

## **COMMUNICATION AND CULTURE IN IGWEBUIKE AND SHIKROT PHILOSOPHIES: A CRITICAL EVALUATION**

**Justine John Dyikuk**

Department of Mass Communication, Faculty of Arts,  
University of Jos, Nigeria  
justinejohndyikuk@gmail.com

### **Abstract**

*In Africa, the relationship between communication and culture does not only disclose the way of life of a people but their overall worldviews. The interplay between the two reveals personal and communal perspectives of communication. With this motivation in mind, the researcher undertook a qualitative investigation on the Igbos of South-Eastern Nigeria and Ngas of North-Central Nigeria. The investigation titled, "Communication and Culture in Igwebuiké and Shikrot Philosophies: A Critical Evaluation" discovered that complementarity, harmony and communality are indispensable components of communication and culture in Igbo, Igwebuiké worldview. It also found that communalism, cultural pride, transmission of values and upholding the traditional institution are crucial modes of Ngas-communication. The study recommended guarantying communalism, ensuring harmony and upholding cultural pride as solution. It concluded that there is a rich resource on communication and culture in both Igbo Igwebuiké and Ngas Shikrot philosophies which catalyses further research and documentation.*

**Keywords: Communication, Culture, Igwebuiké, Ngas, Shikrot.**

### **Introduction**

Communication and culture are essential components of everyday life in Africa. They not only disclose the way of life of a people but speak to the heart of their overall worldviews and philosophies. As two sides of a coin, from the personal and communal points of view, communication and culture are intertwined. While communication transmits culture, culture communicates the way of life of a people. From the cradle to the grave, the African lives in such a manner that he or she becomes a living memory of the philosophical systems that guide his or her personal and corporate existence. These worldviews often relate to moral, spiritual, cultural, social and educational dimensions of life thus exuding what a people stand for.

Despite the lofty place that communication and culture in *Igwebuike* and *Shikrot* philosophies in Igbo and Ngas traditions, there is lack of indepth knowledge and appreciation of what they stand for. Besides, lack of sufficient research, documentation and studies on how communication and culture are transmitted in *Igwebuike* and *Shikrot* philosophies lives much to be desired. What is more, secularism and the craze for everything western has left the younger generation in the woods as far as embracing the rich traditions of their ancestors is concerned.

Another huge challenge is that those who should communicate culture in their domains are often not initiated in the western values of education which is supposed to make them read and write. Conversely, the young who are expected to be vast in reading and writing know little or nothing about their culture. This lives a lacuna concerning transmitting culture in both Igbo and Ngas traditions. It is this challenge that stands in the way of appreciating the values of yesteryears.

It is in an attempt to revamp these values that this Chapter juxtaposes *Igwebuike* and *Shikrot* philosophies in Igbo and Ngas traditions towards situating the place of communication and culture in these societies. This is significant because although *Igwebuike* and *Shikrot* are philosophies of two different tribes, they nonetheless reveal the essential communitarian character and values of each of these cultures. It is hoped that the reader would find rich resource on communication and culture in Igbo *Igwebuike* and Ngas *Shikrot* philosophies at the end of this critical evaluation.

## **Deconstruction of Concepts**

### ***Communication***

In this study, communication is viewed as the whole gamut of intra-personal, inter-personal, group, trade-rural, international and mass interaction which takes place amongst diverse people in society. It encompasses the interface of human interaction with the use of media to gather, process and discriminate information to wide audiences. Being the heart of human interaction, communication entails the encoding of a message from a sender to a receiver who in turn decodes and makes meaning out of the message that is sent through a channel.

The whole communication progress cannot be complete without feedback. This is why participatory communication is cyclical in nature – sender, channel,

receiver and back to sender. In African perspective, from a person's birth to his death, every aspect of life is about communication. Africans communicate with themselves, their neighbours, the deities, ancestors and God. This creates a scenario in which there is no time one does not communicate in one's lifetime – This is because, from the understanding of non-verbal communication, the act of not communicating is itself communication. This is where the Igbo *Igwebuiké* and Ngas *Shikrot* philosophies transit communication and culture as essential values which catapults these worldviews towards the appreciation and admiration of all.

