

AFRICAN INDIGENOUS KNOWLEDGE AND PEACE BUILDING:

*Proceedings of the International Conference
of the Association for the Promotion of
African Studies on African Ideologies,
Human Security and Peace Building, 10th -
11th June 2020*

Editors

Ikechukwu Anthony KANU
Ejikemeuwa J. O. NDUBISI

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DEDICATION

To Him who was the foremost Grand Patron of the Association
for the Promotion African Studies

Late Sir Emmanuel N. Kanu KSJ

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INTRODUCTION

The desire to know is said to be innate in every human person. It is this innate desire that engenders the type of knowledge that is said to be contemporaneous with a particular person or group of persons. It is in this regard that we can talk of African Indigenous Knowledge (AIK) as the knowledge system that is hinged on the way of life and worldview of the African. The African people have got some experiences and as such they can lay hold to a particular or peculiar system of knowledge. For sure, we may not have a homogeneous view on what consists African indigenous knowledge. Different scholars have different opinions on AIK. Be that as it may, we have to note that African indigenous knowledge system has to do with knowledge system that can be said to be African; that is, deriving from Africa or focusing on Africa.

There is one remarkable feature that characterizes African indigenous knowledge system – *I am because we are*. This fundamental feature of the African points to the basis of the knowledge system of the African people. A. C. Onwurah observes that “the spirit of the African worldview includes wholeness, communality and harmony which are deeply embedded in cultural values. A person becomes human only in the midst of others and seeks both individual and collective harmony as the primary task in the process of becoming a true person.”¹ This understanding of Onwurah goes to affirm that the African is always conscious of the other since he believes that his continued existence is dependent on the other person and vice versa. This is also highly encouraged in African cultural values.

It is against the above backdrop that African scholars gathered under the umbrella of the Association for the Promotion of African Studies (APAS) in the 2020 APAS International Conference to reflect on security issues and peacebuilding in Africa. The present book is part of the intellectual proceeds from the conference. With the well-researched

and selected papers presented in nine (9) chapters in this book, the authors brought out the beauty of African indigenous knowledge in restoring peace and order in Africa. I have no doubt in my mind that you, the reader, will find this book very interesting and a veritable tool for the understanding and promotion of peacebuilding in Africa.

Endnote

1. A. C. Onwurah, “Nku di na Mba ... (Towards an African Indigenization of Western Education” in I. A. Kanu and E. J. O. Ndubisi (eds.), *African Indigenous Knowledge Systems: Problems and Perspectives*, (Yola: Altograde, 2020), p. 109.

CHAPTER ONE

IGBO CULTURAL VALUES: IMPERATIVE FOR HUMAN SECURITY

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Executive Summary

The paramount responsibility of the leaders of any race is the protection of lives of their people. Life is precious and sacred and as such, all round structures need to be put in place to provide human security. It is unfortunate and disheartening that some humans endanger the lives of their fellow humans, while some leaders, either because of negligence or inaptitude fail to put in place those policies that provide human security. The Igbo of Southeastern Nigeria being aware of the sanctity and essence of life, entrenched in their culture, those values and practices that are capable of guaranteeing human security and peaceful co-existence. This paper therefore is aimed at highlighting the essence of those Igbo cultural values that promote human security with a view to sustaining and preserving them for the upcoming generations. The research framework, human security theory was formulated to direct the research effort in the areas of Igbo taboo system, Igbo covenant, Igbo vigilante, cola-nut presentation, Igbo medicine, Igbo apprenticeship and Igbo marriage procedure, as veritable avenues of providing human security in Igbo culture. This paper established that the aforementioned aspects of Igbo culture promote human security, and therefore recommends, among others, that

those cultural values should be sustained and given adequate projection in Africa.

Keywords: Culture, human security, taboo, values, kolanut.

Introduction

Culture summarizes the way of life of a people. It captures, among other things, the belief system, attitudes, goals and aspirations, and the generally acceptable ways of living their lives. The dynamic nature of culture informs its variability from one group of the society and the other, hence a people adopt those cultural practices and values that best suit their needs and peculiarities. Ugwuonye, (2009:180), supports, "...no culture is static, rather every culture is dynamic. Every culture is susceptible to change" Over the years, man has been dealing with the problems and challenges in his environment through shared ideas and approaches among diverse cultures.

Notwithstanding the diverse nature of African cultures, they share some identifiable dominant features that mark them as Africans. Some features, like their world view, customs and traditions, economy, security and others.

Security defined

Security talks about safety, as well as measures taken to be safe or protected. It involves freedom from anxiety or fear. Security could be precautionary measures against theft, espionage or sabotage. Security also guarantees that an obligation will be met. (<https://www.vocabulary.com.dictionary>.11/05/2020).

Security should also guarantee the health, economy and general wellbeing of the people, hence it avails freedom from, or resilience against potential harm caused by others.

Those who stand to benefit from security include individuals, a people or social group, objects and institutions, ecosystems or any other entity

or phenomenon vulnerable to unwanted change. (Wikipedia.org, 11/05/2020). From the above explanations, it is understandable that security could be for humans and non humans, but this paper focuses more on human security.

Human security

Human security is multi-sectoral in nature because it involves the understanding of other forms of insecurities. It entails a widened understanding of threats, which includes causes of insecurity in relation to issues like economy, health, environment, person, community and politics. (<https://www.unocha.org> >dms> hsu. 12/02/2020.)

Human security provides authority and stand point for peoples of the world, both developed and yet to develop, to re assess and restructure the already existing policies as it affects security, economy, development and social affairs. Human security provides tangible and veritable opportunities for people's safety, livelihood and dignity, as the overall aim of security policies.

Human Security Theory

Human security theory is an emerging paradigm for understanding global vulnerabilities, whose proponents challenge the traditional understanding of national security through military security, by arguing that the proper referent for security should be at the human instead of at the national level. (<https://en.m.wikipedia.org> >wiki>Human.).

Essentially, seven elements and issues are associated with human security, they are, economic security, food, health, environmental, personal, community and political security. Aligning the human security theory with the contention of this paper, receives mutual support in their contentions. Human security theory holds that a people centered view of security is necessary, for national, regional and global stability. In the same vein, this paper opines that in providing human security, people should look inwards and employ what they already have in their norms and values, as a way of tackling all round insecurity, as well as providing human security for the people.

The United Nations Development Program report's definition of human security, argues that the scope of global security should be expanded to include threats in seven areas:- Economic security, Food security, Health security, Environmental security, Personal security, Community security and Political security. This paper looks into these areas of security vis a vis their panacea in Igbo cultural values.

Economic Security

Economic security gives assurance for an individual's income which accrues from an individual's productivity capacity, or being able to be remunerated by the employers of labor. Economic security has been a problem in developing countries in Africa, because of its underlying unemployment problems, hence the constant eruption of ethnic and political disharmony.

The Igbo of Southeastern Nigeria, have in their culture, means of achieving economic security, such that every child born in that area, grow with the norm, get used to it and grow into adulthood with a sense of economic independence.

The Igbo Profession, Entrepreneurship and Apprenticeship Culture

The Igbo can be described as dogged and determined to survive, even under terrible condition; that is why they can be found in all nooks and crannies of the world, in search of economic welfare. The Igbo entrepreneurs are energizers of business; they take risks, provide jobs, introduce innovation and spark off economic activities for the sake of economic growth.

The Igbo Entrepreneur possesses special skill and take whatever risk associated with his investment, in order to derive profit. The Igbo entrepreneur is known for having special skill, risk taking, and is motivated by profit. (Asika, 2003:3)

Igbo Cultural Values: Imperative for Human Security

In Igbo land, man is usually identified by his chosen profession. It is from a man's profession that he derives his survival and up keep. One's profession or handiwork could be on a part-time or permanent basis. In Igbo culture, a man's handiwork could be farming, trading, fishing, hunting, black smith, repairer of any sort or any other legitimate kind of work. What matters here is that the worker derives his remuneration or proceeds, with which he takes care of the family responsibilities and other social obligations.

It is noteworthy here that in Igbo culture, robbery, hired killing, trading on humans, prostitution and other illegitimate transactions, are not regarded as professions or handiwork. (Anozie, 2003:128).

Discussing the Igbo profession and handiwork, Okafo and Ewelukwa, (2012: 391), posit,

Ewumewu akụ na ụba bụ ihe akụ akụ na ihe enwe enwe nke ndi Igbo. N'oge gboo, akụ na ụba ndi Igbo gbadoro ụkwu n'ala na ihe ndi ụfọdu na-esi n'ala aputa. Ala na-enye uto di iche iche, dika nkwu, ukwa, ji na ede, dgz. N'oge ugbu a, akụ na ụba ndi Igbo agbadochaghi ụkwu naani n'ala, e nwere nnukwu mgbanwe di iche iche site n'izu ahia".

The economic institution in Igbo culture entails gathering of wealth by the people. In the olden days, the wealth of the Igbo depended on certain earth's resources. The earth gives a lot of plants like, palm tree, bread fruit, coco yam, etc. In the present age, the wealth of the Igbo is not solely dependent on the earth, there are great changes through trading.

Trading is a reputable profession of the Igbo. Because of their commitment in trading, they have made exploits in the general merchandise. Trading and general business transaction is accountable for the recognition of the Igbo, as the highest travelled and immigrants

in the whole world. In Igbo culture, trading is neither discriminated by age nor sex.

Traditionally, trading takes place in the four market days of the Igbo, Eke, Orié, Afó and Nkwó. For those residing in the cities and foreign lands, trading could take place in all the days of the week. Supporting the role of trading profession in Igbo economic security, Ezeuko, (1986:30), asserts,

“N’oge gboo, site n’ihe nhĩa ahụ ndi mmadụ na-enwe kpatara ha jiri wube ahĩa. Mgbe amatabeghĩ ihe bụ ego, ha na-azụ ahĩa site n’igbanwerĩa ihe. Onye nwere ji na-achọ ede, nwere ike gakwu onye nwere ede na-achọ ji, ha abụọ agbanwee. Ọnọdụ dī otu a gagidere tupu a mata ihe bu ego... N’ala Igbo, ụfọdụ weere ahĩa dĩa aka ọrụ. Ha bụ ndi na-atụ mgbere bụ ndi ga-aga n’Eke zuta ihe ma gaa n’Orié, Afó ma ọ bụ Nkwó, ree ya. Uru ha nwetara n’ihe ndi ha na-ere ka ha ji eleta ezinụlọ ha anya, ma tọkwa ụtụ diji ha n’obodo.

In the olden days, the people instituted the market because of the difficulties they encountered. Before the introduction of money, they traded through exchange of their products. Anyone who has yam and is in need of coco yam, can contact one who has coco yam, and both of them will make exchange. This method of exchange continued until money was introduced...In Igbo land , some took up trading as their profession, and those traders go to Eke market to buy their products and go to Orié, Afó and Nkwó, to sell them. The profit they realized from their sales is used to take care of their families, as well as pay their levies and other obligations in their communities”.

In Igbo culture, most professions and handiwork are learnt or acquired through the process of apprenticeship. Those who want to acquire skill in any type of work or trade, usually go to approach the nearest person

who does that type of job. For instance, if one wants to trade, one will approach a trader, farmer, blacksmith, fisherman, hunter, etc, as the case may be. The apprentice is received as a son and will be availed the privilege of knowing the rudiments and intricacies of the work. The apprentice, on his own part, will be humble, as well as dedicate himself to the services of his master and the master's family.

At the expiration of the agreed duration of apprenticeship, the master will settle and sponsor the apprentice to set up his own business. Anozie, (2003:145), explains:

Oge mmadụ na-ano n'aka nna ya ukwu wee mụtachaa ọrụ, na-abukari ihe dika afo ise ma ọ bụ isii. N'ikwu eziokwu, nke a bụ site n'otu amamiie nwa ọrụ ahụ siri di. Mgbe onye ahụ mụtachara ọrụ ahụ, bụrụzie onye nweere onwe ya, nna mụrụ ya na nna ya ukwu kuziiri ya ọrụ ga-agbakọ aka zunye ya ngwa ọrụ zuru ezu. Nke a gasia, onye ahụ nweziri ike iruwara onwe ya nke ya.

The duration of apprenticeship is usually 5 to 6 years. In reality, this depends on the apprentice's level of intelligence. When the apprentice is found fit to be on his own, his father and his master will put their resources together and provide him with complete tools or instruments. After this period, the person can establish and stand on his or her own.

From the above illustrations, this paper has been able to give an insight into some of the ways through which the Igbo traditional society achieved and are still achieving their economic security.

Food security

Food security requires the ability of all the people to always have access to basic food, both physically and economically. By the United Nation's estimation and position, the overall availability of food is not an issue to be worried about, rather the major problem usually lies on inadequate spread of the food and lack of purchasing power.

Over the years, and re occurringly too, food security problems have been tackled, both globally and nationally, though their impacts were barely felt. According to the United Nations, the remedy is to address the problems in relation to “access to assets, work, work and assured income. (<https://www.humansecurityreport.info/index.php>.retrieved 15/05/2020).

In Igbo culture area, the most effective and predominant way of achieving food security is through massive agriculture. Agriculture is as old as the Igbo themselves.

Talking about agriculture, Olaudah Equiano, (1788), as captured in Korie, (2007:126), explains, “Agriculture is our chief employment; and everyone, even the children and women are engaged in it. Thus we are all habituated to labour from our earliest years”.

Agriculture is very important in the life of every Igbo, that attests to why every Igbo, irrespective of their profession, will always maintain a farm or garden, no matter how small it is, where they will plant crops and other edibles.

On the benefit of agriculture to the Igbo, Okafo and Ewelukwa, (2012:396), state:

Oru ugbo bara nnukwu uru n’etiti ndi Igbo. O na-enye ndi Igbo oñu. O na-eme ka nri buru aja di n’ala. O na-achụ agụụ oşo. A na-eji oru ugbo anu aha mba di iche iche n’uwa. E ji ihe e wetere n’ugbo achụ nta ego”

“Farming is very important among the Igbo; the people derive joy from it. Agriculture helps in abundant food production, thereby eradicating hunger. Agriculture helps in promoting the names of many countries of the world. The products of agriculture are used for commercial purposes

It is worthy to note here that the agricultural life of the traditional Igbo society is not restricted to planting and harvesting of crops. They also engaged in poultry and animal rearing. With this aspect of the Igbo cultural life, they are able to assure human security in the area of food security. Korie, (2007:149), supports, “Before the colonial period, the Igbo economy consisted of several different productive and exchange activities. The domestic economy was heavily dependent on agriculture, especially yam production. Other forms of economic activities are directly or indirectly linked to agricultural productions”. The ability to produce and secure food for the people is already among the cherished cultural values of the Igbo, in particular, and Africa, in general.

Health Security

Health security is geared towards assuring basic protection from diseases and unhealthy lifestyles. The main causes of death in the developing countries were infectious diseases and those caused by parasites, while in the countries where there are many industries, the main killer diseases were of the circulatory system. In the present times, chronic diseases, which are traceable to life styles are the major killers in the whole world, with 80 percent of deaths in these diseases taking place in the low and middle income countries. According to the United Nations, (1994), “... in both developing and industrial countries, threats to health security are usually greater for poor people in rural areas, particularly children. This is due to malnutrition and insufficient access to health services, clean water and other basic necessities”

Africa, as continent and the Igbo, as a people, are not exempted from the situation explained above; but this paper contends that the Igbo and Africa, in general, have provisions in their cultural values to provide health security to their people. Some cultural practices of the Igbo that provide health security to the people include:-

Igbo Traditional Medicare

Healthy life is part of Igbo culture, as well as part of their identity. “Ahamefula” The Igbo world view of medicine is spiritually expressed

in the saying, “ Chukwu ka Dibia”(God is more powerful than the doctor) Tracing the origin of medicine in Igbo culture, it was observed that the first enemy or threat perceived or recognized by primitive man was death, not disease. The first refuge sought by man was protection from death, and not from disease. Religion, the recognition of, or belief in the Supreme being became the first refuge and armor against death. Later, man recognized disease as the fore runner, harbinger or messenger of death. At this point, seeking for medicine or medical care then became the second armor. (Okoro, 1998:15).

The ethno medical systems in Igbo culture were mainly oral, preserved and handed down from generation to generation, as part of the oral history and culture of the people. In traditional medicine, they have the herbalist, (Dibia mgborogwu na mkpaakwukwo), the diviner, (Dibia afa), and the spiritualist, (Dibia aja), as the major practitioners.

This section of the paper will dwell more on the role of the herbalist in achieving health security. In Igbo culture, it is the duty of the herbalist to use the natural herbs and roots in curing different diseases and ailments. Herbs and roots are prepared by the herbalist for the sake of curing diseases or prevention of different ailments. Therefore, the function of the traditional medical practitioner include:-

- a. Ensuring strong health
- b. Prevention of diseases
- c. Restoration of good health and
- d. Healing or curing the sick. (Okafu and Ewelukwa, 2012: 440).
- e.

The Igbo, and Africans in general, rely more and believe in the efficacy of traditional medicine.

According to Igbokwe, (2014:336),

The Igbo have different divinities that have control over different aspects of their life. Agwu deity has the power of divination, because of its extra ordinary intelligence and wisdom in the area of herbal and psychological

healing. The traditional medical practitioners are said to have received their power and knowledge of medicine from Agwu, who interact with them through dreams, trances and interface with the forest spirits. Those spirits expose to them the efficacy of certain roots and herbs in the curing of certain diseases”.

The above citation stresses the fact that divination and herbal medicine are gifts from the gods, and as such, it is not common to everybody, rather for those who nature has destined to have it. Igbo traditional medical practitioners are well trained medical personnel, just as the orthodox doctors. This fact receives the support of The World Health Organization, (1976:3), saying, “ the sum total of the knowledge and practices, whether explicable or not, used in diagnosis, prevention and elimination of physical, mental or social imbalance, and relying exclusively on practical experience and observations, are handed down from generation to generation, whether verbally or in writing”.

Herbal medicine is part of Igbo culture. The Igbo and traditional African society are more conversant with their society’s understanding of the causes of diseases and their treatments, than the people of western and industrialized society, concerning the germ theory and complex scientific interpretation of diseases. (Okpoko, 1986:59)

The above view is shared by Okoro, (1998:18), as cited in Igbokwe, (2014:338),

Even modern medicine is firmly rooted in ethno-medicine. The use of traditional or natural medicine in health care started from God. The Igbo received the knowledge of roots and herbs in curing diseases as a gift from God, and it became part of their culture. The Igbo transfer this knowledge to their children through traditional education. In Igbo culture, it is a common occurrence for people, especially the men, to prepare one herb or the other to relieve certain symptoms in their households.

From all these instances, it is established that the Igbo make use of the available natural resources, their norms and values to deal with their health challenges, thereby assuring health security for the people; this has worked over the years, it works presently, and will continue to be effective, if given the desired attention.

Environmental Security

Environmental security is geared towards protecting people from the short and long term ravages of nature, man made threats in nature and deterioration of the natural environment. In developing countries, lack of access to clean water resources is one of the greatest environmental threats. In the same manner, air pollution is the greatest threat of industrialized countries. Another contending threat to the environment is global warming. (<https://www.humansecurityreport.info/index.php>, retrieved,22/5/2020).

Environmental hazards, is one of the forms of insecurity prevalent in the Igbo culture area. Because of the prevalence of environmental hazards, the Igbo forbears developed those norms and cultural values that helped, and still helping people to contend the menace. Some of the ways used to tackle environmental insecurity in Igbo culture, include: -

i. Culture of Road Clearing.

Apart from the annual Mbomuzo (road clearing) festival which is celebrated by many communities in Igbo land, the Igbo have in their character, the habit of keeping their surroundings clean. They usually map out a day in a week or monthly to clear the bushes on the roads leading to their streams, farm, market, or village square, where they usually gather for meetings and festivities. This road clearing behavior, which is aimed at maintaining cleanliness in the community, goes under the following arrangements, or names, depending on the disposition of those practicing It :- Iza ama (road sweeping), Iza ahja (market sweeping), Ibo uzọ (road clearing), Ibo ama (clearing of the surroundings), etc.

Osuji, (2009:149), posits, "another important aspect of Igbo way of life is road clearing,(Mbomuzo). This event takes different shapes in different towns and villages... villagers organize themselves for weekly or monthly cleanup of village and market square."

These behaviors are already part of the norms and values of the Igbo, and they have been employed to provide environmental security to the people.

ii. Culture of Pond-water Reservation

Pond water reservation in Igbo culture is an act of digging a massive hole at a designated or strategic place in the community, where floods from the rains that fall in the village will be collected and preserved for use, all through the dry season, until the next rainy season.

A personal communication account reveals that the pond water reservation, not only stores water for the people, but also helps in drawing out floods from the environment, thereby protecting the roads and streets from pot holes, erosions and gullies.

iii. Igbo Land Use System; Shifting Cultivation Method of Farming, Preservation of Forests and Trees

These methods are already part of Igbo culture, geared towards protecting the people in the environment. The shifting cultivation method of farming leaves a particular farm land fallow for certain number of years, before it could be farmed on again. By so doing, the land would have grown with trees and shrubs, as well as accommodated some wild animals and other nature creatures.

In the same manner, the Igbo cultural area have some forests which people are prohibited from entering or farming in, also some massive trees that cannot be cut. Some mythical stories and taboos are attached to such forests and trees, in order to deter people from violating the order. These massive trees provide

shade for people in the environment and also prevent violent wind and storm from blowing down people's huts and houses. Talking about the importance of these massive trees to the environment, Aguwa, (1995:56), affirms, "...man cannot easily climb to their top, therefore, they serve as the most suitable place for the birds to make their nests...for human beings, the trees supply expansive shade..."

It is visibly clear that the roots of those massive trees and shrubs solidify the soil where they grow, and this helps to protect the earth surface from erosion.

iv. The Igbo Refuse Disposal Mechanism

It is in the culture of the Igbo to sweep their houses, starting from the fire place to the entire compound, and carrying the gathered refuse to the farm for disposal, either on the root of plantain plants, for manure or inside a burrow pit, which was dug during the excavation of mud sand which would have been used in the construction of mud houses. In Igbo culture area, those pits serve as a controlled dumping of refuse site, as well as incinerator, where refuse and trash are burnt.

With these norms of the Igbo people, they are able to protect their environment in the area of sanitation and refuse disposal.

Personal Security

Personal security works towards protecting people from physical violence, either from the state or external states, from violent individuals and sub-state actors, from domestic abuse or from predatory adults. For many people, the greatest source of anxiety is crime, particularly, violent crime.

The African culture and Igbo culture in particular, instituted some mechanisms to ensure human personal security. Some of those mechanisms include:-

i. The Igbo Taboo System

Taboo stands for religious tradition and culture, it talks about restriction, prohibition and sacredness. In this way, traditional life is deeply rooted in natural order and the common life of humanity. Taboo, in the words of Mairi, (1998:1488), "... is anything which is forbidden or disapproved of for religious reasons or by social custom...it is any system which forbids certain actions as being unclean or unholy, forbidden or prohibited..."

The Igbo ancestors, sort for the meaning of life, peace, order and co-existence, and how man could be placed on check. The solution to these questions gave rise to religious sanctions, which have remained a common inheritance of the people. (Uche, 2009:240).

The Igbo placed taboo on certain acts and behaviors in order to deter the people from engaging in them.

Anozie, (2003:158), explains,

...o nwere ụdi agwa ma o bụ omume mmadụ ga-eme, ndi Igbo asị na omume ahụ bụ nsọala ma o bu aru. Nsọala pụtara omume ala na-asọ nsọ, omume na-emeru ala, na-ebute nnukwu mgbarụ ihu n'ebe ndi mmadụ nọ".

...a certain kind of act or behavior exhibited by someone could be regarded as forbidden or a taboo, in Igbo culture. Taboo means the kind of behaviors forbidden by the earth, the kind of behavior that desecrates the earth, which the people seriously frown at.

Whoever commits the forbidden act has desecrated the land and has to receive punishments that go with it.

Some of the acts regarded as taboo in Igbo culture include, :- Suicide, shedding of blood, killing of fellow human, poisoning, incest, etc.

The provision of these taboo and their sanctions in Igbo culture go a long way in preventing the people from indulging in the acts, as well as falling victims of them, hence the human personal security.

Ịgba ndụ; covenant making and personal security

Covenant making in Igbo culture is another way of ensuring human personal security. Certain disputes in Igbo land are capable of claiming human life/lives. In the course of disputes, the persons or people involved usually avoid themselves, there are suspicions, lack of trust, confidence and above all, fear of either being killed, poisoned, or even being set up by the opponent. This situation of personal insecurity is solved by Ịgba Ndu – Covenant Making in Igbo culture. Okafo and Ewelukwa, (2012:417), say,

Mgbe ọ bụla mmadu na ibe ya na-enyo onwe ha enyo maka ịgba ama ihe ha mere na nzuzo, ha na-agba ndu mgbe ha na-ekwe onwe ha nkwa. Nwoke na nwaanyi nwere ike ịgba ndu na-ekwe onwe ha nkwa na ha ga-alu di na nwunye ma ọ di mma, ma ọ di njọ.

Any time man begins to suspect each other for fear of revealing what they did in secret, they go into covenant as they assure each other. A man and a woman can go into covenant as they propose to get married, despite all odds.

Covenant- making also entails that one cannot keep quiet over any danger or tragedy that is about to befall their counterpart. Whoever violets the terms of the covenant, dies. Because covenant helps protect life, and its violation may result to the death of the violator, the Igbo ancestors adopted its use in order to arrest moral degeneration. With taboo placement, a considerable number of vices and crime are being remedied, because those who violet the taboo, receive stiff penalties.

Osuji, (2009:58) highlights the role of palm wine in the ịgba ndu – covenant making:

a collective drinking from one gourd/cup may indicate a process of oath-taking (*igba ndụ*) because there is a common traditional belief that those who have drunk from one cup have bound themselves together and should not contemplate any evil against the others.

The Igbo culture of hospitality, especially as it relates to kola-nut presentation is another element that is capable of bringing human personal security. Kola-nut is a symbol of peace, respect, good-will, acceptance, forgiveness as well as love and unity. The Igbo believe that kola-nut is life and he who brings kola-nut brings life, hence the mouth that eats it, eats life.

The mutual prayer said, at the presentation of kola-nut touches all aspects of human life and relationship, in such a manner that the people who are present to partake of a blessed kola-nut, no doubt have gone into covenant amongst themselves and will not have the mind to hurt each other, because of the content of the prayer and invocations on the kola-nuts.

