

# Partnership in Nation Building in Nigeria: An Analysis of *Lion Heart* (2018)



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## Abstract

The incessant ethnoreligious conflicts coupled with the issues of corruption and injustice have made the quest for nation-building a mirage in the Nigerian political milieu. Nation building in the context of this study is the economic, social, cultural, and political construction of a nation for peace, productivity, and development. This study is predicated on the nation-building narratives in the Nollywood movie *Lion Heart*. The movie presents a clear case of personalities from two different ethnic backgrounds coming together to work as partners not only for business growth but also to send a message that people of different backgrounds and ethnic groups in Nigeria can work together for the development of the country. The researchers identified the macrostructure and macro structural elements of nation-building depicted in the movie and employed a qualitative method of research utilizing Van Dijk's semantic macrostructure analysis to examine the thematic structure and elements of the selected media text. The researchers anchored the study on equity theory and aggregate theory of partnership and adopted the qualitative method of research utilizing Van Dijk semantic macrostructure analysis to examine the thematic structure and elements of the selected media text for this study. The findings from this study indicated that nation-building is feasible, irrespective of the cultural diversity of the country. The macrostructure of family, entrepreneurship, culture, and integration depicted in the *Lion Heart* are national resources that can be positively harnessed for the nation-building of the country. The researchers, therefore, recommend that structure of family, entrepreneurship, culture, and integration should be embedded in the country's framework of national development and nation-building.

**Keywords:** *Nation Building, Lion Heart, Partnership, Equity Theory, Theory of Partnership.*

## Introduction

The imperative for nation-building is an omnipresent feature in contemporary national discourses which has been a subject of debate and analysis by various scholars and political scientists. Discourses on nation-building have been characterized by diverse ideologies and approaches; despite the postulated approaches, the challenge of nation-building is still a reoccurring issue plaguing the national reality of the country. This has been attributed to the myriad of issues of national integration plaguing the national

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milieu in recent times which is fast deteriorating the cohesion and stability of the country as a political entity.

Nation-building is a subjective concept possibly because the concept of nation-building holds diverse personalized coinages, meanings, and interpretations. Olusanya (2020) contends that nation-building is a normative and universal concept that means different things to different individuals. This suggests that nation-building has polysemic characteristics which assume individual-specific connotations. Nation-building is a concerted effort to bring people together to achieve a common objective (Stephenson 2005; Olusanya 2020). It encapsulates the process whereby a society of people with diverse origins, histories, languages, cultures, and religions come together within the boundaries of a sovereign state with a unified constitutional and legal dispensation, a national public education system, an integrated national economy, shared symbols, and values, as equals, to work towards eradicating the divisions and injustices of the past; to foster unity; and promote a countrywide conscious sense of being proudly united, committed to the country and open to the continent and the world (Thppa, 2020).

Stephenson (2005) asserts that nation-building generally assumes that a group of people or persons are intentionally building while Bassey (2013) added a dimension of entrepreneurship in nation-building.

Despite the scholastic variations in the concept of nation-building, quite a lot of them have hinted a people working together, which indicates a sort of or a form of partnership to actualize national objectives and goals. The contemporary conceptualization of nation-building entails the active participation of people from diverse constituent groups and individuals which requires alignment, coordination, and partnership (Entwistle, 2014). This implies that partnership in nation-building entails the collective contribution of individuals, groups, and organizations in the diverse sectors of the country for national advancement and development. Partnership in nation-building is a collaborative effort at national development endeavours. It involves the conscious commitment of various individuals, sections, and groups in a country coming together to pilot the country to enviable heights in national development.

Partnership in nation-building was depicted in the movie *Lion Heart* with the collaboration of lion heart and maikano motors. The film tells the story of a transport company in the eastern part of Nigeria that fell into hard times and is on the verge of collapse after it ventured into a partnership with another company in the northern part of Nigeria for survival and expansion. Two major recurring issues that have dented partnerships in nation-building on a national scale are the issues of ethnicity and religion. Odo (2020) asserts that the greatest hindrance to nation-building in Nigeria lies in the ethnoreligious diversity of the country. *Lion Heart* suggests the feasibility of partnership in nation-building irrespective of diversity in culture and ethnoreligious affiliations. It is in light of this stance that this study seeks to analyze the feasibility of partnership in nation-building in a multi-cultural society such as Nigeria.

