

THE DIMENSIONS OF IGWEBUIKE PHILOSOPHY

Ikechukwu Anthony KANU

Department of Philosophy and Religious Studies

Tansian University Umunya, Anambra State

ikee_mario@yahoo.com

DOI: 10.13140/RG.2.2.29305.49761

Abstract

This paper has studied the dimensions of Igwebuike. As a unifying concept of African thought, especially, Igwebuike is understood as that aspect concerning the human person's conception of the spiritual and material universe in which they live. It is an explanatory theory or principle that interprets the puzzle of our complex relationship with the non-corporal world and human social life, that is, the major social institutions that ensure social continuity and group identity, and further underpins the epistemological manifestations of the human person's universe. This piece has studied the dimensions of Igwebuike, which include its place within the theater of being, and its literal and linguistic meanings. It also focused on the anthropological and epistemological foundations of Igwebuike, and also its ontological and cosmological foundations. This work, although it has studied the linguistic and literal senses of Igwebuike, goes further by focusing on the philosophical dimension of the concept. The method of inquiry employed for the purpose of this research is the Igwebuike complementary approach.

Keywords: *Igwebuike, Linguistic, Literal, Ontological, Epistemological, Anthropological*

Introduction

Igwebuike, essentially, is a transcendent complementary comprehensive systematic quest to penetrate the structure and dynamics of reality ultimately for the purpose of giving honest answers to fundamental questions or opinions to questions, for selfless enlightenment and furthering of human happiness. In this search for truth, Igwebuike, within an integrated systematic framework, strives beyond all forms of paradoxes and contradictions and espouses the path of complementation, therefore, showing how realities can relate to one another in a mutually harmonized non-absolutistic mode. Thus, Igwebuike explores methods and principles for the mediation, coalescing and comprehension of the different units of reality: ideal and real, universal and particular, progressive and conservative, necessary and contingent, transcendent and immanent, essential and inessential and other units of reality within the same framework. It treats all units, fragments or components of reality, no matter how minute, as units and

combinations, or missing links that are necessary for the conceptualization of reality as a whole.

The above notwithstanding, this piece will study the dimensions of *Igwebuike* philosophy. This would include its understanding within the theater of being, and the literal and linguistic settings. It will further focus on the anthropological and epistemological foundations of *Igwebuike*, and also its ontological and cosmological foundations.

***Igwebuike* in the Theatre of Being**

'To be' in Igbo ontology is *idi*. The operative word in *Idi* (to be) is *di* (be), and it comes from the word *odi* (it is), which is the third person of the singular *idi*. It means 'to exist' or 'to be'. It is an adjective and can be suffixed to anything to show that it exists. For instance, *Okwute di* (stone exists), *Nkita di* (dog exists), *Kanu di* (Kanu exists), *Uwa di* (the world exists). Although every reality has a force, not all realities have the same amount of force. The variety of the degree of forces is at the base of the categorization of being, and thus, the hierarchy of forces (Kanu 2017a). In the hierarchy of forces, those with a greater force come first, with God at the apex as the source of all force (Kanu, 2017b). In Igbo-African ontology, reality is subsumed into the following categories: *Muo* (Spirit), *Madu* (Human Being), *Anu* (Animal), *Ihe* (Thing), *Ebe* (Place), *Oge* (Time) and *Uzo* (Manner, Modality or Style of being). Everything is in relation to the other, except the creator (Kanu, 2017c). As subjects in the horizon of perception and realization of their existential ends, beings depend on each other for their temporal flourishing. The dependence here is a positive dialectics, resulting from their physical and spiritual limitations. Human beings are not ontological creators of themselves; they are essentially limited, and their existence and action, in the midst of communication, are limited by time, place, perception and knowledge. Their being is existentially complementary (Kanu, 2017d&e). Hence, they are, naturally, candidates for company and co-operations. This modality of being is what *Igwebuike* conceptualizes.