The Igbo marriage process, because of its strict search process or investigation, is another cultural element that can generate personal security, such that the two families that want to come together as in-laws must have investigated each other enough with the help of their witnesses to avoid getting into danger through marriage.

Community Security

Community security has the objective of protecting people from the loss of traditional relationships and values, and from sectarian and ethnic violence. Local communities, especially minority ethnic groups are always threatened. Most countries of the world have experienced one form of inter-ethnic crises or the other; hence the United Nation's declaration in 1993, as the year of indigenous people in order to highlight the persistent risk associated to 300 million indigenous people in 70 countries as they encountered an alarming spate of violence. (<http://www.humansecurityreport.info/index.php>. retrieved 26/5/2020.)

The culture of vigilante/community guards can account for personal security in Africa, and Igbo in particular. The community guards and other self-defense groups are formed by the age-grade in the local communities, to defend their people and community against any threat or attack from other areas.

Village guards have lived with the Igbo right from the onset, and the aim is to safeguard the people (<https://www.hrw.org>nigeria0502-02>. retrieved 25/05/20.)

Political Security

Political Security looks into how far the basic rights of people in the society are guaranteed. The United Nation's human security report (1992), referred to a survey conducted by Amnesty international, which reveals that political repression, systematic torture and ill-treatment was still practiced in 110 countries. Infringements on human rights are mostly experienced during political upheavals.

Taking the issue of political security to the grass root, from the point of view of Igbo culture, The Eze (Traditional Ruler), being the first citizen of a community, and duly selected or elected by the citizens of the community, has the onus of assuring political security to the people.

The Eze, by his quality should be widely knowledgeable and wise in the history of the community and its citizens. The opinion of the Eze must be regarded as an authority in matters concerning the culture and tradition of the people. In Igbo culture, in the course of selecting or electing an Eze, though granting of hereditary right to a particular family, village, town or clan, is considered, but the underlying historical reasons behind the selection should not be overlooked. Some historic attributes like gallantry, wrestling prowess wit and wisdom are what the Eze needs, in order to provide political security to his subjects.

About the functions of the Eze in a traditional community, Osuji, (2009:99) posits:

A traditional ruler is primarily the number one traditional citizen of a community. He is the custodian of the people's tradition, custom and culture... A traditional ruler is a link man between his community and the local government in certain matters. In recent times, local and state governments, moreover, the federal government has tended to extend in practice the role of traditional rulers in the country by depending on them for advice on vital national issues.

The Eze has the duty of settling minor land disputes, marriage, conflicts, family friends, inter or intra village or town quarrels. In the legislative process of the community, the traditional ruler is like the president, the chairman of the Town Union is the traditional prime minister, with his cabinet members Eze-in-Council, (upper house). The traditional ruler makes some legislative proposals for the lower house' the Town Union. The Chairman of the Town Union considers the proposal and makes a resolution that must not be in conflict with the custom and tradition of the people, which the Eze represents.

If this atmosphere of respect, responsibility, mutual trust and confidence exists in any community, it is likely that conflicts, which have become rampant in many areas today, will be curtailed. (Osuji, 2009:105)

Summary and Conclusion

Human Security is fundamental to human living. It includes continuous protection and provisions of those essentials that make life worth living. It is therefore pertinent that efforts and programmes about human security should be focused on the vulnerable in the localities, where they are bedeviled with hunger, diseases and natural disasters. The United Nations Development programmes classified human security under economy, food, health, environment, personal, community and political security.

Having considered human security vis a vis these subheadings, this paper contends that African Cultural values, especially those of the Igbo, of Southeastern Nigeria, have some structures in place, that can assure human security for their people.

Recommendations

In order to employ the cultural values of a people, as veritable instruments of providing human security, this paper recommends as follows:

- Threat agenda on human security should spread its tentacles to include hunger, diseases, natural disasters, because they are inevitable concepts in tracing the root of human insecurity.
- Entrepreneurship should be embraced and encouraged at all levels of leadership in order to provide economic security to the people.
- The Igbo/African ethno-medical systems need to be documented as a way of preserving them for the upcoming generation as well as positioning them in a place of relevance in today medicine, in such a way that there will not be any dichotomy between ethno medicine and modern scientific medicine.
- Traditional measures should be employed in taking care of the environments at the community levels, in view of governments' inability to be everywhere at the same time.
- Cultural studies should be encouraged at all levels of African educational programmes to keep the present generation informed about their norms and values.

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CHAPTER TWO

AFRICAN IDEOLOGY: IGBO PAREMIOLOGY IN PROMOTING MORALS, PEACE AND HUMAN SECURITY

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Executive Summary

Every society has its own fundamental philosophy and ideology that can build good moral behaviours, peace and security in the society. Africa, a continent that is replete in tradition and culture, has many tribes and communities with distinct proverbs, norms and values that can transform an individual or the society. Igbo land is a one primary example of an African tribe that has deep belief in their proverbs. The central motive of the study is to assess the values therein in proverbs and other constructive idioms of the people capable of building moral, peace and human security. The study, therefore, examined African/Igbo ideologies, the proverbs and thoughts that can bring and sustain peace and security. The study also observed the various sayings of elders which are today, either due to modernization or civilization, are wearing off from the memories and words of the youth and middle aged people and found more on the lips of the elderly people basically. The paper noticed that many young Igbo people have little care and concentration of the meanings embedded in Igbo proverbs and idioms. The study highlighted the importance of knowing these basic African ideologies replete in the quantum Igbo proverbs and other words of knowledge. The paper concluded by emphasizing that both the adults and the younger ones should retrace their steps and make efforts to know the values in Igbo proverbs which have deep

wisdom capable of building individual characters positively as well as bring peace and security to the society.

Key Words: African Ideology, Igbo Paremiology, Morals, Peace, Human Security

Introduction

African societies are not only blessed with substantial amount of mineral and human resources but also with constructive traditional worldviews which comprised of beliefs and ideologies that make the society peaceful to live in. Right from time immemorial, the time preceding colonial era, African continent had had their numerous belief systems (African belief systems are those sets of ideologies and principles that guide the people in their everyday life) that brought order and tranquility in their lives. Most of these beliefs and practices, despite the challenges of yester years, still exist. One may likely argue that today's complexity, modernization, globalization and increase in migration of Africans to various cities and nations within and outside Africa may have wiped out these fundamental philosophies (philosophy of the African people refers to their fundamental principles, values, beliefs, language, mindset, and the likes, generally agreed upon and practiced by the people) and ideologies (ideology of the people is the set of beliefs, values and ideas which they adopted and practiced) completely from the minds of the people and from their communities. This is not completely true because many African communities still retained most of their belief systems despite these changes.

Africa as a region of the world has no doubt witnessed its own share of social and other forms of trials in recent times. Remonstrating that conflict and backwardness is only prevalent in Africa, the paper tends to emphasize that what is prevalent in Africa in terms of conflict is witnessed elsewhere around the world. Nhema & Zeleza (2008:3) observe that the twentieth century Africa was ravaged by wars of one type or another. In as much as it is known that conflict and unstable society favour some people, it is also known that this act is observed in the minority. It is a fact that some politicians who have much to gain out of conflict and disorganized societies provoke some conflicts in

Africa for personal gains at the end. Nevertheless, the majority of African people prefer peace, love, tranquil environment, security of their lives and properties. Conflict and lack of peace destroys harmony and makes people to live life in uncertainty. Since the limitation in core moral values as a result of the reduction in the practice of many traditional ways of doing things and also the increase in the number of people living township life, many things have changed.

Again, since the vital strings that held the people together - traditional statements, listed abominations and taboos that incur wrath of the gods and disaster to the offenders, have been overlooked, crime rate has exacerbated. Many societies are now submerged in war and conflict and societies are no longer as stable and sweet as they used to be. Fear and distrust even amongst relatives and brotherhood has increased. Today's upsurge in crime rate, conflict and insult is because most of the fundamental traditional strings and statements that build human character are downplayed. Many African people have compromised their traditional values and their societies are now facing dangers of various kinds. Nevertheless, it is not too late for Africans, using Igbo people as a case study, to retrace their steps and embrace once again the rudimental cultures that gave human beings conscience and real sense of existence. There is no gain saying the fact that most African traditional beliefs, ideologies and philosophies have good elements that can upgrade good moral values, build peace and sustain human and societal security at this time. Some of these vital statements are the proverbs and idioms. Ndukaihe (2006:18) note that language and symbolic expressions are purveyors of culture, religion and philosophy of the Igbo.

It is a natural phenomenon that people should always disagree, quarrel, and have conflict once in a while. In other words, there are times for anger and stress, likes and dislikes to manifest, time for peace and times when frictions manifest in a natural human environment. What is indeed worrisome is the upsurge in aggression and reaction to conflicts and fights, killings, insensitivity, grudges, malice across African communities and the world in general. Yet, despite the fact that the

period is marked by these flashes of insecurity, attacks, ethnic rancor, cultural frictions, racism or tribalism, terrorism and so on, there are some elements of culture and traditions that are capable of reforming the society as earlier stated. African societies are replete with core moral statements and social guidelines that tame people's excesses. Modernization seems to have relegated most of these vital qualities to the background in recent times. In Africa, each community has its own traditional principles that have sustained it directly or indirectly for ages. This paper tends to look at an important aspect of culture of the Igbo people which can reform human characters for the best, build moral values and provide security of lives and properties in this fast changing world. Most aspects of the Igbo ideologies and philosophies are observed in their statements. Some of these special words and statements include proverbs, idiomatic expressions and parables. Proverbs, particularly, has remarkable characteristics that can influence individuals and their societies positively. Hrisztova-Gotthardt & Varga (2015) were able to conduct extensive research on proverbs where they gave solid details on its collection and categorization.

Basic African Ideologies

Basic Africa ideology is the collective ideas, beliefs and values which guide the people for their own good and for the betterment of their society. Eagleton & Eagleton (1991:1) note that ideology is a body of ideas characteristic of a particular social group or class. Each African society has its own set of unique practices which guides them. In fact, all existing societies have consolidated ways of doing things which has lasted for centuries which are quite different from people of other world nations such as America and Britain. Some of the people's practical ideologies and philosophies include live and let live, hard work, sacredness and respect for human life. Proverbs, riddles, folklores, poems, songs, and idiomatic expressions of different types are evident and plays important roles in African ideology. Moral decadence, increase in conflict and attacks and lack of respect for human life and property is presently the other of the day but one of the available and easy ways available to curtail this effects lies in Africans imbibing those traditional practices, beliefs and statements/sayings that their

communities were familiar with in the past and which really curtailed many evil practices. Most of these practical belief systems in African societies are part of their heritage. African ideologies and philosophies are also considered part of what makes up their culture and tradition.

In Africa, most communities look similar in terms of settings and environmental outlines, yet, each has its own distinct way of doing things to suit them and maintain order in their individual societies. Revered totems and objects of political and social activities are also likely to differ yet their functions when narrated often appears to be the same or similar. Also, traditional rules and regulations, taboos and traditions, may be either similar or differ from one community to another. Often, there are many 'dos and don'ts', rules and regulations that have already been established by the ancestors and enshrined in the customs and traditions of the land. Many of them have proved to be very useful in building a society that was less active in crime and which provided enough human security in the pre-colonial Africa. Thus, some of these ideologies and philosophies have already been lived, tested and certified by the forefathers. In all, African ideology is an embodiment of wisdom, thoughts and practices that can influence the society for good in recent times. For centuries, people have derived pleasure in keeping these vital guidelines to life and obeying traditional rules and regulations of their communities. Well practiced societal guidelines and use of traditional statements such as proverbs promotes individuals' image and African heritage.

Definition of Paremiology.

Paremiology is the act of studying proverbs. According to Balachandran (2008:1), the study of proverbs is called Paremiology and the origin of proverbs can be traced as far as the times of the great philosopher Aristotle. Igbo people of southeast Nigeria has traditional ways of ensuring that moral values, peace and most especially human security is ensured in their society for a very long time in the past. Words spoken especially by the elders and some other adults who have the wisdom and mastery art are often spiced up with deep thoughtful statements such as proverbs and other forms of figures of speech.

Speake & Simpson (2015:xi) has defined proverb as a traditional saying which offers advice and presents moral in a short and pithy manner. Having looked in-depth into the qualities of Paremiology, it has been discovered that the profuse use of proverbs is bound to restore more order to the society. Proverbs have a subtle but powerful means of making people think and see the clarity of life qualities. Clifford (1999:vii) observed that proverbs is about vision and action. Igbo proverbs are very useful because they can be used in judging, counseling, healing, soothing, warning and encouraging people. It is a well known fact that if peace is to reign in a society, there must be a good management of crisis and this management starts with the words spoken. Kind statements and rude statements have the power to incite order or create war respectively. Thus, uttered words are powerful and they have the potential to influence the world. In Igbo land, there are proverbs for almost every situation or occasion.

There are words and proverbs said when someone is bereaved, for good conduct in children, for a choice of war or peace to the other warring party, for hard work and encouragement, for security of life and protection of territories, for praise and so on. Igbo people believe so much in the values that are hidden in proverbs and have used them profusely in the past and in the present times mostly by the elders alone. Proverbs are so much recognized that they are said to be the ‘palm oil with which words are eaten.’ Amongst the elderly or individuals conversant with Igbo proverbs, words are saved and words are chewed. Long arguments and expressions are deemed irrelevant because one to five proverbs thrown at the listener solves the problems of speaking too much. Again well cultured Igbo men take pride in garnishing their statements with well-seasoned proverbs. They ensure that, while speaking, their statements contain proverbs that are convenient for the topic being discussed to strike home their meanings. This has been very useful in the training of children in most Igbo homes. Early use of proverbs on children enables them to grow with deep respect for life and it inculcates quality moral values in them. Many abominations and careless lifestyles have been avoided in the past because of the power

of proverbs in traditional Igbo societies. Speaking about proverbs, Manser (2007) said that,

A proverb is a saying, usually short, that expresses a general truth about life; proverbs give advice, make an observation, or present a teaching in a succinct and memorable way; we use proverbs or allude to them quite often in everyday speech. (p.ix).

Proverbs is a mastery art. It is sweet to the ears and strikes the mind and brain to think fast when relating to a particular matter that is being discussed. Also important and difficult to separate from Igbo statements are several other idiomatic expressions such as onomatopoeia (saying of words that imitate the sound made by something such as O na-agba oso *dim dim*); hyperbole (the use of exaggerated words to strike home one's point such as O bulu ibu dika *enyi* - she is as fat as a cow); simile (draws comparison between two things such as O di ocha ka ugo - she is as fair as the white eagle; and metaphor (word used to express something in other to strike home a point such as O bu agwo - He is a snake). In Igbo land, numerous proverbs and idiomatic expressions are meant for different occasions. They are formulated words of wisdom borne out of experience of Igbo forefathers in the past. Replete with deep wise saying, proverbs are sometimes very hard for a layman to assimilate or comprehend. They are no mere words. Elders who use proverbs chew their words before uttering them because they can hold hurtful words and deep meanings depending on the occasion. With these qualities, going back to Igbo basic values and ideologies in the present world will restore order and sanity in humanity. The study of proverbs, Paremiology, and its practice needs to be activated once more because of its usefulness. The detailed study of Igbo proverbs proves that they are powerful tools which can change human behaviour for the better. They also have the capacity to inspire and stimulate deepest thoughts in the hearer. It stimulates moral values amongst the youths, peace in the society and respect for human life and properties. In the past, proverbs have left even elders and younger ones ruminating because some of them have difficult characteristics.

Whether being studied in schools to integrate its essence and values, that is the act of Paremiology, or whether the proverbs are being cited by elders, proverbs have to be reactivated to a maximum once again in Igbo society. The bottom line is that the values included in Igbo proverbs can reform the society - morals, peace and security-wise. In trying to give comprehensive overview of what Paremiology means, in *Proverbs: A Handbook*, Mieder (2004) note that,

Any interest in proverb whatsoever leads quite naturally to the question of what makes proverbs ‘click,’ that is, what differentiates these short texts from normal utterances or such subgenres as proverbial expressions, proverbial comparisons, twin formulas, and wellerisms. When inquiring about definition, origin, history, dissemination, language, structure, meaning, use, and function of such phraseological units or phraseologisms, one enters the realm of proverb scholarship or Paremiology as it is called in Greek technical term. (p. 125)

Igbo Ideology and Worldview

Every traditional society in the world has their views and manner of reasoning. Igbo people of southeast Nigeria is noted for their distinct ideology and philosophy. According to Kaldor (2007:102), some of these ideologies are forward looking or reformist as they come to terms with structural change in ways in which individuals are expected to benefit. The people have customs and tradition that are different from other races. They are basically farmers and traders and in recent times have expanded in what they do to make a living. They have expanded and scattered all over the nation, the continent and the world and are found in top positions where they do other kinds of works such as white collar jobs, professional works, and other forms of legitimate businesses that involves trading in higher pedestal. The people believe that despite whatever quantity of wealth an individual may possess, without good name, it is fruitless (*ezi afa ka ego*). They believe in justice and equity and in good moral conducts. More importantly they

believe in hard work, truthfulness, and respect for human life. Nwafor-Ejelinma (2012:83) observed that most of the neighbours of the Igbo often misconstrue this innate cultural propensity and Igbo ethos of drive for excellence as greed, selfishness, avarice, and aggressiveness especially when they are outclassed and not witted in business enterprises and competition.

The people also believe that *Igwe bu ike* – Unification of a group of people is strength. Only unity and peace can lead to good security of life and property. United people tend to protect and develop their territory more than the divided ones. Their unique belief that one must desist from engaging in the things that have been listed as taboos and abominations of the lands sanctifies their lands. The fear and anger of *chukwu abiama*, the supreme God, also tends to make people wary of their actions. Again, they believe in paying quality final respect to the dead. Good men who die are assumed to be the ancestors that are protecting the living. ‘Keeping the hands clean’ or what is called uprightness is their strong moral inclination. Most Igbo moral teachings come through the words and statements they make. They believe in profuse use of proverbs to correct people and shape their communities. The use of proverbs has worked for them for years. Civilization has today led to an upsurge in the movement of many Igbo youths to the cities and this has limited their intimacy to vital customs such as hearing and speaking proverbs and other idiomatic expressions. This is why there is urgent need for the reassessment and embrace of all these vital Igbo worldviews and core values which the Igbo people are noted for.

Igbo Proverbs on Moral Values, Peace and Human Security

As stated above, Igbo proverbs are many and has a set of it that addresses every topic of human life activities. There are proverbs that concentrate on moral values, peace and human security among so many other topics. Hartman (2009:24) note that moral conduct is always conduct towards persons, but never except in connection with other kinds of values and counter-values...moral values presupposes other goods and the specific quality and worth belonging to them. Similarly, Ugwueze (2011:1) observe that African culture from the perspective of

its relevance for the present day African people...are useful today and demonstrates how we can use it to bring Africa back on its feet. Commenting on human security, Martin & Owen (2013:1) observe that for many people the idea of human security may be hazy while Freks & Coldewijk (2006:15) explained that human security is about everyday realities of violent conflict and poverty, humanitarian crisis, epidemic diseases, threat, injustice and inequality; it is also about freedom from want; individuals and communities, global humanity as a whole, have come to be seen in this perspective as references of human security.

Typical Igbo states in Nigeria include Abia, Anambra, Enugu, Ebonyi and Imo. Igbo people have belief systems that have guided them for years in which is comprised so much discipline, uprightness and respect for human life. Fear for repercussions of evil deeds led to reduced crime rate before this period. They also have statements that cautions and corrects people as stated before. Their proverbs, riddles, metaphor, hyperbole, simile are some of the grammatical expressions used in spicing up words and which strikes basic points into the minds of the people without much ado. Igbo proverbs are so powerful that they stimulate imagination and images in the minds of the listener and persons saying them. This is because in their physical and practical everyday life, Igbo people are object-inclined. This means that their world is a world where physical objects play deep roles. Talk of the use of the kola nut which has its own list of words, proverbs and incantations. The *nzu*, and *ofu*, each has its own words, statements, prayers, that make them potent and active. Objects play important roles in Igbo lives and that is why their proverbs and folktales are often likened to objective imaginations, onomatopoeic, hyperbole, metaphor, similar and so on. There are proverbs that promote hard works and its gains, good wishes, good moral behaviour, uprightness, caution, life values, war or peace, unity and progress and human security. Some of these are listed below:

Igbo Proverbs That Build Moral Values:

Igbo proverb: *Ugo chala acha adighi echu echu*

English translation: A bright eagle never fades

Practical meaning: It is wrong for one to tarnish one's good image

Igbo proverb: *Afu ekwughi na egbu okenye. ma ekwuo anughi na egbu nwata*

English translation: When an adult sees a disaster and refuses to speak out it kills him, but when

an adult sees a disaster and speaks out, it is the fault of a child not to listen

Practical meaning: Obedience to elders' corrections is important to children to avoid calamity

Igbo proverb: *Okuko nti ike na anu ihe na ite ofe*

English translation: The stubborn chicken hears inside the soup pot

Practical meaning: It is better to listen to good advice before it becomes very late

Igbo proverb: *Ukpana ukpoko gbulu, nti chiri ya*

English translation: The grasshopper that was killed by the locust is deaf

Practical meaning: Disobedience to correction leads to one's downfall

Igbo proverb: *Ijiji na enweghi onye ndumodu na eso ozu ala n'ini*

English translation: A fly that has no adviser follows the corpse to the grave

Practical meaning: A person that does not listen to advice always makes regrettable mistakes

Igbo proverb: *A tuoro omara o mara, a tuolu ofeke, ofenye isi n'ofia.*

English translation: Tell a wise man something, he understands, tell a fool, he runs into the bush

Practical meaning: An intelligent person will always listen to advice

Igbo proverb: *Nwata erugheru juwa ese ihe mere nna ya, ihe mere nna ya eme ya*

English translation: When an immature child tries to take revenge for what happened to his father, what happened to his father will also happen to him.

Practical meaning: Being over inquisitive kills a person

Igbo proverb: *Choo ewu oji mgbe oge ka di*

English translation: Search for black goat while there is still daytime

Practical meaning: It is better to do things in time to avoid regrets

Igbo proverb: *Aru gba afo obulu omenani*

English translation: A bad habit that lasts up to a year may soon become a custom.

Practical meaning: It is always better to correct bad behaviour in a person or in the society in time before it becomes part of them

Igbo proverb: *Agwa nti ma onuighi, egbuo isi nti esoro*

English translation: When the ear is told to behave and it refuses, when the head is cut down, the ear falls with it

Practical meaning: One should listen to good advice to avoid calamity befalling him

Igbo Proverbs on Peace and Unity:

Igbo proverb: *Okwu di nro ne ezida onuma*

English translation: A soft word/reply reduces anger

Practical meaning: Humility when one errs will lead to forgiveness

Igbo proverb: *Anyuko mamiri onu, ogba ufufu*

English translation: When people urinate together, it foams

Practical meaning: Unity and harmony makes the society progress

Igbo proverb: *Ofu onye siere ora, ora elisie, mana ora sielu otu onye, ogaghi elisi*

English translation: If one person cooks for the public, they will finish the food but if the public cooks for one person, he will not finish the food.

Practical meaning: One person cannot do what the public can do; Unity is strength

Igbo Proverb: *Otu onye tuo izu, o gbue ochu*

English meaning: Knowledge is never complete as two heads are better than one.

Practical meaning: Opinion of others matters for better decisions in the society

Igbo proverb: *Agwo otu onye huru aghaghi ibu eke*

English translation: A snake seen by one man is easily labeled a python.

Practical meaning: Multitude gives more strength and clarity to events

Igbo proverb: *Aka nri kwo aka ekpe, aka ekpe akwo aka nri*

English translation: The right hand washes the left hand and the left hand washes the right hand.

Practical meaning: Life is better when in collaboration with others

Igbo proverb: *Gidi gidi bu ugwu eze*

English translation: Strong influence of a king is his pride

Practical meaning: Unity is strength

Igbo Proverbs on Human Security and Live and Let Live:

Igbo proverb: *Egbe bere, ugo bere, nke si ibe ya ebene, nkwa kwa ya.*

English translation: Let the hawk perch and let the eagle perch; the one that tells the other not to perch, let his wing break.

Practical meaning: Let no one wish evil for the other to avoid getting back the repercussion.

Igbo proverb: *O bialu be onye a bia gbula ya, o naba mkpu mkpu apuna ya n'azu*

English translation: One who comes to visit a person should not come to inflict evil on him so that when he leaves, he will not develop a hunchback

Practical meaning: Have good intentions for people to avoid repercussion of bad deeds

Igbo proverb: *Ebe onye bi ka o na awachi*

English translation: One takes good care of where he lives

Practical meaning: People protects their territory and ensures it is conducive for their good

Igbo proverb: *Okò k'òba mmadu ojekwuru mmadu ibe ya, ma okoba anumanu o jebe n'osisi*

English translation: When an animal feels itchy, he rubs his back against a tree; but when a human being feels itchy, he looks for his fellow human

Practical meaning: Human life has more value in communication with other fellow human beings especially in times of need

Igbo proverb: *Onye dina kaa ute ya, o laru n'ala*

English translation: If one sleeps roughly on his mat and damages it, he sleeps on the floor

Practical meaning: People should protect what they have

Igbo proverb: *Obu oke no n'uno gwara oke no n'ofia n'azu di na ngigia*

English translation: It is the house rat that informed the bush rat that there is fish in the perforated fish safe

Practical meaning: It is always someone who knows one that hurts one

Igbo proverb: *O bu osisi ka a siri na a ga-egbu okwuru*

English translation: It is only the tree that will hear that it is about to be cut yet it stands

Practical meaning: Human life is important and they do everything to protect it

Igbo proverb: *Ofu aka luta mmanu ozuo ora onu*

English translation: If one finger touches oil, it spreads to the other fingers

Practical meaning: A bad behaved person can attract bad name to a whole community; need to be careful with one's actions

Igbo proverb: *Onye hapu onu ya, uguru aracha ya.*

English translation: When one fails to lick his dry lips, the harmathan will lick it

Practical meaning: People must endeavour to protect their territory always otherwise enemies can come in and destroy it

Recommendation

Having stated the value of Paremiology to the restoration and promotion of moral values, peace and human security of life and properties, the paper insists that invaluable Igbo traditional values should not be overlooked but appreciated and activated once more. It is recommended that Igbo elders both adults and youths should use Igbo expressions like proverbs more in recent times because it promotes their customs and traditions. People who pioneer the affairs of their communities such as kings are encouraged to use more of proverbs in addressing their people during meeting and gatherings in order to revive the fundamental Igbo values, ideology and philosophy. Profuse use of proverbs identifies true Igbo sons and daughters wherever they are. In the olden days, human life is respected and moral values were deemed important because proverbs and other idiomatic expressions were used in correcting and advising the people. Because of its quality in the current world of so many forms of crises, it is recommended that Igbo people in particular and other African societies go back to their traditional values that are constructive to reformation of character and security of their environment. Special statements such as proverbs should be embraced more at the moment when addressing people. Apart from being used in advising and correcting abnormal behaviour, proverbs are used in healing, consoling and addressing conflict situations in inter-community clashes. This is necessary because, according to Kaldor (2007:16), the developing international norm in favour of intervention to protect civilians from wholesale slaughter will

no doubt continue to pose profound challenges to the international community.