### **Statement of Problem**

The subject of nation-building has occupied the minds of Nigerians over the years and the academics are not left out of the pondering. A lot of studies have equated nation-building with national integration and vice versa with a focus on integrating the diverse culture and fractions in the country into one indivisible and cohesive whole (Odumegwu-Ojukwu, 1989; Bandyopadhyay & Green, 2009; Onifade, 2013). However,

contemporary studies seem to have separated national integration from nation-building because if the very fundamentals on which a nation is built are not incorporated in the national framework, a nation may be integrated, but it may not necessarily be built or be in the building process (Ojo, 2009; Ntui, 2019). The recourse to ethnic and religious inclination has divided the country further instead of helping to develop the country. Nigeria was lumped together by the colonial administration in 1914 amalgamation for easy governance irrespective of socio-cultural and religious differences. These differences have beleaguered the integration of the nation to date from lopsided political appointments to the brutal murder and burning of Deborah Yakubu, while the northern political classes remained mum. This lingering problem is what this research is set to look into through the narrative in *Lion Heart* and the lessons intended if this could be the answer to nation-building. It is on this premise that this study analyses the structural elements embedded in the movie *Lion Heart* and how the elements were used in forging nation-building irrespective of the ethno-religious differences depicted in the movie.

This study is guided by two objectives which are to, identify the macrostructure of nation-building depicted in the movie *Lion Heart* and secondly to ascertain how the macro structural elements of nation-building were used movie *Lion Heart*.

### **Review of Related Literature**

As previously mentioned, a lot of schools of thought have interchangeably used nation-building and national integration synonymously due to the subjective definition of nation-building. Terms such as national integration, national cohesion, and national unity have been used to describe nation-building with a focus on the uniting of the sub-national group interests and ethno-religious interests to an indivisible whole (Odumegwu-Ojukwu, 1989; Bandyopadhyay & Green, 2009; Onifade & Imhonopi, 2013). Contemporary schools of thought have described nation-building as an evolving process in a national milieu. The department of Arts and Culture in South Africa has a more elaborate and encompassing definition of nation-building. The Department defined nation-building as a “process whereby a society of different people with diverse origins, histories, language, culture, and religion come together within the boundaries of a sovereign state with a unified constitutional legal dispensation, a national public education system, an integrated economy, shared symbols and values as equals to work towards eradicating divisions of injustices of the past; to foster unity; and promote a countrywide consciousness of being proudly South African, committed and open to the continent and the world” (The Department of Arts and Culture in South Africa, 2020, para. 1). This suggests that nation building is a continuous process even in an already integrated nation. This position emphasizes that nation building is a work-in-progress and a dynamic process in constant need of nurturing and the continuous eradication of divisions of injustices in nation building framework.

Ntui (2019) contends that nations are not built by historical accident rather; they are built by men and women with vision and resolve. Duverger in Ojo (2009) contends that equity or what is ‘equitably harmonious’ in national integration is not negotiable in the journey of nation-building. This is in tandem with the contemporary school of thought in nation-building which emphasizes that there can be no nation-building when the fundamentals on which a nation is built do not encourage nation-building. For instance, there can be no nation-building without addressing the fundamental principles of equity which are fairness, justice, and resource control. This study, therefore, defines nation-

building within the context of national development on the national ideals of equity, and value system, accentuated in nation-building endeavours.

Film as a dramatic and storytelling aspect in the media of communication has been used over time as an ideal tool to communicate the national ideals and values of a people and country.

Igbashangev (2021) describes the film as a unique medium of communication that has universal appeal and impact due to its unique visual composition. It helps to create a common national narrative of nation-building (Milstein, 2014). Tekpetey (2010) argues that cinema could be effectively harnessed to awaken consciousness and be used as a formidable weapon in the struggle against under-development as well as post-colonial maladies. This suggests that film can also help to inspire and develop a national consciousness of nation-building through the projection of themes that emphasize the fundamental ideals on which sustainable nation-building is founded. Igbashangev (2021) asserts that the Nigerian cinema is a veritable tool for constructing nation-building, emphasizing that film is a panacea for growth, advancement, development, improvement, and progress which could come in various facets such as culture, economy, social, political and moral aspects, among others. It is paramount to buttress that the centerpiece for nation-building must be founded on the fundamental principles of equity and social justice for all (Igbashangev, 2021).

