

IGWEBUIKE PHILOSOPHY AND CONFLICT RESOLUTION

Valentine Emeka Alalama

Department of Philosophy
Saint Augustine Major Seminary, Jos
Plateau State
valentialalama@yahoo.com

Abstract

Over the years, our world has witnessed several uproar and unrest. These ugly situations have left our contemporary society in complete bizarre. In some other quarters, it has been observed that the elite have paved a stable and conflict free environment for themselves thereby relegating the proletariats to the background and so the “have not” become preys to the numerous attacks that emerge from several conflicts in Africa and specifically Nigeria, ranging from the Fulani herd’s men attack to the unending Boko-Haram insurgency. The tribal conflict of the Rwanda’s Tutsi and Hutu is also an explicit illustration of the numerous conflicts witnessed in Africa. The motivation for this extensive research work is borne out of a critical reflection on the unending conflicts and wars being witnessed in Africa and specifically Nigeria. Another notable motivation is the importance of the need for peace and building a conflict free society. This work, therefore, studies the problem of conflict in relation to the need for resolution. It attends to questions such as: Is lasting peace attainable in Africa/ the Igbo community? And how can the Igbo-African philosophy, igwebuiké be creative and instrumental in initiating Peace and resolving conflicts among Africans? The specific objectives of this thesis are to suggest positive possible ways of establishing a lasting peace among Africans especially the Igbos; to explore the Igbo-African philosophy: Igwebuiké as an essential tool in bringing about a lasting peace and to Postulate theoretically and practically how a violent free society can be stabilized. This work has implored both expository and analytical research methodology; it has also explored both primary and secondary data. Notable discoveries in this work are that sharing of family inheritance among brothers and misunderstood religious notions is a major cause of conflicts.

Introduction

The best evidence against the claim that peace Studies is defined by any particular ideology lies in the existence of an ongoing vigorous debate within the field about how to define “peace,” the concept central to Peace Studies as a field of research and education. It is to this that Larry and Schellenberg defines peace in terms of relationships thus, Peaceful relationships, he says are those in which

individuals or groups are enabled to achieve together goals which they could have reached separately (22). From the foregoing, the researcher could assert that Larry and Schellenberg's definition of Peace is somewhat different from what we often see in newspapers or popular language, he does not mean merely the absence of conflict or other forms of violence, rather he posits collectivity (instead of individuality) as an essential tool for peace.

More still, most people are proud to be human beings. We are proud of what we have attained, and many received awards and titles for what they have accomplished. I have received many myself, but I have not even hung them up. When a person is dying, we check their pulse and see if they are still breathing. Then we say, reached will be taken away. Right now we all have that title, but we don't recognize it. It's just like seeing someone we know after many years and thinking, "Seeing a person, humans asks themselves "I have seen this person somewhere before. Who is he? I do not recognize him." Does humanity not also look at themselves and wonder, "I have seen you somewhere. It feels like I know you, but I do not recognize you"? (Prem Rwat).

Speaking about peace recently and someone asked what would be said to the poor people in this world. Do not poor people need peace? Is peace only for the wealthy? People think that a hungry person only needs bread. Haven been hungry before, this is not to say that one does not need bread, but such a person also needs PEACE, because this world does not exist only to fill the stomach (Prem web).

Who needs to experience peace and an environment that is free from conflicts?

Peace is not needed by trees. Peace is not needed by cats. Peace is not needed by dogs. Peace is needed by human beings because we can experience peace. We need it for an enduring co-existence. Peace needs to be experienced in our hearts. Whether there's pace in the world or not, Peace is definitely possible in our hearts (Prem web).

Today we don't look at our faults; we look at everyone else's faults. We don't look at our weakness; we look at other people's weaknesses.

Resolving conflicts and consciously ensuring peace is not a philosophy that is peculiar to Africa alone but among all peoples all over the world. Peace is something that has to be experienced. Unless a person experiences it, everything is empty and incomplete.

Resolving conflicts and maintaining peace, as we all know, is very important in our lives and it is essential to our overall well-being. However, this is something that has, regrettably, eluded us for years in the world. It has been hindered by war, conflicts, and disagreements throughout human epoch, which has left our world and the many people in it in a dilapidating, deplorable emotional, psychological and physical state. This should not be the case. Even in the places where guns are silent, there is still some form of conflict going on in many homes, rural communities, and urban areas across Africa which is obviously going to have negative effects on the future society and spark more conflicts in the world.

Illustratively speaking, when there are conflicts between siblings in a home; if not checked, they might continue this conflict on a much greater scale, and it might result to death. Also, conflicts that can prevent peace from being possible are conflicts between different ethnic groups, different religions, different states, and different parties of the same state, different races amongst others which are quite frequent in today's society. If this continues, then any chance of peace will be lost. This calls for the need for a new generation that would value and treasure peace above all else so that this world will be a better place. Furthermore, any kind of violence, even in its lowest form can be a huge hindrance to peace, and that is why we must stamp it out in order to preserve the unity of humanity and protect the lives of millions of innocent people. If we do not root it out, then we will be seeing full scale wars a lot more often and more lives will be lost. It was Mahatma Gandhi who posited that "an eye for an eye will only make the whole world blind" (Mahatma Gandhi web). Also in an attempt to exhibit the relationship between human beings and peace, Saint Mother Teresa averred that, "Peace begins with a smile" (Mother Teresa web).

In any case, conflict is senseless and accomplishes nothing for us but rather, it creates more problems. As a matter of fact, it is a big factor contributing to revenge, which is one of the biggest hindrances to peace. However, it does not have to be this way as there is still hope for us to become peaceful.

In this life, humanity can light the lamp of peace. The heart can be decorated with the lamp of peace every day. Humans can call to that peace, that joy, so that it comes to you. All those corners where there is darkness can be filled with joy. Joy does not look at anyone's age, whether they are young or old. No matter what their condition, it is possible for every human being to feel joy.

If you need to make an effort, then the effort should be to light the lamp of joy. This is the most beautiful thing that is possible in this life (Prem web).

Furthermore, a holistic examination of Africa would show that Africans have for a very long time struggled towards building a conflict free environment; however, this struggle has encountered several tussle or dispute. In like manner, generations after generations have continued to work out a way of maintaining a lasting peace.