In most schools in Igbo land, it is recommended that the study of proverbs called Paremiology be engaged in now to inform young pupils and students of the value of their traditional proverbs. In the tertiary institutions, cultural intuitions such as Institutes of African Studies should teach Paremiology and its value to human society in correcting moral behaviours of the youths. It is again recommended that parents should use proverbs on their young children at home because while it saves words, it permeates faster into their brains as it creates images of contradicting good moral values. Igbo kings should talk more to the youths of nowadays through the use of proverbs when addressing the importance of hard work, uprightness, effect of indulgence in evil activities, importance of peace, the sacredness of human life and security of their territory. This is because Igbo proverbs are so vast and deep in meaning that it has suitable ones for every human problem or need. A seasoned Igbo man knows when to use each sets of proverbs for each occasion that comes up. More importantly, it is highly recommended that all the basic and constructive ideologies of the Igbo people be written down by astute researchers and scholars and duly documented for future use. Many elders with deep knowledge of proverbs and other information on Igbo communities are dying, hence, the need to do this now. In the words of Ndukaihe (2006:18), our approach generally should be descriptive, comparative, analytic and evaluative. In sum, this paper recommends that all bona fide Igbo sons and daughters who wish to identify themselves as core Igbo indigenes should look inwards now and embrace the values in proverbs as well as make good efforts to include them in their daily speeches and statements. Proverbs have all it takes to make good points during conversations, caution, correct, bring peace, improve moral values, integrity and provide security to communities.

Conclusion

The paper has tried to describe Paremiology which is the study of proverbs. It has narrated the reasons why Africans and precisely Igbo

people should embrace their cultural values such as proverbs once more especially at this time. Change is constant and Igbo societies have moved on with more rapid development. Some of their cultural values seem to have been gone with the changes. Crime, lack of peace and low respect for human life and human security are now common within and around Igbo communities, the nation and the continent in general. This is blamed on the practical neglect of constructive cultural values of the people. The paper has tried to state that it is still not too late to recall the vital core Igbo ideologies and practices. Paremiology, the study of proverbs should be studied now and where they are not being studied, people who know how to say them should once again take pride in them and resume speaking them. This will indirectly teach the younger ones. The use of proverbs in correcting and reconstructing human character has been described as invaluable in this paper. The paper stated that in proverbs are deep words with meanings on how one should live good productive life, desist from evil which comes back to hunt one, respect for human life and respect for elders which prolongs life. The paper gave some examples of proverbs that build moral behaviours in people; that provides and advocates the value of peace and human security as regards human life and their properties.

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CHAPTER THREE

TRADITIONAL SHRINE: A PLACE FOR ALTERNATIVE DISPUTE RESOLUTION IN IGBO LAND

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Executive Summary

Shrine is one of the most important aspects of every religion, a holy place used for the safe keeping of sacred objects, the abode of the deities and a place where humans commune with spirits. In African traditional religion, the relevance of shrine goes beyond a place of worship and sacrifice; it is also a place where peace, justice and equity can be obtained. Traditional shrine is the highest stool of authority in the pre-colonial era in Igbo land but in recent times, because of exposure to the Whiteman's way of life most traditional shrines have been destroyed and their relevance in resolution of conflicts forgotten. This paper therefore showcased the place of traditional shrine in conflict resolution and in doing this, primary and secondary methods of data collection were adopted. For the primary method, interviews, and questionnaires were used. Three hundred questionnaires were distributed and two hundred and ninety were collected. Textbooks, journals, magazines, and internet materials were used for secondary method. From the findings it was deduced that there are chaos, anarchy and war between and within communities and even among siblings due to lack of an effective and lasting means of conflict resolution in Igbo land. Finally, the relevance of traditional shrines should be highlighted

and brought to the limelight especially in the area of conflict resolution in Igbo land.

Keywords: Shrine, Alternative Dispute Resolution, Igbo land

Introduction

In traditional Igbo society just like any other society, dispute is inevitable and part of everyday life. Dispute has always been part of human societies and as long as there are interactions amongst individuals or societies there are bound to be disputes and this is as a result of the fact that interests among individuals and societies vary. Dispute can be destructive and constructive depending on how it is handled so it is pertinent to understand the nature, causes and sources of dispute before it can be resolved. According to Burton (1990), dispute is a short term disagreement that can result in the disputant receiving some sort of resolution and for Garner (1999) dispute is a controversy especially one that has given rise to a particular law suit and can be intra or inter personal or intra or inter group and are encountered in everyday life either in the home, church, village, community and within or between friends. It can occur over resources, psychological needs (esteem) and values (Maslow 1970). In Igbo, it is an anomaly for there to be an unresolved dispute in families, villages or even between communities this disturbs the peaceful coexistence and must be resolved through the appropriate channel. Dispute in Igbo land can be resolved through any of these mechanisms depending on the nature of the dispute; shrines, *Umuada*, *Nwadiana*, *Umunna*, Age grade etc, in all these traditional mechanisms, shrine is the highest place where justice and equity can be obtained, a sacred place which is treated with fear and respect and the abode of gods.(Arinze,1970). Deities are consulted and dispute of all kinds taken to them for settlement in the shrine even in recent times with the influx of modernization, Christianity and globalization, traditional shrines are still effective places for alternative dispute resolutions among the Igbo people both young and old.

The Study Area

The Igbo people are found in southeastern Nigeria and have many interesting customs and traditions. With a population of around 40 million throughout Nigeria, they are one of the biggest and most influential tribes. Igbo are well-known for their entrepreneurial endeavors, both within Nigeria and around the world. In Nigeria, Igbo inhabit an area referred to as Igbo land, which is divided into two sections along the lower River Niger. They live in most or all parts of five states: Abia, Anambra, Ebonyi, Enugu and Imo, as well as minor parts of Delta, Rivers and Benue states. Small Igbo communities are also found in parts of Cameroon and Equatorial Guinea.(Adeboyejo,2018).

The Igbo have a common border with the Igala and the Idoma on the Northern part of Nigeria, the Ijaw and Ogoni on the South, the Yako and Ibibio on the Eastern boundary and the Bini and Warri on the West. The principal rivers are Niger, Imo, Anambra, and the Ulasi River. The Niger divides the Igbo into two uneven areas. The bulk of the population lives east of the Niger, with heavy concentration at Okigwe, Orlu, Owerri, Onitsha, and Awka. The other part of the Igbo group lives west of the Niger. (Nwoye, 2011)

Politically and socially, the traditional Igbo society has no centralized form of government thus the saying *Igbo Enwe Eze* Traditional Igbo political organization was based on a quasi-democratic republican system of government. In tight knit communities, this system guaranteed its citizen's equality with the exception of a few notable Igbo towns such as Onitsha, which had kings called Obi and places like the Nri kingdom and Arochukwu, which had priest kings; Igbo communities and area governments were overwhelmingly ruled solely by a republican consultative assembly of the common people. In Igbo society, religion and law are intertwined to the point that their social, economic and political life is profoundly influenced by a pantheon of supernatural powers which operates within the human sphere in various ways. (Anyasoda, 1975).

Theoretical Framework

Nonviolence Theory

Mohandas Karamchand Gandhi (2 Octobe1869 – 30 January 1948), often considered the founder of the nonviolence movement, he spread the concept of ahimsa through his movements and writings, which then inspired other nonviolent activists. Mohandas Karamchand Gandhi was an Indian lawyer, anti-colonial nationalist, and political ethicist, who employed nonviolent resistance to lead the successful campaign for India's independence from British Rule and in turn inspire movements for civil rights and freedom across the world. Other major nonviolent resistance advocate Henry David Thoreau, Te Whiti o Rongomai, Tohu Kākahi, Leo Tolstoy, Alice Paul, Martin Luther King Jr., Daniel Berrigan, Philip Berrigan, James Bevel, Václav Havel, Andrei Sakharov, Lech Wałęsa, Gene Sharp, Nelson Mandela, and many others With Gandhi, the notion of nonviolence attained a special status. He not only theorized on it, he adopted nonviolence as a philosophy and an ideal way of life. He made us understand that the philosophy of nonviolence is not a weapon of the weak; it is a weapon, which can be tried by all. Gandhi understands violence from its Sanskrit root, "*himsa*", meaning injury. In the midst of hyper violence, Gandhi teaches that the one who possess nonviolence is blessed. Blessed is the man who can perceive the law of *ahimsa* (*nonviolence*) in the midst of the raging fire of *himsa* all around him. The more adverse the circumstances around him, the intenser grows his longing for deliverance from the bondage of flesh which is a vehicle of *himsa*

Nonviolence is the personal practice of being harmless to one's self and others under every condition. It comes from the belief that hurting people, animals and/or the environment is unnecessary to achieve an outcome and it also refers to a general philosophy of abstention from violence. Nonviolent action always has positive results and it is the theory that reflects the importance and need of alternative dispute resolution in settling disputes in Igbo land since the motive behind ADR is for maintenance of peace and social cohesion.

Conceptual Clarification

Shrine

The word shrine is derived ultimately from the Latin word *scrinium*—meaning box or receptacle, as in containers of sacred meaning and power (Courtright, 1987). Referring the shrine to box is on the basis of its function in incubating divinities. It is at this place that the divinities manifest their unseen presence to man through their emblems. Van Binsbergen in Ezenweke and Nwachukwu(2017) defined shrine as an observable object or part of the natural world, clearly localized and usually immobile. In view of this, the shrine could be adjudged a cultural institution encompassing both tangible and intangible cultural material of the community. Within the fabric of this building lies the tradition of the land. The traditions of various communities including their identity are fostered through shrine activities.. Generally, shrine is a place regarded as holy because of its associations with a divinity or a sacred person or relic, marked by a building or other construction. Shrine can be a holy or sacred place, or a small area or monument dedicated to someone, or a place known as the site of a religious occurrence or a historical event. It is also a place in which gods or spirits live or have manifested themselves or where their statues, symbols, holy objects, or relics are enshrined, an abode of the gods.(Arinze,1970). In Ezenweke and Nwachukwu, (2017), traditional Shrines regardless of their varying topologies still serve unique functions and purposes in the traditional African society which include protection, provision, guidance, revelations, and also dispute resolutions. These unique functions have attracted much audience and veneration to these shrines as found in the traditional African society.

Bruce (2011) identifies different types of shrines allocated within buildings and in the temples designed specifically for worship. Household shrines can be found in homes. Small household shrines are very common among the Igbo where they keep their *Chi*, these shrines are usually small structures or a setup of pictures and figures dedicated to a deity that is part of the official religion, to ancestors or to localized household deity, a shrine is usually the center of attraction in the

building or place and it is given a place of prominence.. There are also yard shrines; shrines that are found in people's compound. Religious shrines are found in most religions. Nwankwo and Agboeze (2016), posits that shrine from the secular point of view, can be categorized into typologies according to their ownership and functions. This includes family shrines, community shrines, religious shrine, individual shrines, village shrines, state or national shrines, festival shrines, etc.

Alternative Dispute Resolution (ADR)

The term alternative dispute resolution or ADR is often used to describe a wide variety of dispute resolution mechanisms that are short of, or alternative to, full-scale court processes. The term can refer to everything from facilitated settlement negotiations in which disputants are encouraged to negotiate directly with each other. According to Best(2006),ADR is an application of non-conventional peaceful methods of settling disputes and resolving conflicts situations using the least expensive methods and ways that satisfy the parties as well as ways that preserve relationships after a settlement might have been reached. ADR serves as an alternative to the official conventional litigation and the counts with preference for non-violence. It is a wide range of [dispute resolution](#) processes and techniques that act as a means for disagreeing parties to come to an agreement short of [litigation](#), it is any means of settling disputes outside of the courtroom. ADR includes early negotiation, conciliation, mediation, and arbitration. For Brown, Cervenak and Fairman(1996), alternative dispute resolution is a wide variety of dispute resolution mechanisms that are short of, or alternative to, full-scale court processes. And according to Agarwal(2001), the main features of ADR includes proceedings takes place in private, thus they ensure confidentiality for initiation of alternative dispute resolution methods, an agreement between the parties is an essential requirement.. Alternative dispute resolution methods may be less adversarial, less formal and a more flexible process and he further posits that alternative dispute resolution methods offer the conventional advantages like less expensive and dispensation of quick justice, including choice of venue for the resolution of disputes. Alternative

Dispute Resolutions are alternative methods; are independent, objective and impartial, in this method, the third party makes the parties of the legal dispute to reach an agreement about the dispute by bringing them together and communicating with each other processes such as arbitration, collaborative law, and mediation are used to resolve potential conflict between and among individuals, [business](#) entities, governmental agencies,

Methods of Alternative Dispute Resolution

The methods of performing dispute resolution in the traditional Igbo society are as follows: mediation, adjudication, reconciliation, arbitration and negotiation and according to Ajayi and Buhari (2014), It also includes employing extra-judicial devices and usage of legal maxims to persuade or convince the disputants about the implication or otherwise of their behavior. These methods have been effective in traditional Igbo society and they are;

Negotiation: The most common form of dispute resolution, negotiation is the process by which the parties voluntarily seek a mutually acceptable agreement to resolve their common dispute, negotiation allows the disputants themselves to control the process and the solution. For Owasanoye (2001), negotiation is a voluntary and informal process by which the parties to a dispute reach a mutually acceptable agreement .In negotiation; the parties seek out the best options for each other which culminates in an agreement. And at their option, the process may be private. In this process, they may or may not use counsels and there is no limit to the argument, evidence and interests, which may be canvassed. According to Morris (2008) negotiation is a process in which two or more participants attempt to reach a joint decision on matters of common concern in situations where they are in actual or potential disagreement or conflict. Negotiation is a direct process of dialogue and discussion taking place between at least two parties who are faced with conflict situation or in negotiation, both parties realizes that they have a problem, and both are awarded by talking to each other they can find solution to the problem – Negotiation brings a lot of

benefits because in the process the interest of both parties must have been taken care of. (Onu, 2009).

Conciliation: A process in which a third party meets with the disputants separately in an effort to establish mutual understanding of the underlying causes of the dispute and thereby promote settlement in a friendly, unantagonistic manner. Conciliation is the process by which one or more independent person(s) selected by the parties by mutual consent, either at the time of making the agreement or subsequently when a dispute has arisen between them, to bring about a settlement of their dispute through consensus between the parties by employing various persuasive and other similar techniques. (Agarwal,2001) It is a process of confidence and faith. Conciliation just like mediation is a voluntary, flexible, confidential and proceeding where the parties involved are free to agree and attempt to resolve their dispute. The process is flexible, allowing parties to define time, structures and content of the conciliation is a process that involves building a positive relationship between the parties of dispute, they further write that conciliation tries to individualize the optimal solution and direct parties towards a satisfactory common agreement. Conciliation is used in traditional Igbo society preventively, as soon as a dispute or misunderstanding surfaces.

Mediation: an informal and confidential way for people to resolve disputes with the help of a neutral mediator who is trained to help people discuss their differences: A voluntary and informal process in which the disputing parties select a neutral third party (one or more individuals) to assist them in reaching a mutually-acceptable settlement. Unlike a judge or arbitrator, the mediator has no power to impose a solution on the disputants; instead, the mediator assists them in shaping solutions to meet their interests. Mediation benefits both parties because it allows discussion to take place in a friendlier environment than arbitration or litigation. It allows for both parties to attempt to meet their individual needs without lengthy investigation and arbitration or litigation (EEOC, 2011). Until the point where an agreement has been made and agreed upon by the parties the mediation

can be terminated and the process made during the mediation is considered nonbinding. Mediation is far more cost effective than litigation costing an average of one-tenth the cost of litigations (EEOC, 2011. Mediation method prevails in Igbo dispute resolution and was an art adopted to intervene in a conflicting situation and environment with a view to bringing about friendly disposition and restoration of order to both parties to the conflict and the society at the end of the intervention. (Amoh 2007). In Igbo land, mediation has restored peace and harmony in the atmosphere of rage and fury and had facilitated social justice and development. Amoh (2007), mediation simply means the process of resolving conflict in which a third party assists the disputants to resolve their own conflict. He also pointed out some advantages of mediation as; the process is non adversarial, less expensive, confidentially impartiality and neutrality is assured non legislative, fast and very flexible.

In the words of Zartman in Best(2006), traditional African mediation is the agent armed with personal characteristics such as wisdom and integrity but without the means for providing inducement and sanctions a moral mediation rather than a mediator with muscle, or standard times, a mediator with formulator but not as manipulator. The mediator functions much as an ombudsman, intervening between authority and citizen, tempering justice with mercy and sentence with reintegration.

Arbitration: Arbitration is one of the oldest methods for the resolution of disputes between the parties. It has existed, in one form or the other, in every country at all times. Arbitration as a process of dispute resolution offers many advantages to both the parties. It is referred to as a unique way of resolving dispute in traditional Igbo societies. Arbitration method had produced great level of trust, confidence and mutual understanding in traditional Igbo societies..It is dispute resolution process in which one or more arbitrators issues a judgment on the merits (which may be binding or non-binding) after an expedited, adversarial hearing, in which each party has the opportunity to present proofs and arguments. Arbitration is procedurally less formal than court adjudication; procedural rules and substantive law may be set by the parties. In court-annexed arbitration, one or more arbitrators, usually

lawyers, issue a non-binding judgment on the merits after an expedited, adversarial hearing. The arbitrator's decision addresses only the disputed legal issues and applies legal standards. Either party may reject the non-binding ruling and proceed to trial; sometimes, cost sanctions may be imposed in the event the appellant does not improve his/her position in court. This process may be mandatory or voluntary.

Adjudication: It is a process of reaching and concluding decision on issues of conflict. It is a systematic approach to pronouncing judgment of conflicting situation. In Igbo society, adjudication was not so much of pronouncing judgment and declaring the guilty party but it was the kind of judgment where punishment was not the ultimate even though found desirable. Igbo traditional adjudicatory process was mild and reassuringly restorative of peace and harmony in the society..According to Cook (2016), adjudication is a process in which a neutral third party will give a decision on a dispute. For Cook, adjudication is a quick process which is designed to ensure peaceful settlement of dispute and according to Howard (1969), adjudication is a method of peaceful conflict resolution in which parties present arguments and evidence to a neutral third party for a decision in their favour according to established procedures and rules of law. According to Howard adjudication is a child of conflict Martz (2007) in Olele (2018) posits that the main aim of adjudication is to bring parties on a table and agree on the terms of resolution.

Indigenous Mechanism For Alternative Dispute Resolution In Igbo Land

Indigenous methods of dispute resolution refers to the various types of dispute resolution used for settling dispute traditionally. For Osi, (2008), indigenous dispute resolution processes are intuitive, time tested and pre-colonial forms and systems of dealing with community problems by coming up with a consensual, communal solution. Igbo indigenous methods of dispute resolution places emphasis on the community and parties to the dispute and uses local actors and traditional community based judicial and legal decision making mechanisms to resolve disputes within or between communities without

resorting to state-run judicial system ,police or other external structures.(Berhe,2012). Nowlise (2001) in Kpae (2018), asserted that the goal of traditional mechanism was on retribution, the intent is to restore harmony among the disputant and also provides a means of restitution through apology and compensation (Kpae, 2018). In traditional Igbo judiciary system fines or damages are not usually awarded, the utmost aim is to restore peace by settling disputes amicably Dengen (2007), posits that Indigenous societies have varied institutions and personnel that function as agents of alternative dispute resolution in their locality and of them are;

Kings and Chiefs

Women Guide

Masquerade

Age grades

Council of elders

Kings and Chiefs

Igbo traditional Kings play very significant roles in conflict resolution, the king is the father of the kingdom and he is at the apex of a royal hierarchy of chiefs and statesmen, he is the sacred representatives of the supernatural on earth and the personification of his kingdom. The King according to Awolalu and Dopamu (1979) brings about change,. New ideas and peace in their community. In Igbo society, the kings were regarded as active adjudicators, judges and reconciliators in their various domain. The King in Igbo land is popularly known as the *Eze*, *Igwe* or *Obi*, he is higher servant and leader of the people, the King in Igbo society is normally an absolute monarch advised by Council or Chiefs or Elders who he appoints and according to Opune (2011), A king is recognized by his subjects as their spiritual leader and chief custodian of tradition. For Opone, 2012), the *Eze* (King) is a leader who is physically and spiritually strong and can protect and fend for his people. The chiefs are respected member referred as Lieutenants to help

in various capacities especially in the area of dispute resolution. When a dispute is brought before the King for settlement, the King summons his chiefs who are selected carefully from all parts of the community to help him deliberate on the matter at hand. The chiefs are also members of *Igwe-in-Council*. Though the king and his council are seen as the highest authority in Igbo tradition but in dispute resolution the shrine and deities are the final place for settlement of dispute.

Age Grade; Nwankwo (2018), defined Age grade in Igbo society as a group that performs economic, judicial and social political functions, they resolve disputes between age mates and they achieve social control of members by making good behavior a pre-requisite for benefiting from her social welfare service. The age grade association plays a significant role in the process of dispute resolution and ensuring mutuality and harmony in the society

Elders in Council: The elders is revered not only that he is the eldest but that he is the channel of communication with ancestors This position of controlling the channel of ancestral communication earns the elders an enormous respect and indeed a being worthy to be listened to in every communal matter (Chidili, 2012). Ezeogidi (2019), referred to the council of the elders as *Ama-Ali* and *Ndi Okenye*. In various parts of Igbo land, elders in council is a very rentable source of conflict management mechanisms, being elders representing different families and wards they command very high respect from people and are highly regarded in the village assembly where general matters concerning the entire village are discussed.

According to Akuluru and Enyioko (207-2016) the council of elders usually consists of more than one elder and thus acts as a firm of third party collegiate dispute resolution system. In some communities, 'elders have positions of authority to resolve disputes among the members of the communities, clans, ethnic group or tribes. Igbo elders had the capacity to facilitate peace and harmony, settle dispute and initiate development thus is an evidence that elders have been imbued and endowed with the art of dispute resolution. According to Igor (1971), elders are regarded as living ancestors in African societies and

were the instruments of transition of knowledge and experience of conflict resolution in Africa.

Other indigenous mechanism for alternative dispute resolution includes the masquerade groups, secret societies, the family etc.

Masquerade group; In traditional Igbo society, masquerade is referred to as *mmonwu* or *mmanwu* and they are believed to be the ancestral spirits who interest in their affairs of their living descendants compels them to visit the community (Nwankwo, 2018) and according to Akubor (2016), masquerades are ancestral spirits who periodically visit their living forbearers in masquerade forms. Their visit are regarded as spiritual interventions to the world of the living and as a result are highly venerated. Nwankwo (2018) pointed out that masquerade as dispute resolution and social control agents, the masquerades were unchallengeable, they intervene in disputes and their decisions were accepted because they are regarded and believed to have the power of life and death.

The family: is also an indigenous method of dispute resolution in Igbo society – the family is the smallest unit of a society and it is where a child is nurtured and tutored on how to be a respectful and responsible member of the society. In Igbo traditional society extended family structure is the ideal family type because of the community consciousness of the Igbo people. Orjiekwu (1983), posits family as a conflict resolution mechanism and agent of social control which uses both training and restraining methods and according to Ebbe, in Onyeozili and Ebbe (2012), justice was primarily a family affair, the deviants acts of his wives or children were dealt exclusively by him, if there is any dispute he would act as an arbitrator or a mediator in ensuring that peace and harmony returns to his home.

The Umunna

The *umunna*(kinsmen) ; in traditional Igbo land, family leadership was based on attributed power handed on as patrilineal birthright. The *umunna* is a kins based unit which subdivides into compounds and is

made of a number of extended families.(Ezenagu, 2017). The *umunna* acts as the care takers of the family traditions, promoting peace and stability within their kin. Literally, the *umunna* means the children of the father, the father determines the level of the closeness of the kingship. The *umunna* operates at the level of mutual understanding and consensus, they take care of any form of dispute that might arise. The utmost concern of *umunna* is to ensure peace and stability in the different extended families that makes up the unit, they settle dispute within and among the kins

Secret Society; According to Wedgewood in Onunwa (2005), is a voluntary association whose members by virtue of membership are possessed of some knowledge of which non members are ignorant of. Although the secret societies may go by different names in various communities in Igbo land where they exist, they tend to serve similar purpose and one of these purposes is the resolution of dispute. Dispute resolution demands maturity on behalf of the facilitators and great sense of history and these are attributes of the members secret societies before the colonial rule. Secret societies in Igbo land devised the extra-judicial means of seeking to resolve an almost difficult dispute and it usually involved ritual performance, oath-taking and administration of ordeals.

Women Guild

In Igbo society, women played very important role in conflict management especially in such dispute that are not in the capacity of men to settle. Such women are organized in different guilds. Notable among the guilds are *Umuada* or *Umuokpu* and *Ndiyom* or *Ndiunwunyedi*.

Umuada

The *Umuada* usually achieves success due to sincerity and tenacity or purpose. They believed that as women, who were married they will have the duty to see peace reign in their father's home. These *Umuada* came from different homes and so when there are issues, the women

would direct their members from whose father's home the issue emanated. According to Nwankwo (2018), the Umuada is an association of women married outside their natal home. The Umuada enjoy profound respect even in recent times and their verdict in all matters is meticulously adhered to.

Ndinwunyedi

They are women married into the kindred. For Ezeogidi (2019) *Ndiiyom* or *ndi Nwunyedi* are powerful especially on issues concerning families and child abuse, wife abuse, they can stage a protest and threat against the men and according to Obasi and Nnamani (2015), *ndinwiuyedi* settle matters concerning market, cleanliness of village square and shrines and other issues pertaining to daughters. The powers of *Ndiiyom* are extensive and relevant and they include the right of arbitration settling of quarrels concerning political, economic and ritual matters.