### ***Culture***

Previous studies have identified culture as the way of life of a people. Without prejudice to this view, culture encapsulates the philosophies, principles, values and maxims of a given society and the way the people live in order to fulfill their aims and aspirations. In this context, we would understand culture as the brand or trademark of a people which makes them unique and distant from others yet truly human because they share humanity and certain values with others. Related to tradition, culture is a vehicle for the preservation and transmission of mores, customs, beliefs and practices of a people to unborn generations. Culture could be written and unwritten.

In Africa, culture was orally transmitted that is why there is a dearth of data and documentation about many practices amongst its people. This is why communication and culture are vital tools for the preservation and transmission of thought-patterns and worldviews. Culture in this study seeks to identify the place of Igbo *Igwebuiké* and Ngas *Shikrot* philosophies as they promote good value-systems in the society.

### ***Igwebuiké Philosophy***

For the Igbos of South-Eastern Nigeria, *Igwebuiké* is at the heart of African philosophy. *Igwebuiké* means “number is strength” or “number is power,” that is, the idea that when human beings come together in solidarity and complementarity, they are powerful as to constitute an insurmountable force to an extent that there is no task that is beyond their collective resolve (Kanu, 2016 a & b & 2017, pp.69-70). It is considered as the core or underlying principle of African philosophy. Being a manner of being in African ontology, *Igwebuiké* philosophy simply translates as complementarity, harmony, and communality. From its ontological basis, *Igwebuiké* philosophy is a worldview which

acknowledges individual differences yet persuades all to work towards a corporate existence where “We” becomes lauder than “I.”

The understanding is that life and living makes meaning because the community means a lot to the individual. However, it does not suppress him or her. In this case, the peculiar gifts and talents of an individual does not constitute a threat to the society but rather unites all and gives hope that the future is full of meaning. Here, while the ontology of the person is founded on the particularity of the individual, it is the community that gives meaning to his or her own existence based on such an identity (Kanu, 2018a). “This expresses the indisputable and inevitable presence of, not just the family, but the community to which the individual belongs. The Igbo worldview is community oriented” (Kanu, 2018,p.14b).

What is clear is that *Igwebuiké* philosophy is the lungs or vital organ of Igbo tradition and culture. Since it is a philosophy which engenders communication and culture through complementarity, harmony, and communality, *Igwebuiké* philosophy becomes a *sine qua non* among Igbo people. It is a driver for the transmitting values, mores, traditions and customs of the Igbo people. That is not all, it is a mechanism for ensuring complementarity, harmony and communality amongst people of Igbo descent. What this means is that *Igwebuiké* philosophy brings about unity and the desired synergy for discussion within and outside the shores of South-Eastern Nigeria.

### ***Shikrot Philosophy***

For the Ngas people of North-Central Nigeria, *Shikrot* literally translates as “talk of love.” *Shikrot* philosophy encompasses the religious, political and socio-cultural life of the Ngas people of Plateau State. It is a cultural-ideology which encapsulates the philosophy of the people by way of raising the stakes it terms of ethics and behavioural patterns. *Shikrot* philosophy is a call to love unconditionally as it does not set barrier between the *nkarang* and *nlap* (Gowok, 2019). The *nkarang* are the real, bona fide Ngas sons and daughters while the *nlap* are those who are not Ngas by tribe (Dyikuk, 2008).

Although other tribes may be susceptible to other values, the *nkarang* which further reveals the *Shikrot* philosophy demands that Ngas sons and daughters are knitted in love and demonstrate values such as truthfulness, straightforwardness, honesty, heroism, accountability and ingenuity. What is

more, as *dona fide* citizens of Ngas land, the *nkarang* are expected to exude values that bring about the development of not only their tribe but the society at large. The truthfulness of the Ngas man made the Hausa man to refer to him as “Aska daya, magana daya” (Dajur, 2019) as demonstrated in the long facial marks, one on each side of the each, of the typical Ngas person.