***Igwebuike* in Its Literal and Linguistic Setting**

Igwe bu ike is an Igbo proverb and also a typical Igbo name. Igbo proverbs and names are among the major traditional vessels where African philosophy, religion and culture have continued to be preserved. Mbiti (1970) writes that: "It is in proverbs that we find the remains of the oldest forms of African religious and

philosophical wisdom” (p.89). They contain the wisdom and experience of the African people, usually of several ages gathered and summed up in one expression. Proverbs spring from the people and represent the voice of the people and also express the interpretation of their beliefs, principles of life and conduct. It express the moral attitudes of a given culture, and reflect the hopes, achievements and failings of a people (Kanu, 2018). This is to say that beyond the linguistic expression lies a deeper meaning, that is, the spirit of the letter. It is at the philosophical level that *Igwebuike* is understood as providing an ontological horizon that presents being as that which possesses a relational character of mutual relations (Kanu, 2016c).

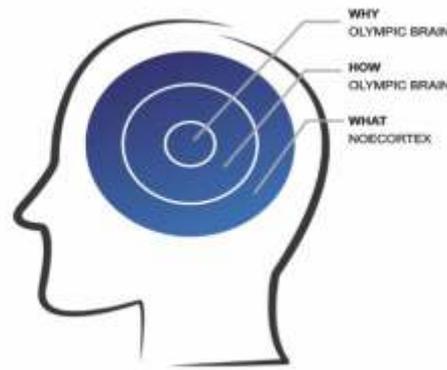
The expression, *Igwebuike*, is a combination of three Igbo words. It can be understood as a word or a sentence: as a word, it is written as *Igwebuike*, and as a sentence, it is written as, *Igwe bu ike*, with the component words enjoying some independence in terms of space. Literally, *Igwe* is a noun which means number or multitude, usually a large number or population. The number or population in perspective are entities with ontological identities and significances; however, it is part of an existential order in which every entity is in relation to the other. *Bu* is a verb, which means *is*. *Ike* is a noun, which means *strength* or *power* (Kanu 2016a&b). *Igwe, bu* and *Ike* put together, means ‘number is strength’ or ‘number is power’ (Kanu, 2017f). However, beyond the literal sense of *Igwebuike*, it means *otu obi* (one heart and one soul) – *cor unum et anima una*.

This is anchored on the fact that the universe in which the human person lives is a world of probabilities. An Igbo proverb says: “If a thing remains one, then nothing remains”. This is because the power or strength generated by a person is not strong enough to withstand the existential gamble of life, as the chances of being overcome are on the high side; thus, the need for an existential backing. There is also an African proverb that says: “While going to the toilet in the morning, ensure that you carry two sticks”. The sticks are used for cleaning oneself after using the convenience. But because there is always the high probability of the stick falling into the pit, it is always advisable to take a second stick, just in case. With two sticks, one has a greater assurance of cleaning oneself up after using the toilet; the higher the number, the greater the preparedness towards minimizing the casualty of life. The second stick is also necessary in case of a second coming or remainder of the output. In a metaphoric sense, it is used within the Igbo linguistic setting to refer to relational engagement in the world, accomplished in solidarity and complementarity, and the powerful and insurmountable force therein (Kanu,

2017g). The closest words to it in English are complementarity, solidarity and harmony.

Anthropological and Epistemological Foundations of *Igwebuike*

Igwebuike has anthropological and epistemological foundations, which are based on the nature of the human brain which functions in an inclusive manner for the realization of holistic knowledge. A cursory glance at the human brain reveals different sections which could be described as circles. Below is a diagram to explain the different sections of the brain and what they represent.



A Diagram showing the dimensions of the human brain

The human brain has the Olympic dimension, referred to as Olympic brain, and the Noecortex dimension, also referred to as the Noecortex brain. The Olympic brain has two sections, which include the inner and outer Olympic brain. Thus, the three circles of the brain are the Inner Olympic Brain, the Outer Olympic Brain and the Noecortex Brain. These different parts of the brain concern themselves with different questions that arise in human relationships: the questions of WHY, HOW and WHAT. While the Inner Olympic Brain responds to the question of WHY, the Outer Olympic Brain responds to the question of HOW, and the Noecortex Brain responds to the question of WHAT (Kanu, 2017c).

For knowledge to be holistic and translate into action for transformation, it must be based on an understanding of the WHAT, HOW and WHY questions about reality. For a leader to be effective, the leader needs to know what they do, how to do what they do, and why they do what they do. The absence of any of these strangles followership. In advertisements, most organizations only explain what they do, how they do what they do, without explaining why they do it. This explains why many organizations fail. This is based on the fact that people patronize you because of why you do what you do, and not only because of what or how you do it. The question of WHY speaks of your uniqueness and the newness you are bringing into the system. It is at the WHY Level that you find: feelings, loyalty, trust, decision making and human behaviour. For a comprehensive understanding, they must complement one another. The connection of complementarity to the human brain explains the epistemological and anthropological foundations of *Igwebuiké*.