It is apparent that our world has suffered violence from various fronts: cultural, political, and religious wars. It is in this light that the need for peace has become urgent and indispensable. The outcome of wars is evident: lose of lives and properties, emotional trauma, frustration and depression. This work, therefore, studies the problem of conflict in relation to the need for resolution. It attends to questions such as:

1. Is lasting peace attainable in Africa/ the Igbo community?
2. How can the Igbo community build an atmosphere that is free of conflict?
3. How can the Igbo-African philosophy; Igwebuiké be creative and instrumental in initiating Peace and resolving conflicts among Africans?
4. Is war the only way out?

These questions and more are at the heart of this research.

Having being informed of the glaring dangers of conflicts, it is now appropriate to highlight the productive importance of resolving conflicts of all (may be) kinds and sustaining peace in all ramifications of life. In our world today, the preservation of life has continually remained the primary pursuit of individuals, societies, groups, and nations. It was Virginia Woolf who averred that “you cannot find peace by avoiding life.”

Sources of *Igwebuiké* Philosophy

According to the Proponent of *Igwebike* Philosophy, *Igwebuiké* philosophy is based on the Igbo-African worldview of complementarity, that is, the manner of being in African Ontology. It is a worldview in which individuating differences must work towards a corporate existence where the “I” does not stand as the “I” but as a ‘We’, where life and living makes meaning. In a scenario of this kind,

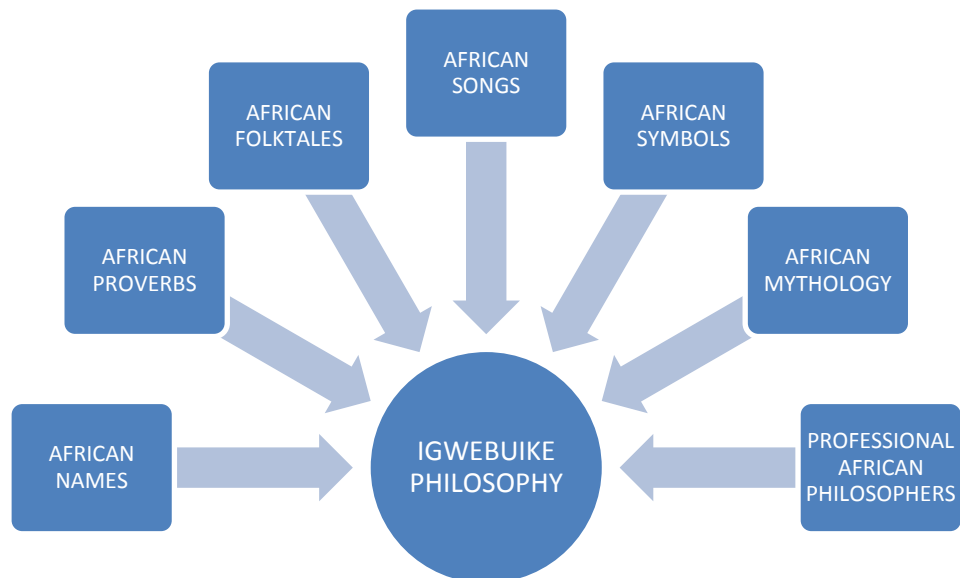
difference does not divide neither does it constitute a threat, but rather unites and gives hope that future existence would have meaning. In a cosmogony of this kind, while the ontology of the person is founded on the particularity of the individual, implying that it is the metaphysics of the particular that founds identity, it is the community that gives meaning to such an existence and grounds such an identity (Kanu Sources of Igwebuike 2).

The researcher can therefore deduce critically that *Igwebuike* philosophy is one that is composed by the solidarity of the people.

The basic question looming at the horizon of this heading is: “what are the sources of *Igwebuike* philosophy?” For Kanu, it focuses on the raw materials from which *Igwebuike* philosophy is gotten (p. 3). A cursory glance at the African socio-cultural background reveals that the sources of *Igwebuike* philosophy include:

1. The works of professional African philosophers
2. African proverbs
3. African folk tales
4. African mythology
5. African symbols
6. African names and
7. African songs.

a. Diagrammatical Description of the Sources of Igebuike Philosophy as given by Kanu



While these are part of our African culture they do not qualify to be referred to as African philosophy simply because they belong to a world that was taken for granted, a world of dogmatism and conservatism. They have rarely received the light of reason and thus, their inner meanings or philosophical underpinnings are yet to be interpreted or grasped (4).

The researcher observes here that *Igwebuiké* (African) philosophy has so far being looked with a narrow mindedness and prejudice and they are not philosophies but they qualify as spring boards from which philosophy can emerge.

b. Analysis of the Sources of Igwebuiké Philosophy

1. Professional Philosophers

A glance at the works of contemporary African philosophers reveals that the web that holds their perspectives together is the philosophy of complementarity. Although perspectives continue to change and differ, they continue to be united by the idea of harmony. This dates back to Tempels who argues that: “‘Beings forces’ of the universe are not a multiple of independent forces placed in juxtaposition from being to being. All creatures are found in relationship according to the law of hierarchy” (29). This sense of complementarity echoes during the nationalistic movements of the 20th century, complementarity was grounded in political ideologies: while Senghor places the family at the centre of the social structure, Nyerere bases his political thought on Ujamaa, familyhood. While Awolowo makes a choice of socialism over capitalism, Nkrumah gave Pan-Africanism the publicity it deserved.

As established, it is glaring that the meaning of an individual’s life is found in and through his relationship with others. It then follows that each African philosophers work relies on his or her African counterpart.

2. African Proverbs

Proverbs occupy a very important place in Africa’s economy of communication. They have been described variously, by the Igbo as vegetables for eating speech; the palm oil with which words are eaten; it is so important that the Zulu of South Africa would say that without proverbs, language would be but a skeleton without flesh, a body without a soul. The Yoruba of Western Nigeria would say that proverbs are horses for chasing missing words (7). Thus, Mbiti as cited by Kanu avers that “It is in proverbs that we find the remains of the oldest forms of African religious and philosophical wisdom (86).”