Shrine: A place for alternative Dispute Resolution In Igbo land

Shrines have existed in Igbo land in the colonial past and they fulfill various functions, due to the political nature of the Igbo people in the pre colonial day's shrine provided institutions of conflict mediation between local communities, they also serve to create trust by oath taking between members of different communities. In Igbo land, shrines more are than just spiritual vessels or points of worship, they are powerful symbols of ethnic solidarity, group cohesion, and knowledge about the landscape. According to Dawson (2009), shrines are vessels, they can act as containers in literal sense for the spirits of ancestors and deities who must be regularly placated and petitioned for blessings, request for intercession, justice and divine sanction. The spirits or deities must be venerated and sacrifices offered. Spiritual intercessors from ancestors and deities are sought from the shrine for reasons including but not limited to; justice, birth, protection, against evil. And Ojiekwe (2014) posits shrines as places of consultations with esteemed extra human forces esteemed extra-human forces to answer unanswerable questions in order to allay fear and provide a way out to

resolve problem. Shrines therefore, remains one of the important sacred places which are significant in promoting justice, peace and social cohesion in various communities. And for traditional Igbo society, shrine is the highest place of appeal for justice and settlement of disputes. In Igbo society, shrine is a place where all forms of alternative dispute resolution methods take place; arbitration, mediation, conciliation and even negotiation, the disputants are more at ease and confident in the outcome of the resolution knowing that it was done in the presence of deity and are ready to carry out their own quota for peaceful resolution and this in line with Ireogbu (2009) who defined Shrine as a sacred which inspires awe and elicit reverence because of what they stand for and no one dares go against the verdicts of the deities for the fear of being killed or infected by a strange illness. Uchendu (1965) in Onyeozulu and Ebbe (2012) asserted that the highest court of appeal in the oracle (deities) and their verdicts are unquestionable.

The disputants can decide to consult the deity on their own or with their mediators, arbitrators or any person(s) who is aiding the process of alternative dispute resolutions and can they can be; the family heads, village councils, elders in council, diviners or the king and his council of chiefs. In the shrine, alternative dispute resolution can take the form of oath taking, (*inu- iyi* or *Idu-Isi*) and it is a mechanism in the traditional justice system and is believed to be a reliable means of ensuring peace and justice in Igbo land. The chief priest was the custodian of the indigenous shrine and the link between the people and the deities and he or she oversees the oath taking which is usually done in the presence of the deity while the deity acts as both the witness and the executor of the term of the oath, to justify the truth or punish the one telling lies. In Igbo land, oath taking consists of external and internal actions, the external action is the physical ones performed when carrying out the ritual and it is what the observers see but the deity sees both the external and internal dynamics (Onunwa, 2005). Oath-taking according to Ekhaton (2019) is a very important part of any customary arbitration process in Nigeria. It is a method of ascertaining veracity of evidence in traditional Igbo dispute settlement proceedings. An oath is solemn promise which invokes a divine being, in dispute resolution in

traditional Igbo society and the essence of divine oath is to call on divine agency to be a guarantor of the oath takers own honesty and integrity in the matter in question. By implication, this invokes divine displeasure if the oath taker fails in his or her sworn duties. Oath-taking is done In the name of any deity that has a cult and a shrine such includes ;gods of the hills, water, rock,caves snakes and crocodile and other objects that are believed to have got magical powers or are symbols of deities are; tripod stand, guns, machetes, farming implements and *ala* (earth) which is believed to the chief object of oath-taking.

In resolving issues in with oath taking in the shrine, care must be taken by the mediator or the person settling the dispute to ensure they employ the services of truthful and honest chief priest and a powerful and a just deity whose shrine is truly sacred, care should also be taken to ensure that the parties to the dispute are not with *Ndabuiyi* (charm) that will negatively affect the efficacy of the oath being taken. *Igba-ndu* (covenant) is a covenant established between one party and the other and it is enacted with an oath and in effect, involves more than oath taking. .In covenant enactment according to Onunwa(2005venant),oath taking forms an important feature . *Igba-ndu* among the Igbo is understood as the strongest bond that could exist between individuals, It can be used in ending serious disputes and in the establishment of peace between, within and among communities.

Another way of settling dispute in the shrine is by divination; it is the practice of consulting deities and supernatural forces to explain what and how a disputes can be settled .Divination is a means of seeking to discover the unknown and future by manipulating some supernatural means and seeking guidance from supernatural sources. It is used to unearth any mystery surrounding the causes and possible ways of settling disputes. Through divination, reason for age long disputes are uncovered especially where the initial parties to the disputes are no more.

Conclusion

This paper has demonstrated the importance and the place of shrine in dispute resolution in both pre-colonial and contemporary Igbo society. The Igbo relied on their deities for resolution of disputes and communities took their problems to the deities. It is evident that the indigenous mechanism of dispute resolution has remained strong and effective in settling dispute in Igbo society even in recent times and among this indigenous method is the shrine which has proven to be a potent place for the eradication of dispute and restoration of peace and harmony in the society. Finally, indigenous dispute resolution offers not only alternative means of resolving dispute but an entirely more efficient way of peaceful co existence in traditional Igbo society. In view of this, it is recommended that:

Indigenous mechanisms of dispute resolutions should be encouraged and incorporated into the modern methods to achieve better and more reliable results and laws should be enacted to validate the use of these indigenous dispute resolution mechanisms and make their pronouncements more authentic, the relevance of traditional shrines should also be highlighted and brought to the limelight especially in the area of conflict resolution in Igbo land.

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CHAPTER FOUR

INFLUENCE OF AFRICAN IDEOLOGIES AND PEACE ON WORK ATTITUDES AND PERFORMANCE AMONG STAKEHOLDERS

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Executive Summary

This study investigated the influence of African ideology and peace on work attitudes and performance among stakeholders (metal work students and educators) in technical colleges in Enugu State Nigeria. Two research questions were answered while one hypothesis was tested at 0.05 level of significant. The study used survey research design and the population was 105 which comprises of 90 year two metal work student and 15 Metal work educators (2018/2019 academic session) drawn from two accredited technical colleges offering metal work technology in Enugu State. There was no sampling since the population is of manageable size. The instrument for data collection was a structured questionnaire. The instrument was validated by

three experts. Cronbach Alpha reliability method was used which yielded an overall reliability coefficient of 0.83. The data was collected by the researchers with the help of one research assistant. Out of 105 copies of the questionnaire administered, only 101 copies were retrieved giving a 96.2% return rate. Data collected were analyzed using mean and standard deviation to answer the research questions and t-test was used to test the hypothesis at 0.05 level of significant. Generally, the study found out that African ideology and peace have great influence in work attitudes and performance of metal work students and educator of technical colleges in Enugu state. The paper recommended among others that there should be a shift from the African mentality and peace for a better attitude and performance among metal work students and educators in Nigeria.

Keywords: Africa Ideology, Peace, Work Attitude, Performance, Stakeholders

Introduction

There have been several attempts to converse underdevelopment in Africa, these attempts which includes the 1986-1990 Priority Programme of Economic Redressing of Africa (PPREA) adopted by the OAU in 1985, complementary UN Programme for the Economic Redressing and Development of Africa, Alternative Structural Adjustment Programme for Africa to mention but a few, have not yielded much result (Jean 2011). The challenges of Africa economic growth and technological development have been attributed to so many factors including their beliefs and their state of peace which have in many ways created large impact on their attitude towards work and performance. In order to reverse underdevelopment in Africa, there should be a paradigm shift on the ideology and state of peace in African Nations.

An ideology is a set of [beliefs](#) and [values](#) attributed to a person or group of persons as it is applied to their economic, political, religious theories and policies. An ideology of a nation is responsible for success and

failure of a nation (James 1997). To the author, the ideology of a nation offers guideline for policy and its implementation concerning the future of the people of that nation. **Our beliefs about what we are now and what we can be in future goes a long way in contributing to what we become and nothing is impossible if handled with a positive attitude** and peace of mind especially as it concerns African nations. Africans according to Reve (1995) are the people residing in Africa nations. African in this context refers to black people who are residents of Africa nations and fall within the Zulus, Xhosas, Sothos, Tsongas and Vendas. These African nations (Zulus, Xhosas, Sothos, Tsongas and Vendas) according to Dumisani, (2008) are from the same ethnic groups and share common cultural beliefs.

African ideology is the belief or way of life of African people. It is the ideology that is informed by African culture (Graham & Al-Krenawi, 2003). African belief according to Dumisani (2008) refers to the customs, culture, knowledge, habits, skills, arts, values and a way of life of African people. Barker (1999) refers to African ideology as the way Africans tends to understand their relationship with social institutions, nature, objects, other people and spirituality. There are different kinds of African ideology thus; communalism, capitalism, socialist ideologies among others. This study concentrated on the ideology of communalism. This is due to the fact that communalism ideology is the African ideology that has some elements of its believe still persist till the present days and has not interrogates the emerging realities of the global world. African communalism refers to the traditional way rural areas of Africa have been functioning in the past. Polycarp (2018) defines African communalism ideology as a moral doctrine that also values human dignity, rights, and responsibilities. To the author, African communalism does not necessarily see a conflict between individuals and community; they are mutually supportive, and people are required to have the moral attitude of contributing to the culture of the community for their own well-being. This attitude creates the priority of duty, which is for the fundamental goal of creating a community, in order to provide the material conditions for actualizing individuals' substantive rights and well-being. Supporting this, Torrey

(1972), stated that the way people view things differs and it depends on their cultural beliefs which have impacts in their rights and well-being. This clearly indicates that People's view of things is based on their culture. All cultures of the world are dynamic but there are elements African communalism cultures (ideology) that have been there, and will continue to be there. Gyekye (1995), opined that a comparative study of African cultures shows that, despite the undoubted cultural diversity arising from ethnic groups in Africa, threads of underlying similarity do run through the beliefs of the various African societies. Africans in communalism ideology generally believe in the Supreme Being, ancestors, witchcraft, traditional healing, rites of passage, polygamy among others (Dumisani, 2008). There are also some common values guiding these Africa nations such as: interconnectedness of all things; the spiritual nature of human beings; collective individual identity; the collective/inclusive nature of family structure; the oneness of mind, body and spirit; and the value of interpersonal relationships. (Mekada 1999, Daniels 2001). These cultural values have important implications on work attitudes and performance of stake holders.

African culture differs from non-African (western world) culture in that Western culture generally ignores the spiritual dimension of phenomena and focuses on the visible, measurable, physical reality, mainly intellectual and devoid of emotional content. African culture, on the contrary, is more involving, more personal; emotionally affective and expressive (Van der Walt 1997). Such a culture like Africans which is so personal and emotionally affective brings about factors of underdevelopment. These factors includes: low income of the nation, high inequality, uneven access to resources, social exclusion, insecurity, environmental degradation, pandemics, among others that keeps a nation in underdeveloped state. The underdevelopment of African Nation is not only caused by these factors but also on the absence of peaceful climate.

Peace is the body that creates and sustain peaceful society. Peace is seen as calmness, unity or harmony in any society and is among human highest values in the world. Peace according to Jean (2011) is a

framework addressing the challenges that are facing the world African inclusive. Peace cuts across progress, innovation and good governance. It stimulates economic transformation, good management of resources and assets, mobilization of revenue and people's welfare. The peaceful state of a Nation as observed by Jean (2011) leads to: free flow of information, good relationship with neighbours, high level of human capital, and acceptance of right of others, low level of corruption, sound business environment, well-functioning government and equitable distribution of resources. Peace is also associated with many other social characteristics that are considered desirable, including stronger economic outcomes, higher resilience, higher level of inclusiveness and more sustainable environmental performance. Maloka in Gleneagles (2005) maintained that a crucial step towards rethinking development is to recognise and consider the existence of peace as one of the preconditions for development of African countries. Gleneagles (2005) indicated that peace is the first condition of successful development in Africa Nations. Peace therefore is the prerequisite for the survival of humanity as it creates an optimal environment which human potential can flourish. Without peace, it will not be possible to achieve the levels of trust, cooperation or inclusiveness necessary in a nation. The Peaceful climate of a nation which leads to economic growth and development of a Nation is obtained where the stakeholders have right attitude to work.

An attitude refers to an opinions, beliefs and feelings about once environment. How we behave at work often depends on how we feel about being there. Work attitude is refers to the feelings and commitment that people have towards their job which leads to job satisfaction and emotional fulfilment (lumenlearning n.d). This is because things that make us happy with our job often make us more committed to the job as well. Organisations and companies believed that right attitude to work are worth tracking because it is often associated with good performance. Performance according to business dictionary (n.d) is the accomplishment of a given task measured against pre-set known standards of accuracy. It is the fulfilment of an obligation, in a manner that releases the performer from all liabilities

under the contract. Factors that contributes to work attitude and performance includes among others; working environment, leadership actions, the relationships they form with colleagues and the level of stress the job entails (lumenlearning n.d). Working for the good performance and success of any organisation is a collective responsibility of the stakeholders.

The stakeholders are the people that are involve in the decision making of an investment. Stakeholders according to business dictionary (n.d) are persons, group or organization that has interest or concern in an organization. Stakeholders can affect or be affected by the organization's actions, objectives and policies. Some examples of key stakeholders are creditors, directors, employees, government agencies, owners (shareholders), suppliers, unions, and the community. They have different shears of the work in the organisation which must be carried out with right attitude to work in other to achieve the objectives of the organisation. The stakeholders in the contest of this study are the persons that have responsibilities and interest in achieving the goals of metal work Technology of Technical Vocational Education and Training (TVET) in technical colleges in Enugu State Nigeria.

Technical vocational education and training is an education that imparts necessary skills and competencies to students for the purpose of employment and self-reliant. Federal Republic of Nigeria (FRN), (2004) described TVET as the integral part of general education, a means for preparing for occupational field and effective participation in the world of work, an aspect of lifelong learning and preparation for responsible citizenship, a method of alleviating poverty, and an instrument for promoting environmentally sound sustainable development. The main purpose of technical vocational education and training (TVET) is to provide skilled manpower in applied science, engineering technology, Metal work Technology and commerce to operate, maintain and sustain the Nation's economic activities for rapid socio-economic development (Akpotohwo 2015).

Metal work Technology is an aspect of Technical Vocational Education and Training that deals with the construction, building, manufacturing and production of mechanical parts and production of metal articles. Metal work according to Iteku and Obiwevbi (2014) is a technology that is concerned with the extraction of metals for the production of different components for industrial and technological applications that ranges from construction of rail, roads, air and water transportation. It comprised of different areas of specializations such as fitting and machining, fabrication, welding, foundry and forging and the objective of all these metal work areas gears towards work force development for economic and technological growth of any nation. The economic growth, development, and sustenance of any nation largely depend on the level of her technological development. Okeleke, (2014) maintained that Technical, Vocational Education and training (TVET) metal work inclusive, is the engine for economic growth which rises from the attitude and performance of stakeholders. Attitude towards work and performance of (TVET) stakeholders can easily be influenced by many factors especially peoples' ideology and peace if not controlled. It then becomes necessary to determine the influence of Africa ideology and peace on work attitude and performance for economic and technological growth of Africa nations.

Statement of the Problem

There is no region of the world that has not experience some culture and absence of peace, but while many parts of the world have moved towards greater technological development and economic stability, Africans has remain under develop. Mutombo in Francis (2011) observed that there are social conflicts, tension, violence and wars in Africa which is merely based on their belief and this has caused large shortfalls in the enhancement of human capacity of their citizens. This undoubtedly has contributed to the high poverty level of the African continents. Supporting this, Young (1982) maintained that despite decades of conceptualising, formulating and implementing various types of economic policies and programmes, the African region still contains a growing share of the world's absolute poverty states, Thus there is political instability, social corruption, insecurity, low creativity,

talent, freedom independence, resource management and good governance.

African nations still lags behind the rest of the world in terms of the quality of its human capital which gives way for good attitude towards work and performance (Francis 2011). These weaknesses of Africa as a Nation is attributed to their ideology and state of peace which has greatly influenced their attitude toward work and performance. It is therefore imperative to determine the influence of ideology and state of peace of Africans on work attitude and performance among TVET (metal work) stake holders that hinders Technological advancement and Economic development of the African Nations.

Purpose of the study

The main purpose of the study was to determine the influence of African ideologies and peace on work attitudes and performance among stakeholders. Specifically, the study determined:

1. The influence of African ideologies on work attitudes and performance among metal work stakeholders.
2. The influence of peace on work attitudes and performance among metal work stakeholders.

Research Questions

The following research questions guided the study

1. What are the influence of African ideologies on work attitudes and performance among metal work stakeholders?
2. What are the influence of peace on work attitudes and performance among metal work stakeholders?

Hypotheses

1. There is no significant difference in the mean response of metal work educators and students on the influence of African ideologies on work attitudes and performance among metal work stakeholders.

Methods

This study investigated the influence of African ideology and peace on work attitudes and performance among stakeholders (metal work students and educators) in technical colleges in Enugu State, Nigeria. The study adopted a survey research design, two research questions were answered while one hypothesis was tested at 0.05 level of significant. The study was carried out in Enugu state and the population was 105 which comprise of 90 year two metal work students (2018/2019 session) and 15 Metal work educators drawn from two accredited technical colleges offering metal work technology in Enugu State. There was no sampling since the population is of manageable size. A structured questionnaire was used for data collection. The instrument was validated by three experts. Cronbach Alpha reliability was used for the reliability which yielded an overall reliability coefficient of 0.83. The data was collected by the researchers with the help of one research assistant. Out of 105 copies of the questionnaire administered, only 101 copies were retrieved giving a 96.2% return rate. Data collected were analysed using mean and standard deviation to answer the research questions and t-test was used to test the hypothesis at 0.05 level of significant. Any mean value that is greater than or equal to 3.50 was accepted while mean values less than 3.50 were rejected. However, the null hypothesis was accepted if the p-value (t-calculated) is greater than 0.05 level (t-critical) but the null hypotheses was rejected if the p-value (t-calculated) is less than 0.05 level value of the t-critical.

Results

Table 1

Mean, standard deviation and hypothesis of the response of metal work educators and students on the influence of African ideologies on work attitudes and performance among metal work stakeholders.

| S/N | Item Statements | Mean | S.D | p-value | Remarks | Sign |
|-----|--|------|------|---------|---------|------|
| 1 | African ideology brings about poor value system of stakeholders which affect their work attitude and performance in any establishment. | 3.88 | 0.74 | 0.14 | Agree | NS |
| 2 | African ideology brings about low income of a nation which affect the work attitude and performance of any establishment. | 3.68 | 0.66 | 0.08 | Agree | NS |
| 3 | African ideology brings about falling in trade shares of a nation which affect the work attitude and performance of any establishment. | 3.97 | 0.76 | 0.81 | Agree | NS |

| S/N | Item Statements | Mean | S.D | p-value | Remarks | Sign |
|------------|--|-------------|------------|----------------|----------------|-------------|
| 4 | African ideology brings about slow growth of a nation which affect the work attitude and performance of any establishment. | 3.78 | 0.78 | 0.51 | Agree | NS |
| 5 | African ideology brings about high inequalities in national income which affects the work attitude and performance of any establishment. | 3.81 | 0.79 | 0.67 | Agree | NS |
| 6 | African ideology brings about uneven access to resources distribution of a nation which affect the work attitude and performance of any establishment. | 3.58 | 0.75 | 0.09 | Agree | NS |
| 7 | African ideology brings about insecurity in a | 3.54 | 0.77 | 0.09 | Agree | NS |

| S/N | Item Statements | Mean | S.D | p-value | Remarks | Sign |
|------------|--|-------------|------------|----------------|----------------|-------------|
| | nation which affects the work attitude and performance of any establishment. | | | | | |
| 8 | African ideology brings about social exclusion among stakeholders which affect the work attitude and performance of any establishment. | 3.66 | 0.82 | 0.07 | Agree | NS |
| 9 | African ideology brings about environmental degradation of a nation which affect the work attitude and performance of any establishment. | 3.67 | 0.83 | 0.16 | Agree | NS |
| 10 | African ideology brings about pandemics in a nation which affect the work attitude and | 3.57 | 0.85 | 0.17 | Agree | NS |

| S/N | Item Statements | Mean | S.D | p-value | Remarks | Sign |
|------------|--|-------------|-------------|----------------|----------------|-------------|
| | performance of any establishment. | | | | | |
| 11 | African ideology brings about low level human capital of a nation which affect the work attitude and performance of any establishment. | 3.57 | 0.84 | 0.16 | Agree | NS |
| | Grand Mean | 3.70 | 0.78 | 0.25 | Agree | NS |

Keys: SD- Standard deviation; REM-Remark; P-value-hypothesis value, NS-Not significant.

Data in table 1 showed the 11 items with their mean values which ranges from 3.54-3.97 were above the cut-off point of 3.50. This indicated that the 11 items were accepted as the influence of African ideology on work attitudes and performance among metal work stakeholders. More over the standard deviation values for the 11 items ranges from 0.07-0.81. This shows that the respondents were not far from one another. On the other hand, the hypothesis showed that all the 11 items in table 1 have their p-values greater than 0.05 level of significance which indicated that the null hypothesis was accepted. This means that there is no significance difference in the mean responses of the metal work educators and students on the influence of African ideology on work attitudes and performance among metal work stakeholders.

Table 2

Mean and standard deviation of the response of metal work educators and students on the influence of peace on work attitudes and performance among metal work stakeholders.

| S/N | Item Statements | Mean | S.D | Remarks |
|------------|---|-------------|------------|----------------|
| 1 | Peace brings about economic transformation of a nation which affect the work attitude and performance of stakeholders in any establishment. | 3.87 | 0.71 | Agree |
| 2 | Peace brings about people's welfare in a nation which affects the work attitude and performance of any establishment. | 3.67 | 0.66 | Agree |
| 3 | Peace brings about good management of resources and assets of a nation which affect the work attitude and performance of stakeholders in any establishment. | 3.96 | 0.75 | Agree |
| 4 | Peace brings about more effective Government performance in a nation which affect the work attitude and performance of any establishment. | 3.79 | 0.77 | Agree |
| 5 | Peace brings about stronger economic output of a nation which affect the work attitude and performance of any establishment. | 3.80 | 0.79 | Agree |
| 6 | Peace brings about higher level of inclusiveness in a nation which | 3.57 | 0.74 | Agree |

| | | | | |
|----|---|------|------|-------|
| | affect the work attitude and performance of any establishment. | | | |
| 7 | Peace brings about more sustainable environment in the nation which affects the work attitude and performance of any establishment. | 3.57 | 0.76 | Agree |
| 8 | Peace brings about good relationship with neighbours in a nation which affect the work attitude and performance of any establishment. | 3.67 | 0.83 | Agree |
| 9 | Peace brings about free flow of information in a nation which affect the work attitude and performance of any establishment. | 3.66 | 0.83 | Agree |
| 10 | Peace brings about acceptance of the right of others in a nation which affect the work attitude and performance of any establishment. | 3.56 | 0.85 | Agree |
| 11 | Peace brings about innovation and cooperation in a nation which affect the work attitude and performance of any establishment. | 3.55 | 0.84 | Agree |
| 12 | Peace brings about progress and truth in a nation which affect the work attitude and performance of any establishment. | 3.57 | 0.82 | Agree |

Grand Mean **3.39** **0.78** **Agree**

Keys: SD- Standard deviation; REM-Remark.

Data in table 2 showed the 12 items with their mean values which ranges from 3.56-3.96 above the cut-off point of 3.50. This indicated that the 12 items were accepted as the influence of peace on work attitudes and performance among metal work stakeholders

Discussions

The finding of the study in Table 1 with respect to the research question 1 revealed how African ideology can influence work attitude and peace among metal work stakeholders to include; African ideology brings about poor value system of a nation which affect the work attitude and performance of any establishment, African ideology brings about low income of a nation which affect the work attitude and performance of any establishment, African ideology brings about falling in trade shares of a nation which affect the work attitude and performance of any establishment, African ideology brings about slow growth of a nation which affect the work attitude and performance of any establishment, African ideology brings about high inequalities a nation which affects the work attitude and performance of any establishment, African ideology brings about uneven access to resources of a nation which affect the work attitude and performance of any establishment, African ideology brings about insecurity of a nation which affect the work attitude and performance of any establishment, African ideology brings about social exclusion of a nation which affect the work attitude and performance of any establishment, African ideology brings about environmental degradation of a nation which affect the work attitude and performance of any establishment, African ideology brings about pandemics of a nation which affect the work attitude and performance of any establishment among others. The findings indicated that African ideology has great impact in work attitude and performance of stake holders. This is in corroboration with the study of James (1997) who maintained that the ideology of a nation is an agent that is responsible for success and bears the stigma for failure of that nation. The findings also is in consonance with studies of Barker (1999) who defines African ideology as the way Africans tends to understand his or her relationship with social institutions, nature, objects, other people and spirituality.

The findings of the study in Table 2 with respect to research question 2 revealed the influence of peace on work attitude and performance among stake holders to include; Peace brings about Economic transformation of a nation which affect the work attitude and performance of any establishment, Peace brings about people's welfare in a nation which affects the work attitude and performance of any establishment, Peace brings about good management of resources and assets of a nation which affect the work attitude and performance of any establishment, peace brings about more effective Government in a nation which affects work attitude and performance of any establishment among others. This agrees with the assertions of Jean (2011) who indicated that peace is transformational in that it is a cross-cutting factor of progress in a nation. Gleneagles (2005) also supported that peace is the first condition of successful development in Africa nations.

Conclusion

Africans have remained under develop due to their ideology and state of peace and lags behind the rest of the world in terms of the quality of its human capital resources. These weaknesses were associated with their ideology which has greatly influenced their attitude toward work and performance. A country cannot be more developed than the capacity of its human resources. Investment in human capital through having right attitude to work promotes good performance of the stake holders and the organisation as a whole. It is therefore importance to transform the ideology of Africans and their state of peace to capture good attitude to work for good performance among TVET (metal work technology) stake holders and in turn give way to technological advancement and economic development of the African nations.

Recommendations

Based on the findings of the study, the following recommendations were made:

1. There should be a shift from the African mentality and peace for a better attitude and performance among metal work stakeholders in Africa.

2. African leaderships should rehabilitate, reconstruct and deconstruct African ideology culturally, politically, technologically and militarily.
3. There should be availability of resources for effective work attitude and performance among stakeholders in Africa.
4. More workshops and other enlightenment programmes on African ideology and peace should be constantly done to redirect peoples' poor perceptions and mind-set to enable good attitude to work and performance among stake holders.
5. Disseminating information and good governance should be maintained in African nations to enable good attitude to work and performance among stake holders.

