminar to another, taking selfies with PowerPoint slides, quoting Paulo Freire without understanding him, and uploading certificates online as if they were badges of sainthood.

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What we need is a cultural reset, a return to scholarship for its own sake. We must make it cool again to read, to think, and to question. To pursue the doctorate of thought, not just the doctorate of title.

Supervisors must demand rigour, universities must reward originality, and the government must fund research as a national priority, not a luxury. Above all, society must learn to respect knowledge—whether it comes with a title or not. Until then, “Ph.D. (in view)” will remain our new national joke—an endless highway of ego, where everyone is viewing and no one is arriving.

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So, to “Mallam in view,” I say: May your view one day become clear.

May your thesis find coherence.

May your supervisors reply to your emails.

And may your defense be less terrifying than our economy. But until then, my people, let us remember:

A true scholar does not need to shout “Dr.” before wisdom speaks.

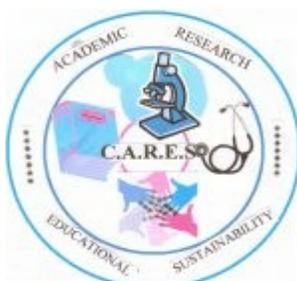
Let’s Go To Church

A song says, “Get out of my way, I’m going to church.” What does this song (or statement) mean to you? Have you ever said those words? When I hear those words, they evoke a sense or feeling of a building where I may find so many other people (possible or probably of sound mind). Going to church is an age-long tradition for many in the Christian world. Therefore, ‘Let’s go to church’ is probably one of the most made statements in all such arena. When you are going to eat, you invite people to the table. When you are going to the dance club, you invite people to come with you. When you are going to the movie theater, you invite people to come with you. In those days of Rent-A-Movie, you would invite friends to come to your hose to watch with you.

So, “let’s go to church” is probably the best invitation any person can receive. This is because it is an invitation to higher essence. To understand this essence, one must first comprehend ‘church’. We can ordinarily view church as a building. Something is always happening in that building. When people invite you to church with them, they want you to get a sense of the spirituality and phenomena in which their live.

By way of evolution, churching has gone through changes. Oftentimes, people don’t remember the journey of the church from a historical perspective. So, just remember Catholic, Protestant, Anglican, Lutheran, Methodist, Episcopal, Pentecostal, non-denominational, etc. etc. When you hear ‘church’, it falls under one of these areas.

Some have further categorized their gathering umbrella or system. Some have replaced the word, ‘church’ with ‘temple’. Some use synagogue. Others have eliminated the word, ‘church’ from the naming of their gathering. When you hear, “Let’s go to church”, if you don’t care, just go. If you do care, just dare to ask, “which church?” Ask “what’s the name?” Ask “where is the building located?” (because it is a building they are inviting you to. Others have insisted that the church is inside their body or that they (as individuals) are the church, which is positively intriguing. If you are the church, then, why leave your house to go to a building next block, next junction, next neighborhood, next town, etc.? Man, know thyself. To thyself be true. Do the Four-way Test.



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