African proverbs in the light in of scholars have proven to be an unquestionable source of *Igwebike* philosophy in that it carries within it; the wisdom and experience of the African people, usually of several ages gathered and summed up in one expression. They spring from the people and represent the voice of the people and express the interpretation of their belief, principles of life and conduct.

a. Some African Proverbs

1. **Aka nri kwo aka ekpe, aka ekpe akwo aka nri:** If the right hand washes the left hand, the left hand would wash the right hand
2. **A nyuko mamiri onu ogba ofufu:** If people urinate in the same spot it foams
3. **Ngwere gharu ukwu osisi aka akparu ya:** When a lizard goes far from the tree, it would be caught
4. **Ugo beru egbe eberu:** Let the kite peck and let the eagle peck

These Igbo proverbs express the Igbo philosophy of complementary and the part which the other plays in the life of the other for the realization of the self. Thus, from them, one gets the echo of *Igwebuiké* philosophy (8).

3. African Folktales

Africans are parable and story telling people, (Zani) and their stories according to Rattray mirror more or less accurately the African ideal life, conduct and morals. Apart from the African system of education which is tied to roles such as farming, hunting, firewood gathering etc., the African got much more instruction through tales (Brosnan). This was in the main moral instruction given at night after the evening meal, on the way to farms or the stream, in the village square or at moonlight nights.

African folktales as seen in the view of authors are essential Sources of the Igbo-African thought.

4. African Mythology

Esposito, Easching and Lewis, explain that the word “myth” comes from the Greek “mythos”, which means “story”. Myths are symbolic stories about the origins and destiny of human beings and their world. They relate human beings to whatever powers they believe ultimately govern their destiny, and explains to them what those powers expect of them. According to Marshall “the word ‘myth’ is used to refer to stories that are fictional, and hence, it has come to have a pejorative sense” (449). Gyekye describes them as “vehicles for abstract

thought” (14), and further advises that “To get at the full philosophical import of myths, however, requires detailed examination” (15).

African Mythology is essential to this unit in that they are composite materials for the formation of *Igwebuike* philosophy.

5. African Symbols

The use of symbols in Africa is a very common phenomenon. It has become more useful due to the African’s strong believe in metaphysical realities. Thus, symbols help the African to represent the unseen realities that are all around him or her. Fairchild defines a symbol as:

That which stands for something else particularly a relatively concrete explicit representation of a more generalized, diffuse, intangible object or group of objects. A very large part of social processes is caused on by use of symbols such as words, money, certificates and pictures. A true symbol excites reactions similar to, though perhaps not quite as intense as those created by the original object (314).

Scholars affirmation to the relevant place of symbols exhibits their resourceful position to the makeup of *Igwebuike* philosophy.

6. African Names

According to Kanu, names among the African people is not just an identification tag for differentiating ‘A’ from ‘B’ but carries with it meanings that are rich and profound. There are times when such names are monumental, in the sense that they tell a history of an event that has occurred. For instance, the Igbo name *Onwudinjo* which means “death is bad” is usually given to a child to tell the story of, may be, the death of the mother at the birth of the child or the death of an important relation at the time of the birth of the child. There are times when such names are prophetic, like *Ogadinma*, which means, “it would be good”, could be given to a child to speak of the anticipation of a bright future. This notwithstanding, the basic concern here is to see how African names are a source of *Igwebuike* philosophy (p. 4)

The concern here is to see how African names echo the philosophy of complementarity. Three categories of names have been highlighted by the proponent of *Igwebuike* philosophy these would be studied from the Igbo perspective: the names given to human beings, titles given to people, which qualify as names, and the names given to God;

a. Names for Human Beings

The list below encompasses names given to human beings at birth. These three names are only a few among others.

NO	NAMES	MEANINGS
1	Obinwanne	The heart of a brother
2	Ekwutosinammadibegi	Don't condemn your neighbour
3	Ifunaya	Love

TABLE 1

b. Titles Given to Human beings

These names are titles given to people who have achieved some heights in the society. It is given in commemoration or to express what the title holder is capable of. These three titles are only a few among others.

NO	NAMES	MEANINGS
1	Uba zuo oke	Let wealth go round
2	Onwa na etiri ora	Man of the people, a philanthropist
3	Ochiri ozuo	A helper, especially the less privileged

TABLE 2

c. African Names for God

These are the names that the Igbo give to God based on what He has done for him or her or on the basis of what is expected from God. These three names are only a few among others,

NO	NAMES	MEANINGS
1	Onwa na etiri ora	The moon that shines for all
2	Okosisi na eche ndu	The mighty tree that gives protection
3	Echeta obi esike	The giver of confidence

TABLE 3

The names listed in the three tables are names that relate the individual to the other or others, signifying what an individual accomplishes or can accomplish in the life of the other. These names indicate that life is a relationship (7).

7. African Songs

Africans and especially the Igbos are people of songs. They sing in their farms during work, in their shrines during worship, at home while cooking, in the

evening during storytelling, at war fronts to give themselves courage, on their way while on a journey, etc., thus, Quarcoopome avers that among Africans:

Singing generates the avenue for expressing certain sentiments or truths, and in the context of rituals they demonstrate the faith of the worshipper from the heart- faith in God, belief in and about divinities, assurance and hope about the present and with reference to the hereafter (37).

From the foregoing the researcher is prompted to ask how are these songs a source of *Igwebuike* philosophy? For a response, the author has also made it explicit that African songs point to the relatedness of reality.

Igwebuike as an Igbo-African Philosophy for Christian-Muslim Relations in Nigeria

Nigeria is a religiously diverse society, with Islam and Christianity being the most widely professed religions. In the 1980's serious outbreaks of violence began to be manifested in the relationships between Christians and Muslims. The clashes in Kaduna and Kano states are notable. Since then, the relationship between the two religions in Nigeria has been defined by violence, attacks, counterattacks and bloodshed (Sources of *Igwebuike* 9). Pope Benedict XVI questioned Islam's position on peace; this also led to the loss of lives and properties in Nigeria. These, according to Jimoh, continue to affect the relationship between Christians and Muslims.

From the insight of scholars, Christian-Muslim relations in Nigeria have been predominantly on the negative.

Igwebuike as an Igbo-African Philosophy for Peace and Conflict Resolution

A cursory glance at the African continent reveals that she has been and continues to be the scene of multiple conflicts at local, national and regional levels. These conflicts have led to the breakdown of African countries. Human lives have been lost, infrastructure destroyed, education and health services have suffered, and the environment damaged. Over the years, the international community has been involved in supporting African countries in the resolution of conflicts, however, only very little have (Kanu, Peace and Conflict 8).