Because of the truthful nature of the Ngas man, other tribes kept their property in their custody. The strong brotherly love in the community was such that if an Ngas man sees his brother fighting with a stranger, he will join the fight and support his brother. However, when the fight is over, he would call his brother aside and demand that he tells him the truth as to why he was fighting. If he discovers that his brother was on the wrong side, he would caution him not to be troublesome as that might end his life (Dajur, 2019).

If you do anything to destabilize one Ngas man, you have destabilized every other person. The Ngas encourage heroism and abhor laziness. You cannot get a wife to marry if you are lazy because that might make you a thief. The culture hates stealing from within the family or kindred although in olden days people were hailed if they stole from outside. The idea was that you do not hurt a brother or sister. This is why in the spirit of *Shikrot*, you are expected to be your brother’s keeper. This had a communitarian dimension. By the same token, people were encouraged to give their land on lease to others in the community who needed it for farming purposes. In the spirit of charity and solidarity, if you were given a portion of land to farm on, you were expected to share some of the farm-produce with the person who gave you the land (Dajur, 2019).

It is this worldview that shaped patterns of behaviour in the society. While vices are frowned at, virtue is praised and rewarded. Built on love, communalism and a high sense of fellow-feeling, *Shikrot* philosophy reveals the various forms of communication in the society. It also showcases the revered culture of the people such as their mores, customs and traditions. Because the community emphasizes a communitarian way of life, it frowned at those who had rebellious tendencies. In fact, rebellious persons were penalized. In the same vein, people were expected to be faithful to their spouses. If someone commits adultery, he was given a separate entrance into the compound as punishment. That meant that if others were going out, he would not go with them. This was to serve as a deterrent to others. Because the Ngas people were connected, they frowned at jealousy. Anyone who showed excessive jealousy was sent packing (Dajur, 2019).

For the Ngas, manhood training was based on circumcision (Vwang). “The rite of separation usually last for about 30 to 60 days, and many mysteries of worship, the ancestors and the spirits will be revealed to them. This is the period to test and know who is who among the young men” (Ngas cultural festival - Pusedung, 2019). The brave ones were referred to as real men *Gomis*. If anyone one died, the saying “won se kora” meant that the ancestors had eaten him. Women were not part of this ceremony (Ngas cultural festival - Pusedung, 2019 & Dajur, 2019). The youths who are initiated into the “Ngas cult” were taught how to keep secrets, show love, offer sacrifice for the good of the society and respect their elders. They were also taught how to be braze, endure and above all protect the society.

After the ceremony, they gallant youths were incorporated into the community with a festival to show that they are no longer boys but men who have been tried and trusted. At the celebration, the Ngolong (chief) comes to the village square to welcome them after which their family members which include father, mother, grand and great grandparents as well as uncles and everybody related to them offer the young warriors gifts such as: Pas (spear), banne (traditional attire), skin of wild animals amongst others (Ngas cultural festival - Pusedung, 2019). For Ngas men, this was the pristine way of the communication of culture and tradition encapsulated in *Shikrot* philosophy.

## **Literature Review and Discussion**

### **An Overview of Igbo Origin**

Igboland covers most of Southeast Nigeria and is home to the Igbo people. The area is divided by the Niger River into two unequal sections namely, the Eastern-Region and the Mid-Western region. The river provides cultural unity and communication among settlers of different origins within the area. Igboland is surrounded on all sides by Bini, Warri, Ijaw, Ogoni, Igala, Tiv, Yako and Ibibio tribes (Slattery, 2010).

Although the exact origin of the Igbo people has been a subject of controversy, fragmentary oral traditions has it that the Igbo people were immigrant communities who came from the north and west as early as the ninth century to form communities on the border of the area of Owerri, Orlu and Okigwe. However, from the fourteenth to the fifteenth centuries, other people also entered the Igbo territory and they continued to exhibit characteristics which are similar to those of the Igbo. These traits are, the institution of kingship,

maintaining a hierarchical title system and observing the *amosu* (witchcraft) tradition. The Igbos regard these people as “less cultured” neighbours (Slattery, 2010).