*Yunis (2014) carried out a study on Film Nation Building: The UAE Goes into the Movie Business.* The researcher adopted a qualitative research method relying on content analysis of select movies and interviews with local filmmakers. The researcher framed the study on Kenneth Burke's writing on symbolism. The study explored how the UAE government wishes to be perceived outside its shores versus how its filmmakers who have received financial support from the government are portraying the country. The findings of the study indicate that Emirati-directed films have yet to reach a quality and level where they have significant distribution outside the Gulf, so they are not doing much to diversify the portrait of self abroad. However, the movies are helping to define how the United Arab Emirates sees itself in a favourable image both in filmmaking, and reality. On the other hand, the government is not supporting films of national self-glorification and is not allowing for self-criticism. The study concludes that in the subject of the film as nation building venture; the government, the filmmakers, and the UAE audience are on a journey together; even at times when they seem in conflict or a lack of conflict. Okpadah and Afolabi (2019) did a study on Nigerian Home Videos as Panacea for National Development. The researchers embarked on the study to investigate the capacity of video films in nation-building, using historical and content analysis research methods. The study revealed that film as a medium of communication can contribute meaningfully to the national growth and development of the country. The researchers concluded that the government needs to pay apt attention to films and professional empowerment initiatives to foster the acceleration of socio-economic and political growth in the county.

*Igbashangev (2021) conducted a study titled Role of Film in National Development: Problems and Prospects and used movie viewers in Abuja as a case study.* The researcher employed a Survey research design with a questionnaire as an instrument for data collection. The findings of the study indicated that Nigerian film industries are promoting our cultural values, building youths' talents, and having the capacity to

enhance national development through stories that focus on the peaceful co-existence of Nigeria, corruption effects, good governance, and culture. The researcher recommended that the Nigerian Film and Video Censors Board should ensure that films are scrutinized before they are sent out for viewing by a larger audience and should depict Nigeria's cultural heritage and national unity to ensure national development. The study further recommended that there should be creation of more film festivals to encourage both amateurs and professionals in this field to showcase their productions; connections and networks for partnership should be established.

### **Theoretical Framework**

This study is anchored on equity theory and the theory of partnership. Equity theory is a theory of fairness and justice in individual, organizational, social, economic, and societal relations; it was first propounded by John Stacy Adams in 1963. The theory buttresses the need for fairness and justice in interpersonal and national relations and the distribution of resources in the cooperative and organizational entity. Equity is measured by comparing the ratio of contributions and benefits of each person within the relationship. Equity theory is relevant to nation-building because the tenets of the theory serve as fundamental principles by which a cohesive and stable nation is built. Furthermore, it is the principles of equity that can sustain the theory of partnership. The theory of partnership as postulated by McQuid (2000) theorized partnership as a synergy, in which the sum is greater than its parts. The theory which emphasizes joint objectives and ventures; analyses partnership as cooperation between actors where they agree to work together towards a specified economic development objective and draws the key distinction between generalized policy communities that develop broad visions and partnerships that are necessary to support various projects (Bennett & Krebs, 1994). The theory treats the partnership as the sum of its owners where all owners share in the profit and liabilities of the partnership. The partnership is the total of individuals or groups of persons who make up the partnership. The applicability and relevance of this theory to this study is in its cumulative nature, where all sections and groups in a national and political entity come together to partner in the development and nation-building endeavours of the country; all the partners understand they bear the success (profit) and failures (liabilities) of the entity. This gives all members and groups in the partnership a vested interest in the development of the entity making them active participants and stakeholders in nation-building endeavours.