From the author's perspective and as related to this research, it is apparent that African worldviews and indigenous categories could contribute to the resolution of conflicts in Africa.

a. Conflict, Its Ontological Cause and the Need for Resolution

Conflict is from the Latin word *confligere*, which means *to strike together*. It is the product of differences in the interpretation of reality, data, issues, values, interests, relationships and unsatisfied human needs (Bisong 2006). It is always the result of differences in a family, community, village, a tribe, religion occasioned by incompatible desires and aims (Nader 1986). At the heart of it are self-assertiveness and the absence of empathy; and its key words are hostility, disagreement, incompatibility, competition and misunderstanding. The result is collision, disagreement, struggle, clash, opposition, etc.

As seen in the work of authors, egocentrism is a fundamental cause of discord that relegates peace to the background and it occurs when someone has an overblown opinion of himself.

b. The Gap in Non-Indigenous Methods of Conflict Resolution

The Seventh Chapter of the United Nations Charter, Articles 39-50 makes a provision for the United Nations to maintain peace and security in any part of the world. Further provisions have been made in Chapter Seven, Article 52-52 for regional arrangements as in the case of African Union to mobilize troops for peace keeping. Unfortunately, Jiya (2-13) observes that a cursory glance at the historical evolution of conflict resolution in different parts of Africa by the United Nations Peace Keeping Forces and the regional bodies' interventions reveals that both bodies have recorded more abysmal failures than successes as is in the cases of Somalia, Rwanda, Angola, Centra African Republic. In Nigeria, the settlement of the cases between Ife/Modakeke, Aguleri/Umuleri and the Tiv/Fulani crisis are important cases in point. Although the cases are judged in the court and closed, the conflict still continues to raise its heads with gruesome implications in various ways, indicating that it has not been settled after all.

From the philosophers view foreign or non-traditional methods of conflict resolution has brought more unpleasant situations instead of curbing the already existing ones.

c. Igwebuike Philosophy of Peace and Conflict Resolution

Igwebuike as an indigenous method of peace and conflict resolution has a community-based approach. It is an outcome of the wisdom of traditional African conflict management practices drawn from the values of host

communities, and founded on the custom and tradition of the African people which has been developed over a long period of time- it is entirely based on culture and emphasizes the fundamental part which culture plays in the lives and actions of people. It is more of a healing process in which individuals contribute positive energy with the sole aim of re-establishing the energy flow within individuals, families and communities for the purpose of rebuilding social harmony. Thus, by finding a balance between the self and other, the destructive and the creative, the good and the bad, etc (Peace and Conflict 8).

Igwebuike, an Igbo-African philosophy is, therefore, employed as a system of conflict resolution which would help Africans to incorporate African traditional categories in the resolution of conflicts, promotion of peace, justice, freedom, human dignity, sustainable development and better quality of life.

d. What is peace?

Kanu further observes that *Igwebuike* understands peace within the context of good health, well-being, order and freshness. From this understanding, poverty, insecurity, unemployment, waywardness, communal clashes, religious crisis, and other mysterious and human-made misfortunes are considered to be the opposite or negation of peace. In relation to conflict, *Igwebuike* philosophy does not understand conflict merely as a fracas between two persons, or two groups, it rather understands conflict as a fracas touching on the harmony of reality (Peace and Conflict 10).

The issue of peace and conflict resolution is within the parameters of human relationship. And the way people relate with one another is to a great extent determined by their worldview.

e. Some Basic Features of *Igwebuike* philosophy of peace and conflict resolution

1. Conflict is not viewed as a problem between the disputants but as a problem of the entire community. This, therefore, attracts the attention of the community.
2. The emphasis is on reconciliation and restoring social harmony. Its purpose is, therefore, aimed at rebuilding broken relationships and restoring the community.
3. *Igwebuike* works towards a situation that acknowledges a mutually beneficial condition rather than just condemning one and exalting the other. This is because the emphasis is on co-operation with one another for the

common good as opposed to competition that could lead to grave instability within the community.

4. Traditional arbitrators are appointed from within the community on the basis of status and lineage. They are never strange faces sitting on judgment seats- their personal knowledge of the disputants, the case and the community places them in a position of advantage.
5. There is a high degree of public participation. There are no secret trails in African traditional legal system. Since the problem between the disputants is seen as a community problem, in restoring harmony, there must be a general satisfaction among the public regarding the procedure and outcome of the case.

Conflicts have always been with the human society right from the very beginning of the existence of differences in identities, competing definitions of what is right, fair and just. This section of this work has, may be, studied the issue of peace and conflict resolution from an African perspective relying on Igwebuiké as an African method of reconciliation. It argues that the persisting issues of conflicts in Africa are a consequence of the relegation of the African traditional model of conflict resolution to the background (Peace and Conflict 10).

It acknowledges that the African approach to conflict resolution is aimed at removing the root causes of the conflict, to reconcile the conflict parties and to ensure peace in society. While the means to peace and conflict resolution are taught in schools, the traditional African emphasis on peace and the resolution of conflict is taught right from the home. Through proverbs, stories, etc., the African is taught the need for peace and the consequences of discord and its resounding effect on the entire universe (11).

From the foregoing, it has been made factual that African traditional methods of conflict resolution are aimed at ensuring the full integration of the parties involved into the society. The objective is to move away from accusation and counter-accusation method to settle hurt feelings and to reach a compromise that would help improve future relationships.

Thus, when a child is born into a peaceful family, he or she stands the chance of being an ambassador of peace.

Igwebuike: An Igbo-African Philosophy

A reflection on *Igwebuike* philosophy would exhibit that the concept did not just appear out of the thin air, but it is a product of a meticulous and critical study of the African and Africa itself. It is in this light that the scrupulous researcher would dissect (*the first class brain*) the profound thinker behind the *Igwebuike* philosophy. It was Ejikemeuwa Ndubisi who described Kanu as “one who is true to being and has manifested in true nature in the pastoral field and especially in the academic world” (Ejikemeuwa Web). Being a Professor at 35, there is no better way to describe him than the Rising Sun. When the sun rises, it shines. But one thing to note is that the sun rises early in the morning and gradually begins to radiate its light.

Early life and Education

Rev. Fr. Ikechukwu Kanu is an Augustinian friar. He was born on the 20th of November 1981, and he hails from Arondizuogu in Ideato North Local Government Area of Imo State. Kanu is the sixth child of a family of six and was born in Jimeta -Yola, Adamawa state, Nigeria. He speaks English, Igbo and Hausa. He received his first formal education at Command Children Nursery and Primary School, Jimeta-Yola, Adamawa State from 1984-1986. Between 1987-1992, he was at the Demonstration Primary School, Jimeta-Yola, Adamawa State for his primary school education.