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CHAPTER FIVE

THE OFO IN IGBO FOREST OF ARTS, CRAFTS AND SYMBOLS: IMPLICATIONS FOR PEACE-BUILDING

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Executive Summary

The Igbo, like other African people produce a wide variety of art including traditional figures, masks, artifacts and textiles, works in metals such as bronze, etc. Evidences of this dates back to early 9th century with the bronze artifacts found at Igbo Ukwu. Of particular interest among the retinue of Igbo arts and symbols in this paper is the Ofo. In many ramifications, the Ofo is one of the central or unifying concepts of traditional Igbo thought, especially that aspect concerning the Igbo conception of truth and dispensing of justice. It is central because it is universal to the Igbo-speaking peoples as a symbol of truth, justice, authority and retribution. The Ofo is most times in the form of a stick, given to a leader, within a family, village, state, etc. It depicts the complete trust and confidence of the entire family, group or town placed at the disposal of an individual, usually a respected man who enjoys a commanding influence. The person who carries the Ofo, holds not just a social responsibility but a sacred one with

many precepts to observe. This work studied the different dimensions of the Ofo in Igbo ontology, with the particular objective of identifying its role in peace-building. It discovered that the Ofo, as a symbol of truth, justice, authority and retribution, occupies a central place in the building of peace in the Igbo traditional communities. For the purpose of this study, the phenomenological method of inquiry was adopted.

Keywords: *Ofo, Igbo, Arts, Symbols, Worldview, Peace-Building, Conflict Resolution*

Introduction

In the area of peace-building, a new concept that is beginning to attract the attention of scholars, especially from the African extraction is that of ‘alternative dispute resolution’, also abbreviated as ‘ADR’. It has been employed by various scholars to describe a wide variety of dispute resolution mechanisms that are short of, or alternative to, full-scale court processes. The term can refer to everything within facilitated settlement negotiations in which the disputants are encouraged to negotiate directly with each other. In the contention of Best (2006), it is an application of non-conventional peaceful methods of settling disputes and resolving conflicts situations using the least expensive methods and ways that satisfy the parties as well as ways that preserve relationships after a settlement might have been reached.

It is referred to as an alternative because of its alternative place in relation to the official conventional litigation and the courts with preference for non-violence. Its processes include negotiation, conciliation, mediation, and arbitration. Agarwal (2001) adds that its main features include proceedings that take place in private, thus ensuring confidentiality. It may be less adversarial, less formal and a more flexible process, independent, objective and impartial. In this method, the third party makes the parties of the legal dispute to reach an agreement about the dispute by bringing them together and communicating with each other.

The Ofo is hereby proposed as an indigenous alternative method for dispute resolution with a unique procedure. This indigenous approach is fundamental because of the advantages of indigenous alternative methods for conflict resolution. Osi (2008) aver that indigenous dispute resolution processes are intuitive, time tested and pre-colonial forms and systems of dealing with community problems by coming up with a consensual, communal solution. Igbo indigenous methods of dispute resolution according to Berhe (2012), places emphasis on the community and parties to the dispute and uses local actors and traditional community based judicial and legal decision making mechanisms to resolve disputes within or between communities.

This paper is, therefore, a contribution to the ongoing discourse on alternative models for conflict resolution. Ofo as a cosmic force in Igbo ontology and a fundamental figure in Igbo arts and symbolism has been employed over the years in conflict resolution. It is, therefore, going to be studied to emphasize its influence, among the Igbo society and its efficacy in peace building for contemporary adaptation.

The Ofo in Igbo Religion and Culture

The ofo is a staff of authority (Turner 1968 and Ortner 1973) held by those who have been entrusted with the power to govern or lead a people; no matter how small the number may be, it can range from the family to the entire community. It is made from a piece of wood known as the *osisi ofo* (the ofo tree, which is usually about four to six inches long) also known with the botanical name: *Detarium Senegalese* (Nzekwu 1961; Arinze 1970 and Metuh 1991). The ofo is a mystical tree, however, consecrated after it has been cut for the purpose providence has destined it to be used for. There are times when it is made with a bundle of ofo sticks rather than just a stick, or made from an Iron, brass or bronze. This piece of wood is most times clothed with blood from sacrifices offered from animals and the feathers of a bird or birds. The constant rubbing of blood on the ofo makes most of them to be black in color (Nwala 1985).

Among the Igbo, there are several treasures handed down from one generation to another, however, one of the greatest treasures handed

down from one *Okpara* or head of the family to another is the *Ofo*. In the Nuclear family **which is** the bedrock of social and political organization of the Igbo society, the Father as the leader of the household takes possession of the family *ofò*, a symbol of his authority, justice, law and uprightness (Kanu 2015). At the Extended Family called *Umunna*, the head of this political unit is the oldest male member of the extended family also known as the *di-okpara* is the custodian of the *ofò* of the extended family. In the Maximal Family, also referred to as *Idumu* in Igbo, the oldest male among them holds the *ofò*. At the Village-Group Assembly, the oldest member of the council of elders referred to as the *diokpa* is the custodian of the *ofò* (Kanu 2013a,b&c).

Whoever holds the *ofò* is endowed with powers, rights and privileges from the ancestors and deities- it's holders are accorded respect as it distinguishes them from others who do not hold any; and whatever the holder binds or loses using the *ofò* is considered bound or loosed in the world of the ancestors. It is therefore a connecting cosmic power between the seen and unseen and the living and dead. The concepts of deities and ancestor spirits are very important because the *ofò* is a symbolic representation of these spiritual beings (Kanu 2014a&b).

It is not only used within the family or political leaders in traditional Igbo societies. Even spiritual leaders like *dibia* (medicine man) also have an *ofò*. It is employed by the *dibia* and the heads of families who lead in rituals either at the family or community levels. As spiritual heads and custodians of morality, the *ofò* is a symbol of the foundation of their legal, political, religious and social authority not only to decide on issues but also to enforce judgments. Such rituals, according to Hoston (1956), Boston (1959) and Edeh (1985) are considered valid only when the *ofò* is used. Within some Igbo-African communities, the *ofò* also serves as an official stamp that validates the existence of cults, social groups and individuals that are associated with it. As an official stamp, it signifies that the community or the cult or group of any kind that is identified with the particular *ofò* is acting as one. This agreement is not only between those who are alive but also between the living and the dead as the *ofò* also points to the authority of the ancestors who have handed over the *ofò* to the next generation. Whenever it is used by the

custodian during judgment, blessing or agreement, it is a reminder to him that he is not alone but in agreement with the living and the dead. It is, therefore, a symbol of unity, coherence and conformity and also a reminder to those who are present that the issue at table is a serious one which has to be respected.

Selected Images of the Ofo

The images below are a collection of different images of the Ofo made from different materials. The different shapes of the images also carry different meanings that have relevance to the particular life and religio-cultural history of the particular people using it. Thus, every ofo is not just a religio-cultural instrument with cosmic powers, it also reflects the story of people who use it.



Plate 1: Ofo made from Metal

The above is an Ofo made from metal which represents, not just a religio-cultural element but also the skill of the craftsman in ironwork. The material with which the ofo is made may be due to what was available or affordable at the time of the production of the ofo. The use

of an Iron instead of wood has nothing to do with the efficacy of the ofo.



Plate 2: Wooden Ofo

Above is an image an Ofo made from wood. The metal at the base is the handle for carrying the ofo. The darker designs on the ofo are a display of the artistic wizardry of the craftsman in wood carving.



Plate 3: Wooden Ofo

Above is an ofo made from an ofo tree. The bigger part is ofo is darker as a result of the rubbing of the blood of sacrifices on it. Usually when agreements are reached, sacrifices are offered and the blood rubbed on the ofo. If the sacrifice is offered to the ancestors or a deity, then the deity is part of the sealing of the agreement in question.



Plate 4: Wooden Ofo

Above is an ofo made from an ofo wood. The use of a human face does not in any way diminish its spiritual powers, it is rather the African way of expressing the divine in an anthropomorphic manner. The base at the bottom of the ofo is for standing the ofo before those who would be using it.



Plate 5: Wooden Ofo

Above is an ofo made from wood cut from an ofo tree. The base at the bottom of the ofo is for standing the ofo before those who would be using it.



Plate 6: Ofo with Smears of Blood

The above plate is an ofo with smears of blood from animal sacrifices. Usually an ofo that has been in existence for several years would carry on it the drops of blood of the several sacrifices that were performed during the settlement of disputes over the years.



Plate 7: Ofo Made from Bronze

Above is an Ofo made of bronze. The human face with open eyes reminds those who are present when it is employed that the ancestors are witnesses or have seen all that have been agreed upon.

The Ofo and Conflict Resolution

In a capitalist value system, might is considered as right, following the Machiavellian ethics. This places power where there is might rather than placing power where there is right. Thus, the powerful exerts his or her power without considering the right of the weak. However, within the African ontology, right is might and right is justice. This is the central and basic principle of the cult of the ofo. The ofo defends the right of the weak against the injustice; however, the weak must have innocence (*ogu*) on his or her side. It is within this context that the Igbo always speak of *ofo na ugu*. It is this place that the ofo occupies that makes it very fundamental in conflict resolution, especially when it involves the weak and the powerful (Nwala 1985).

Very important in the dispensation of justice and peace is the custodian of the ofo who must conduct himself with honour and uprightness. Why is justice, honesty, transparency, uprightness and impartiality expected from the holder of the ofo? It is because he also puts his life at risk by failing to live up to any of these, as the ancestor spirits and deities are also witnesses to the judgment that he passes and may visit him with death, infirmity or curse.

When the ofo is used for the resolution of conflicts, the parties involved take the resolution seriously because it is not only about the two parties coming into an agreement. It is an agreement that the deities and ancestors have witnessed to. Failure to comply with what has been agreed to be just can lead to death. Another consequence is ostracism as failure to comply is considered a revolt against the community, the ancestor spirits and the Ala deity and thus the need to break fraternal relations with such a person. Once the ofo is struck on the ground, the ritual or agreement is sealed. Usually, when it is struck on the ground the action is accompanied with curses on anyone who contravenes what has been agreed upon (Kanu 2017). This striking of the ofo on the

ground with an accompanying curse or curses is responded to by those present with the word I-see! which is an equivalent of Amen- (meaning, may it be so).

The ofo, therefore, among the Igbo is a judicial instrument employed for settling disputes and ensuring peace and harmony among the members of a family, clan or village. Whenever it is presented at a judicial proceeding it ensures that everyone tells the truth and is honest in the presentation of his or her case lest the person be killed or cursed by the ancestor spirits and deities who are witnesses to the judicial proceedings. More interestingly, when the case becomes difficult to judge because of the parties involved, for instance, in laying claim to the same property or position, they are asked to come and swear before the ofo to show that their positions are true. A very important element at this point is the Kola nut, which is broken and kept before the ofo so that the disputants would come and pick from it to eat. Usually at this point, the party who is lying backs out of the case; however, if they insist on swearing before the ofo or taking an oath before the ofo, they run the risk of instant death or ancestral curses visiting their homes. To eat such a kola nut when one is in the wrong is to bring curses and condemnation upon oneself.

For instance, if two brothers are laying claim over the same land, may be claiming that it was given to each of them by their late father, a priest or the head of the family is called to administer the ofo. During the administration of the ofo, the priest or oldest person in the family would lay curses on whomever is making the wrong claim over the property. The curses would include death, incurable sicknesses, family generational failures, etc. If after the administration of the ofo and the wrong claimant dies, it is believed that evil has befallen him or her as a result of the attempt to take away another person's property. However, if at the end of the administration of the ofo nothing happens, those involved may decide to appeal to a more powerful deity.

Conclusion

The Igbo, like other African people produce a wide variety of art including traditional figures, masks, artifacts and textiles, works in metals such as bronze, etc. Evidences of this dates back to early 9th century with the bronze artifacts found at Igbo Ukwu. Of particular interest among the retinue of Igbo arts and symbols is the *Ofo*. The *ofo* in Igbo traditional societies did not only occupy a fundamental place in the religio-political life of the people, it was a very strong cosmic force in the sense that it represents the unseen ancestors of the Igbo society. Also, in many ramifications, the *Ofo* is one of the central or unifying concepts of traditional Igbo thought, especially that aspect concerning the Igbo conception of truth and dispensing of justice. It is central because it is universal to the Igbo-speaking peoples as a symbol of truth, justice, authority and retribution. It depicts the complete trust and confidence of the entire family, group or town placed at the disposal of an individual referred to as *Aka Ji ofo* (The hand holding the *Ofo*). He is usually a respected man who enjoys a commanding influence. The person who carries the *Ofo*, holds not just a social responsibility but a sacred one with many precepts to observe. This work has thus studied the different dimensions of the *Ofo* in Igbo ontology, and has identified its role in peace-building. The *Ofo*, as a symbol of truth, justice, authority and retribution, occupies a central place in the building of peace in the Igbo traditional communities. It is presented in this piece for the possibility of adaptation for the contemporary Igbo society.

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CHAPTER SIX

AFRICAN IDEOLOGIES, HUMAN SECURITY AND PEACE BUILDING: THE CASE OF CHILD ADOPTION IN IGBO COMMUNITIES

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Executive Summary

Childlessness is a major source of insecurity and conflict in most Igbo communities. The problems it creates for the childless are both social and psychological. Igbo society places a high premium on children. Children make for peace and stability in marriages. They serve as assets and assurance for security in old age; and they are generally seen as a blessing not only to the individual parents but also to the society at large. Childlessness on the other hand leads to problems bothering on peace and security of individuals in society in the form of marriage instability, mutual suspicion and distrust among couples, lack of peace in the home and in matters pertaining to inheritance and distribution of critical resources including land and property rights. This paper argues the need to promote the practice of child adoption as an urgent step for attaining the needed security, succor and peace for the childless in our society. There were various coping strategies and customary arrangements evolved by various Igbo communities in the past to mitigate the human security challenges posed by childlessness. These and other strategies worked perfectly well in pre-capitalist Igbo communities but most of them are no more compatible with the changing demands of the modern society. Similarly, the

modern child adoption processes and methods have tried to address the aforementioned problems of childlessness but their expected impact has been vitiated by the failure to make them home-grown. Social institutions, notably the kinship-based institutions provide the necessary social context in which child adoption takes place, and through which human security and peace building are mediated and expressed in these communities. There is therefore the need to bring them into the mainstream of discourse and fashion out ways and means of aligning their operations with the modern system of child adoption.

Keywords: African, Ideologies, Peace-Building, Human Security, Igbo Communities

Introduction

Childlessness is a major source of insecurity and conflict in most Igbo communities. The problems it creates for the childless are both social and psychological. The society places a high premium on children (Adenike O. Omosun & Odeyemi F 2013, Nachinab G.T.et al 2019, Oladokun, A.et al.2009). Children make for peace and stability in marriages. They serve as assets and assurance for security in old age; and they are generally seen as a blessing not only to the individual parents but also to the society at large. Childlessness on the other hand leads to problems bothering on peace and security of individuals in society in the form of marriage instability, mutual suspicion and distrust among couples, lack of peace in the home and in matters pertaining to inheritance and distribution of critical resources including land and property rights. There is therefore the need to promote the practice of child adoption as a necessary step to attain the needed security and peace for the childless in our society.

Conceptual Framework

African Ideology

Eagleton T. (1991) defines ideology as “the process of production of meanings, signs and values in social life; a body of ideas characteristic of a particular social group or class” Perdue (1993) aptly describes it as a mirror and smokescreen reflecting and protecting the objective and material world. Its intricacies include legitimations, thought-patterns and mores which are transmitted over time through the day- to- day operations of familiar social institutions, customs and traditions. African ideology, therefore, is the theory and practice of African society, theory about its nature and operations. In the context of this paper it specifically refers to African systems of thought, ideas, norms and values which form the basis of social behaviour as it relates to child adoption.

Human Security

Human security refers to the protection of individuals from harm (Anderson-Rogers & Crawford, D. 2018). In the words of the authors of the United Nations 1994 Human Development Report: “human security has the characteristic of universality; as it applies to individuals everywhere. They thus defined it as “people’s safety from chronic threats and protection from sudden hurtful disruptions in the patterns of daily life.” (UNDP 1994). Human security means freedom from pervasive threats to people’s rights, safety and lives. It is freedom from fear, want and freedom to live in dignity (op cit). The focus is on the human individual or group in society in matters concerning their right as active participants in the society.

In the words of Paul, J. 2014, Gazizolun, A. 2016 “human security has ceased to be the vague, amorphous add-on to harder areas of security such as military or state security but to mean a shift in the discourse on security away from its traditional state-centered orientation to the

protection and advancement of individuals within societies.”. The Commission on Human Security (2003) defines this shift from the point of view of “strategies, set up by states, international agencies, NGOs and the private sector, to shield people from menaces,” including the norms, processes and institutions required to protect people from critical and pervasive threats in society. Childlessness in Igbo society is one of such threats, and (indeed a major threat) to human security.

Peace Building

Peace is a necessary ingredient for human existence. It is one of man’s highest, core values that cannot be divorced from good life. Rummell, R.J. (1981) talks of its indispensability when he said that:

...the most disadvantageous peace is better than the most just war. Peace is more important than all justice. I prefer the most unjust peace to the justest war that was ever waged.

Peace building is the application of the tools that guarantee peace. It is a set of values, relational skills, analytical frameworks and social processes to create sustainable, just and peaceful communities/societies.

Boutros Boutros-Ghali’s 1992 Report, *An Agenda for Peace*, defined peace building as action to solidify peace and avoid relapse into conflict. The Brahimi Report (2000) defines it as “activities undertaken on the far side of conflict to reassemble the foundations of peace and provide the tools for building on those foundations something that is more than just the absence of war.” In this discourse peace building is, therefore, operationally defined as measures that address core human security issues that affect the functioning of the society, and that seek to enhance the capacity of the individual members of that society to effectively carry out their functions in their everyday life. Our position is that child adoptions essentially a peace -building process in marriages, families and communities.

The Child

A child is a biological offspring of a couple or a single person be it male or female.

The Children and Young Persons law of the Federation (2003) makes a clear distinction between a child and a young person. A child is any person who has not attained the age of fourteen years, while a young person means someone who is above fourteen years of age, but below seventeen years.

Child Adoption

Child Adoption is a process which ensures a dependent child a permanent family. It is a means by which the legal relationship hitherto existing between a child and its natural parents is cut and reconnected between it and a third person or persons (Friedlander (1992), Kigbu, Salome & Konkat, 2002).

According to Modell (2000), “adoption is the legal act of permanently placing a child with a parent or parents other than the birth mother or father.” An adoption order has the effect of severing the parental responsibilities and rights of the birth parents and transferring those responsibilities and rights onto the adoptive parent(s). After the finality of an adoption, there is no legal difference between adopted children and those born to the parents. The children can inherit the ascribed status of the adoptive parents, that is, they inherit the same legal rights as biological children. In other words, if the parent dies, they inherit on the same basis as biological offspring.

Indigenous Ideologies

The African Ideology of the Child

There abound sentiments and emotional expressions of Africans depicting the importance of children, as shown in their dance-songs, proverbs, choice of names etc. we have these names as nwa ka aku (child is more valuable than wealth), nwa amaka, (child is precious) nwabundo (child is social security), nwa ka ego (child is more valuable

than money) , ugwu di- na- nwa (child is source of honour and prestige), etc.

Children are a source of pride and social status for both men and women, and women often define success in marriage primarily in terms of having children (Karanja, 1987; 1994; Calve-Dominic, 1999). This preference for having children has been attributed mostly to traditional pro-natalist belief systems that stress the importance of the lineage (Caldwell and Caldwell, 1987) and the economic advantages of children in terms of labor supply and support in old-age (Boserup, 1985). Ejiofor (1981) maintains that children are considered very precious and parents are expected to toil for their survival, suitable up-keep, and recognition in the society.

Africans value children more than any asset. Having children increases a couple's social status, and their chances of receiving economic support in old age. It guarantees the woman's access to her husband's property at death which is under contest if she does not have a child. Results of a study conducted on child adoption in Orlu North East Imo State {Ohachenu, 2016} shows that couples needed a child who would assist in chores, care for them in old age, replace them when they die and take over their inheritance thereby maintaining family lineage and continuity. According to these participants an Igbo man adopts to get someone who would answer his name.

Families are thus considered unfortunate if there is no child in the family. In fact nothing challenges the security of a family as childlessness. The insecurity occasioned by this condition is unparalleled and like all other human problems it brings with it discomfort, anxiety, and sometimes, guilt. It can make a marriage relationship grow sour. **In our society a woman perceives her inability to bear a child as an unbearable suffering especially as** loss of fertility means the loss of women's hope for future inheritance. Infertility and childlessness thus cause great personal suffering and distress. **Infertile couples** are socially isolated and emotionally very vulnerable (Hashmi, 2011). Most of the agony and misery are hidden

from the public gaze. Some of the danger signals to be noticed among childless couples include being quarrelsome, harsh, rigid or erratic discipline or threat of divorce. Most of the studies indicate that marital breakdown is clearly associated with childlessness (Unisa, 1999; Kiernan, 1989; Tilson & Larsen, 2000). Results of a survey of families and households, in order to update and test earlier findings of negative consequences related to childlessness in later life, by Koropeckyj-Cox (2008) indicate that both loneliness and depression are significantly related to childlessness. Although a childless marriage may look solid and respectable, it conceals great bitterness and unhappiness. It is under severe stress and there is a great deal of marital conflict. Such circumstances cause chronic family disruption, loneliness and fluctuating living arrangements (Parkin & Nyamwaya, 1989). Results of FGDS conducted in a study conducted in Orlu North East of Imo State (Ohachenu, 2016) reveal that a family is not complete without children.” Couples without children felt they were incomplete. To the Igbo man children are regeneration of a family “*Uto ntochi*,” and they maintain family continuity. Childless couple’s lineage terminates at their death (*Ama oshishi*).

INDIGENOUS COPING STRATEGIES, CUSTOMS AND TRADITIONS

There were various coping strategies and customary arrangements evolved by various Igbo communities in the past to mitigate the human security challenges posed by childlessness. They include:

The Institution of “Female Husbands” (Amadiume, 1987) otherwise known as woman to woman marriage:

There is a cultural provision of a childless woman marrying a wife in her name and she bears children for her husband. She cares for these children as her own and they are duly acknowledged as hers. This is done when the husband is still alive or at his demise.

The Institution of “male daughters” (Amadiume,1987) meaning a daughter assuming the position of a son in the family

This is a situation where a couple with only female children keeps one of their daughters from getting married but living with them and bearing children for them. They make her a male head and perfect that through traditional rites of notification (with ceremonies) to the kinsmen for the legitimization of the offspring from that arrangement. This and the above practice are what Amadiume (1987) branded as “male daughters, female husbands.”

Procreation through a kinsman:

A childless man can arrange with his relation to make children for him. It is a secret affair that is only known and arranged by the couple.

Bequeathing a child to one’s childless relation

This is a situation where a caring relation gives out his or her child to a childless relation. The child is to live with the couple until she gets married or dies. This is mostly done with female children as they are known to only belong to a family by marriage. For the male child he leaves for his family at a later time, probably when he’s ready for marriage.

About the end of the nineteenth century there appeared in African societies several new ideas and values. The colonization that followed had a definitive impact on African societies and Igboland in particular. In terms of values embedded in their laws and customs. That notwithstanding, the African norms and mores which explained social events in terms of rational motives and declared their opposition to the trend of the modern societies towards a new way of life still hold water. Hence there is perceived serious reluctance to yield wholly to the colonialists’ philosophies and impositions. Till date, decades after the advent of civilization and colonialism most traditional practices are still in place.

The traditional social and political institutions namely, the patrilineage members {Umunna}, the patrilineage daughters (following the rule of

sexual dualism) that is the Umuokpu or Umuada (in some places), the patrilineage wives – the Inyom di or Nwunyedi (in some parlace/ language} still exist and perform their social functions and roles pertaining to birth, marriage, death, settling disputes and other ceremonies. Their interests and rights in the life-cycle ceremonies of their members remain the same. The only difference is that many of their judicial functions have been taken over by law courts. Some indigenous rituals have been replaced by Christian ceremonies or exterminated due to their inhuman and obnoxious nature. (Amadiume, 1987).

Child Adoption In Nigeria: An Overview

Before 1965, there was no statutory provision for adoption anywhere in Nigeria. This created a lacuna in our law and thus created untold hardship to many couples anxious to adopt children either because they had no children of their own or because they wanted more children in their families.

In 1958 both the Eastern Region and the Federal Government attempted the introduction of adoption laws to favour the interest and welfare of an adopted child but those genuine efforts failed. However, in 1965, the Eastern Region Government, after due consultation in harmony with the Federal Government of Nigeria produced a law that was enforced in Eastern Nigeria. This regional legislation kick-started other similar legislations in other parts of Nigeria (Kigbu, Salome & Konkat, 2002). Specifically, the Lagos State Adoption law of 1968 was enacted and other states subsequently followed suit viz, Bendel State (1979), Cross River State (1981), Ogun State (1983) and Oyo State (1984). All the same adoption was rare. Odujinrin & Lawson(1993) report that between 1972 and 1993 there were only 26 adoptions in Lagos State. Recently the Federal Government of Nigeria Young Persons Act (2003) stipulates that every State Government should institute adoption services in the state.

Adoption Laws / Child Rights Act 2003

The only person qualified to adopt a juvenile (i.e infants inclusive) is that person authorized by the court. Only one person is allowed to adopt a juvenile except in the case of married couples. Where the applicant is married, the consent of the other spouse is legally required so as to preserve family harmony. If the applicant is an unmarried male, then he would not be allowed to adopt a female juvenile. This prohibition guards against the danger of sexual corruption (FGN Child's Rights Act, 2003). The prospective adopter (couple) must have attained the age of twenty – five years each, if a single person he must have attained the age of thirty-five years, provided the child to be adopted is of the same sex as the person adopting or found suitable by the appropriate investigating officers to adopt the child in question.

The court makes such authorization *through* adoption orders to applicants that had duly applied. This includes presentation of applicant's marriage certificate if it is a couple, birth certificate or sworn declaration of age, medical certificate from a government hospital, two passport photographs and such other documents, requirements and information as the Court requires for the purposes of the adoption. It is worthy of note that the biological father of the child can be such an applicant. However, such adoption orders cannot be made in some cases especially where the applicant is less than 25yrs and not at least 21yrs older than the juvenile. (FRN Child's Right Acts 2003).