### **Methodology**

The researchers adopted a qualitative method of research utilizing semantic macrostructure analysis by Van Dijk (1980) to examine the manifest content of the selected media text for this study. At the macro level analysis, thematic structures and sub-themes are examined. The researchers also employed the macro-level analysis which characterizes a thematic approach to textual analysis. Thematic analysis is an approach to textual analysis for identifying, analyzing, organizing, describing, and reporting the set of themes found within a data set (Braun & Clarke, 2006). Emergent coding was employed to ascertain the dominant and the sub-theme in the media text. A purposive sampling technique was employed to select this media text for this study. The media text *Lion Heart* was purposively selected because it projected the feasibility of nation-building in a multi-ethnic national milieu.

## Data Presentation and Analysis

### Synopsis of Lion Heart

Lion Heart (2018) is a film produced by Chinny Onwugbenu and directed by Genevieve Nnaji, with a running time of 1hr 30 minutes. The movie narrates how a transport company in the eastern part of the country fell, into hard times and on the verge of collapse, ventured into a partnership with another company in the northern part of Nigeria to survive and expand. The movie opens up with a bus driving into the lion heart bus park in Enugu with a bunch of protesters outside attacking the bus park and demanding money, attacking people in the park. One of the employees who happen to be a secretary, Onyine ran to the company to inform her direct boss Adaeze of the situation. Adaeze goes out to address them and diplomatically handled the unrest. Adaeze arrived at the meeting with the directors of lion heart transport chaired by her father Chief Obiagu a bit behind schedule, but in time for the kick of the presentation. Adaeze presented the promotional video of the BRT contract they are pushing for and the board of directors was impressed with the presentation. After the meeting, Chief Obiagu had a mild heart attack and was forced to be on bed rest, and while on bed rest, he sees his competitor Igwe Pascal the owner of IG Motors taking an interest in the BRT contract and his company. Chief Obiagu addresses the board of directors via a video call, telling that he is not in the best of health to carry out his responsibilities as the leader of lion heart, so the company needs new leadership to pilot the affairs of the company. He named Chief Godswill Obiagu his younger brother who is also the Managing Director of the Owerri headquarters as his replacement. Adaeze was displeased with this development because she expected that she would be appointed to step into the shoes of her father. Chief Godswill Obiagu goes to see his brother and Adaeze joins him to see her father in the presence of her uncle, but she was unable to speak to her dad about his decision to appoint his brother as the new leader of lion heart instead of her. Adaeze and her uncle Chief Godswill Obiagu attended a meeting with the auditors and they discovered that lion heart is in debt of 950 million, because of a loan Chief Obiagu took to buy more luxury busses and the auditor gave those 30 days to pay back all they owe or risk losing everything the company owes. The competitor of Lion Heart transport, IG motors owned by Igwe Pascal got wind of this information due to the deceit of Samuel (Kalu Ikeagwu) the director of engineering services. Igwe Pascal organized a secret meeting with the board of directors of lion heart and informed the board of directors about the unpleasant development. The secret board meeting was interrupted by Adaeze and Chief Godswill Obiagu, nevertheless, Igwe Pascal informed the board of his intention to buy out lion heart and merge it with IG motors in a 3 billion naira deal. Adaeze and Godswill tried to implore the board of directors to reject the proposal and give them time to find a solution to the problem, but the board was reluctant. Igwe Pascal gave the board 10 days to respond to his. Adaeze and Godswill were unable to get an extension from the banks because Igwe Pascal connived with the banks not to give any loan extension to lion heart because of his interest to buy out lion heart. Adaeze suggested to her uncle that they should approach her musician friend for help which proved to be unsuccessful because her musician friend made a pass at her in exchange for his help, but incidentally, Chief Godswill Obiagu stumbled on fraudsters trying to swindle a Hausa (Hamza) man and intervened to save Hamza from being defrauded. Chief Godswill Obiagu suggested a merger with maikano transports company owned by

