

THE PRINCIPLES OF IGWEBUIKE IN RESPONSE TO THE PROBLEM OF INSECURITY IN NIGERIA

Nnoruga, Nnaemeka James, PhD
Department of Religion & Human Relations
Nnamdi Azikiwe University, Awka
jn.nnoruga@unizik.edu.ng
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ABSTRACT

This paper examines the rising wave of insecurity in Nigeria, despite certain measures already put in place by Federal government of Nigeria down to the individuals in a community. This rising wave of insecurity seems to have taken different dangerous dimensions in different parts of the country (Nigeria). To the extent that Nigeria though seen as giant of Africa is seen to be porous in securing life and property. Whether we believe it or not, the corporate existence of this country as one geographical entity amalgamated mistakenly or naturally or forcefully in 1914 by white men is being threatened for separation because banditry, kidnapping and killings of different kinds. The thread or rope holding the existence and corporate togetherness of Nigeria's statehood is fast cutting and the land is getting bloody, which is seen from level of deaths occurring on daily basis. In the light of the above situation of insecurity being experienced in Nigeria, through different kinds of violence, its solution requires a multi-task or multi-stakeholder approach in fighting or arresting the situation. This is why this paper is projecting the principles of Igwebuiké as a solution toward controlling and if possible putting to hold the problem of insecurity in Nigeria. Igwebuiké as a solution to insecurity in Nigeria rests on harmonization or solidarity and complementarity of African togetherness. With togetherness which is the strength of Igwebuiké as a principle, the current situation may be solved.

Keywords: Igwebuiké, Nigeria, togetherness, Nigeria, Insecurity

Introduction

The security challenge in Nigeria has assumed various formidable dimensions and as of now defies all measures put in place by the federal government of Nigeria. The real solution concerning the insecurity in Nigeria obviously does not lie with government in power alone but with everyone in the Nigerian society. Certainly it has gone beyond what government of Nigeria can handle alone, hence she is seeking from time to time the help of neighbouring African

countries and the world powers, to come to her help. Hence the cries for regional security out-fit in the country continue to gain momentum and acceptance among the regions of the country. Some regions have passed the regional security into law to check-mate the problem of insecurity in the country. Here some accused the British government being represented by Lord Lugard who implemented the amalgamation policy without taking cognizance of the differences in religious or historical origin and general world view of the people, believed to be the origin of present crises being witnessed today. According to Ugwulebo (2003):

These peoples were not related in any form. In the area of religion, Nigeria is a multi-religious nation. These religions namely Christianity, Islam and Traditional religion compete for space and are battling for supremacy. The South East is mainly made up of Christians; the core north is made up of mostly Muslims while the middle belt and South West is made up of a mixture of the two with Christians having the upper hand. (p. 326).

From the above quotation, one can validly believe that the illiteracy showcased by the Europeans during the forceful amalgamation helped in fueling insecurity crises we are having today in Nigeria. In fact, for Ugwulebo amalgamating nations like the Yoruba nation, the Igbo nation and the Hausa/Fulani nation is like putting three full generals in a platoon, which will definitely result in confusion and crises as we have them today.

The political instability being experienced in Nigeria, according to Mbefo (1996) is not a new political phenomenon. Nigeria as we know it, from the historical and political perspectives is a land of two heritages: one foreign, the other indigenous. The foreign heritage stems from the colonial history and then the indigenous heritage is from the tribal and regional constituents of the country. For years these two fold heritages have been clashing in different ways, there by resulting in bloody scenario and other life threatening crisis. Not only this, Ugwulebo (2002) asserts that the British government represented by Lord Lugard committed a monumental blunder in 1914. Without paying or studying the realities on ground and mastering the people's socio-political deposition, blundered beyond pardon by amalgamating Nigeria into an entity. This they did without taking cognizance of the differences in historical origin, political organization and general world view of the people making up this entity called Nigeria. Since amalgamation or marriage of regions took place, there has been political, economic, cultural and social instability in Nigeria. These instabilities

have led to loss of many lives, coup d' etat, harsh military regimes to civilian government, poverty and crisis in different regions of Nigeria. The Nigerian election is nothing but a continuous failure and which in turn produces bad leaders. Odey (2003) in one of his books described Nigeria election as "this madness called election". This immediately calls to mind that no election is done properly in Nigeria but selection is done at the expense of tax payers money. Recently the inability of the upper house assembly and senate chambers to accept the electronic transfer of election result from any part of the country speaks volume of the dept of corruption being perpetuated by the leaders of the country.