The applicant should be a citizen of Nigeria and must have lived in the state in which the application is made for a period of, at least, five years. The applicant should be in custody of the child for three months immediately preceding the date of the adoption order. After the investigation by the child development officer, supervision officer and such other persons as the court may determine, to assess the suitability of the applicant as an adopter and of the child to be adopted the Juvenile court then calls up the case and the welfare officer represents the child. The adoption order is granted generally to safeguard and promote the welfare and the best interest of the child. The adopter – where a husband

and wife are joint adopters of a child, they shall stand to each other and to the child in the same relationship as they would stand if the child were their natural child. The adopted child enjoys all the rights of a biological child. A licence is granted (FRN Child Rights Act 2003)

The welfare office and the Juvenile court maintain Adopted Children Register but the adoption exercise is secret. Adoption is also free, except with the sanction of the court. A person who contravenes this commits an offence and is liable on conviction to a fine not exceeding thirty thousand Naira or to an imprisonment for a term not exceeding three years or to both such fine and imprisonment ((FRN Child's Right Acts, 2003). An adopted child should not be transferred to any other person unless the Minister is satisfied that it is for the welfare and best interest of the child. The Minister shall in granting licence under this section give consideration to the wishes of the child having regard to the age and understanding of the child. Otherwise there is no revocation of adoption order. More so for an adoption order to be made, the applicant and the juvenile to be adopted must be residents of the State under whose law the application is sought. The applicant must be a Nigerian. However, in the case of joint application if either of the spouses is a Nigerian and the other is not it may be granted.

Those that may be adopted under Statutory Law

It is an essential pre-requisite that the person to be adopted must be a juvenile who has been abandoned or his/her origin unknown (FRN Child's Right Acts, 2003). For example, in some jurisdictions like Anambra, Enugu, Imo, Abia and Rivers state, adoption of a child with known origin or guardianship can be authorized by the court in circumstances where it is very necessary for the interest and welfare of the child. Usually, it is done as a corrective order but consented by the parents or guardian. Once such consent is given, the parent cannot withdraw the juvenile from the custody of the applicant except with the leave of court. Some of these states' legislations say the age of a juvenile is below seventeen years while others say below eighteen years (Nwogugu, 1990).

Legal Implication of Statutory Adoption

Child adoption under the statute carries along with it numerous important legal consequences, with regards to the rights and duties of the natural parents of the juvenile vis-à-vis the adopted. This is so especially when an adoption order is duly made. Thus, the effect of adoption order is two-fold in all the existing legislations on adoption. In the first place, parental rights and obligation between the juvenile and his/her natural parents are severed. Secondly, it establishes a legal relationship of parent and legitimate child between the adopter and the adopted juvenile. Both ways put together have the effect of making the adopted child as if born in lawful wedlock by the adopter. Everything concerning the custody, maintenance and education of the child is taken over by the adopter as if they are the natural parents. Where the adopter dies, his estate devolves on the adopted child as if he/she is a lawful or blood child (FRN Child's Right Acts, 2003).

Apart from the issue of inheritance, there are legally prohibited acts that accompany adoption orders. Of utmost importance is the prohibition of marriage between the adopter and his/her adopted children. This restriction is basically to maintain and uphold the essence of adoption orders which supposedly created blood relationship between them. The violation of this prohibition is punishable with fourteen years imprisonment.

Finally, and of immense importance is the fact that once an adoption order is made, the Chief Welfare Officer or Permanent Secretary of the Ministry of Women Affairs and Social Development is automatically conferred with the duty of being fully informed about such adopted persons. He can do this by delegating his officers to make periodic visits at reasonable times, in the homes of the adopted persons at least until the adopted child is of age. While on such visit, the juvenile is produced and every welfare information about the adopted child is expected to be willingly given. Any obstruction in this regard is an offence and is punishable by a fine not exceeding five hundred naira or imprisonment

not exceeding three months or to both such fine and imprisonment (The Federal Republic of Nigeria Child's Right Act, 2003).

Customary Adoption in Nigeria

Under customary law, adoption is rare. This is so because children are seen as the greatest gift from God and as such parents are reluctant to let go of all parental rights and obligations as in the case of statutory adoption. Hence adoption is either done formally or informally. Under the customary formal procedure, some areas would ordinarily arrange a meeting of elders of both families (i.e, adopter and adopted). In this meeting, formal transfer of parental rights and obligation is done with both families' approval. In other areas, the elders of the adopter's family would meet and the adopter declares his intentions and if approved, formal initiation rites are done to adopt the person into the family. Informally, the adopter just brings in the adopted child into his family without consulting anybody and the child must remain with him for life. Under this arrangement foster parentage matures into adoption (Nwogugu, 1990).

Another aspect of informal adoption is connected to widows or divorced women. In the course of the second marriage, if the new husband accepts the children of the former union and indeed allows them to answer his name, such relationship matures into adoption (Nwogugu, 1990).

Those that may be adopted under Customary Law.

Under customary law only infants may be adopted except where adoption of an adult is allowed (Nwogugu, 1990).

Customary Requirement of those that may Adopt

Only males of full age are capable of adopting children under the customary law. This is basically because men play prominent role in determining the membership of a family. Note also that marriage under the Marriage Act does not prevent customary adoption since it is not in any way inconsistent with the obligation of marriage under the Act.

Consent of the natural parents is not required here. However, the consent of the person to be adopted is fundamental. Where the adopted person is not of age, such consent is obtained on attainment of full age. This position contrasts with consent under statutory adoption where three types of consent may be relevant (that is, consent of spouse, parental consent and consent of a person interested in adopting the child) (Nwogugu, 1990).

Implications of Customary Adoption

The child bears the name of his/her adopter as well as being regarded as a legitimate child. The adopter and his family members are forbidden from marrying the adopted child. In addition, the adopted child has rights with legitimate children in terms of property.

Finally, it suffers one major defect that is very risky. This risk is the fact that the adopted child may eventually return to his parents in future. This is possible because the parents' rights and obligations between them and their parents were not severed. The effect of this aspect is the conferment of dual succession rights on the adopted child (Nwogugu 1990).

Statutes and Legal Provisions

In recent time, adoption rate has drastically increased and has become the order of the day, the reason being the increased anxiety and social problems faced by barren women and married couples wanting to mix up the sex of their children. This quest had triggered national interest and indeed various states are responding positively to this need through the various adoption laws made (Nwogugu, 1990). Many legal provisions have been made to favour the interest and welfare of an adopted child both nationally and internationally. Each in its own part offers legal protections to the right and obligations of an adopted child (ibid).

In Nigeria some of them are:

- The Federal Republic of Nigeria Child's Right Act 2003

- The 1999 Constitution of the then Federal Republic of Nigeria Chapter IV S.42 (2).
- The various state legislations on adoption, e.g, Adoption Law, Cap 5, Laws of Lagos state, 1973. 1968
- The United Nations Convention on Rights of the Child– Article 21
- Adoption rules of juvenile courts existing in some states, e.g, Lagos State adoption (juvenile courts) rules, 1968.
- O.A.U Charter on the Right and Welfare of the Child – Article xxiv.

Types of Adoption

There are various types of adoption as identified by many authors, namely Barth (1992), Borchers (2003), Miller (2008), They include inter -country adoption, trans- racial adoption, single parent adoption, subsidized adoption, relinquishment or agency adoptions, independent or private adoptions, and stepparent adoptions.

Also they identified several kinds of adoption which can be defined both by effect (eg, whether the adoption is open or closed and by location and the origin of the child (i.e., domestic or international adoption).

Types of adoption (by effect on the parties involved)

Open Adoption

Open adoption is defined as sharing of information and or contact between the adoptive and biological parents of an adopted child. This can occur before, during or after the placement of the child. The birthparents relinquish legal and basic childrearing rights to the adoptive parents. Both sets of parents retain the right to continuing contact and access to knowledge on behalf of the child Holden, L. Carroll, L. 2009).

Semi – Open Adoption

A semi-open adoption is similar to open adoption but the relationship does not include the sharing of information and typically involves the agency as an intermediary for on-going contact. After child placement, many semi-open adoptions include mailing photos and letters between adoptive families and birth families and the adoption agency mediates all communication to preserve confidentiality. The identity of all the parties is usually kept confidential and there is no complete exchange of identities or contact information.

The advantages include sense of control for the birthparents and reduced uncertainties and fears about the welfare of the child. It affords the adoptive parent, through the adoption agency the opportunity to request and obtain additional medical information about the child, based upon changing circumstances. Semi-open adoption provides adopted children with access to birth families through the adoption professional (American Pregnancy Association, 2016).

Closed Adoption

The practice of closed adoption, in contrast, bars all identifying information from being shared between adoptive parents, biological kin, and adoptee. All decisions about who adopted which baby were made solely by agency social workers. Closed adoption, normally does not stop exchange of non-identifying information such as medical history and religious and ethnic background (Berry,1993). The hidden identity/official documentation helps to guard against mother changing her mind after the baby is born – usually in the direction of keeping a child she had talked of relinquishing.

Step Parent Adoption

Stepparent adoption is adoption by relatives for example stepfather's adoption of his wife's children. Such adoptions are also subject to social investigation. Affinity is not necessarily a guarantee of effective

parenthood. Stepparent adoptions refer to the adoption of the children of one's spouse (Findlaw,2019).

Relinquishment or Agency-Sponsored Adoptions

In agency-sponsored adoptions, social workers obtain consent from the biological parents or seek involuntary termination of their rights and then proceed to select and investigate adoptive applicants. Recommendations are subsequently made to the court. In addition, social workers provide casework services to the biological and adoptive parents and to children to be placed. It follows the voluntary or involuntary legal severance of parental rights to the child and are overseen by a public or private agency.

Subsidized Adoption

Some adoptions are subsidized hence they call it subsidized adoption. It is another development designed to expand adoption resources in which a social agency makes financial payments to a set of adoptive parents beyond the point of their legal consummation of the adoption. Its purpose is to help poorer persons become adoptive parents, and it is especially helpful in providing special needs children with homes because of physical or mental disability, emotional disturbance, recognized high risk of physical or mental disease. The focus in this type of adoption is on the child and his or her needs rather than on the financial ability of the adoptive parents to meet those needs.

Types of Adoption (by location and origin) – Domestic, intra-family, international and adoption by same sex couple

International / Inter-Country Adoption

This is the act by which people in a country become interested in adopting a child from another country. It involves the adoption of foreign – born children by adoptive families (Borchers, 2003, Miller, 2008, FindLaw, 2018).

Factors contributing to inter country adoption include the mobility of families around the world, the increase in international marriages, the greater ease of communication between countries, the continuing large number of American military personnel stationed abroad, many of whom seek to adopt children during their residence in another country or father children outside of marriage with no means to care for them; and a humanitarian concern by many persons for the plight of refugees and other homeless children, many of whom are grossly neglected or discriminated against in their own country because of illegitimacy or mixed racial background.

Independent or Private Adoption

Independent or private adoption takes place when placement is arranged between the biological and adoptive parents, sometimes through a doctor or an attorney who serves as broker. The identified biological parent is typically an unwed mother, and the adoptive person generally pays for her expenses related to childbirth (Findlaw,2019).

Black Market Adoption

Barth (1992) also identifies a type of adoption he called Black Market Adoption. This involves purchasing a child from a third-party seller that is, not the child's parent. Such adoptions according to him are illegal across the globe.

Single-Parent Adoption

This means legal adoption by single parents either married, widowed or divorced. In the 1960s, the practice of single parents in the United States of America was given considerable publicity in newspapers and popular magazines, through appealing photographs and stories of successful adoptions. Social workers have reported instances in which they have been highly impressed by the positive development of children placed with single mothers and the recognizable "good parenting" that followed placement. Placement with single males have been made, but more rarely.

Method and Procedures Of Child Adoption Placement in Nigeria Qualifications for Adopters/ Eligibility Requirements The Adoption Home Study

Once you apply to adopt a child (whether you apply through an agency, an attorney or facilitator, or directly to the court in an independent adoption), the laws of all states require that you undergo a "home study" Home studies are conducted to evaluate your desire and commitment to adopt, to explore the reasons why you want to adopt, to evaluate you as a prospective parent, and to provide education about adoption (FRN Child's Right Acts, 2003).

Adoption agencies must follow the general regulations of their state, but they have the freedom to develop their own application package, policies, and procedures within those regulations. Some agencies will have prospective parents attend one or several group orientation sessions or a series of training classes before they complete an application. Others will have their social worker start by meeting with family members individually and then ask that they attend educational meetings later on (Adamec and Pierce, 2000, Adoption. Com, 2009).

The home study itself is a written report of the findings of the social worker who has met with the applicants on several occasions, both individually and together. At least one meeting will occur in the applicant's home. If there are other people living in the home, they also will be interviewed by the social worker.

On the average the home study process takes three to six months to complete, but it can take longer through public agencies or less time in certain situations. The home study process, the contents of the written home study report, and the time it will take to complete vary from state to state and from agency to agency. In general, the following information is included in the home study: Personal and family background-including upbringing, siblings, key events, and what was learned from them, significant people in the lives of the applicants, marriage and family relationships, motivation to adopt, expectations for

the child, feelings about infertility (if this is an issue), parenting and integration of the child into the family, family environment, physical and health history of the applicants, education, employment and finances-including insurance coverage and child care plans if needed, references and criminal background clearances, summary and social worker's recommendation (Adoption.Com, 2009).

Conclusion and Recommendations

African ideology reveals the strength of African culture. One area in which Africans and Nigerians still hold firm to culture is the revered value placed on the child. Children are great assets that make for peace, stability, progress in marriages. Absence of children in a marriage challenges man's security and peace in life in Africa and in Igboland in particular. Child adoption fills the gap created by childlessness in a marriage.

The indigenous coping strategies and customs to address the social security problems and conflicts arising from childlessness worked perfectly well in pre-capitalist Igbo communities but most of them are no more compatible with the changing demands of the modern society. Similarly, the modern child adoption processes and methods have tried to address the aforementioned problems. Regrettably, their expected impact has been vitiated by the failure to make them home-grown. Indigenous social institutions, notably the kinship-based institutions, provide the necessary social context in which child adoption takes place (as noted above) , and through which human security and peace building are mediated and expressed in these communities. There is therefore, the need to bring them into the mainstream of discourse with a view to fashioning out ways and means of aligning their operations with the modern system of child adoption.

Our discussion thus shows a gap in child adoption actual practice. It is done without regard to the indigenous social institutions and this neglect creates relationship challenge for the adoptive family and endangers the acceptability of the adopted child and the adoption itself,

In fact in most Igbo communities this exclusion of the indigenous cultural players fuels the expression of the negative attitude of the people towards the adopted child as “onye biara abia,” that is, a stranger. There are many cases of reluctance of other family members to confirm the adoptive parents as the child’s actual parents.

We therefore strongly recommend that the home study in the adoption process must include the relevant community groups and institutions to achieve the necessary synergy between the indigenous social institutions and the modern institutions that handle the process of child adoption in Nigeria. This will ensure the security of both the adopters and the adoptee, guarantee acceptance of the adopted child and the adoption process, and engender peace both within and between the relevant groups in the community.

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CHAPTER SEVEN

AFRICAN TRADITIONAL SOLIDARITY AMONG NSUKKA PEOPLE AS MODEL FOR NATIONAL UNITY

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Executive Summary

Cultural solidarity which is explained as the unification of people belonging to the same cultural identity among Nsukka people is deeply rooted and embedded in their way of life. This interconnectedness has contributed immensely to their spirituality and so formed the bedrock as well as catalyst for development and integration. It is in view of this that this research is poised to explore, so as to be used as model for Nigeria to enhance national development and integration. In a country where the call for restructuring and true nationalism in the spirit of the founding fathers of Nigeria is high, there is need to recommend the solidarity that exists among Nsukka people as a model for the country. The qualitative phenomenological research method will be used in this study. Data for the study were collected using oral interview as primary source. Also, as a secondary source of data collection, library materials, internet sources and written documents were used. The result revealed that if emulated, Nsukka cultural zone has a lot to offer to the nation for National Unity.

Keywords: African, Traditional, Solidarity, Community, Nsukka, National Unity

Introduction

Nigeria is a country blessed with many natural and human resources. Her amalgamation by the British colonial masters saw the fusion of

peoples of different languages, religions and tribes. This amalgamation of people with different tribe and religion has been severally identified as the major source of division in the country. In a country where the call for restructuring and true nationalism in the spirit of the founding fathers of Nigeria, Nnamdi Azikiwi, Awolowo, Tafawa Balewa and lots more no longer holds ground, Nsukka people of Northern Igbo-land have an example rooted in the idea of solidarity that could be modelled for national integration. In the face of religious and tribally anchored chaos and call for disintegration faced by the Nigeria state, there is a very germane necessity to propose a model that will help balance the differences aroused by the multi-faceted realities of the Nigerian State. This work is therefore geared towards proposing the elements of Cultural solidarity among Nsukka people as a model for National integration. The fact that Nsukka has practitioners of all the three major religions of African, Islamic and Christian regions adds impetus to the model.

The elements of cultural solidarity among Nsukka people of Enugu State are observable but not limited to the following activities; Respect for constituted traditional institutions (Onyishi/Igwe), Agriculture and Hard-work, Eating habit, Festivals, Use of symbols, the concept of Umuada and Masquerade Cult. The Nsukka people like most organized culture areas in Africa are bounded by certain features like the concepts of Umuada, Umuada, masquerade cults, festivals, general sanitation etc. all centred in the concept of *Igwebuiké*- (solidarity). Whenever any form of dispute reared its head in the land, the people of Nsukka culture zone, like other non-centralized societies have different traditional techniques for dispute-resolution procedures in order to maintain internal peace. Based on the existing virtue of solidarity imbedded in African/Nsukka religion, disputes were easily resolved through some cultural institutions who are very familiar with the approved solidarizing strategies. One of such strategies was oat taking which indicates the power of the gods/spirits. This interconnectedness has

contributed immensely to their way of life and so formed the bedrock as well as catalyst for development and integration.

The political life of Nigeria in recent times has been agog with the call for restructuring. This call for restructuring is anchored on lack of trust for other component members of the nation as well as negligence. An average Nsukka person seems to be a very hard working and independent achiever seeking to make ends meet without egocentric dependence on another. Ugwu (2018) recently observed that people and regions are more productive when they are self-reliant. Thus he observed that:

the restructuring of the nation back to real or true fiscal federalism will no doubt strengthen the sub-units and make them less dependent on the Federal government. For instance, after the Nigerian independence in 1960 the University of Nigeria was built by the defunct Eastern Region with the resources raised mainly through agricultural products and inaugurated in October 7, 1960 just a few days after independence. Dr. Nnamdi Azikiwe did not wait for any Federal Allocation or budget. They knew what the people needed and went ahead to produce quality and affordable education.

The inability of the different geo-political regions in Nigeria to fulfil their dream has triggered division in the country. The oil rich South-South wants to control their oil wealth, the South East believes they are industrious and can exist as an independent sovereign State other regions in the country have also given different reasons while they need to be restructured.

Since regions in Nigeria are clamouring for self-determination, it is pertinent to mention that Nsukka people are Self-dependent and have the zeal for hard work which has become part and parcel of the average Nsukka man. This culture has seen one beckoning on his neighbour to be hard working and cooperative in the collective zeal to excel, protect

one another in the face of attack and seek the good and success of his kinsman. Factors like ethnicity, religious pluralism, corruption, nepotism etc. have negated the concept of National solidarity as found among the Nsukka people. The aforementioned problems are the focus of this work using cultural solidarity in Nsukka as the panacea to solve the Nigerian problem.

Problem

The focus of this work is particularly about the total loss of trust for one another in Nigeria. Hatred and wickedness are daily being brewed in the nation. People are no longer their brother or sisters keepers. Daily, one cannot tune to the television or pick a National daily without news of deaths of fellow citizens. Stories about how innocent citizens are killed are told daily. Chains of terrorists attacks are also being reported. These disheartening atrocities have sowed seeds of discord and disintegration in the hearts of Nigerians. The positive powers of cultural solidarity manifested amongst the Nsukka people, is presented in this research as a model towards solving this problem that is cancerous to our national growth. This can be anchored through cultural solidarity that had sustained Nsukka people from time immemorial.

Despite the fact that Nigeria as a country had made several efforts to foster solidarity, like the National Confabs, development of different stages and types of Nigerian constitutions and daily debates at the upper and lower chambers of the National Assembly, the quest for the disintegration of the country still persists. The persistent nature of Nigeria problems is the problem this work on the elements of cultural solidarity among Nsukka people as a model for national integration seeks to address.

This work will examine how a model for true national solidarity in the face of the call for restructuring can be planted using the cultural model of Nsukka as an example or case study for resuscitating a greater nation built on trust. The main aim of this study is to examine the concept of

cultural solidarity among Nsukka people of Northern Igbo culture area of Enugu State as model for national integration. The specific objectives are to: examine Solidarity among the Nsukka People of Northern Igbo Culture area; examine previous failed or successful strategies in Nigeria before the adoption of the cultural solidarity as a model; use Nsukka cultural solidarity as a model for national integration. Examine the effects of Solidarity on the Development of Nsukka Cultural Area; proffer solutions to the Nation Using Nsukka Solidarity as a model.

Cultural Solidarity

The definition of Cultural solidarity as the unification of people belonging to the same cultural identity as defined by Khurana (1998) is adopted in this work. The cultural solidarity existing among Nsukka people in seem in their respect for constituted traditional institutions (Onyishi/Igwe) as final decision making body, Eating Habit, Farming Habit, Hunting, Festivals, Use of symbols, Communication network, Ostracism in case of default or deviant behaviour. These are the cultural elements that the people of Enugu North Senatorial zone are known for. Every Nsukka man sees it as both a religious and cultural duty to ensure that none of these defaulted for doing so will amount to disobeying nature and God. As Okwueze (2004:11) noted “Each community in Igbo-land maintained a traditional system of belief and practices through which the people showed their subordination to a supernatural, transcendent Supreme being”.

Plato in his work the Republic was probably the first to have advocated for solidarity among a people when he wrote to say that maintaining a state religion, even if it was not true, is strictly a sort of social adhesive (Plato in Russell 1988). As have been noted, the way of life of the Africans cannot be different from their Religion and culture. The African man as described by Mbiti (1970) is chronically religious seeing God in almost everything. The Nsukka people as Africans also see Solidarity as a duty.

Religion refers to human beings' relationship with that which they regard as Holy, Sacred, Transcendent, Worthy of special reverence or divine. It is important to note that religion is not just about humans' relationship with the Supernatural or Sacred. It also includes the connection between this human-God (vertical) relationship and human-human (horizontal) relationship. It is the understanding of religion from both angles that allows us to understand the nature of the role of religion in societies, the social relevance of religion. According Durkheim (1947:37), 'Religion is a unified system of beliefs and practices relative to sacred things, that is to say, to things set apart and forbidden, beliefs and practices which unite into a single moral community to all those who adhere to them.'

Durkheim (2001:88) further elaborated on the cultural role of religions when he commented on solidarity. By solidarity, Durkheim referred to a people's ability to perform similar tasks and develop a shared consciousness for commitment. He illustrated solidarity using a farming community in which everyone is involved in planting, cultivating, and harvesting. Members of this group have so much in common that they know how almost everyone else in the community feels about life. Societies with mechanical solidarity tolerate little diversity in behavior, thinking, or attitudes for their unity depends on similar thinking.

Roy (2016: 54) agrees perfectly with Walsh when she added that a united family cannot easily be penetrated by external forces; as people encountered new information and experienced some disorientation, or simply a confrontation with information that did not agree with the views they previously held, they were more likely to question their prior assumptions about a range of topics. Adding impetus to the idea that cultural solidarity could be exploited politically. Ezike, (2010:12) asserted that;

Belief and acceptance of blood relationships among communities can be exploited fruitfully for political,

social and economic ends. There is no doubt that the knowledge and appreciation of the history, tradition and other cultural attributes of a people provide the facts for socio-economic and political development planning.

African culture, despite the presence of foreign religions like Christianity and Islam in the area under study still holds sway. Custom which is an established socially accepted practice of the society still holds deep on the Nsukka people.

Solidarity makes people strong. It is usually observed that whenever Nsukka people decides on an issue, they are all spiritually bound in the spirit of brotherhood to implement that decision, going contrary will be breaking that cultural solidarity.

Hobbes in Russel (1987:203) stated that Cultural solidarity is when people belonging to the same cultural identity unite. As for it's uses - if a group has a common cause or grievance, it could be a tool to support action. A humorous example would be the 'one day solidarity' the Irish have on Saint Patrick's Day in New York City.

Back to our dear country, activities leading to Independence 1960 show that all Nigerians had cultural solidarity against the British colonialism. Nigerian elites all rallied around Nnamdi Azikiwe, Tafawa Belewa and other Independence fighters. In doing this, their cultural solidarity was made manifest.

Sociologist Ednar (2017:20) went further to assert that what forms the basis of solidarity varies between societies. In simple societies it may be mainly based on kinship and shared values. The European Union according to Woods (2002:12) a British anthropologist, has a day set aside for solidarity; "Solidarity is also one of six principles of the Charter of Fundamental Rights of the European Union and December 20 of each year is International Human Solidarity Day recognized as an international observance". Woods (2002:12)

Africans are deeply connected to their culture. Culture defines the day to day activity in more advanced cultures like Nsukka. In the words of Quarcoopome (1987:68), although Africans are different individuals, they perform different tasks and often have different values and interest, the order and very solidarity of society depends on their reliance on each other to perform their specified tasks. Different individual here refers to the interdependence of the component parts. Thus social solidarity is maintained in more complex societies through the interdependence of its component parts.

The important role of cultural solidarity in the formation of formidable institutions; like traditional institutions (Onyishi/Igwe) as final decision making body, farming and hunting regulations and Communication network, which were developed by the creative genius of the Nsukka people over the years can induce one to appreciate its relevance to National integration. The immense importance which the mutual-support instincts, inherited by Nsukka people from its long evolution play even now in our modern society and have been used as a good tool in the hands of strong politicians of Nsukka extraction to foster development.

Today, the Nigerian federal and state governments and their agents are in many ways more exploitive of individuals at the local level as were the colonialist this negates the principle of solidarity advocated among the Nsukka people. But now the “native,” is mostly educated, and has a public voice while this rarely occurred under colonialism.