Vocation to the Roman Catholic Priesthood

Having proved himself a genius and burning with the zeal to offer himself entirely to God, Ikechukwu decided to enroll for his secondary school education at St. Peter's Minor Seminary Jimeta-Yola, Adamawa State from 1995-1999. In 2001, he joined the Order of St. Augustine and began his philosophical studies at St. Thomas Aquinas Major Seminary Makurdi (an affiliate of Urban University, Rome). At the end of his studies in 2004, Ikechukwu came out with First Class honours. Between 2004-2005, he underwent Augustinian Novitiate experience where he spent one uninterrupted year of spiritual formation and development after which he was found worthy of theological studies and so he was sent to St. Augustine's Major Seminary, Jos (an affiliate of the University of Jos, Plateau State). As a confirmation of his natural and unique intelligence, Ikechukwu completed his theological studies in 2009 with another First Class honours. He was ordained a Roman Catholic Priest by Late Bishop Christopher Abba on 4th July 2009.

Among other academic qualifications that he has already attained, he is currently a Professor of Religion in the Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State, Nigeria and he doubles as the Rector of the Augustinian Institute, Makurdi, Benue State, Nigeria (Kanu 1-2). The shining Sun being a man focus and excellence, has been endowed with several meritorious awards for his hard work, resilience and especially for his persistency in distinguishing African philosophy and continuously proving the fact that, since Africans belong to the unitary chain of humanity then she must necessarily reflect on her daily experiences, activities, observances, proverbs and myths, etc; thus, Igwebuiké (African) philosophy is therefore a product of this reflections (Kanu 4).

In his bid to contribute immensely to the pool of knowledge, Kanu has written omnivorously, making impact in various spheres of life through his works, especially in the areas of African Philosophy and African Traditional Religion (ATR) studies in which he has made an indelible impression through his ground breaking Igwebuiké Philosophy and other written works, prominent among which include: African Philosophy: An Ontologico-Existential Hermeneutic Approach to Classical and Contemporary Issues and A Hermeneutic Approach to African Traditional Religion, Theology and Philosophy. Kanu so far, has written 20 books, published 116 articles in national and international peer reviewed journals, 120 papers presented at different conferences. This is no doubt an indication that Kanu is truly a genius and his contributions in creating awareness and imparting positive knowledge cannot be over emphasized. Kanu is also the founder and Editor-in-Chief of Igwebuiké: An African Journal of Arts and Humanities, and Igwebuiképedia: An Internet Encyclopedia of African Philosophy.

As already established, it is discernable that the exponent of Igwebuiké philosophy is one who has education at heart and desires earnestly to enlighten his contemporaries and even generations yet unborn the value and unique place of African philosophy especially of the Igbo parlance, which is a major concern of this research work. More so, to say that Africa does not have a philosophy means it does not have a reasoning process, and it is to relegate her from the collective humanity (Geoffery Parrinder 2).

The Etymology and Meaning of Igwebuike

In the view of Kanu, *Igwebuike* in Igbo-African philosophy is the modality of being. It is an Igbo word, which is a combination of three words. It can be understood as a word and as a sentence: as a word, it is written as *Igwebuike*, and as a sentence, it could be written thus *Igwe bu ike*, with the component words enjoying some independence in terms of space. Let us try to understand the three words involved: *Igwe* is a noun which means number or population, usually a huge number or population. *Bu* is a verb, which means is. *Ike* is another verb, which means strength or power. Put together, it means number is strength or number is power (Kanu 96).

From the fore going, it is factual that *Igwebike* is borne out of a unitary composition since it propagates strength in togetherness or population. More so, Kanu avers that it rests on the philosophy of solidarity and complementarity; thus, to be is to live in solidarity and complementarity, and to live outside the parameters of solidarity and complementarity is to suffer alienation. *Igwebuike* is based on the African cosmology. It is in consonance to this that Iroegbu opines that it is characterized by a common origin, common world-view, common language, shared culture, shared race, colour and habits, common historical experience and a common destiny. *Igwebuike* is the underlining principle of African philosophy and religion. It is the unity of the African philosophical experience. It is in fact, the fundamental category of African philosophy and religion. It is the substratum of African traditional values, philosophy and religion. Mbiti has classically proverbialized the community, determining the role of the individual when he write; "I am because we are and since we are, therefore I am" (108).

As averred above by authors, it is attainable that *Igwebuike* philosophy is one that strongly invites the African people to a life of a wholistic unism as it goes as far as expressing a sense of belonging to the African and when the reverse is the case it presents the African to be alienated from the rest of humanity. Also, when human beings come together in solidarity and complimentarity, they are powerful or can constitute an insurmountable force or strength, and at this level, no task is beyond their collective capability.

Igwebuike: The Unity of African Philosophical Experience

For Kanu, a glance at the historical evolution of philosophy generally, reveals that philosophy is an enterprise that searches for the unity of reality. Although

philosophers sometimes take different paths in this search, it does not in any way change the fact of what is sought. Some of their efforts or perspectives have been challenged and criticized. However, in criticizing them, their effort is not undermined and their greatness is not forgotten. The various contributions of philosophers, in their wisdom or 'seeming absence of it', contributed to the building of this ladder towards the empire of the unity of reality (1).

As previewed, it has been the desire of philosophers to establish a sole reality of unity (a reality which posits only one kind of unity) in the philosophical parlance. And this reality is one which is of a pertinent concern to this work because it (unity) can be an essential tool for bringing about peace and resolve conflicts of all kinds. More so, the journey towards this unity is one that expresses itself in thesis, antithesis and synthesis, which generate another thesis. For if there is no thesis, who can talk of an antithesis, for only when an antithesis exists can we look forward to synthesis and then a new thesis (Kanu 2). The thesis denotes the initial idea for bringing about unity of the African philosophical experience (this is the overall pursuit of all philosophical discuss which is a unitary objectivity) as related to this work the thesis is the foremost agitation for a peaceable and conflict free society, while the antithesis represents the wrong attitudes (using violent means to curb violence) that has been employed to establish peace. *Igwebuike* is understood as the unity of African philosophical experience in that it calls on the joint effort of the collective humanity.