Danladi Maikano, a northern-based transport company seeking to venture into the Eastern market and Adaeze conceded to the idea. They approached Chief Obiagu to discuss the idea with him after an initial disagreement, and he reluctantly conceded to the idea. Adaeze and her uncle (Chief Godswill Obiagu) decided to make a trip to Kano while at the airport Hamza sighted Chief Godswill Obiagu and introduced himself, also thanked him for saving him from fraudsters, during the conversation Chief Godswill Obiagu learned that Hazma is the son of Alhaji Abubakar Maikano the son of the business mogul they are traveling to see and Hama points his father to them who was in a corner. They all traveled to Kano together; while in Kano Adaeze pitched the idea of a merger to Alhaji Danladi Maikano convincing him that with the capital of Maikano motors and the technical know-how of lion heart, together they will be a force to reckon with in the transportation business, noting that they also have the same values for family. Alhaji Danladi Maikano traveled to Enugu to discuss the business merger with Chief Obiagu after the uncomfortable silence and sizing each other up, Danladi Maikano discovers that Chief Obiagu can speak the Hausa language, and this opened up a healthy conversation and friendship and understanding between them. As the board of directors in Lion Heart converged for a board meeting to consider Igwe Pascal's business proposal of an outright buy, Chief Obiagu, Godswill Obiagu, and Adaeze Obiagu marched into the board room with a counter-proposal of an expansion and introduced the newest shareholders of lion heart Alhaji Danladi Maikano and his son Hamza Maikano. Adaeze updated the board of the mutually beneficial merger which allows them to retain control of Lion Heart, and expand beyond the eastern shores without buying small buses. Igwe Pascal angrily leaves and Samuel is fired. Chief Obiagu proceeds to hand over the reins of the leadership of lion heart to his daughter Adaeze. The movie ended with the retirement party of Chief Obiagu.

**Table 1**  
**Macro Structure of Nation Building Depicted in the movie Lion Heart**

<b>Macro Structure (Thematic Structure)</b>	<b>Macro Elements (Sub-Themes)</b>
<b>Family</b>	Value system
	Legacy
	Family Ties
<b>Entrepreneurship</b>	Grooming
	Mentorship
	Partnership
<b>Culture</b>	Language
	Diversity
	Hard work
	Integrity
<b>Integration</b>	Equity
	Partnership (Merger)
	Compromise
	Unity in Diversity
	Mutual Benefits

## **Analysis of how macro structural elements of nation-building were used in the movie Lion Heart**

### **Family**

One of the foundational macro or thematic structural elements depicted in the movie, lion heart was family. The family was projected as the basic and foundational structure of nation-building. The family was depicted as the basic molders and shapers of a building culture and value system. Lion Heart transport and Maikano motors were built on the core value of family. The family had a sub-macro structure of value system, legacy, and family ties.

**Value system:** the movie, Lion Heart projected a strong value for the family. It was depicted in the Obiagu and Ahaji Danladi Maikanos solid family relations which were also reflected in the inclusion of family in the business.

**Adaeze:** My father built Lion Heart 30 years ago...You see family is the core value upon which lion heart was built. I understood this early as I have grown older I have realized our growth is based on how we treat others. The same way your grandfather built Maikano motors 65 years ago then he passed it on to your father and now you wear the crown; you do understand the importance of succession and longevity.

**Chief Obiagu:** There comes a time in a man's life when he has to take stock. I have come to realize that most men invest all their time on matters of transient value at the expense of they should cherish, what they should value things like love, life, and family

**Adaeze:** If we come together as one, we will be a force to be reckoned with in the transportation business most importantly we share the same values.

- **Legacy:** Lion's heart depicted a legacy of family, succession, and longevity. This was reflected in the family and business life of Chief Obiagu and that of Ahaji Danladi Maikano.

**Chief Obiagu:** I waited 8 years for you to be born. Those were years of trepidation and you came and became a source of pride and joy to me. I have watched you grow and am so confident in your ability. The biggest legacy I will leave for posterity is you, my daughter. You are the pendulum of my life if you stop swinging, then am gone; am proud of you, you mean so much to me.

- **Family Ties:** Strong family and connections are evident in the lifestyle and business of Chief Obiagu and Ahaji Danladi Maikano. Ahaji Danladi Maikano's son is a part of the Maikano transport company and Chief Obiagu's daughter and brother are also a part of the lion heart transport company. Lionheart was started by Chief Obiagu and his brother; Chief Obiagu's brother was the managing director of the Owerri headquarters, and his daughter Adaeze was the director of logistics and later the

CEO of lion heart. When the company was facing challenges Chief Obiagu and his wife decided to invite his brother (Godswill Obiagu) to lend a helping hand.