According to him, African spiritual communalism is an idea that derives from the indigenous African principles of “live and let live; collective sharing; common concern for one another; sense of belonging together; social justice; economic progress and viability for all; and the African indigenous political process of participatory democracy”. Further, in line with the African spiritual communalism, it is one’s age, responsibility and service to the community that are valued. The economic principle and process recognize sharing according to the

needs and responsibility of the individual. Whatever economic benefits that accrues to the individual must be shared with the individual's family and community. He states socially, in African spiritual communalism, there is a collectively acknowledged hierarchical order based on *age*, responsibility, and service to the people. It is not class consciousness hierarchy but rather service for the people consciousness. Hence age, wisdom, accomplishment, and responsibility are very important variables (Onwuachi 1977:17).

Nyerere (1968), following the African communalism ethics, rejects atheism and a materialistic view of African societies. He insists that African societies are communitarian by 'nature' and are characterized by a profound sense of collective identity eschewing any traits of individualism. A man's livelihood has a meaning only within the context of his family, kinsmen and tribe. His advocacy for a socialist Africa derives from these principles, with "UJAMA"—familyhood as its underlying philosophy.

Culture and National Integration

The people of Nsukka has a strong belief in respect for constituted traditional institutions (Onyishi/Igwe) as final decision making body, Eating Habit, Farming Habit, Hunting, Festivals, Use of symbols, Communication network, Ostracism in case of default or deviant behaviour. These are all the elements of cultural solidarity among Nsukka People and they have proven that culture can unit people.

There has always been a call for mutual respect, understanding and communication for there to be national integration in our nation. Believers in cultural solidarity advocate that parents should start by teaching their children values that are original to Africans. This is because when family solidarity is strong where children obey their parents and consider their guidance, then the nation will collectively enjoy solidarity.

Agbese (2007), Pearl (2018) and Ugwu (2018) all mentioned problems that threatens National Unity among which are the following: Resources control, Ethnic diversity, Poverty, Language multiplicity, Structural imbalance, Revenue allocation, Religious fanaticism, Youth restiveness, Nepotism, Corruption, Political Wranglings and Agitation. This research agrees with the aforementioned problems of Nigeria as a source of serious threat to Nigerian National Unity.

Anti-secessionists like Nnamdi Azikiwe, Obafemi Awolowo, Gowon, Obasanjo and incumbent president Buhari all see lack of solidarity as one factor that poses a great danger to our unity. The declaration of the State of Biafra in late 1960s triggered by lack of national trust (manifested in the incessant killing of the south-easterners) in the North led to terrible communal riots which culminated into the 1967-1970 bloody civil war. A very large number of people lost their lives and their homes and had to undergo a lot of suffering to resettle.

The failure of the citizens of the Nigerian State to see themselves as brothers, an understanding that obtains among the Nsukka people, has led to “the call for restructuring”. People call for restructuring because they see a great lacuna in cultural solidarity. Ugwu (2018) in a recent paper delivered at the College of Education Eha-amufu noted that A graphic representation of what restructuring is can be linked to an ecosystem or a habitat with some many big trees and shrubs (flora) and powerful animals (lions and tigers) and other rodents, insects etc all co-habiting in the same environment. In this scenario, the iroko and mahogany trees as well as other smaller plants all survive each naturally acting as a check on the other.

Enugu North senatorial zone among other culture zones seems to have the highest number of Igbo Muslims, all forms of Churches exists and traditional Religion is still intact yet the regions enjoys peace and cultural solidarity because there is trust in the culture that bounds all together. Lack of trust is also because of the exploitation of such feelings by some politicians to further their interests.

Cultural Solidarity as an enhancement to the Economy and Politics

When a people's culture is respected the cultural artefacts are also respected thus building the economy, through export and tourism. Prior to independence, the nation had a lot of locally produced goods but with the discovery of oil all these were abandoned. Cultural solidarity will help our nation to appreciate what we can locally produce and free us from dependence. As Igbo and Anugwom (2007:36) noted;... the economic factor is the fundamental basis of society. The economic system determines the other institutions of the society. This is what has been termed economic determinism in Marxian terminology" Soyinka (2018) lauding the cultural festival of the Ogun people expressed that national festivals also act as an important unifying force. Cultural solidarity among Nsukka people is usually made manifest during cultural festivals. Eze (kings) are seen paying courtesy visits and homages to their colleagues in other communities during festivals. By extension activities like Independence Day, Democracy Day, and other national festivals that are celebrated by all Nigerians and in all parts of the country, regardless of language, religion or culture should be fostered because they remind us of our common nationality.

Solidarity is also seen in the political parties we have in Nigeria. Recent days have witnessed chains of decamping from political parties for different reasons ranging from ego-centricism to deceptive altruism. In Nsukka cultural solidarity the allegiance to traditional institutions like *Onyishi* (eldest man)/ *Igwe* (traditional ruler) prevents people from betraying others. Once a decision is made by the chief in council it stands and every member of the community is expected to publicly support that decision and vote accordingly Punishment for breaking decisions that fosters solidarity can lead one to been ostracized from the community, lack of support for rival, removal from Party etc. If a member of the community wants power or a cabinet position, they follow the rule of the game.

Over the years, Nigerian national integration started suffering some threats leading to divisions along the lines of social status, ethnicity and

religion. The call for national solidarity has always been associated with the entity Nigeria. Efforts have previously been made to ensure that all the regions are united in solidarity. These efforts manifest in the development of the different Nigerian constitutions in the country, national confabs and panels set up by different governments.

Findings and Conclusion

Nigeria had previously adopted failed strategies like the development of the different Nigerian constitutions, national confabs and panels set up by different governments. Nsukka cultural solidarity can serve as a model for national integration given the fact that the zone among other culture zones seems to have the highest number of Igbo Muslims, all forms of Churches, and traditional Religious practitioners yet the region enjoys peace. The Nsukka people like most organised culture areas in Africa are bounded by certain features like the concepts of *Umunna*, *Umuada*, masquerade cults, festivals, general sanitation and many others; all are centred in the concept of *Igwebuike*- (solidarity) and these can generate Development of Nsukka Cultural Area. Nigeria should emulate the peaceful co-existence of the three major religions found in Nigeria among the Nsukka people and emulate their tolerance.

The review of related literatures has shown the overwhelming scholarly attention the issue of national unity and solidarity have received from scholars. Many scholars approached the issues of solidarity from different perspectives- ranging from conceptualization, the identification of the root causes of Nigerian problems, through the discussion on their impacts, to the elaboration of their different suggestions for a better Nigeria.

However, there were few authors or study that has examined or explored the role of the solidarity that exists among the Nsukka people in relation to national development and unity. These authors did not advocate the way forward, thus the gap this work intends to fill is the cultural solidarity of Nsukka people as a model for national integration.

The envisaged result is that in the near future, the life of our people will be better and Nigeria will be great again. This is where the literature gap lies. This justifies the focus of the present study which is to explore the role of elements of cultural solidarity among Nsukka people as model for national integration and development.

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CHAPTER NINE

RELIGION AND SECURITY CHALLENGES: THE NIGERIAN SITUATION (1999 - 2019)

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Executive Summary

Most countries of the world are presently on red alert with regards to the issue of the security of their citizenry both locally and globally. What is more disturbing is that this security challenge and emergency is emanating from a sector which should ordinarily and otherwise be regarded as a low security risk area and that sector is religion. A cursory survey of various parts of the world, Nigeria inclusive, reveals a convulsive atmosphere of insecurity, violence, insurgency and terrorism, fueled by religious extremists and fundamentalists. This state of affairs have prompted most nations of the world to institute very strict immigration policies and also adopt more stringent security measures in their airports and other key sectors of their economy and infrastructure. In the midst of these ugly developments and the misuse of religion for selfish and mischievous activities, how then can religion be rescued from such negative connotations and be seen in its true light and nature, not as a security threat but as a harbinger of peace? The methodology employed in this research is historical phenomenology. Findings show that although religion is seen to be playing ambivalent roles with

regards to either threatening or promoting security depending on how it is applied, however other mitigating factors such as political, economic, ethnic or territorial ones can take advantage of religion or use it as a cover to perpetrate mayhem and cause security breaches. Recommendations include advising governments and religious leaders and practitioners to practice the ethics of inclusiveness among others.

Keywords: Religion, International Security challenges, Nigeria

Introduction

Many countries of the world are currently on red alert and standing on their toes with regards to the issue of the security of their citizenry, both locally and globally. What is more disturbing is that this security challenge and emergency is emanating from a sector which should ordinarily and otherwise be regarded as a low security-risk area, and that sector is religion. For instance, quite recently the present United States' administration of President Donald Trump, on assumption of office, issued what is termed an immigration/travel restriction or ban from countries that are regarded as 'high-risk' security zones stemming from the prevalence of Islamic militancy and terrorist activities and operations from those countries. This is one of the instances where religion is being indicted as constituting one of the major security challenging issues in the contemporary world.

Some security experts have noted that ever since the 9/11/2001 Islamic terror attack on the twin towers of the World Trade Center and other targets in the United States, religion has been regarded as constituting a major security threat to the world. Thus according to HPCR International (2007 – 2008), "In the post 9/11 world, religions and religious actors are more commonly associated with extremism and conflict between religious communities than before, in particular in the popular mind."

A cursory survey of various parts of the world reveals a convulsive atmosphere of insecurity, violence, insurgency and terrorism, fueled by religious extremism and fundamentalism. From the genocidal campaign of the Islamic State (ISIS) in Iraq and Syria fighting to enthrone an all Islamic caliphate, to the Taliban Islamic war in Afghanistan, to the Boko Haram insurgency in North-Eastern Nigeria, the Al-Shabab Islamic warfare in Somalia and the long-running civil war in South Sudan among others. All these have religious under-tones as the causative factor. Furthermore, most nations of the world have instituted stricter immigration policies and also adopted more stringent security measures in their airports and other key sectors of their economy and infrastructure due to the threat of religious extremists and terrorist masterminds. Thus people dressed in erstwhile sanctimonious religious gabs are now held suspect since terrorists can hide under such religious gabs or use them as undercover while carrying heavy explosives with which they perpetrate their suicide-bombing activities with heavy tolls on the unsuspecting public and security agencies. Also such terrorists, hiding under the gab of religion, do employ the use of seemingly harmless and innocent children and especially girls, to perpetrate their heinous and dastardly acts in a bid to beat the security agents and take them unawares.

There is no doubt that these turn of events could lead to undue harassment of true, innocent and harmless religious practitioners and also of undue security search and surveillance of children especially the girl-child. For instance, some countries like France and Belgium among others recently proposed a ban on the wearing of full-face hijab by Islamic women in the public as a result of such threats, thus offending true religious people desirous of putting on their religious wears. In the midst of these ugly developments and the misuse of religion for selfish and other ends, how then can religion be rescued from such negative connotations and colorations and be seen in its true light, not as a security threat but as a harbinger of peace? Why have people and groups with mundane ambitions found religion as a ready tool to perpetrate their unholy and obnoxious agenda, and how can such trends be

reversed and/or stopped altogether? These are the pressing issues and questions that this paper is out to investigate. The methodology employed in this research is historical phenomenology.

Religion, conflicts and the emergent security challenges in the world

A review of world history from at least the last 2000 years, as well as scholarly opinions show that religion has been implicated in many conflicts and wars down the ages. According to one of such opinions as expressed by Bakaki (2009:2), citing David Little, “for many centuries religion has been involved in both inter-communal and international conflicts. It is in fact broadly accepted that religion is a cause rather than a solution to many conflicts in the world today.” Supporting this view, Wikipedia citing Encyclopedia of Wars (2004: 1484-1485), pointed out that out of all 1,763 known/recorded historical conflicts, 123, or 6.98%, had religion as their primary cause. Furthermore, White (2011:544) gives religion as the cause of 11 of the world's 100 deadliest atrocities.

Reflecting on historical cases of religious conflicts, Bakaki cited above noted that religion has systematically been attached to numerous genocides and dehumanization in various civilizations. He thus noted that: “one may argue that religion cannot exist without bloodshed while violence may be credited for readily and intimately being available at the heart of religion. The question why religion openly permits/supports violence and destruction actually still baffles” (Bakaki 2009:3).

A further review shows that the most popular religious conflicts usually referred to as ‘holy wars’ began with the Islamic expansion missions within the 7th century and the emergent crusades of the 11th century, as well as the restoration wars in the 16th century by the Roman Church. Further expatiating on this, Bakaki pointed out that:

It is often revealed that Muslims mistreated and pressed their religious beliefs upon Christians in the Holy Land. In retaliation, the Roman Christians started to persecute the Jews

and Muslims, pagans and Protestants (Mc Bride 2002). The Roman Catholic Church also grew zeal to (re)capture the 'sacred' territories, extend its influence and explicitly condemn the growing spirit of liberalism, religious pluralism, and take over democratic platforms.

So the conflict between Christians, Muslims and Jews continued to escalate in the Crusades which were declared toward the close of the 11th century by the Church against the Muslims to recapture the holy places and restore Christianity. Pointing to how these events and conflicts contributed in bringing about the present security challenges, Bakaki (2009:3) explained that:

It is worth keeping in mind that the democratic thoughts of the Catholic Church were not bearable at all, because it granted discriminations against other religious faiths. While such platforms were being sought by the Christian Church, the Muslims were fighting for space to spread their doctrines, something which inflamed brutalities and violence. Such cases are still very fresh in the minds of fundamentalists, Muslims, Protestants and thus, acts of terrorism have been inevitable even today.

Moving on to the Crusades, Bakaki noted that:

In 1095, Pope Urban II started what historians have named 'Crusades' against the Muslims to recapture the holy places and restore Christianity (Snell, M. 2009). Speaking at the Council of Clermont, he claimed that the war would have God's mercy and support as he pronounced that wars could be justified as "just wars" but also "holy wars." Christians inhumanly invaded and seized Jerusalem and massacred its residents. J. Denny Weaver (2001) noted that; "the crusades, the multiple blessings of wars, warrior popes, support for capital punishment, corporal punishment under the guise of 'spare the rod and spoil the child,' justification of slavery, world-wide colonialism in the

name of conversion to Christianity, the systemic violence of women subjected to men, and more.” This infringement is still engraved among Islamic fundamentalists, and this has been a driving force in the Islamic invasions of Christianity in many parts of the world. The late 1500’s Crusades and the modern religious conflicts, violence and wars are a serialization of the so-called crusades of 1095.... Sadly, these crusades sowed seeds for the modern terrorist attacks in many parts of the globe. The terrorist attacks on the twin tower buildings which most scholars have branded ‘9/11 attacks’ is a classic example of such terrorist activities.

Along that line also, the Israel-Arab wars which have been raging since 1947 have also often been seen as a war fought along religious lines although other issues like nationalism, self-defense and liberation of territory are involved. The war started after the United Nations General Assembly divided Palestine which erstwhile had been a Muslim State into two parts between the Jews and the Palestinians who are Muslims and who did not accept the partitioning. Referring to this and similar conflicts in the region, Wikipedia, the online encyclopedia pointed out that in several conflicts including the Israeli-Palestinian conflict, the Syrian civil war, and the wars in Afghanistan and Iraq, religious elements are overtly present but variously described as fundamentalism or religious extremism - depending upon the observers sympathies. Supporting this view Bakaki, cited earlier, noted that:

One could ascertain that the partitioning of Palestine was a factor that triggered the Israel-Arab war, a sign of inhumanity. The September 11th, 2001 (9/11) terrorist attacks on Washington D.C. U.S.A can actually be counted as an extension of the Israel-Arab conflict. In 2004, the terrorists (Al-Qaeda and Osama bin Laden) claimed and defined their reason for the attack on USA. The source indicates that terrorists accused USA for its continued support to Israel.

The foregoing analysis thus reveals the history of religion and conflicts leading to the present day security challenges in the form of terrorism

and similar attacks as an inevitable build-up of events culminating in the contemporary undesirable out-come. Although terrorism cannot be justified by any reasons or arguments whatsoever, the natural build-up to it should share much of the blame and also serve as eye-opener on the trend of events. The question however is whether religion is to be blamed for these outcomes or rather other arising and contributory factors or variables as can be deduced from the unfolded events.

Reflecting on the causes of religious conflicts, Bakaki citing Jeffrey Haynes (2009:53) pointed out that “Religion can increase aggressiveness and the willingness to use violence,” and further noted that most of the wars in the world have been instigated by religion. On the factors responsible for this, Bakaki (2009:3) commenting on the external forces responsible, noted that “religion is inseparably attached to politics, a well-recognized agent of violence. Religion is often put at the forefront in mobilizing people to enrich support of politicians to take over resourceful regions or even states.”

Religion and present security challenges in the world

Although religion has been inextricably linked with conflicts and violence down the ages leading to the present state of security challenges in the world today, the arising question is whether religion is intrinsically violent and constituting security risk and challenges. The consensus opinion gathered does not portray religion in that negative light, as intrinsically violent and constituting security risk and challenges as such. Rather accusing fingers are being pointed to other factors and intervening variables. For instance, Wolffe and Moorhead (2014:33) summarizing their findings on the inter-connectedness of religion and security threats and challenges pointed out that:

In general, our participants have the view that religion in itself was seldom a threat to security. Rather problems arise when religion operates in tandem with other factors, especially political ones, or as Rooney puts it, provides ‘competitive branding’ for divisions with political, cultural and territorial

roots. At the extreme it can provide spurious legitimacy for violent actions by marginalized and/or unbalanced individuals, who may in fact have been stimulated by wider social norms that glorify violence.

Thus from this viewpoint, religion in itself does not often constitute a security threat, rather problems arise when other factors take advantage of religion and use it to achieve their unwholesome objectives – such factors as political, ethnic or territorial ones. Supporting this view, Bakaki (2009:1) argues that: “ethnicity, nationalism, colonialism, economic struggles, terrorism, political insurgencies have put religion at the front-doors of violence...” Along this line, Wikipedia the online encyclopedia, noted that studies on many of the cases often conclude that ethnic animosities drive much of the conflicts. According to Wikipedia:

Some historians argue that what is termed "religious wars" is a largely "Western dichotomy" and a modern invention from the past few centuries, arguing that all wars classed as "religious" have secular (economic or political) ramification.

According to Jeffrey Burton Russell, numerous cases of supposed acts of religious wars such as the Thirty Years War, the French Wars of Religion... were all primarily motivated by social, political and economic issues rather than religion. (Accessed on July 9, 2020).

Further exonerating religion, some respondents cited by Wolffe and Moorhead (2014:32) even saw religion as the last resort of the oppressed common man and rather heaped the blame on some oppressive State Authorities. According to them:

Religion is often a response to the failure of the state to deal with human security And that if the state experiences religion as a threat to its security, rather than human security, that often is a consequence of its failure. Once the breakdown occurs, there may become negative consequences for human security more generally, if the state and religious groups fall in

conflicts with one another, as we are seeing with *Boko Haram* in Northern Nigeria. But *Boko Haram* arises in a situation in which the Nigerian State has spectacularly failed to provide for the human security of the Nigeria population.

Thus it is obvious that various factors are responsible for the arising security challenges and problems other than heaping the whole blame on religion which is often made the scape-goat. So in tackling the arising problems, the various contributory factors ought to be taken into consideration. Wolffe and Moorhead (2014:34) pointed to such other contributory factors posing security threat when they noted that:

The other elements that are thought to contribute to radicalization include disenfranchisement and exclusion, economic marginalization and poverty, and threats to identity, including secularization. All these are rooted in a failure of government sufficiently ‘to encourage an ethic of inclusivity.’

Thus instead of blaming or scape-goating religion as a threat to security, the governments have to play their own roles sufficiently well to discourage the radicalization of disgruntled groups who are aggrieved by various deprivations. Governments are also advised to always endeavour to encourage an ethic of inclusivity so as to sufficiently give every segment of the society a sense of belonging and to carry everyone along in the scheme of things.

However, on a more consensus viewpoint regarding whether religion is a threat to security or not, Wolffe and Moorhead (2014:2) came to the conclusion that: Religion plays an ambivalent role when it comes to threatening or promoting security. That is, in certain situations it can be a threat, in other situations it promotes security. As a consequence, it is crucial that practitioners (policymakers, academics and journalists) get a deep understanding of a particular context before they evaluate or seek to predict the role of religion in security issues.

Assessing the view that religion plays an ambivalent role in either threatening or promoting security, it therefore means that religion can serve either way, depending on how it is handled. This then calls for a more careful handling of religious matters, since a mishandling will yield unpleasant consequences. Along this line Wolffe and Moorhead (2014:34) noted that “religion is often used to conceal other non-religious motives and to justify aggression and violence.” They thus further gathered from their respondents that:

Killing in the name of religion is morally more comfortable. So, if you want to kill someone because you want to have his house, well it is not a very nice thing. But if you want to kill him because he is an infidel and he is God’s enemy, and God wants you to kill him, then it’s a morally laudable thing and you can have his house as well.

Thus people use religion to achieve their unreligious, sinister and misguided goals and in the end, religion is blamed. Wolffe and Moorhead therefore observed that “used in this way, religion is an effective tool because it ‘hardens conflicts’ by providing ‘emotional ammunition.’” And this is exactly how and why terrorists and insurgents employ religion to perpetrate their heinous agenda as evident in various parts of the world today and consequently giving religion a bad name.

Religion and security challenges in Nigeria

The present situation in the Nigerian nation could be cited as a classical example where religion have played a major pervasive role in bringing about a very critical and worsening security situation in the world. Previously in Nigeria, it had been cases of minor and sometimes major misunderstandings and skirmishes between the adherents of the two major/prevalent religions in the land – Islam and Christianity. However, since the emergence of the dreaded *Boko Haram* Islamic terror group from the year 2002, with their avowed aims of dismantling Western education, the civil service and the Christian religion from across the Northern states of Nigeria, as well as to purify Islam and spread it by

force, since then the security situation in Nigeria, especially in the North-Eastern section of the country have continued to deteriorate to alarming proportions. Coupled with that is the emergence of the blood-letting and killer Fulani Herdsmen that are ravaging almost every section of the country, armed with automatic AK47 and other deadly weapons; with similar aims as the Boko Haram terror group.

Currently in Nigeria, the headlines from the daily Newspapers read as follows:

- “Herdsmen kill 25 farmers, students in Bornu, Plateau. Victims for mass burial Friday. Four die in Bornu attack.” (New Telegraph, Wednesday, March 7, 2018).
- “Herdsmen kill four in Southern Kaduna; kill two Policemen in Benue. OPC moves against Herders in Ondo.” (Daily Independent, Monday, February 12, 2018).
- “Five feared dead, worship centers, houses torched in Kaduna. Army admits withdrawing troops before girls’ abduction... Says it handed over to Police in Dapchi. Army didn’t hand over to us – Yobe Police Commissioner.” (The Punch, Tuesday, February 27, 2018).
- “Murder in the Cathedral – Anguish as herdsmen kill 2 priests, 17 others in Benue. Bring Back our Girls now and alive – *THE PRIMARY RESPONSIBILITY OF GOVERNMENT IS THE PROTECTION OF LIVES AND PROPERTIES.*” (Daily Sun, Wednesday, April 25, 2018).
- BREAKING: Scores killed as Herdsmen Strike in Itakpa, near Otukpo in Benue on Sunday, May 30, 2020 (from Operanewsonline, Monday, June 1, 2020).

These are only but few tips of the horrendous and blood-letting escapades of these murderous hordes which almost on a daily basis harass, kill and maim helpless, innocent and law-abiding citizens, rendering many homeless and driving numerous others into IDP camps. Even in the present-day lock-down period occasioned by the COVID-19 pandemic ravaging both Nigeria and the entire world, these

murderous hordes are still bent on terrorizing helpless and unarmed citizens, like the incidents presently happening in the Kajuru area of Kaduna State which has been described as a genocide being committed by the Herdsmen against the indigenes of the area.

Thus presently, no day passes in Nigeria without such gory tales of woes and shedding of innocent blood of helpless Nigerians by these blood-thirsty Islamists who are bent on what is termed ethnic cleansing and dispossessing other Nigerians of their lawful property with the aim of Islamizing the whole land. Their ultimate aim is to take the country to the primitive and dark ages since they are fighting against both Western and Christian education and consequently against everything modern and contemporary.

The daily and unrestrained onslaught of both the *Boko Haram* terror group and the killer Fulani Herdsmen on the helpless Nigerians is seen as stemming from the failure and inability of the Government to secure the citizenry from such horrendous onslaughts. Some are even of the opinion that the Government seem to be conniving with the Islamists and the terror groups to terrorize the citizenry so as to actualize their hidden agenda. Thus, according to the Guardian Newspaper of Thursday, February 8, 2018 titled “Herdsmen’s Killing: CAN passes vote of no confidence in Buhari,” the report noted that:

The Kaduna chapter of the Christian Association of Nigeria (CAN) has passed a no confidence vote on President Muhammadu Buhari, saying his administration had failed to decisively tackle the herdsmen pogrom currently threatening the corporate existence of the nation. The body also opposed the establishment of cattle colonies across the Federation, pointing out that the move was tantamount to creating the colonies for the “foreigners to continue to wage unrelenting war against innocent Nigerians.” Speaking while receiving the leadership of the State Council of the Nigeria Union of Journalists (NUJ), Ibrahim said government had failed in delivering governance. His words: “The Federal Government has consistently told us that these Fulani herdsmen attackers are foreigners. They said

that the attackers are members of the Islamic State of West Africa (ISWA), who are on a Jihad mission. If that is true, it then means that the government of Nigeria has failed us. But we are saying that enough of this blood-shed in our land.”

Pathetically, the situation in Nigeria is quite complicated as the citizenry does not actually know who the real enemies are. For instance, are the killer Fulani Herdsmen actually Nigerians or are they of the Islamic State of West Africa on a Jihad mission here as the government are claiming? If they belong to the Islamic mission, why is the Government reluctant to declare an all-out war against them and why are they allowed into the country in the first place and marauding freely everywhere and causing mayhem on the citizenry? These are very nagging questions seeking for answers.

The Guardian Newspaper cited above also reported a statement credited to a serving State Governor, Nyesom Wike of Rivers State Nigeria, who was said to have slammed the Federal Government of Nigeria, accusing them of failure in providing security to lives and property of Nigerians. He made the statement on February 7, 2018 when he went to Makurdi to commiserate with the people and government of Benue on the massacre of over 70 of its citizens by the Fulani Herdsmen.

The Vanguard Newspaper of Wednesday, February 7, 2018 also reported on the damages caused by Fulani herdsmen in Imo State to include invasion of farmlands, raping of women and mayhem visited on host communities. These ugly incidences have been occurring in various Imo communities from the year 2013 to the present day.