It is true that the issue of security is being discussed in many local and international organizations. In Nigeria, it has not been given attention which is needed in order control the crisis being generated towards the innocent citizens. Once security is lacking, it will certainly touch all aspects of people's lives. It has been known that state of emergency has been called to be declared in educational and our economic sector, and in some part of the states in Nigeria which indicates the level or rising waves of insecurity in the national life of Nigeria. Hence insecurity has become a national issue which needs to be tackled for peace and development in Nigeria, also for safety and protection of life. Again scholars or many writers have strong belief that security and development go together. Nwanegbo and Odigbo (2013) argued that development and security have a link, without them no nation can achieve anything because there will always be conflicts, crises and wars. Finally, all the regions in Nigeria is being ravaged by one crisis or the other, the North is taking over by the banditry, kidnapping, in the South-East and South-West are being held hostage by agitators or secessionists. The government in power has no answer or control to the problems arising from these insecurities.

Insecurity: Its Conceptual Meaning

Many approaches can be taking in explaining and understanding the word security which is the antithesis of insecurity. To examine or understand the concept of security which will give us a guide to explain and understand this concept of insecurity. The security we are looking for or we meant in this paper is one which will embody or contain, according to Okafor (1997), the complex problem of formed nation out of people of diverse culture, ethnic, linguistics, political, and religious backgrounds recognized by the founding fathers of the Nigerian nation at independence. This type of security we are looking for is one expressed in the old Nigerian national anthem composed at independence

which reads inter alia: though tribe, tongue may differ, in brotherhood we stand.

Insecurity briefly explained is the state of being subject to danger or injury. From the above, it means that security is vital for national cohesion, peace and development. Supporting the above stand, Stan (2004) affirms that security ensures and embodies a guide to avoid, prevent or towards resolving violent conflicts and dangers that may have resulted from all areas of lives in a community or state. This implies that security is applied not only towards human beings alone but also to his/her properties which include environments and things seen around them. That is why today we hear that properties worth billions of naira or dollars were destroyed in one crisis or another, meaning that the main job in governance is for the common good of the people which includes protecting and enhancing the lives of the people being governed.

However, in today's world, insecurity has gone viral through the internet, for many people can steal, without being at the scene of robbery or give false alarm which may create fear, war, and other crisis. Many nations or people are monitoring each other through the electronic means. This amounts to serious threat to peace because knowingly or unknowingly one feels that somebody or some people are somewhere monitoring one another. Hence, insecurity is not only threat to life of what we see physically but what goes on clandestinely that is why vigilance is always the watch word towards proper security. This means that insecurity is widening and deepening in nations of the world on daily basis (Nwanegbo and Odigbo, 2013). This also explains the incidences or warning by United Nations (UN) against testing of atomic bombs or nuclear weapons in any form or any place known or known to people. This affirms to the issue at hand on the corona virus (Covid-19) pandemic ravaging the world. Ewetan (2014) commented on the above definitions of insecurity that those affected by it are not only uncertain or unaware of what would happen but they are also vulnerable to the threats and dangers when they occur. This is the evil about the insecurity, being condemned face to face with bad situations which one cannot help himself/herself but at the mercy of the higher force which is evil in itself and which destroys life and properties in general. This affirms again that insecurity is in every form from what they eat to what they see or breath.

Root Causes of Insecurity in Nigeria

After the civil war in Nigeria which ended in 1970, insecurity has been the order of the day. Many authors or scholars suggested many causes of insecurity in Nigeria and traced its origin to the type of federal structure imposed on

Nigeria by the British government. The insecurity in Nigeria has gone from intimidation of the British people to crisis in different community, to political crisis, then kidnapping to coalition of different ethnic groups with intention of protecting and harming others. Then, it degenerated still to religious crisis, to bombing of market places and churches. From bombing to terrorist groups of the different kinds, like Boko-Haram insurgents, banditry, kidnapping and agitators. This has reached to the point that some parts of the country want to be country of their own by trying to pull down or attacking the sovereignty (Nigeria).