In the light of Kanu, the development of African philosophy from its rudimentary stages, when African thinkers dined with logic and became intoxicated with the wine formal reasoning and the abstract beauty of its laws, to the present time, reveals that there were ideas that that remained constant in the midst of the changes in thought and in the plurality of ideas (3).

From the antecedent, the researcher can deduce that the search for the underlining principle of reality began with the Ionian Fathers of philosophy. They were interested in knowing that which remained constant in the midst of change, that is, that which continued or persisted through change. They were interested in that which remained a basic unity in the midst of plurality. *Igwebuike* is thus, an indispensable intellectual expression that brings about the long yeaned *unity (peace)* of the African philosophical experience.

Igwebuike As An Ordered Relationship

It was Kanu who posited that *Igwebuike* is not a philosophy of the 'mob', as *Igwe* which means large number of people may suggest. It is an ordered relationship. It is a relationship guided by the Igbo- African principle: *egbe bere ugo bere* (Let the kite perch, let the eagle perch). (4) It is to this that Iroegbu writes:

“Isiokwu bu EBUBU (*egbe bere ugo bere*). Nihina o weghi onye e kere kan nani ya biri n’uwa (the central thing is live and let live. For none is created to live alone in this world)” (378).

As seen in the assertions of Kanu and Iroegbu and as related to this research, the idea of *Egbe* (kite) and *Ugo* (eagle) speaks of a variety of positions, personality, creed, culture, etc, and in fact, differences in life, which is found in the world, and yet must coexist together. When *Egbe* settles in the *uwa* (the world) and imagines that the *Ugo* has no right of existence and then begins to castigate *Ugo* and to push it out of being, at this point, the *Egbe* alienates the being of the *Ugo*. When *Egbe* castigates and condemns the *Ugo*, it thinks that it is making progress; it is rather alienating itself because the being of the *Ugo* has an existential and fundamental contribution to the being of the *Egbe*.

With the sense of humanity, it is proper to assert here that when one 'kills' the other such a person kills him or herself because our being is bonded relationally in the being of others. The relational orderliness that is spoken of here is one that can sustain peace in our contemporary society.

Igwebuike and the Essence of Shared Humanity

Igwebuike places communalism at the core of African ethics, making African ethics a morality that is understood in relation to the other. As an ethical ideology that encourages communal living, *Igwebuike* expresses the capacity to be compassionate in relation to the other. It encompasses reciprocity, dignity, harmony and humanity in the interests of building and maintaining community. Unlike Western ethics that promotes individualism and sometimes prize selfish interest above altruistic behaviours, Kanu observes that:

Igwebuike goes beyond the self, to feel the pain of the other as though it were my pain, the redemption of the other as though it were my redemption. It speaks more of our interconnectedness and interrelatedness and the responsibility we have towards each other. It presents my humanity as being inextricably bound in your humanity. The consequence

therefore becomes that I am diminished when others are humiliated and oppressed. (Kanu "Igwebuike and African Ethics" web).

Igwebuike also "emphasizes the strong connection between moral rules and the type of communal kinship relationships that exist among African societies." (Kanu "Igwebuike and African Ethics" web). Hence a person's action, whether good or bad, has implications and effects either positive or negative on the other members of the community. Thus it is the duty and responsibility of the community in rooting out evil, resolving conflicts and also helping each member to live morally good lives. Therefore as an ethics of a shared humanity and also as an African ethical theory, *Igwebuike* reflects a community based morality in which a person is said to be ethical only in relation to others or to the community.

Igwebuike and the Essence of Being Human

The philosophy of *Igwebuike* is based on the values of humanness, caring, respect for others, compassion, mutual helpfulness, collective responsibility, reciprocal obligations, interdependence etc. (Kanu, "Igwebuike and African Ethics" web). It recognizes three attributes of being human: human dignity, human equality and universal brotherhood/sisterhood.

1. Human Dignity

For *Igwebuike* philosophy, human dignity is one of the immutable attribute of being human. *Igwebuike* contends that the human person has a relationship with the Divine, which makes man a theomorphic being, and hence human life is understood as coming from God. This relationship between human beings and God is what accords them their dignity.

Igwebuike been an Igbo-African philosophy adopts the Igbo concept of human life, which argues that human life is from God. Thus, in Igbo culture "when a child is born it is taken to be a gift from God. The life of a child is not attributed to biological fact of conception because every child has existed in an antecedent world of a divine master." (Kanu "Igwebuike and African Ethics" web).

Therefore human dignity, which must be respected by all, is due to the relationship between God and humans. It is obligatory to respect the dignity of the human person. Kanu avers that "the dignity of the human person, who must

be treated by the other with respect and the moral responsibility expected from him or her, is fundamentally bound to his or her divine relationship." (*"Igwebuike and African Ethics"* web).

2. Human Equality

Kanu opines that "the African idea of human equality is directly linked to her concept of God as the father of all." (*"Igwebuike and African Ethics"* web). God in African ontology is conceived to be just and fair, impartial and treats everyone equally. This idea of equality does not water down the reality of hierarchy, rather equality in this sense does not imply "placing everyone on the same level but giving everyone his due place: thus, children must respect their parents because of the precedence that age and experience gives to them." (Kanu *"Igwebuike and African Ethics"* web).

3. Universal Brotherhood/Sisterhood:

Igwebuike's concept of universal brotherhood/sisterhood is hinged on the fact of our common existence as human beings, which by virtue of it, we share common interest. Kanu observes that "The idea of universal brotherhood and sisterhood is based on the African worldview which understands human persons as having a common origin, common world-view, common language, shared culture, shared race, colour, habits, feelings, hopes, desires, values, common historical experience and a common destiny." (*"Igwebuike and African Ethics"* web). Thus, *Igwebuike* philosophy argues that as brothers and sisters, "it is meant that the other is part of me. If the other is part of me, he or she is treated with respect and love, for to treat the other otherwise is to diminish myself." (Kanu *"Igwebuike and African Ethics"* web). Therefore, *Igwebuike* proposes virtues like hospitality, generosity, empathy, sympathy, compassion etc. This can help us live out this universal call of brotherhood and sisterhood.

The Uniqueness of Igwebuike's Philosophy

Having dissected various facets of *Igwebuike's* philosophy, it is discernable that *Igwebuike's* philosophy is distinctively unique in itself and this uniqueness is exemplified relationally and in togetherness because it is in such regard that the African strength is consist in as *Igwebuike* proposes. However, there are fundamental features that categorically stipulate this uniqueness that is spoken of and they include; complementarity and solidarity.

