**IKPANGI DIARIES:** Call to arms (Armed Struggle) According to the Kaiama declaration by over five hundred communities from the Ijaw Clans stated: "that the degradation of the communities in ijaw land by transnational oil companies and the Nigerian state arise mainly because ijaw people have been robbed of their natural rights to ownership and control of their land and resources through the instrumentality of undemocratic Nigerian state legislation such as the land decree of 1978, the petroleum Decrees of 1969 and 1991, the lands (Title vestings etc.), the National inland waterways Authority Decree NO.13 of 1997 etc.".

It is evident that without a check on these systems created by an unfavorable political/legislative atmosphere that we the people of Ijaw have to fight, by almost any means necessary every now and then to muscle in our opinions and to repossess that which naturally belongs to us. Great leaders such as Major Isaac Adaka Boro, Ken Saro wiwa and Mujahid Asara Dokubo who have had the audacity to stand up against injustice prevalent in our society today have been labelled militants because they would not compromise their stance on the matter.

**Transformation; Armed Struggle to Pressure Group:** It's no secret that we are a peace loving, law abiding citizens and as such do not wish for our intents or agenda to be misconstrued. We have chosen the nonviolent path to ensure the effectiveness of our pursuit. Today a youth agitates for his rights without even lifting a piece of weapon, he is immediately branded a cultist or a militant. We refuse the term "cultists" but we accept the term "Militants" because we are militating against oppression, injustice, marginalization, and all that is not favorable to the development of our future, land and our people (Ibani) as a whole.

In as much as it is a matter of survival, for us, it has never been a thing of joy to take up arms, we were compelled to and now that we have all that behind us, it is important to state that we are in no manner or fashion associated with any violent organization and that we are an independent organization taxed with the sustenance of the survival of our great race as ijaw (Ibani people).

**Duties & Tasks of Okoloma Ikpangi**: Duties and tasks of the ikpangi varies and is of a very diverse nature. Since the Okoloma ikpangi is a body that seeks to redress its recent past actions, its members are expected to uphold various laws and treat them with sacrosanctity, such laws are:

a) Treat each other with mutual respect and acknowledge that tolerance is the only true way to understand one another's short comings unless in a situation whereby such tolerance has been exhausted on a subject, it should otherwise be treated with contempt.

b) Uphold both moral and social laws as well as those sensitive aspects of social laws that doesn't clash with our mutual moral convictions... E.g. Society tells us every time we're wrong but on a better view, we often discover how often wrong society could be at times. Morality supersedes social Justice in other words.

c) Protect our ethnic integrity and as well as upholding our social obligations.

d) Advocate for a peaceful atmosphere for organizing a better economic life for our great community.

e) Raise an awareness campaign amongst the youths in order to better sensitize the youths that violent means to any end should never be the first resolve in any given social settings as it destabilizes the social/economic life of the people.

f) Ensure that our members are not easily susceptible to any form of brainwashing that is targeted towards disorganizing this establishment. Such as accepting of bribe for whatsoever reason, criminal acts such as stealing, raping, slander, rumor mongering, using the name of this organization to cause discredit or for any selfish end whatsoever.

g) Politicizing of this organization or misinterpretation of our modus operandi in order to further any member's course or to discredit members of this great organization would be treated as rebellious acts and as such, this organization is bound to file legal proceedings against anyone found guilty of these charges.

So in conclusion, we never raised arms because we are trigger happy but because we believe in a course and today that belief is still very much alive. A wise once said that "the definition of madness is when you keep doing the same thing and expect a very different result". We have chosen the path of dialogue but we have not let go of our disdain for injustice. Where there is injustice, we will speak against it. Where we are marginalized, you will hear our voice.

Where there is a loss of hope for who to cry out for our people, we will speak up. We are not fighting for fighting sake, we are crying for the world to hear our voice because we have one and we want it to be heard. It is a movement for all that embrace peace, a movement for all that enjoys respect for others, IKPANGI is the movement and OKOLOMA is our town.