**Chief Obiagu:** We are all a family... you see family is the ideal on which I started this company. In that spirit, I now name my replacement Chief Godswill Obiagu, my younger brother, for those of you who don't know Godswill is the MD of the Owerri headquarters, effective immediately he will see to the day-to-day running of the departments where my daughter Adaeze will remain as director of logistics and operations.

### **Entrepreneurship**

Entrepreneurship as a dominant macrostructure was reflected in the business ventures of both lion heart and maikano motors. Entrepreneurship had sub-macro elements of grooming, mentorship, and partnership.

- **Grooming:** Grooming was reflected in Chief Obiagu's lifelong training and preparation of his daughter to take over the leadership reins of lion heart. Ahaji Danladi Maikano was also grooming his son Hamza Maikano for Maikano motors.

**Adaeze:** My father built a lion's heart 30 years ago. I grew up in a bus park. My father started taking me to work way before I could crawl, I saw people come and go, each with different agendas.

**Chief Obiagu:** I want to retire from my position as the CEO, at this point I think I have groomed a successor my daughter Adaeze because I believe that she has all the virtues required to run this company.

- **Mentorship:** Chief Obiagu not only groomed his daughter but also guided, coached, and mentored his daughter, preparing her for the leadership position of Lion Heart transport company. In a similar vein, Ahaji Danladi Maikano was also mentoring his son Hamza Maikano to take over the leadership reins of Maikano motors.
- **Partnership:** When Lion Heart fell into hard times the solution to the problem came in a partnership between Lion Heart transport and Maikano motors. Partnership in the business building was depicted in the alliance and collaboration between the two transport companies.

**Godswill Obiagu:** Adanna you look moody

**Adaeze:** Llet's just say I now understand what you have been saying all these times but where are going to get small buses from, we can't afford to buy any more small buses at this time.

**Godswill Obiagu:** Yes we can't afford to buy, but where we can achieve it, you know

I talked to you once about maikano motors. They have looked for a way to enter the east, maybe if we push for a merger

**Adaeze:** If there is some sought of the merger between your company and ours, I think the sky will be the limit.

### **Culture**

The culture was one of the dominant macro structures depicted in the movie Lionheart. The culture was depicted in the ethnic affiliation, religion, and lifestyle of the Maikano and the Obiagus. Alhaji Danladi Maikano and their son Hamza Maikano were from the North, with Hausa ethnic affiliation and Islam by religion. The Obiagus were from the East, had Igbo ethnic affiliation, and were Christian by religion. The element that reflected the diversity in culture depicted in the following sub-themes:

- **Language:** the traditional language of Alhaji Danladi Makano was Hausa and Chief Obiagu was Igbo. Although the film was acted in English there was code-switching to Igbo and Hausa the traditional languages in the course of dialogue and interaction between the Obiagu family and between Alhaji Danladi Makano and Chief Obiagu.
- **Diversity:** Diversity was depicted in the difference between the ethnic affiliations to merging the business. The Obiagu were Igbos from the Eastern Part of Nigeria while Alhaji Danladi Makano family were Hausa from the Northern part of the country.
- **Hard work:** A culture of hard work was exhibited in Adaeze's work ethic. She was projected as a hard-working lady even though her father is the owner of the transport company.
- **Integrity:** The cultural integrity of the Obiagu family was depicted when Adaeze walked away from Arinze's help of 500 million nairas in exchange for sex. She refused to take the dishonorable route to solve lion heart's financial challenges. Integrity was also depicted when Godswill Obiagu rescued Hamza, a Hausa man he did not know at that time from being defrauded by individuals from his (Godswill Obiagu ) own ethnic affiliation.

### **Integration**

Integration as a macrostructure of nation-building was depicted in the merger of lion heart and maikano motors despite the cultural diversities between the two merging companies. Integration had sub-macro elements of equity, compromise, partnership (merger), and mutual benefits.

- **Equity:** Equity was projected in the fairness of the merger deal between Lionheart and Maikano motors, and both companies stood to benefit from the merger.
- **Compromise:** Chief Obiagu initially reject the idea of the merger, but reluctantly agreed to the merger after he saw the potential benefits of the partnership.