Since independence, different governments in power, both military and civil have tried to control this insecurity to a point Nigerians can at least rest, but they found it difficult. Ewetan (2014) traced the origin of insecurity in Nigeria to the early years of military rule when large quantities of arms were imported into the country for the use of the military during and after the Nigerian civil war, some of which got into the hands of the civilians. Many scholars again are of the opinion that causes of insecurity in Nigeria can be traced back to internal factors more than external factors (Ezeoba, 2011; Okorie, 2011). tBut for some writers, the root cause of insecurity in Nigeria started with Berlin conference, the African’s birth place 1884 - 1885. According to Mbefo (1996):

It was in Berlin that the master plan and the implicit agreement about European intentions in Africa were decided and given active assistance.... The result of the conference was that the ongoing scramble for Africa was organized systematically, according to agreed principles. While it is wrong to claim, as some have done, that Africa was carved out by European powers at this conference, it is right to affirm that it was there the European powers agreed on maintaining colonies in Africa. It is remarkable that no African was invited to a conference that decided the fate of Africa. (pp. 28-29).

From the above, it was noted that the end result of the conference was the division of Africa into states with known boundaries. This the European powers did without consulting the Africans. Since then, the division has been causing problems of war and insecurity in many African countries. This can be seen from ethnic crisis, political crisis and other crisis seen in African countries today. It is this division done in Berlin, its ripples are still causing havoc in Nigeria. Rodney (2009) was also of the same opinion that Europe under develop Africa through this arbitrary division of Africa. Though the boundaries of Africa were arbitrary done by Europeans, we still gave them credit for the

fact that they brought Africa into the community of modern nations and also gave Africa national governments and the structures that define modernity. Oborji (2005) confirmed that “the colonial boundaries have continued to be a source of tension and fighting in various new African nations” (p.30). The above fact is a living reality in the post independent African countries. This ripples from Berlin conference is the origin and bane of Nigerian insecurity and other African countries. Nigeria nations inherited corruptions and political instability from this forced division of African countries.

In Nigeria, it is known that British government with their introduction of indirect rule, favoured mostly the Northern part of the country who are holding power till today. Nigeria has three main large and powerful tribes (Hausa-Fulani, Igbo and Yoruba) that had been hostile to one another, were merged together with other minor tribes by the British government under Lord Lugard. According to Ugwulebo (2003) “The Igbos were egalitarian, the Hausa-Fulani were highly feudalistic while the Yoruba were semi-feudalistic.” (p.326). These people were not related in any form. So the consequences were the civil war massacre of 1967-1970, as well as the military dictatorship, endless political tensions or instability of government in the country, all these caused its ripples to the extent of the rising wave of insecurity in Nigeria. Once the government of any country is not stable, many forms of insecurity are bound to be taking place in that country.

Going further, politics in post independent Africa were modeled politically and economically on the nations which has colonized them. Nigeria followed the British system of government, and constitution handed over to them as nation was not founded on cultural and political traditions of the people concerned (Oborji, 2005). Consequently, the independence lacked content, because the political stability of the new Nigeria still depended very much on chosen ties with our colonial masters. Even as of today, Nigeria still depends on them for certain decisions and waits for their response, we still beg and borrow from them some of the things needed by the country. This dependence from the colonial masters and the ripples of Berlin conference has continued to destabilize Nigeria as a country, causing all kinds of problems and insecurity. Chinweizu (2013) confirmed the ripples of Berlin conference when he said that:

The British officially created Northern Nigeria in 1900, and southern Nigeria in 1906. The separate colonial administrations of these two entities were amalgamated in 1914 on the explicitly stated principles that Northern Nigeria, “the husband”, would

financially live off the dowry/revenue/ resources of southern Nigeria “the wife”. Then, during the process of decolonization, between 1955 and 1960, the British made the caliphate the successor to their colonial power by rigging the caliphate’s political party, the Northern People’s Congress (NPC), into office. (p. 13).

From the above, one can really understand the source and origin of electoral malpractices or rigging in Nigeria, and holding on to power by one part of the country. Many elections in Nigeria have been conducted but they are marred by electoral malpractices, which inevitably have produced bad leadership in Nigeria. This is one of the central problems of Nigeria, which has led to serious insecurity in all parts of the country.