There is another version of the Igbo people which is related to Israel. According to this account, Eri, the father of all Igbos who came from Israel was the fifth son of Gad, the seventh son of Jacob (Cf. Genesis 46:15-18 and Numbers 26:16:18). The Igbos claim that many centuries ago, he migrated from Egypt with his companions before the exodus of the Israelites. We are told that they travelled by water and finally reached the confluence of Ezu and Omambala, in Anambra. From there they moved towards river Agbanabo in present-day Aguleri. It was there that Eri got a revelation that Agbanabo would be their final settlement. It was from there that they moved hinterland to present-day Aguleri although the place was not so-named at the time. History has it that it was at Aguleri that Eri, the father of the Igbos lived and died (Jannah, 2014).

As one of the biggest and most inflectional ethnic groups in South-Eastern and South-Central Nigeria, Igbos have a well-developed culture and urbanized structure which consists of cities like Onitsha, Owerri, Nnewi, Okigwe, Aba and Orlu. The people of this tribe who were mainly traders, farmers (Emeagwali & Sefa Dei, 2014) and craftsmen had five groups of people: The Northern Igbo, Western Igbo, Igbo of North-Eastern Nigeria, Igbo of South-Eastern Nigeria and Igbo of Eastern-Nigeria. This differentiation made it difficult to arrive at a single origin of the Igbo people. Notwithstanding this account, according to another version, the Igbo people originated from ancient Orlu or Awka towns (Agu, 2018).

Pertaining their language, Igboid languages are said have originated from Volta-Niger family. Today, the Igbo language has an estimated number of 24 million speakers and 20 dialects. While the first book printed in Igbo language was published in 1777, the standard literary language was approved in 1972. Importantly too, the *Ónwú* orthography was officially recognized as Igbo language orthography in the 1960s. It must be noted that Igbo language is tonal in nature with high and low tones (Agu, 2018).

## **Historical Overview of the Ngas People**

Historians have different approaches yet similar facts about how the Ngas people came to occupy their present day abode in North-Central Nigeria. Indicators point to the fact that they migrated from the Kanem Bornu Empire. As cognates of other Pre-Kanuri tribes like *Ngizim, Ngasar, Bedde*, the Ngas were said to have left Bornu from C 1100-1350 AD and settled in Kanem, in an area called Yam from where they migrated to present day Pankshin and Kanke Local Government Areas (Foulkes cited in Dyikuk, 2008; Gofwen, 2007 & Nnamani, 2011). Other versions of their migration have it that they are the same stock with the Jukuns of present day Taraba State. That is not all, historians suggest that they travelled together with the Jukuns but when the Ngas reached Yam, they stayed there and the Jukuns proceeded Southwards (Foulkes cited in Dyikuk, 2008).

There are other indications that the Ngas came from the Sudani Kash in Yemen, who were cognates of Nubia in North Africa. Be that as it may, anthropologists and historians seem to favour the fact that the Ngas have something in common with the Kanuri, especially their tribal marks. Perhaps it is reason why the Kanuris regard the Ngas as their grandparents. It is suggested that this was what led the Kanuri to go in search of their relations (the Ngas) and found themselves in present day Lafia, Nassarawa State (Dyikuk, 2008).

It is believed that some of the early settlers in Ngas land arrived their present location through Gyangyan in present day Kanam Local Government Area of Plateau State or through Gambar in Tafawa Balewa Local Government Area of Bauchi State. Notwithstanding the route they took, it is further noted that while those who arrived first moved to the hills, the late arrivals settled on the plains. It is also argued that they all arrived at the same time and went up the hill but later, others came down during the 19<sup>th</sup> century Bauchi invasion.

Presently, the Hill-Ngas occupy Pankshin LGA while the Plain-Ngas are in Kanke LGA. While there are various dialects in *Yil Ngas* (Ngas land), the most common language of communicating and transmitting culture is the Ngas language (Gofwen, 2007). "The Plain Ngas settled in the areas of Amper, Kabwir, Dawaki, Ampang East and Gyangyang, about 600 to 800 metres above the sea level while the Hill Ngas occupies the mountains of Pankshin, Wokkos, Garam and many other places ranging from 800 to 1400 metres above the sea level" (Manasseh, 2016). However, everywhere they go, Ngas people carry their culture because it is part and parcel of them (Dyikuk, 2008). They Ngas people were basically famers, pastoralists and petty traders.