Massive Displacement of People

The security situation in the Middle Belt and the North Central States of the country have continued to deteriorate resulting to huge humanitarian crises and massive displacement of people from their homes and turning them into refugees and internally displaced persons (IDPs). A report from the Daily Sun Newspaper of Wednesday, April

25, 2018 noted that “there were over 170,000 internally displaced persons in eight camps in Benue before the Naka invasion, stressing that the current invasion of Mbalom would further swell the humanitarian crises in the state.”

Also a Daily Independent Newspaper report of Monday, February 12, 2018 described similar situations in Taraba State, noting that “several communities (were) deserted over Herdsmen attack in Taraba.” According to the report:

Following yet another night raid by suspected Fulani herdsmen several hamlets and farmsteads in Gassol Local Government Area have been deserted. Suspected herders few days ago raided Ikyaagba village in Wuro Jam Ward of Gassol Local Government Area of Taraba State, killing four persons including a pregnant woman... As at the time of writing this report, virtually all the hamlets and farmsteads that traverse the road stretching deep into the interior from Sabon Gidan in Gassol LGA have been deserted by their occupants for fear of attacks. Villagers were seen evacuating their farm produce and other belongings to take refuge in Sabon Gidan which is along the Jalingo Wukari highway.

Thus the humanitarian crises continues to worsen, leading to the displacement of over 700,000 persons in the affected areas and the death toll of victims continue to rise daily.

Abduction of large number of school girls

A dangerous twist in the onslaught of the Islamic terrorists in the Northeastern part of Nigeria is the resort to the invasion of schools, especially Girls’ schools and abduction of large number of female students by the terrorists. In April 2014, it was the case of the abduction of about 276 girls from the Government Secondary School Chibok in Bornu State. After the abduction, most of the girls were reportedly forcefully married away by the terrorists and the greater number of them who were Christians, were forced to convert to Islam. Though since the

abduction some of the girls who had suffered untold abuses and forced to become mothers have been released through government-sponsored negotiations and possible ransom payment, however a greater number of them have not returned nor regained their freedom. The terrorists even claimed that there is no hope of the girls' return since according to them, they are now 'happily' married away to even foreign countries. What a terrible occurrence and experience by the helpless girls.

The latest abduction which occurred on February 19, 2018 was that of the Government Science and Technical Girls' College in Dapchi, Yobe State, where the Boko Haram terrorists invaded and abducted about 110 school girls and took them to an unknown destination after beating all the security apparatus of the Nigerian Government stationed all over the place. Though the latest report shows that most of the girls from the Dapchi school have been released except one named Leah Sharibu who the terrorists refused to release due to her refusal to renounce her Christian faith, however the cases of abduction of school girls have been described as very distressing incidences. According to a Punch Newspaper report of Tuesday, February 27, 2018 (p.7), the Nigeria Union of Teachers (NUT) among others, pointed out that it was distressed by the attack on the Dapchi schoolgirls, and the inability of the government to immediately rescue them. The report noted that:

The NUT, in a statement by its Secretary General... demanded "an urgent upgrade of the security architecture, deployment of security personnel in all schools in the North-East and a 24-hour military patrol. The union is distressed by the news of the terrorist attack on the Government Science and Technical Girls College, Dapchi, Yobe State, with the resultant missing of as many as 110 pupils of the school. We are vexed by the security operatives' inability to gather enough intelligence to avert the situation and their failure to swiftly move in to rescue the pupils. With this development, it has become evident that pupils, teachers and the academic activities in North-East Nigeria remain vulnerable.

Thus, all the reports and complaints point to security lapses and failures on the part of the Government and security agencies to adequately secure the citizenry from these attacks. The attacks also point to increasing and outright affronts by the Islamists and terror groups on the adherents of Christianity whose members they attack, kill, maim and abduct with the intent of either forcing them to convert to the Islamic faith or have them killed as infidels if they refuse to give in. The Christians who are not prone to the use of violence and bloodletting are thus increasingly pushed to the wall and the eventual outcome may lead to an all out religious or civil war which will be very disastrous and detrimental for the nation.

Commenting on this incident, the Daily Sun report of Wednesday, April 25, 2018 has it that, “As Herdsmen attack Benue Church... 2 Catholic Priests, 17 worshippers (were) killed.” According to the report:

There was palpable tension and near breakdown of law and order in Makurdi, Benue State capital, yesterday, following fresh killings by suspected Fulani herders. In the attack, two Catholic priests and 17 parishioners of St. Ignatus Quasi Parish, Ukpor Mbalon, Ayar Mbalon village, Gwer East Local Government Area were confirmed killed. Daily Sun gathered that the parishioners and the priests have gone for early morning Mass at about 5.30 am when the herders invaded and mowed them down.

Reactions following such mindless and callous killings which have even defied and negated the sanctity of worship places as well as casting aspersion on the immunity which should be accorded to the servants of God in their own sanctuaries have generally been outrageous with condemnation of such horrendous and barbaric acts. No wonder the spokesman of the Catholic Diocese of Makurdi, while regretting the destructive and murderous escapades of the herdsmen, maintained that the police seemed to know nothing of the attacks which have been going on in other villages within the State since the Anti-open Grazing Law came into effect in the State. The Spokesman then traced the root of the mayhem going on presently to the Jihadists mission of the perpetrators.

According to him, “It has been the goal of the Jihadists to conquer Benue and Tiv people who resisted their advance into the Middle Belt and the eastern part of Nigeria since 1804, the people who rejected Islam and fought for the unification of Nigeria in the civil war of 1967-1970...”

Thus, each attack incident by the herdsmen and the reactions to it show obvious uncoordinated and insensitive attitude of the security agencies to the murderous acts of the herdsmen and the grave distress of the citizenry. Although the security outfits especially the armed forces have been making huge claims about their efforts in addressing the security situation, however, their outlandish claims have not tallied with the situation on ground but have rather aggravated it. This is because, as the security forces and the Federal Government of Nigeria claim to have degraded the terrorist insurgents and almost blotted them out, the insurgents on the other hand make fresh incursions and launch fresh deadly attacks on various targets to counteract the claims of the Government and prove the point that they are still very much alive and active.

The Federal Government of Nigeria on their part also make statements which tend to portray them as playing politics with the whole scenario and also with peoples’ lives when they blame the insecurity situation and the killings going on, on the machinations of their perceived political enemies to instigate war in the country. In one of such statements credited to the President of Nigeria, Mohammadu Buhari himself and which was made available to newsmen by the Presidential Spokesman and reported by the Vanguard Newspaper of Tuesday, May 8, 2018, the President was reported to have said that “the continuous killings in the country were planned by enemies of peace to instigate war in the country for selfish purposes.” Although the Government went further to outline their plans and strategies to equip the security forces to checkmate the gruesome attacks, however the general opinion is that they should match their statements with swift actions in order to restore hope and confidence on the traumatized citizenry.

Resolving Religious Security Challenges

Going back to the initial arising question of how religion could be rescued from the negative connotations and colorations as a result of its misuse for selfish and mischievous activities and be seen in its true light and nature, not as a security threat but as a harbinger of peace, the following suggestions are proffered:

In order to make any appreciable progress in the attempt to free religion from the entanglement of being complicit in constituting security challenge both in the Nigerian nation in particular and the world generally, it demands that proactive steps be adopted by all concerned in the realization of that objective.

First, the study of religion should be widely encouraged and promoted in the Universities and other institutions of learning both locally and globally with a view to exposing and emphasizing the peaceful tenets and attributes of religion and as well disabusing it from any violent or conflict-producing tendencies. It seems presently that the important and preeminent place that religion occupies in the society is not being sufficiently recognized and appreciated. Also the study of religion is not being given the pride of place it deserves and thus the society is paying dearly for such negligence. According to Obiefuna & Uzoigwe (2012: 132):

Institutions of learning shy away from studying religion as such. Religion, nonetheless underpins and gives force to ethnicity and culture... Religion is then seen as dysfunctional to development. The problem however, is that people are not educated formally and informally, on the possible contributions of religion in human development. Nigeria's tertiary institutions serve as the starting point.

Emphasizing further on this, Obiefuna & Uzoigwe cited above noted that:

Religion is fundamental to humans' life and living, thinking pattern, attitudes and relationships. Religion is therefore

considered critical for any meaningful, total and sustainable development in human society. In pluralistic societies of culture, ethnicity and political affiliations, religion can institutionalize along those lines. This is because religion originates in a culture that is more often than not determined by an ethnic group that is defined by a dominant political party/body. If this plural structure of the society (including religious) is not properly managed, it becomes an instrument of conflict than stability, a situation that undermines development... The way out of dysfunctional character of religion in human society is rigorous study of religion especially in institutions of learning. The aim would be to understand religion as such; its meaning and content, the basic differences and similarities with the determination to play down the differences and emphasize the similarities.

So the study of religion should be emphasized so as to reap the great benefits and dividends thereof, which would include the prevalence of peace, avoidance of conflicts and the realization of sustainable development among others.

Secondly, to effectively resolve religious security challenges prevalent in our society and the world today, the Government(s) of the day should not overlook religion and its importance. This is to avert the obvious danger such negligence may portend to the nation. It is thus suggested that the government considers as necessary and urgent the need to create a Ministry for Religion/Religious Affairs, to supervise and oversee this very important and delicate aspect of the national life.

It is no gainsaying that religion occupies an important place in the lives of not only Nigerians but quite a considerable number of others throughout the world, since it a truism that man is a religious being. Thus the place and role of religion should not be underestimated or underplayed in our nation and the world over. Obiefuna & Uzoigwe (2012:139) cited Udoidem who made an inciting study of the place of religion in the political life of Nigeria by carrying out a survey of

religious-related crises in Nigeria since independence. For him, religion and politics are related. After all, it is often said that all power belongs to God. Continuing the analysis, they further pointed out that:

Islam sees a fusion of religion and politics. Christianity, coming from a more secular West upholds a separation of the two. Granted there are doctrinal foundations for religious conflicts in Nigeria... the major problem is the political manipulation of religion to hang on to power. It is the struggle between Islam and Christianity on who owns Nigeria. Udoidem cites Matthew Hassan Kukah as asserting that “ these two religions are straddled across the Nigerian polity, each no longer knocking and pleading to be admitted but seeking to take over the architectural design and construction of the Nigerian polity.” He went on to examine the underpinning causative factors of religious conflicts, the magnitude of infrastructural destruction and number of deaths in various periods and administrations (civilian and military) in Nigeria. For him, it is the “struggle for control that is the root cause of the conflicts and crises in the nation’s political and religious life.” Property worth trillions of Naira and thousands of lives are lost in these conflicts and crises. It would be convulsive to imagine the added numbers lost in the recent *Boko Haram* crises, Jos crises, and the post-2011 election crises.

All these arising religiously motivated crises make imperative the need to create a Ministry of Religious affairs solely charged with the management of religious matters in the country to ensure peaceful co-existence, speedy resolution of arising conflicts and the sustenance of inter-faith dialogue. This will make for a more stable and prosperous nation.

Conclusion

Security is a fundamental need and right of every human person all over the world and governments exist in each and every country of the world to provide security of lives and property to its citizenry. Where this is

lacking or the government and its security apparatus fail to meet up with this their fundamental duty to the citizenry, then the legitimacy of such a government will be called into question. Governments are also advised to practice the ethic of inclusivity so as to avoid the radicalization of disenfranchised, excluded and marginalized individuals and groups.

On the other hand, religion which is the desire and need of each individual to commune with the Supernatural Ultimate Reality (the Creator God), while being practiced with a guarantee of freedom and right of each individual to choose his/her religious affiliation, should as well be practiced with tolerance and recognition of the other's right to practice his chosen religion unhindered and undisturbed, without force or coercion. Religious intolerance should therefore be eschewed and rejected.

Furthermore, people with various ill-motives and selfish ambitions should not hide under the guise of religion to perpetrate violence, evil and crime in a bid to achieve their hidden agenda because religion is antithetic to such negative tendencies. Killing in the name of religion is an aberration as all 'true' religions abhor violence and the shedding of blood, especially innocent blood. God, who the religionists profess to worship is, according to the Holy Scriptures an advocate of peace and also eschews violence, bloodshed and lawlessness. Insecurity should not emanate from the religious sector.

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CHAPTER TEN

THE KOLA NUT IN IGBO-AFRICAN SYMBOLIC AND ARTISTIC UNIVERSE AND THE QUESTION PEACE-BUILDING

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Executive Summary

The African is a homo symbolicus, and one does not need to live long among them to discover that symbols occupy a very significant place in their life. As representational beings, they have a distinctive character of creating and using symbols to communicate evocative messages that represent aspects of their lives or those around them. The African is, therefore, not just a symbol making being but a symbolizing being. Among the Igbo of eastern Nigeria, several symbols are used to direct attention to significant realities; symbols like the Ofo, which symbolizes authority; Ogu, the symbol of innocence; Ikenga, a symbol of strength, uprightness, success, integrity and ancestry; Mbari, the symbol of culture and aesthetics; Mmanwu, the symbol of the ancestors; Udara, the symbol of fertility, procreation and abundance. All these symbols among the Igbo put together are not as important as the Igbo Kola Nut (Oji Igbo) cola acuminata. It is among the greatest, if not the greatest symbol among the Igbo. Of the many cultural symbols in Igboland, none has received attention like the

kola nut. It is very important and central to the life and ceremonies of the Igbo. This paper has studied the different dimensions of the Igbo Kola nut with the particular interest or objective of drawing out its implications for conflict resolution. This piece discovered that in the settlement of disputes among the Igbo of Eastern Nigeria that the Igbo Kola nut is an oracle of truth. For the purpose of this study, the phenomenological method of inquiry was adopted.

Keywords: Oji, Igbo, African, Nigeria, Arts, Symbols, Worldview, Conflict Resolution

Introduction

Symbols occupy a fundamental place in Igbo-African ontology. Thus, Kanu (2014a&b) describes the African as a *homo symbolicus*, as one does not need to live long among the African people to discover the significance of symbols to them. As representational beings, they have a distinctive character of creating and using symbols to communicate evocative messages that represent aspects of their lives or those around them. The African is, therefore, not just a symbol making being but a symbolizing being.

This notwithstanding, what are symbols? Fairchild (1965) describes symbols as that which stands for something else particularly a relatively concrete explicit representation of a more generalized, diffuse, intangible object or group of objects. He further observes that a very large part of social processes is caused on by use of symbols such as words, money, certificates and pictures. A true symbol excites reactions similar to, though perhaps not quite as intense as those created by the original object. (p. 314). Thus, Madu (2011) avers that symbolism implies the practice of using acts, sounds, objects or other means which are not of importance in themselves for directing attention to something that is considered important. Among the Igbo of eastern Nigeria, several symbols are used to direct attention to significant realities; symbols like the *Ofo*, which symbolizes authority; *Ogu*, the symbol of innocence; *Ikenga*, a symbol of strength, uprightness, success, integrity and

ancestry; *Mbari*, the symbol of culture and aesthetics; *Mmanwu*, the symbol of the ancestors; *Udara*, the symbol of fertility, procreation and abundance.

Of all the symbols among the Igbo, none is as important as the Igbo Kola Nut (Oji Igbo) *cola acuminata*. It is among the greatest, if not the greatest symbol among the Igbo. Of the many cultural symbols in Igboland, none has received attention like the kola nut. It is very important and central to the life and ceremonies of the Igbo. This paper would focus on the contribution of the Igbo Kola nut to peace building. And by peace building, it is meant procedures aimed at resolving injustice in nonviolent ways and to transform the cultural and structural circumstances that generate conflicts. Peace building processes develop constructive personal, group and political relationships across several boundaries. This process includes violence prevention conflict management, resolution or transformation and post conflict reconciliation or trauma healing, even before any given case of violence. What then can the Igbo kola nut contribute in this process? This is the major question looming at the horizon of this paper.

The Igbo Kola Nut in Igbo-African Religion and Culture

For the Igbo, the kola nut goes beyond the red and yellow seed that you find in trays sold on the street and in kiosks. It is not just the biannual crop grown and stored in sacks and baskets (Kanu 2015a). It is a food that must be eaten with relish; it commands adoration and many accolades and must be attended to with deserving feast. It unites the living and dead, and symbolizes a feast of togetherness, love and trust. The Kola nut is a symbol of Life *ndu*, this is why the Igbo say: “He that brings kola brings life” (Kanu 2019).

Uchendu (1965) refers to the kola nut as “the greatest symbol of Igbo hospitality. It always comes first. ‘It is the king’”(p. 74). And because of the important place it occupies, presenting the kola is very ceremonial. The ceremony begins with the presentation of the kola nut to the guests through the next ranking male after which it is returned to the host. It is usually presented alongside with white chalk (*nzu*),

alligator pepper, garden egg, bitter kola, groundnut butter (*Okwa ose*) in a wooden dish (*Okwa oji*). Inside the wooden dish is added a knife for the breaking of the kola. Even if the visitor is just a person, more than one kola nut is presented in case the visitor may need to one back home. Anything less than two must be presented with apologies before any other ritual commences. The presentation is followed by prayer, said by the host if he is the eldest, if not the prayer is said by the eldest person present. During the prayer, *Chukwu* is invoked with incantations garnished with proverbs and prayers for life, good health, prosperity, children, peace, justice, etc. After the prayer, the kola nut is broken into its various lobes; this is followed by distribution and chewing. It is expected that everyone present would partake in the kola nut to avoid the euphoria of suspicion.

As the heart beat of the Igbo culture and tradition, the Igbo Kola nut is used for several purposes, which include:

1. **To welcome a visitor**
To welcome a visitor with a kola is to receive the visitor into one's life. It is also a sign that you wish the visitor life.
2. **To open a prayer**
It is used for prayers and sacred communion because of the special place it occupies among the gods.
3. **For rites, rituals and ceremonies**
It is what the gods, ancestors and men eat together during these ceremonies.
4. **Food and nutrition**
It is a food that contains caffeine, theobromine, tannins, potassium, magnesium, glycosides, etc.
5. **Commerce**
It is bought and sold just like any other goods and services.
6. **Cleansing**
It is used for ritual of cleansing of a person, property or place.
7. **Flavoring**
It is used for flavoring food, drinks and beverages. In 1886, Pendergrast (2000) observes that it was used to flavor coca cola.

8. **Oath-taking, covenant and settlement of disputes**
When used during these circumstances, it is employed to call on God to be a witness.
9. **Divination and prophecy**
Usually it is broken into lobes and cast on the ground, then the diviner makes an interpretation
10. **Sacrifice and worship**
This is very important as it is a sacred meal, the meal of the gods
11. **Receiving a new day**
It is used in the morning during invocational poems and prayers
12. **Medical and mystical uses**
Because of its nutritive value, it has health consequences. It helps strengthen the tooth enamel surface.

Every Kola can be broken into lobes, and these lobes signify numbers. And number is very important for the African. Some have 1 lobe, some 2 lobes, some 3, some 4, some 5, some 6 and some 7. One can also find kola nut with more than 7 lobes.



Plate 1: *One Lobed Kola*

The Kola nut with one lobe is a dumb kola (*Oji Ogbi*). It is also called the Kola nut of the spirits (*Oji Mmuo*), round kola nut (*Oji Ifilifi or nkpurukakpu*), kola nut of the mystical circle or zero (*Oji Akwu na Ogbi or Obi*); it is not eaten by human beings because it belongs to *Chukwu*,

Chukwu is a spirit (*Chukwu bu mmuo*). One lobed kola nut is neither male or female, since *Chukwu* is one and indivisible in nature. See Plate 1.



Plate 2: *Two Lobed Kola*

When it has two lobes, it is called *Oji gworo*, symbolizing male and female. The image of gworo is presented in Plate 2 above. It is an elliptical gender shadow of *Oji Oghi* and the first child of the one lobed kola nut. It is the *cola nitida*. Just like the one lobed kola nut, it belongs to the spirits and is not used for religious and cultural celebrations in Igbo land. However, it can be eaten after some prayers.



Plate 3: *Three Lobed Kola*

Three lobed kola nut is called *Oji Ikenga* (*Ike eji aga*, Ikenga is a spirit of power and achievement) or *Oji Dike* (the kola nut of the brave or valiant), or *Oji Echichi* (the kola nut of titled people). It is the masculine kola. As a matter of principle it is eaten only by warriors, brave men, the consecrated or ordained. It is not eaten by women, except for those who may be seeking for a male child. See Plate 3.



Plate 4: *Four Lobed Kola*

Plate 4 is an image of four-lobed kola. Kola nut with four lobes (*Oji Aka ano*) is the Kola of Peace (*Oji Udo*) and Blessings (*Oji Ngozi*), the kola nut of the four market days (*Oji ahia na ano ubosi na ano: Afor, Nkwor, Eke and Orie*). It also symbolizes completeness (*izu zuru oke* referring to the four market days). It is the Kola nut for both male and female genders (*Oji nwoke na nwayi*), and thus considered the most gender sensitive kola. It is also called the kola nut of the family (*Oji ezinuno*) because it is believed to unite the family.



Plate 5: *Five Lobed Kola*

The Kola with five lobes, as represented in Plate 5 above, is the Kola of Procreation (*Oji omumu*), Protection, of Industry and Achievement (*Oji aka na okpa*), of Wealth (*Oji una or Oji ubalaka*), Progress and Good luck (*Oji sirili werere*). Whenever it is broken and shared, it is a sign that things will go well. It came from the four lobed Kola, however, unlike the four lobed kola with two males and two females, the five lobed kola comes with three males and two females.



Plate 6: *Six Lobed Kola*

The Kola with six lobes is called the Kola nut of the ancestors (*Oji ndi chie*), or the kola that doubles the Ikenga kola (*Oji Ikenga abuo*). It is also called the covenant kola nut (*Oji Ogbugbandu*), the kola nut of communion (*Oji Oriko*) or the kola nut of blood and spirit ties (*Oji Umume na Umuite*). It is the Kola of blood and spirit, and thus, indicative of communion with the ancestors. No wonder the smallest part of it is not eaten but given to the ancestors. It is used to make peace, covenant ties, taking of oath and punishment of offenders.



Plate 7: Seven Lobed Kola

The last is the seven lobed Kola, which is known as the kola nut of perfection of man and spirit (*Oji asaa mmadu asaa mmuo*) consummations, fulfillment, and completeness (*Oji kpurugede*), the kola nut of the titled cow killer (*Oji ogbuefi*), the kola nut of Ozo title and prophecy (*Oji ozo na amuma*), the kola nut of celebration and festivities (*Oji emume na mmemme*), the kola nut of law and judgment (*Oji iwu na ikpe*). It is also the kola of endlessness or eternity. Thus, the Igbo would say: *Uwam uwa asaa; asaa ndu na anwuanwu; ikpa naasaa mmiri naasaa* (Kanu 2015b).

The Kola Nut and the Settlement of Disputes

The kola nut is a sacred tool for establishing lasting peace among the

Igbo people. Its sacredness introduces a different face to the issue of conflict resolution as it ceases to be merely a temporal issue but a spiritual one. Conflict resolutions are usually sealed with the presentation, breaking, distribution and the eventual eating of the kola nut. It all begins with the calling for a reconciliatory meeting. After listening to the parties involved, and useful pieces of advice have been given by the elders, the kola nut is then brought, prayed over and broken into pieces by the person who is qualified to do so. The eating of the kola nut by the parties involved or the disputants, and those present is a strong sign of forgiveness, peace, solidarity and reconciliation.

It is, therefore, expected that the reconciled parties that ate the kola nut should in no way harbor hatred towards each other. If anyone does not keep to the agreement, he or she would incur the anger of the ancestors who were witnesses at the reconciliation meeting. During the reconciliation, if at any point it becomes very difficult to arrive at a consensus as a result of the difficulty of finding out the truth, a diviner is consulted to find out about the mind of the ancestors towards a particular conflict that is beyond their understanding or reconciliation. The particular concern here is on how to best end or manage such conflict. During this process, the Kola nut is employed, because the kola nut is the food of the ancestors alongside some hot drinks (Abah 2012 and 2016).

The five and six lobed kola nut are used during the settlement of disputes (*Ikpe ikpe*) to invite the gods and ancestors to be witnesses to the process and resolution that is made or oath that is taken or agreement reached during dispute settlement. If after the dispute is settled and the Kola nut is broken, shared and eaten, it is a sign that peace must reign between the persons involved. If afterwards, a mischief maker arises from among the persons, he would be in trouble. On many occasions, the kola nut is used alongside the ofo. Usually the ofo which represents the spirit of the ancestors of the particular group of persons would be placed before those present for the case, curses would also be invoked upon any defaulter.

Conclusion

The Igbo kola nut symbolizes the unity and togetherness of the Igbo people. This understanding begins from the shape of the Kola nut itself: it has the shape of the human heart, and so it is regarded as the heart of the Igbo people. It is in this regard that it is said that ‘the kola nut is the heart of the Igbo people’ (*Oji bu mkpuru obi ndi Igbo*). It does not just symbolize the Igbo people in an abstract sense, it is also a culture that holds the Igbo people together. Wherever they meet, the Kola Nut carries the same meaning and power. It is within this context that the Igbo say that ‘the kola nut is the culture that holds the Igbo together’ (*Oji bu omenani jikotaru ndi Igbo*).

Thus, the kola nut is used to advance peace and resolve conflicts as a result of what it stands for: the Igbo philosophy of *Otu obi*. According to Uchendu (1964), “Kola nut ... is the symbol of Igbo hospitality. To be presented with a kola nut is to be made welcome; and one is most welcome when the kola nut turns out white, whether this is by accident or by design” (p. 448). The lobes of the kola point to the reality of complementarity in human relationships. When these lobes stay together they remain alive, but when they separate they die and dry off. Their togetherness is a symbol of life, and their separation, death. Life in Africa is about being in relation to the other. To be is to belong, and not to belong is to suffer alienation (Kanu 2017d and 2016d). The kola nut also symbolizes the African worldview, which is characterized by a common origin, common world-view, common language, shared culture, shared race, colour and habits, common historical experience and a common destiny. The communal-individuality of the African is expressed in the Igbo proverb which says ‘If a lizard stays off from the foot of a tree, it would be in danger’ (*Ngwere ghara ukwu osisi, aka akpara ya*) (Kanu 2014c). Mbiti (1970) classically proverbialized the community determining role of the individual when he writes, “I am because we are and since we are, therefore I am” (p. 108). The existence of others assures one of their solidarity and complementarity without which I cannot be. The Kola nut points to the fact that existence is not only meaningful, but also possible only in a community.

It is within this context of its being a unifying cosmic force that makes the kola nut not only capable of bringing about reconciliation between human beings but also between human beings and the spiritual forces that are part of his or her universe.

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