Insecurity: Its Challenges and Bad Effects in Nigeria

For most realists, the ultimate taproot of insecurity is human nature, in the sense that man’s innate desire for power is much. Or put in broad view, insecurity can be traced to the inevitable conflicts of interest that arise between states possessing different resources endowment, economic systems, and political orders (Walt, 2017). The innate desire by world powers in scrambling for human, natural and agricultural resources of Africa has led to many challenging problems towards insecurity in African nations including Nigeria.

Systemic and Political Corruption

The Transparency International (TI) sees political corruption as the manipulation of policies, institutions and rules of procedure in the allocation of resources and financing by political decision makers who abuse their position to sustain their power, status and wealth. The Nigerian country has been experiencing the above situation for years and it has led to a lot of leadership problem in Nigeria. Our election system has continued to produce bad leadership and recently the 9th National Assembly was unable to vote and pass into law electronic transfer of election results which all its citizens are yearning for over the years. The late president of Nigeria Musa Yar’adua confirmed in one of his speeches after his election in 1999. The elections in Nigeria starting from 1960s till date have been characterized by violent conflicts, political thuggery, assassination and arson, politicians in Nigeria do not accommodate dialogue, negotiation, transparency or peace in politics (Eme and Onyishi, 2011). And this has also affected the judicial system in Nigeria. The judiciary is now on the side of the ruling government or party, no more relying on the evidence on ground. The efforts of the judiciary to be independent arm of

government seem to be impossible hence the continued strike action which they embark from time to time to remedy the situation still proves abortive.

In fact, from situation on ground the Nigerian politicians have imbibed fully the political thoughts of Machiavelli. The politics which is for the interest and good of the people in the society has now turned fully into the interest of the seeker (the politician) and so, the politicians strive by all means fair or foul to acquire and retain power (Ejeziem, 2006). The consequence of this has led to the kidnapping of prominent people, politicians, students, pupils and their relatives in the society. Machiavelli's thought, (cited by Ejeziem, 2006) "wherefore, if a prince succeeds in establishing and maintaining his authority, the means will always be judged honourable and be approved by everyone" (p. 60). In this way, the political thought of Machiavelli divorced politics from morality even to the point of committing crimes. He maintained that for a politician to carry out his task of unification, consolidation and influence conveniently and successfully, he must be above the law and outside morality. This is what is happening in Nigerian polity today, the ruling governments hardly obey the law anymore, they disobey the judiciary arm of government in order to maintain and punish their political opponents. This causes a lot of agitations and riots in the society which leads to loss of lives. Hence the politicians fulfill the political thoughts of Machiavelli that the prince must freely use the tools of cruelty, murder and any other means acceptable and expedient for the achievement of their objectives. The ruling party or politicians do all these and get away with it because they control the military, police, and the judicial system. Consequently, one hardly gets justice in Nigeria. This leads to different kinds of violence from all parts of the country.

It is in Africa that we have more military leadership and sit tight dictators than in any part of the world. Africans politicians are daily embracing Machiavelli's system of political emancipation. According to Ezeh (1987):

Generally, today in the world political framework, Machiavellism is most conspicuously the greatest tendency of African politics. The machiavellism brand of politics often referred to as power politics encourages power through usurpation and this is what happens in Africa today. The permanent feature is mal-administration and instability of governments including unnecessary long stay in power. All this is the natural price that is to be paid whenever Machiavelli dictates and determines the political course of any country or continent. (p. 90).

Certainly we are already reaping the fruits of bad leadership in Nigeria orchestrated by systemic and political corruption. These include among other things poverty, of which we are rated as one of the poorest country in the world, abuse of office and abuse of human right. According to Onyesoh (2017) it is known that the Transparency International, the world acclaimed authority on corruption affirmed that Nigerian leaders do not obey or follow rule of law in legislating the affairs or daily to daily governance of the people. Kidnapping and human trafficking are much in Nigeria. The Chibok girls and recently kidnapped students, not all of them have been rescued, the whole world knew and sympathize with Nigeria on the issue of students being kidnapped often. It is well known fact that human trafficking which is modern day slavery is on the increase in Nigeria. The federal government in all her efforts to stop it proves abortive even when some countries of the world have opted voluntarily to name those behind the kidnappings and other related crimes. This accounts for the continued missing and killing of our youths, the future generations on daily basis.