## ***Igwebuike: Investigating Communication and Culture in Igbo Worldview***

**Complementarity:** It should be recalled that the nationalistic movements of the 20<sup>th</sup> century were grounded on complementary political ideologies. This saw Senghor and Nyerere canvassing for Ujamaa and Familyhood at the centre of the socio-political structure. Perhaps that is why “the unitary conception of reality pervades Igbo world view in a very remarkable way” (Oguejiofor, 2010, p. 21). This complementarity is also seen in scholarship and literature. Scholars like Kanu (2018a) have argued that the works of contemporary African philosophers reveals that web which holds their perspectives together that is, the philosophy of complementarity. That is why experts hold that: “All creatures are found in relationship according to the law of hierarchy” (Tempels, 1959. p. 29).

**Harmony:** In African philosophical thought, harmony is the desired peace and tranquility that is enjoyed by the community because of its firm belief in common interests and principles which helps them in communicating to themselves, the deities and God. This understanding also touches on philosophical principles. Perhaps it is reason why it has been argued that although the perspectives of African philosophers continue to differ and change, they are, however, united by the idea of harmony (Kanu, 2018a). “*Igwebuike* being a complementary philosophy that echoes the spirit of harmony and community...” (Kanu, 2018, p.4a) reveals this. As such, *Igwebuike* philosophy works towards the harmony of communication and culture in Igbo tradition.

**Communality:** The point was made earlier that *Igwebuike* philosophy simply translates as complementarity. In Igbo culture, communality is drawn from the extended family and kindred systems. The high sense of communal life which helps people to extend a hand of friendship and help to their kinsmen speaks volume. To demonstrate its importance in society, this virtue is expressed in proverbs and songs. African proverbs reveal elements of complementarity and community as found in *Igwebuike* philosophy. For instance, the proverb *Gidi gidi bu ugwu eze* which translates as “Unity is strength” buttresses the place of communality in Igbo philosophical thought (Kanu, 2018a). This highlights the importance Mbiti places on proverbs when he said: “It is in proverbs that we find the remains of the oldest forms of African religious and philosophical wisdom” (1970, p. 86).

**Philosophy:** The heartbeat of knowledge is philosophy. The philosophy of a people expresses their ontology and metaphysics. *Igwebuike* worldview is

enshrined in African philosophy. As the underlining principle of African philosophy which is based on the African worldview, *Igwebuike* philosophy relates to elements of African culture such as proverbs, folktales, myths, rites, songs, ceremonies, festivals, symbols to mention just a few. While these elements of culture are not necessarily African philosophy, they nonetheless serve as springboards upon which African philosophy emerge (Kanu, 2018a).

### ***Shikrot: Examining Ngas Tradition in the Light of Communication and Culture***

Here, we shall x-ray *Shikrot* philosophy as it showcases communication and culture in Ngas tradition. To this, we shall highlight sense of communalism, cultural pride, communication and transmission of values and upholding the traditional institution:

***Sense of Communalism:*** At the heart of the Ngas tradition is a strong sense of communalism. Despite the incursion of modern values on the Ngas culture, the people still live the extended family system especially in the suburbs. They live for one another, caring for one another and carrying each other's burden. This is demonstrated in eating and farming together. For instance, you could find two friends drinking from the same calabash. In olden days, people live in families or kindred so as to assist one another in time of need. This is to demonstrate *Shikrot* as an expression of the Ngas worldview. The high sense of communalism in Ngas heritage reveals the culture of the people and the way they communicate to each other, their environment and divine realities.