**Chief Obiagu:** No. No. Nobody will take my company away from me.

**Adaeze:** Dad it is a merger nobody is taking your company away from you.

**Chief Obiagu:** What is the difference between the merger and what Igwe Pascal proposed?

**Adaeze:** Igwe Pascal wants to buy us out and we both know that it will be the end of Lion's heart, but with maikano, we can still have some sort of control over our destiny.

- **Partnership (Merger):** Partnership was projected in the merger between lion heart and Maikano motors. The partnership also led to a friendship between the two families.

**Adaeze:** Maikano motors is one of the leading transport companies with an emphasis to the North, but Lion Heart transportation is the heart and the soul of the southeast. I believe that with your capital and our technical know-how, if we come together as one we will be a force to be reckoned with in the transportation business.

- **Mutual Benefits:** Lionheart and Maikano motors stood to benefit from the merger. Lionheart will be able to expand without buying more buses and makiano motors will be able to enter the eastern transport market.

**Adaeze Obiagu:** I do believe that this can be a mutually beneficial deal if it does go through.

**Hamza Maikano:** I think so too.

- **Unity in Diversity:** Despite the diversity in the family, business, and lifestyles of the Obiagus and the Makanos they formed a business partnership and friendship that was successful; was guided by equity and the desire to aggregate their resources together in their united desire to forge greater business capacity and make their business a force to be reckoned with.

### **Discussion of Findings**

The first objective of this study was to identify the macrostructure of nation-building depicted in the movie *Lion Heart*. From the study, it was deduced that the macrostructure of nation-building depicted in the movie lion heart was family, entrepreneurship, culture, and integration. The macrostructures were encapsulated sub-macro elements; for family, the sub-macro elements encapsulated were value system, legacy, and family ties. The sub-macro elements embedded in the macrostructure of entrepreneurship were grooming, mentorship, and partnership. The dominant macro structure of culture was encapsulated in sub-macro elements of language, diversity, hard work, and integrity. The sub-macro elements of equity, partnership (merger), compromise, unity, and mutual benefits were embedded in the macrostructure of integration.

The second objective of this study was to ascertain how the macro structural elements of nation-building were used in the movie. The family was projected as the basic and foundational structure of nation-building. The family was the formative structure that instilled the right virtues, value system, family ties, and legacy. The Lion Heart and the Maikano industry were built on the core value of family. The family in the movie depicted the basic molders and shapers of building culture and value systems in society. This aligns with the equity theory that emphasized building the right value system of fairness and justice, a quality that can be cultivated at the formative structure of nation building which is the family. Entrepreneurship as a dominant macrostructure was reflected in the business ventures of both Lion Heart and Maikano motors with sub-macro elements of grooming mentorship and partnership. Entrepreneurship is a vital

asset in nation-building as it improves economic growth and development for both the individual or families involved and the society at large this is in tandem with the study by Bassey (2013) who established that entrepreneurship is the locus of development effort and nation building at the national level.

The culture was one of the dominant macro structures depicted in the movie lion heart; culture was depicted in the diversity in the ethnic affiliation, language, religion, and lifestyle of the Maikanos of Maikano motors and the Obiagus of Lion Heart transport. This aspect of culture illustrates that individuals and organizations venture into a partnership across inter-ethnic lines in their business activities which can cumulate in nation-building and development. Another dimension of the macrostructure culture reflected was the integrity and hard work of the merging transport companies. Integration as a macrostructure of nation-building was depicted in the merger of Lion Heart and Maikano motors despite the cultural diversities between the two merging companies. Integration had sub-macro elements of equity, compromise, partnership (merger), and mutual benefits. This aligns with equity theory which buttresses fairness and justice in the individual, organizational, social, economic, and societal relations and dealings, and the theory of partnership which emphasizes that partners have a vested interest and stake in the development of a company because they share in the profit and liabilities of the partnership.

### **Conclusion and Recommendations**

From the findings, this study concludes that nation-building is feasible irrespective of the cultural diversity of the country. The macrostructure of family, entrepreneurship, culture, and integration depicted in the movie are national resources that can be positively harnessed for nation-building such as Nigeria in its culturally diverse nature. On the premise of the findings, the researcher recommends that the structure of family, entrepreneurship culture and integration should be embedded in the country's framework of national development.

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