Ontological Foundations of *Igwebuiké*

The mutual relations and complementarity that *Igwebuiké* conceptualizes is anchored on the following basic human conditions (Njoku 2015):

- a. The world in which we live is one in which we encounter several needs, however, with very little resources to take care of the needs. This limitation calls for the mobilization of other forces outside of the self, a social fellowship for the satisfaction of particular needs.
- b. Nature has placed in us the likeness for fellowship. This is based on the fact that we were created by God in His own image and likeness.
- c. Although we are equal essentially, we have different gifts and abilities. What I may be able to do, another may not be able to do, meaning that my relationship with the other completes what is lacking in me.
- d. Collaboration with the other is ground for becoming, as everything takes a bit of another to make itself. It is a ground for staying alive and transforming the universe.

Human fellowship and cooperation is a reality that is rooted in the human nature, and to keep away from relating is to place a limitation on our being. It is, therefore, a unit of order inscribed in the human nature for survival. The more a person relates, the more he/she lives out his/her or her being to the full. Mutual cooperation and fellowship in the society increases protection, assistance, etc.

Being in the company of the other reduces the burden that nature imposes on a person as an individual.

Cosmological Foundations of *Igwebuike*

Igwebuike is a cosmological idea enshrined in the African cosmos that shapes the African cultural, religious and social activities. It is a universe of particularities where every creature as an independent entity must negotiate another's existential highway for mutual survival. It is a dependent, interdependent and combinational universe. Negotiation is very important in the African universe because it is a world that one shares with the other in an atmosphere of inter-subjective relations (Kanu, 2018). These inter-subjective relations only play out without chaos when the individual is able to skillfully bridge his/her interiority with the individuality of the other.

The African universe has physical and spiritual dimensions. In the spirit realm, God represents the Chief Being, and sits at the apex of power. In the physical world, human beings dominate, occupying the central position in the scheme of God's creation. The structure of the African universe can be illustrated in three levels: the sky, the earth and the underworld. The sky is where God *Chukwu* or *Chineke* and angels reside; the earth, where human beings, animals, natural resources, some devils and some physical observable realities abide; and the underworld, where ancestors and some bad spirits live (Kanu, 2013). These worlds interact in spite of their peculiarities, and persist because of a healthy inter-subjective relation. There is really no wall between the physical and spiritual worlds, between the visible and invisible, the sacred and profane, as there is a cooperate existence of reality. Thus, certain elements can move from one structure to another to commune with other elements. In this interaction, human beings commune with God, the divinities, the ancestors and vice versa.

Conclusion

From the foregoing, *Igwebuike* is employed as a unifying concept of African thought, especially, that aspect concerning the human person's conception of the spiritual and material universe in which he/she lives. It is an explanatory theory or principle that interprets the puzzle of our complex relationship with the non-corporal world and the human social life; that is, major social institutions that ensure social continuity and group identity, and further underpins the epistemological manifestations of the human person's universe. This piece has studied the dimensions of *Igwebuike*. These dimensions include its place within

the theatre of being, and its literal and linguistic meanings. It also focused on the anthropological and epistemological foundations of *Igwebuike*, including its ontological and cosmological foundations. Although this work included the study of the linguistic and literal senses of *Igwebuike*, it goes beyond that in its focusing on the philosophical dimension of the concept.