***Cultural Pride:*** The verbal and non-verbal expressions of the Ngas reveal their cultural pride. Cultural pride here is the sum total of everything Ngas – from facial expression to ornamentation and dressing, to mannerisms, music and dance as well as other rich artifacts of the people. For instance, it is expected that children are taught the Ngas language from childhood. Importantly too, pride of place is given to festivals such as *Pusdung* – the annual Ngas festival of arts and culture (*Pusdung '89 programme, 1989*). This festival brings together Ngas sons and daughters at home and those from the diaspora to appreciate their mores, customs and traditions. In fact, for every Ngas person, the *Pusdung* annual festival is the finest expression of cultural pride and an opportunity to communicate the culture of his or her ancestors to the world.

***Communication and Transmission of Values:*** The survival of any tribe, language and culture lies in data gathering, analysis and interpretation. This cannot come

about without the communication and transmission of her values. This is why in Ngas tradition like other cultures in Africa, elders are repertoires of knowledge who communicate or transmit those values to their children. In line with traditional African education, parents teach their kids how to eat, greet, dress and treat others with respect. The Ngas transmit values through proverbial and poetic languages ([Nnamani](#), 2011).

In the spirit of *Shikrot*, the young are taught the principles of interpersonal and group communication. This way, they are able to decipher how to talk in private and in public and also acquire the decorum that goes with these types of communication. Importantly too, the horn was used to communicate messages in the community. The sound determined the message being communicated; even when such a message was to be transmitted to the next village, the messenger would blow the horn at the border of say village B; the messenger of village B would go to the border of village C and do same (Dajur, 2019). This was mostly used during war, death or naming ceremony.

***Upholding the Traditional Institution:*** Respect for elders and the traditional institution is enshrined in the DNA of Africans. By default, Africans grow to respect those in authority. The same applies to the Ngas people. In line with *Shikrot* philosophy, the Ngas people have a central father figure who is the Ngolong Ngas – the paramount ruler of the Ngas people in both Pankshin and Kanke Local Government Areas of Plateau State. There are 13 Districts in Ngas land with 8 in Pankshin and 5 in Kanke LGAs. In Pankshin, there are: Pankshin, Fier, Kadung, Langkang, Chip, Tal, Dokpai and Wokkos while in Kanke, we have Kanke, Kabwir, Ampang, Garam and Amper. The Heads of all these Districts are loyal to the Ngolong Ngas because he is not only a Royal Father but a First Class Chief. He is the rallying point of the Ngas Nation.

While the Ngas people respect their various District Heads, they hold the Ngolong Ngas in high esteem as the Custodian of their language, customs, traditions and cultural heritage as a people. In practice, no other Ngas son or daughter shares this respect with him because of the sanctity of authority he occupies. In any case, he is the person responsible for the retention and communication of Ngas culture. “In olden days, a king can be deposed if he steals or commits adultery and murder. However, because of the influence of western culture, a lot of factors prevent the community from deposing the Ngolong Ngas or District Heads” (Dajur, 2019).

## **A Juxtaposition of *Igwebuike* and *Shikrot* Towards Finding a Nexus Between Communication and Culture**

Since we are dealing with two different cultures in this study, at this juncture, it is important to juxtapose *Igwebuike* and *Shikrot* philosophies towards finding a nexus between communication and culture. We shall achieve this by highlighting guarantying communalism, communication and transmission of values as well as ensuring harmony and upholding cultural pride:

***Guarantying Communalism:*** While the *Igwebuike* philosophy of the Igbos emphasize on communality, the *Shikrot* philosophy of the Ngas insists on communalism. This means that both philosophies are two sides of the same coin. What is of importance here is the fact that *Igwebuike* and *Shikrot* philosophies express similar elements of communication and culture. Therefore, by way of recommendation, it is crucial for students and scholars of African philosophy, communication and culture to galvanize support for research which guarantees communalism as the finest articulation of these worldviews.

***Communication and Transmission of Values:*** Under *Igwebuike* philosophy, we saw that culture is communicated through proverbs and songs. In *Shikrot* philosophy, it was noted that values of the Ngas people are transmitted to the young through their parents, the elderly and traditional institutions. The two worldviews are similar because in Igbo tradition, those who transmit these proverbs are experts and the elderly. This shows some resonance in the two cultures. Going forward, since both the *Igwebuike* and *Shikrot* philosophies place emphasis on communication and transmission of values, it is incumbent on the custodians of these customs and traditions to ensure that they are passed to upcoming generations.