Finally, Ejeziem (2006) affirms that the political machiavellism found in Nigeria is part of our colonial heritage. This is true, considering the callous and heterogeneous amalgamation of the entity called Nigeria by the colonial master for their interest and administrative convenience. The above situation has landed the economic and political activities in the condition of insecurity that is drowning the country Nigeria into state of anarchy

Boko Haram Insurgency

According to Bazza (2013), Boko Haram:

...developed in the city of Maiduguri where the group was formed. The residents dubbed it Boko Haram. The term itself comes from the Hausa word "*boko*" figuratively meaning western education literally alphabet from English and the Arabic word "*haram*" figuratively meaning sin (literally, forbidden). The name, loosely translated from Hausa, means western education is forbidden. This group earned this name due to its strong opposition to anything western which it sees as corrupting Muslims. (p. 6).

This group single handedly showed the whole world that Nigeria is very unsafe to live in. Boko Harm has been called the world's deadliest terrorist group in terms of the number of people it has killed and displaced, yet it is not seen as terrorists group in Nigeria rather they are being granted pardon,

rehabilitated and being drafted into the Nigeria army. The Boko Haram insurgency began around 1995 when the jihadist group Boko Haram started an armed rebellion against the government of Nigeria. The conflict takes place within the contest of long-standing issues of religious violence between Nigeria's Muslim and Christian communities, and the insurgents' ultimate aim is to establish an Islamic state in the region (Nossiter, 2009). There are other reasons which triggered off Boko Haram. According to Chinweizu (2013):

In response to what they perceived as the Obasanjo "menace", the Caliphate Emirs met on March 28, 2005 in Kaduna under the auspices of the Nigerian Supreme Council of Islamic Affairs (NSCIA), of which the Sultan of Sokoto is the traditional chairman. At that meeting major Mustaphar Jokolo (rtd), the then Emir of Gwandu, traditionally the second – in command to the Sultane, complained bitterly that Northern Muslim had been marginalized by president Obasanjo: complaining that today they have no banks, and constructions companies; that their soldiers were compulsory retired from the army shortly after Obasanjo came to power; and that their children are being denied recruitment in the army. We must decide what to do now... Muslims are not afraid and they will come out to say the truth. For this fight (jihad) they had to fund another military instrument. Hence presumably, their adoption of Boko Haram and subsequent enhancement of its terrorist capacity. (pp. 23-24).

From the above quotation, Nigerians should remember that when President Jonathan (Nigerian former president) then, failed to relinquish the power to them and entered the contest for another term, the caliphate politicians or the feudal ruling class of the North publicly vowed to make the country ungovernable for him. And when he won the 2011 election, they kept their promise and unleashed their Boko Haram terrorists on the country. Boko Haram are being sponsored and supported by other jihadist organizations such as Al Qaeda and Al-shabaab and other prominent politicians in the country as mentioned by world powers. Their tactics were marked by extreme brutality and explicit targeting of civilians. Their infamous abductions of over 200 school girls from their dormitory in the town of Chibok in 2014 attracted global attention as terrorist group in Nigeria (Uzoh, 2016). They have also claimed the responsibility of kidnapping the foreigners in Nigeria and have been involved in different forms of security threats, ranging from killing to maiming, suicide bombing, kidnapping, and destruction of properties, shooting down aircraft among others.

Chinweizu (2013) avers that there are two reasons of Boko Haram's objectives: a maximal as well as a minimal agenda. Maximal agenda is to Islamize and impose Sharia on Nigerians, and the minimal agenda is to consummate Sharia land's secession and enforce Sharia totally in the 12 states that make up Sharia land; then overthrow the Sultan and Emirs and feudal ruling class of the caliphate. Through this way, the insurgents became increasingly aggressive, and will start to seize large areas in North-Eastern Nigeria. One will at this point recall to mind the order given by the President of Nigeria Muhammadu Buhari recently to recover the grazing routes in all parts of the country.

Ethnic Militancy

Since May 1999 and before that in Nigeria, the political history of Nigeria has been characterized by ethnic militancy. It has increased the rising wave of insecurity in the country, and in one time or another each ethnic violence has confronted the state/country as the sole legitimate monopolist of the instruments of force and violence. This situation continued to threaten the continued existence of Nigeria sovereignty as corporate entity (Gilbert, 2013). Marginalization, socio-economic, dehumanization and other factors precipitated and triggered the formation of militant groups as extra-constitutional way/methods for negotiation and redressing the political and economic dehumanization of the people.