1. An X-ray of Complementarity and Solidarity

It was Kanu who posited that complementarity and solidarity are fundamental basis from which *Igwebuiké's* philosophy sprouts out. It relies strictly on them and *exhibits its (Igwebuiké) uniqueness* through them (complementarity and solidarity). It is to this that Kanu previewed complementarity and solidarity as being relational in that the successful attainment of the other's goal is equivalently the attainment of such an individual's own goal. It is to this end that Mbiti emphasized the essence of collectivity when he asserts; **"I am because we are and since we are, therefore I am"** (108).

Considered individually, complementarity is seen as a relationship or situation in which two or different things improve or emphasize each other's qualities. Solidarity on the other hand is the unity or agreement of feeling or action, especially among individuals with a common interest (Google Web Dictionary). Both complementarity and solidarity are so powerful to the extent that they can constitute an insurmountable force or strength, at this level, no task is beyond their collective capability. This necessitates an ontological horizon that presents being as that which possesses a relational character of mutual relations.

When *Igwebuiké* is previewed as an ideology it apparently rests on its uniqueness still, which is explicitly exemplified in the African principles of solidarity and complementarity. And this argues that *'to be' is to live in solidarity and complementarity*, and to live outside the parameters of solidarity and complementarity is to suffer alienation or disgruntlement. Since our uniqueness is viable in the other, it then follows that *'to be' is 'to be with the other'*, in a community of other beings.

Conflict Resolution among the Obeama-Nguru

According to Okenze Peter Nzem a traditional title holder and an influential philanthropist in the afore mentioned community in response to an interview, he did say that Obeama Nguru is a community located in Aboh Mbaise Local Government Area of Imo State. It is a rural village with a population of about 5,000 people, the Populace of Obeama Nguru are predominantly Igbos. The people are mainly Christians with handful traditional Worshipers. The major occupations of the people are farming, petty trading, some engage in technical works, block-moulding amongst others (56).

Aboh Mbaise is a Local Government Area of Imo State, Nigeria, It's headquarter is in the town of Aboh. It has an area of 184km² and a population of 195,652 at

the 2006 census (Wikipedia Web). The following are the list of some towns and villages in Aboh Maise Local Government Area:

1. Nguru Nweke
 - a. Aboh
 - b. Amohuru
 - c. Okwu
2. Okwuato
 - a. Akabor
 - b. Egbelu
 - c. Ezuhu

The place of peace remains indispensable in every community where people live and the need to continually resolve conflicts of varied kinds cannot be over emphasized. More so, the connotation of peace among the Mbaise people is largely similar to the collective understanding and appreciation of peace and conflict resolution amongst the collective human society.

The Imo State chapter (on 18 June 2014) of the Partners for Peace Network was recognized by the State Government's Peace and Conflict Resolution Coalition of Peace Advocates. The coalition is made up of a wide group of mediators and peace advocates working to promote sustainable peace in Imo (Partners for Peace in Niger Delta Web). Additionally, it has been observed in recent times that the Partners for Peace in Imo State have begun various participatory conflict assessments which will directly inform their further plans for conflict mitigation. During these workshops, participants across Imo State analyze the existing quantitative data on patterns and trends in order to decide on a priority for their intervention to restore peace in the Local Government Area of Aboh baise, Imo state (p. 4 Niger Delta Web).

According to a statement released by, this day News Paper on 5th July 2016, the Imo State Governor, Owelle Rochas Okorochoa has gracefully commended the Director General, Institute for Peace and Conflict Resolution (IPCR), Professor Oshita O. Oshita for his burning desire towards promoting peace in Imo State and Nigeria as a whole. In particular, he said under his watch, meetings with Fulani herdsmen and various ethnic groups were consistently organized towards the prevention of violent conflicts in the state (This day Live Web).

The governor gave the commendation at the opening ceremony of a 3-day workshop on conflict prevention, tolerance and alternative dispute resolution (ADR) for traditional rulers and Civil Society Organizations (CSOs) in southeastern Nigeria. The workshop was organized by IPCR, supported by the United Nations Development Programme in Owerri. According to the governor, the workshop was apt as he urged IPCR and her partners not to relent in the promotion of peace in Imo State.

He noted that the state, with the support of IPCR, inaugurated about 300 Peace Corps Advocates working in various parts of the state, noting that the institute has carried out several activities that encouraged laying of structures for peace-building, promotion and conflict resolution across the state (This Day Live Web).

Causes of Conflicts in Obeama-Nguru

Okenze Peter Nzem in responding to a questionnaire is known to have outlined some notable causes of conflict in Obeama Nguru and they include the following:

1. Inheritance of family properties (lands, houses and economic tress) among brothers and members of the extended families are major causes of conflicts.
2. Differences in understanding and interpreting religious teachings and doctrines; (Catholic versus Pentecostal churches). This brings suspicion and distrust among brothers.
3. Poverty; most often viral and bacterial diseases are attributed to spiritual poisoning, destiny control and spiritual attack. People have no more money for medi-care.
4. Power tussle between titled men and the people over the enforcement of traditional norms and values. Resistance comes mainly from the youth (56).

Strategies for Conflict Resolution in Oneama-Nguru

In responding to a questionnaire, Mr. Peter Nzem (a secondary school principal in the community under review), highlighted some essential strategies for conflict resolution in Obeama Nguru. Some of these include;

1. Holding periodic family meetings to discuss conflict and adopt remedial measures.
2. Regular kindred meetings are convoked (Awuruawu), which holds every 8 days, where kindred problems and troubles are resolved.

3. Calling a periodic village assembly (Aladinma) where problems and issues which could not be treated at the kindred meetings are settled.
4. There is intervention by titled men (to resolve conflicts) who perform administrative and judicial role.
5. The traditional Ruler has a Peace and Conflict Committee that assist in settling civil cases in the community.
6. The Clergy (Priests and pastors) sometimes intervene. Cases here are usually resolved through Oath taking.
7. Criminal Conflicts are handled by the police and the Courts (56).

Effects of Peace and Conflicts Resolution

Haven established the essence of peace and the need to create a community that is free of conflict, it is expected that the pursued peace and conflict resolution would bring about some effects which would help to improve the standard of living of the people of Aboh Mbase and would give them a better sense of belonging. Thus a peaceful and conflict free environment enables people to express and assert the essence of their being in a community.