***Ensuring Harmony:*** In *Igwebuike* philosophy, harmony ensures that people communicate with one another, the deities and God. It also involves philosophical principles because although Igbo philosophers speak from various perspectives, their views are often related. Meanwhile, in *Shikrot* philosophy, the essential point about harmony is that it is the paramount chief, the Ngolong Ngas who is the rallying point; the source of harmony in terms of socio-cultural life of the people. Since the two cultures touch on African oncology as it relates to communication and culture, it is vital for all stakeholders in the two tribes to ensure the harmony of thought and transmission of same to successive generations.

***Upholding Cultural Pride:*** Just as the cultural pride of the Igbo people is enshrined in the *Igwebuike* philosophy, that of the Ngas is embedded in *Shikrot* philosophy. For the Igbos, *Igwebuike* philosophy is built around complementarity, harmony and communality. These elements occupy a special place in the people and evoke cultural pride. In like manner, the *Shikrot* philosophy of the Ngas is seen in the high sense of communalism among the people, verbal and non-verbal cues, good facial expressions, music and dance as well as other rich artifacts of Ngas heritage. As mentioned earlier, *Pusdung* the Ngas annual cultural festival of arts and culture which brings Ngas sons and daughters together also helps in showcasing the way the Ngas communicate and express their culture. Upholding cultural pride by all, in whichever side of the divide, remains crucial to promoting communication and culture.

## **Conclusion**

By way of limitation of the study, it is crucial to note that this study is not exhaustive about the subject under review. This is why the author calls for more qualitative and quantitative research on how *Igwebuike* and *Shikrot* philosophies promote communication and culture. An essential take-away from this study is that most African languages and tribes have similar customs and traditions. However, two challenges that stand in their fullest expressions are lack of documentation and showcasing their culture to the world.

It was established that there is a clear relationship between African philosophy and communication and culture. While discussing African philosophy, we also acknowledged that various elements of African ontology and metaphysics communicate culture. With this in mind, it is safe to conclude that discussions about African philosophy cannot be complete without a careful consideration of the roles of communication and culture. In conclusion, after evaluating *Igwebuike* and *Shikrot* philosophies, we found few points of departure but interesting overlapping connections which are capable of exciting scholars of Igbo and Ngas extraction towards greater theoretical scrutiny.

## **References**

- Agu, Z. (2018). Origin of Igbo tribe in Nigeria a year ago. [www.legit.ng/1151109-origin-igbo-tribe-nigeria.html](http://www.legit.ng/1151109-origin-igbo-tribe-nigeria.html). Accessed 5/24/19.
- Dajur, C. (2019). Oral Interview on *Shikrot* Philosophy in Ngas tradition. (5/27/2019).

- Dyikuk, J.J. (2008). Ngas values of social communication as vital tools for effective homiletics: A case study of Bwarak. Thesis – St. Augustine’s Major Seminary, Jos. An Affiliate Institute of the University of Jos, Nigeria.
- Emeagwali, G & Sefa Dei, G.J. (2014). African indigenous knowledge and the disciplines. Springer: [New York, United States](#) of America.
- Gofwen, R. (2007). The history and socio-political organisation of the Ngas: An anecdotal compendium of anthropological notes St. Stephen BookHouse: Ikeja, Lagos State, Nigeria.
- Gowok, G. (2019). Oral Interview on the difference between *nkarang* and *nlap* in Ngas Culture. (5/23/2019).
- Jannah, I. (2014). History: How Igbos came to Nigeria and settled in the South-East. [www.obindigbo.com.ng/2014/11/history-igbos-came-nigeria-settled-south-east/](http://www.obindigbo.com.ng/2014/11/history-igbos-came-nigeria-settled-south-east/). Accessed 5/24/19.
- Kanu, I. A. (2017). Igwebuiké as an Igbo-African Ethic of Reciprocity. *Igwebuiké: An African Journal of Arts and Humanities*. Vol. 3 No 2.
- Kanu, I. A. (2017). Igwebuiké as a wholistic Response to the Problem of Evil and Human Suffering. *Igwebuiké: An African Journal of Arts and Humanities*. Vol. 3 No 2.
- Kanu, I. A. (2017). Igwebuiké and and Logic (NKA) of African Philosophy”. *Igwebuiké: An African Journal of Arts and Humanities*. Vol.3 No1.
- Kanu, I. A. (2017). Igwebuiké and Question of Superiority in the Scientific Community of Knowledge. *Igwebuiké: An African Journal of Arts and Humanities*. Vol.3 No1.
- Kanu, I. A. (2015a). *A hermeutic approach to the study of African Traditional Religion, Theology and Philosophy*. Nigeria: Augustinian Publications.