The basic factor that distinguishes an ethnic militia from other forms of armed groups is that they zealously defend and seek the interests of their respective ethnic regions by any means, including the use of arms. Most of them are found in southern part of Nigeria and are formed and deployed as an instrument for the actualization of their political and economic objectives. Prominent among these groups are Odudua People's Congress (OPC) formed in 1994 as a militant arm of Afenifere, a Pan-Yoruba group and National Democratic coalition (NADECO) that were in the forefront of protest against the annulment of June 12th 1993 general elections. The Arewa People's Congress (APC) was seemingly formed to serve as a check on OPC's incessant attacks on Hausa and Fulani population in Yoruba lands (Uzoh, 2016). One can put the Bakassi Boys here which was a vigilante outfit set up by Abia and Anambra state governments to curb criminal activities during the regime of Mbadinuju as the governor of Anambra State. Movement for the Actualization of the Sovereign State of Biafra (MASSOB) now known as the Indigenous People of Biafra (IPOB). Other groups include: The Survival of Ogoni People (MOSOP), Ijaw Youth Congress

(IYC), Niger Delta Peoples Volunteer Force (NDPVF), the Movement for the Emancipation of the Niger Delta (MEND), and many others. Most of these groups evolved due to marginalization seen in Nigeria. This makes the crime rate in Nigeria to continue to rise. Recently the South-West and South-East came up with their regional security outfits (Amotekun and Ebube-Agu respectively) to curb the menace of herdsmen in the Southern part of the country.

Farmers/Herdsman Clashes

Farmer-herdsman conflicts in Nigeria became more experienced from 2015 till date, with many lives and properties being lost. The carrying of weapons by herdsmen worsens the security situation in Nigeria. Many states of the federation continue to experience this ugly situation of conflicts between the farmers and herdsmen. There are many factors that trigger the escalation and continuation of this fight; it ranges from environmental factors, scarcity of resources, political factors. Climate change and environmental degradation also caused in no small measure in worsening the situation of conflict between the farmers and herdsmen. These conflicts or fights usually involve disputes over land where farmers are cultivating their food crops which herdsmen, on the other hand, find good grounds for grazing their animals. The herdsmen may avoid damaging the cultivated food crops but their cows do a lot of damage on the cultivated crops. The farmers in retaliation may devise means of killing the cows of the herdsmen. This opposing or conflicting situation has led to fighting and killing of innocent lives in many states of the nation. Government of the day is still proposing ranching as a way of stopping the situation, while blood is still flowing in some communities. Open grazing is vehemently being opposed by the many states of the federation while the government at the center supports it hence continuous clashes.

***Igwebuike* as a key Solution to Insecurity in Nigeria**

The insecurity in Nigeria has been a very big disturbing problem or issue, this issue goes beyond safeguarding the Nigerian nation from both internal and external conflicts. This security includes improving the environmental, economic, health, political security of the people, in fact the general well-being of the life of the people in the state (Uzoh 2016). As we have seen, insecurity in Nigeria has bred many crises in the society, and the federal government of Nigeria has been doing all within her power to control these crises and give adequate security to the people. But the bad situation still increases, judging from the way the country is being piloted, lives are lost almost on daily or

weekly basis, our elections are still marred by irregularities, kidnapping still goes on, burning of churches, human trafficking which is modern day slavery is still here with us, and our economy too bad to be invested in because the country is very unsafe to do business. Hence too much borrowing is the order of the day to finance the yearly budget.

Many solutions had been offered or put in place, but all failed due to one reason or the other. In this paper, I would propose *Igwebuiké* as the key solution to the problem of insecurity in Nigeria. The paper is proposing this because the federal government of Nigeria is re-strategizing its way towards security of the country. Again the federal government of Nigeria is advocating community policing within the states of the federation. Community policing is very important in Nigeria now that crisis is everywhere. For community policing is based on the principle that for every crime committed anywhere, one or two people must see the crime or be aware of it. This implies that no crime is done without someone knowing about it, either at its formation, or its execution or towards its end. Again *Igwebuiké* is based also on community activity. Analyzing the concept of *Igwebuiké*, Kanu (2015) explained that:

Being in Igbo ontology is *idi*, that is, “to be”. *Igwebuiké* is the modality of being. It is an Igbo word, which is a combination of three words. Thus, it can be understood as a word and as a sentence: as a word, it is written thus, “*Igwe bu ike*”, with the component words enjoying some independence in terms of space... *Igwe* is a noun which means number of population, usually a large number or population. “*Bu*” is a verb, which means “is”. “*Ike*” is a noun, which means “strength” or “number”. Put together, it means number is strength or number is power. That is, when human beings come together in solidarity and complementarity, they are powerful or can constitute an insurmountable force. At this level, no task is beyond their collective capability. (p. 67).

Going further, Nnoruka (2009) came up with his analysis of solidarity as people coming together which have similar principles with *igwebuiké*. He used two Igbo expressions to explain the concept of solidarity. “*Igweb’ike*: togetherness is strength. *Ayili n’ igwe n’ aga egwu anaghi atu*: when people are marching together, there is no fear” (p. 240). He explained further that:

The term people-coming-together thus stands for a reasonable number of people who have come together to achieve a common purpose, a common objective. They are not uniform like matches in a box. No one loses his identity in a group. On the other hand, each one retains his personal identity and employs it for the good of all. We refer to the individual in people-coming together as man in people-coming together. (p. 240).

The two concepts *Igwebuiké* and people-coming-together (PCT) expressed by Kanu (2015) and Nnoruka (2009) respectably have some relational characters which are necessary for solidarity and complementarity needed in national security building or in curbing the insecurity crisis in Nigeria. Here each person relates with the other in a community in terms of safety and other measures for co-existence.

As an ideology, *Igwebuiké* argues to be living in solidarity and complementarity, and to live outside the circle of solidarity is to suffer alienation (Kanu 2015). “To be” is to be with the other in a community of beings. To be an individual implies willingness to integrate oneself into the community (Nnoruka 2007). One becomes wiser in his experience because he is consistently enriched by active participation in the life of the community. They are anchored on the African worldview which Iroegbu (1994) explained as being of common origin, shared culture and common historical experience. This leads to another relational character which is concern. According to Nnoruka (2009), it is concern in the sense of carrying out something to get it done, to provide oneself with something, to be concerned for the success of an undertaking. In our bid for search for security; this concern is needed for us to succeed in curbing insecurities. Security issue has to be the concern of everyone as individual, as a state and nation. When all is concerned tangible efforts and results will be achieved.

Another characteristic of *Igwebuiké* is its pragmatic nature. We are always in a challenging world full of uncertainties. Like in the context of insecurity in Nigeria, through pragmatism we can perform or formulate some working acts that can change the situation of insecurity to security. Through these formulated acts, there is a kind of wide awareness, which Nnoruka (2009) called highest degree or form of consciousness. It is through this community consciousness that the principle of *Igwebuiké* pushes people in a community to master the world or the environment around them, which is one of the safety

tips for security. Hence, the federal government of Nigeria call for community policing is necessary for safety in all parts of Nigeria. This community policing which is gained as one of the attributes or characteristics of *Igwebuike* by nature is not under any constraint or fear, for liberty is highly needed in executing the safety measures of security. Thus it is action oriented; hence safety action is needed to curb insecurity. From the above line of thought, we can now situate or understand the formation of southern regional outfit guards passed into law by the southern governors of Nigeria.

Igwebuike principle or concept does not admit anything of private life. Life here is shared, it is within this context that life in the community makes a meaning. Here a dominant form of relationship is formed, though of separate and separated individuals but with a joining of the same whole. Here coming together, makes each a complete whole and complete knowledge of each person's consciousness and its surroundings. Today, the federal government of Nigeria is seriously advocating for an intelligent led policing necessary for community policing in curbing and combating insecurity. Within this context of a whole being known, *Igwebuike* as a key will be important in gaining information in the society for safety measures and reports of situation will be adequate and holistic because all is involved.