References

- Kanu, A. I. (2016a). *Igwebuike* as a trend in African philosophy. *IGWEBUIKE: An African Journal of Arts and Humanities*. 2. 1. 97-101.
- Kanu, A. I. (2017c). *Igwebuike* as an Igbo-African philosophy of inclusive leadership. *Igwebuike: An African Journal of Arts and Humanities*. Vol. 3 No 7. pp. 165-183.
- Kanu, A. I. (2017d). *Igwebuike* philosophy and the issue of national development. *Igwebuike: An African Journal of Arts and Humanities*. Vol. 3 No 6. pp. 16-50.
- Kanu, A. I. (2017f). *Igwebuike* as an Igbo-African Ethic of Reciprocity. *IGWEBUIKE: An African Journal of Arts and Humanities*. 3. 2. pp. 153-160.
- Kanu, I. A. (2013). African Identity and the Emergence of Globalization. *American International Journal of Contemporary Research*. Vol. 3. No. 6. pp. 34-42.
- Kanu, I. A. (2016a). *Igwebuike* as the consummate foundation of African Bioethical principles. *An African journal of Arts and Humanities* Vol.2 No1 June, pp.23-40.
- Kanu, I. A. (2016b) *Igwebuike* as an Expressive Modality of Being in African ontology. *Journal of Environmental and Construction Management*. 6. 3. pp.12-21.
- Kanu, I. A. (2017). *Igwebuike* as an Igbo-African Philosophy for Christian-Muslim Relations in Northern Nigeria. In Mahmoud Misaeli (Ed.). *Spirituality and Global Ethics* (pp. 300-310). United Kingdom: Cambridge Scholars.
- Kanu, I. A. (2017). *Igwebuike* as an Igbo-African Philosophy for the Protection of the Environment. *Nightingale International Journal of Humanities and Social Sciences*. Vol. 3. No. 4. pp. 28-38.
- Kanu, I. A. (2017). *Igwebuike* as the Hermeneutic of Individuality and Communality in African Ontology. *NAJOP: Nasara Journal of Philosophy*. Vol. 2. No. 1. pp. 162-179.
- Kanu, I. A. (2017a). *Igwebuike* and Question of Superiority in the Scientific Community of Knowledge. *Igwebuike: An African Journal of Arts and Humanities*. Vol.3 No1. pp. 131-138.

- Kanu, I. A. (2017b). *Igwebuike as a Complementary Approach to the Issue of Girl-Child Education. Nightingale International Journal of Contemporary Education and Research*. Vol. 3. No. 6. pp. 11-17.
- Kanu, I. A. (2018). *Igwe Bu Ike as an Igbo-African Hermeneutics of National Development. Igbo Studies Review*. No. 6. pp. 59-83.
- Kanu, I. A. (2018). *Igwebuike as an African Integrative and Progressive Anthropology. NAJOP: Nasara Journal of Philosophy*. Vol. 2. No. 1. pp. 151-161.
- Kanu, I. A. (2012). *The problem of being in metaphysics. African Research Review: An International Multi-Disciplinary Journal*. Vol.6. No.2. April. pp. 113-122.
- Kanu, I. A. (2012). *The problem of personal identity in metaphysics. International Journal of Arts and Humanities*. Vol.1. No.2. pp.1-13.
- Kanu, I. A. (2012a). *The concept of life and person in African anthropology. In E. Ezenweke and I. A. Kanu (Eds.). Issues in African traditional religion and philosophy (pp. 61-71). Nigeria: Augustinian.*
- Kanu, I. A. (2012b). *Towards an Igbo Christology. In E. Ezenweke and I. A. Kanu (Eds.). Issues in African traditional religion and philosophy (pp. 75-98). Nigeria: Augustinian.*
- Kanu, I. A. (2013). *African identity and the emergence of globalization. American International Journal of Contemporary Research*. Vol. 3. No. 6. pp. 34-42.
- Kanu, I. A. (2013). *Globalisation, globalism and African philosophy. C. Umezina (Ed.). African philosophy: A pragmatic approach to African problems (pp. 151-165). Germany: Lambert.*
- Kanu, I. A. (2013). *On the sources of African philosophy. Filosofia Theoretica: Journal of African Philosophy, Culture and Religion, Vol. 2. No. 1. pp. 337-356.*
- Kanu, I. A. (2013). *The dimensions of African cosmology. Filosofia Theoretica: Journal of African Philosophy, Culture and Religion, Vol. 2. No. 2. pp. 533-555.*
- Kanu, I. A. (2014). *A historiography of African philosophy. Global Journal for Research Analysis. Volume. 3. Issue. 8. pp. 188-190.*
- Kanu, I. A. (2014). *Being and the categories of being in Igbo philosophy. African Journal of Humanities. Volume 1. Issue 1. pp. 144-159.*
- Mbiti, J. S. (1970). *African religions and philosophy*. Nairobi: East African Educational Publishers.
- Njoku, F. O. C. (2015). *The philosophical grid of Igbo socio-political ontology: Ibu anyi danda*. 147th Inaugural Lecture of the University of Nigeria, Nsukka.