- Kanu, I. A. (2015b). *African philosophy: An ontologico-existential hermeneutic approach to classical and contemporary issues*. Nigeria: Augustinian Publications.
- Kanu, I. A. (2016a). Igwebuike as a trend in African philosophy. *Igwebuike: An African Journal of Arts and Humanities*. Vol.2. No. 1.[ 97-101].
- Kanu, I. A. (2016b). Igwebuike as an Igbo-African hermeneutic of globalization. *Igwebuike: An African Journal of Arts and Humanities*. Vol.2. No.1. [1-7].
- Kanu I. A. (2018a). Sources of Igwebuike Philosophy. Towards A Socio-Cultural Foundation. *International Journal of Religion and Human Relations* Vol. 9 No 1 June.
- Kanu, I. A. (2018b). Igwebuike and Being in Igbo ontology: *Igwebuike: An African Journal of Arts and Humanities*. Vol. 4 No 5. [12-21].
- Manasseh, R.S. (2016). The 'Ngas' people of plateau state Nigeria: The rites of passage of the Ngas people of Plateau State Nigeria. [www.newafrikan77.wordpress.com/2016/12/15/national-day-of-action-january-20th-2017-be-ungovernable/](http://www.newafrikan77.wordpress.com/2016/12/15/national-day-of-action-january-20th-2017-be-ungovernable/). Accessed 5/29/2019.
- Mbiti, J. S. (1970). *African religions and philosophy*. Nairobi: East African Educational Publishers.
- Ngas cultural festival - Pusedung. (2019). Circumcision in Ngas tradition. [www.web.facebook.com/permalink.php?story\\_fbid=2285510651772436&id=1588390771484431&\\_xts\\_\\_\[0\]=68](https://www.web.facebook.com/permalink.php?story_fbid=2285510651772436&id=1588390771484431&_xts__[0]=68). Accessed 5/29/2019.
- Nnamani, A.E. (2011). Theories of the tradition of origin of the Ngas. [www.facebook.com/notes/plateau-the-beautiful/theories-of-the-tradition-of-origin-of-the-ngas/137675049642573/](https://www.facebook.com/notes/plateau-the-beautiful/theories-of-the-tradition-of-origin-of-the-ngas/137675049642573/). Accessed 5/29/2019.
- Oguejiofor, J. O. (2010). Globalization and the resilience of traditional paradigms: The case of the Igbo of Nigeria. *The humanities and globalization in the third millennium*. Awka: Fab Anieh.

Pusdung '89 programme. (1989). Ngas annual festival of arts and culture. Pusdung '89 committee: Pankshin, Nigeria. [www.worldcat.org/title/ngas-annual-festival-of-arts-and-culture-pusdung-89-programme/oclc/38844104](http://www.worldcat.org/title/ngas-annual-festival-of-arts-and-culture-pusdung-89-programme/oclc/38844104). Accessed 5/29/2019.

Slattery, K. (2010). The Igbo people: Origins and history. [www.faculty.ucr.edu/~legneref/igbo/igbo1.htm](http://www.faculty.ucr.edu/~legneref/igbo/igbo1.htm). Accessed 5/24/19.

Tempels, P. (1959). Bantu philosophy. Paris: Presence Africaine.