From awareness to gained knowledge then shared experiences, it is difficult for any crime to be carried out without people knowing about it. When people are aware of situation, or with shared experiences they are ready for action of any type to defend and protect each other. Moreover, evil acts can be carried out only where they are not mastered or known. For *Igwebuike* being a number is strength or number is power according to Kanu (2013) abhors anything that will lead to extinction. With *Igwebuike* as a principle, fertilization of ideas and its collaboration is a powerful tool that can be used by the Nigerian police and military in combating insecurity in Nigeria. We know today, Nigeria is lacking in the number of required police and military men needed for protecting the country. When number is insufficient, the strength is diminished and fertilization of ideas will be lost. *Igwebuike* provides all of these things.

Suggestion and Conclusion

There are many things to be done in our country, so that peace and security will come back. There are so many institutional problems and ideological

problems breeding insecurity in Nigeria. When these problems are resolved holistically, the issue of insecurity will be solved. This holistic approach, as we said earlier, has to start from the time Africa was conceived or put together by force in the Berlin conference. Bad leadership led to insecurity in Nigeria (Achebe,1983). This bad leadership in the country spread like cancer in human body, to corruption of different types in all arms of government and other strong institutions of the country (Udebunu, 2011). This weakens security system. All are waiting for its fall in the form of secession which is a war song in the air in all parts of the country. According to Adeniyi (2005) Nigeria will continue to be in danger of different types until we begin to build institutions rather than personalities. This danger or problem is with us for years now without any clue for solution. Hence insecurity of different forms is ravaging Nigerian people. From the above, we can see that our country Nigeria is at the crossroad. The will to commit violence has become embedded in our nation, bringing with it the anarchical society (Bazza, 2013). This disposition to violence is as a result of so many bad things happening in Nigeria, or as a result of bad situation of things in Nigeria being manifested in these ugly ways (insecurity in all parts and spheres of the country). The way of ordered society is eluding us due to weakness in the institutions and ideologies among the people in Nigeria

We must know that the most compelling reasons for revolution, secession wars, and insecurity throughout the ages in any country are among other things injustice, crushing poverty, marginalization, corruption, joblessness, lawlessness, disaffection with the ruling class. All these are found in Nigeria. To overcome these compelling factors, our governments should first of all admit that there is insecurity in Nigeria. This is because Nigerians continue to hear that Boko Haram has been defeated and people are being settled in their communities. Yet people's lives and properties are being destroyed daily. Nigeria leaders keep on creating the impression that all is well in Nigeria. The last 9th General Assembly United Nations, the same impression was shown to the world. Yet the house hold is on fire in all sectors of her lives.

Local guards or vigilante groups or forest guards have been formed in the south east and south west this is working and taking its shapes. The government in all levels starting from federal to state governments should empower them to reduce crime and form such where it is not yet formed. The idea or principle behind this local guards or vigilante groups is that for any

crime committed in any place or town, one or two people must know about it and equally see it being carried out. So the community guards or vigilante group can easily know or come about it before or during the act, if they are empowered by government through various modern equipment. Here government should make true their promise by training them as promised, because they are at the grass root.

Again, community policing and state police should take off without further delay. Here the synergy formed between the local vigilante group and state police will make community policing very effective, not only in security issues but also in monitoring government projects being carried out across many towns, local governments, and states of the federation. Here, security agents need freedom guarded by the law to do their job. This means that they should be independent not controlled or influenced by any higher authority for effective security and whistle blowing.

With this above, intelligent information will be guarded safely without fear of being known or hurt. From this we will achieve intelligent led policing which is very important for community policing. We know that intelligence report plays a vital role in security in any part of the world. For intelligence led policing to be effective, our government or group of individuals need to provide equipment and electronic devices needed in place for checking crimes. Again trained personnel are highly needed for these equipment. In our capital city of Abuja, all the equipment mounted for checking different kinds of crime were left unused and allowed to damage without being used for a single day, with all the money invested in them all wasted away. No one has even accounted for them.

The new strategy has to be implemented by our military and police officers. The “sit and wait strategy” being used by military men has to changed. This strategy has not protected nor improved security in Nigeria. This is the reason why the terrorists in Nigeria always strike and go freely because they have known the usual strategy of the security operators. Rather, we should adopt the strategy of continuous attack by searching the possible places of hideouts of criminals and terrorists. The collaboration of the government, military men, different states and towns which are involved in community policing will give or provide much needed security needed for nation building. Security is

possible with synergy among the community security agents, which is why Igwebuike as a principle, which is community based, is holistic response to insecurity. For community without peace will be community of a battle ground.

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