The under listed effects of Peace and Conflict resolution highlighted beneath are recommendations received from some members of the community under survey. These effects include;

1. Conflict resolution ensures peace in the community.
2. Development in the community is necessitated.
3. Peace and Conflict resolution maintains security.
4. It aids the promotion of community feelings and helps the people to live without fear.
5. Peace and Conflict resolution necessitates freedom of religious worship.
6. It aids the promotion of Community Norms and Values.

Igwebuiké Philosophy and Conflict Resolution among the Obeama-Nguru

Haven dissected the various causes of conflict and limitations that deter peace in Obeama-Ngrur, it is now intelligible enough to proffer a suitable guard that would adequately and wholistically address the issue on the front burner. It is in the light of this that the Igbo African Philosophy (*Igwebuiké*) would serve as a responsive tool to bring about the reality that the researcher dreams of.

Igwebuiké Philosophy being one that propagates strength in number, that is, it proclaims that there is greater strength, power in being together, because when a particular thing is done with the effort of many, the result or output is bound to

be huge and would be beneficial to a larger number of people in the community. By this, *Igwebuike* philosophy rejects individualism and sectionalism; rather it suggests that which could be essential for the collective humanity.

Furthermore, *Igwebuike* is no doubt a responsive tool for ensuring peace and conflict resolution in Obeama-Nguru, in that, when the collective human effort is put together, one would arrive at a point of understanding and respecting the other person's temperament, likes and dislikes, beliefs, traditions and every other thing the other holds to be very great. This would in no doubt bring about a peaceful co-existence of all people in the community.

The Igbo African Philosophy (*Igwebuike*) through its proclamation of oneness can also be instrumental in bringing about peace and conflict resolution on the basis that it could be employed to bring about an improved understanding of peace to discourage ethno-religious crisis especially in the case of the Fulani Herd's men attacks and inter-tribal clashes as observed in some parts of Aboh Mbaise local government area of Imo state. Proverbs, myths and words of African sages can be an instrument for instigating peace, in that they call the collective humanity to reverence and seek earnestly to observe the golden rule (do to the other only what one wants done unto him/her) which would to a very great extent ensure harmony among the Obeama Nguru people.

Greed has continually been discoursed by many schools of thought to be the fundamental cause of violence/misunderstanding among humans; it then signals that with *Igwebuike* philosophy, through its emphasis on universal brotherhood/sisterhood one would be well informed that living itself is hinged on the fact of our common existence as human beings, which by virtue of it, we share common interest.

In occasions of communal/religious uproar, *Igwebuike* philosophy can be a ready tool for implementing peace and conflict resolution through its theme of Human Dignity where the sacredness and value of human life is explicit. Human dignity is one of the immutable attribute of being human and the human person has a relationship with the Divine, which makes man a theomorphic being, and hence human life is understood as coming from the creator, therefore it should be revered and safeguarded. This relationship between human beings and the creator is what accords them their dignity. Hence, when human life is safeguarded, violence is eradicated and peace is fostered.

More so, Kanu avers that the responsive tool in question (*Igwebuike*) rests on the philosophy of solidarity and complementarity; thus, to be is to live in solidarity and complementarity, and to live outside the parameters of solidarity and complementarity is to suffer alienation. *Igwebuike* is based on the African cosmology (28). It is in consonance to this that Iroegbu (1994) opines that it is characterized by a common origin, common world-view, common language, shared culture, shared race, colour and habits, common historical experience and a common destiny. *Igwebuike* is the underlining principle of African philosophy and religion. It is the unity of the African philosophical experience (14).

Thus, Peace is greatly and easily achieved by the appreciation of the importance of the other, because by doing so we tend to respect and value each other's beliefs and practices and this mitigates conflicts of any kind.

Conclusion and Recommendations

After carrying out a robust and insightful fact finding intellectual tour, the writer of this expansive work can accurately establish that several truths have become real and explicit which form the core of the findings of this research work. At the end of a research work on "*igwebuike* as an African Philosophy for Peace and Conflict Resolution among the Populace of Obeama Nguru" the writer has successfully come up with some findings that are worthy to be mentioned. Since this research work is restricted to a particular geographical area, these findings are excerpts from the region under survey.

It is now evident that no community/nation can progress in the absence of peace. The numerous outcome of conflict in the community under survey have not been of any benefit to the people of the community rather it's results have caused more harm than good; it has out-rightly turned siblings against parents, caused misunderstanding amongst brothers (especially in the case of sharing their inheritance), caused disputes between titled men and the youths (especially) as regards the continual upholding and enforcement of the traditions of the land. One other notable discovery that has been observed is the difference in respecting, understanding and interpreting religious teachings and doctrines of a religion that is differs from the one an individual profess.

It is to this end that *Igwebuike* philosophy is exploited as a responsive tool to bring about the hoped peace. *Igwebuike* vehemently propounds

“complementarity and solidarity” as a unifying force that would help in uniting kinsmen, families, siblings and the whole community of Obeama Nguru. *Igwebuike* philosophy invites the populace of Obeama Nguru to; live for each other, complement each other by putting the needs and desires of the other before one’s own and through solidarity it (*Igwebuike* philosophy) bids all to put away their differences and unite together to build up a strong force in order to achieve a huge common good. It is in consensus to this that Kanu observes that there is strength/power in number. Mbiti on his part asserts thus; “I am because you are and because you are therefore I am” (108). It embraces the idea that humans cannot exist in isolation. We depend on connection, community and caring. We cannot be (or achieve peace and resolve our conflicts) without each other (Thrive Global Web). This philosophy requires a conscious shift in how we think about ourselves and others, especially at a time when our nation is more divided than ever.

Having carried out an intellectual research on an all important topic issue namely; the need for a sustainable peace building, it is now unquestionably apparent that the act of peace building and working towards resolving conflicts of whatsoever kind goes beyond security –focused strategies that build on the lessons of liberal peace, focusing on sustainable peacebuilding at all levels of society (Richmond Web). Also noteworthy is the fact that the pursuit of a lasting peace and a resolved conflict demands the effort of all and not just the duty of a selected few or government. The African philosophy of Ikechukwu Kanu namely: *Igwebuike*, being a reflection and exhibition of the African experience, norm, belief, tradition and lifestyle of the people it has been utilized greatly (by the researcher) as tool to bring about the hoped tranquility and this was done through a detailed analysis of the essence of peace of the African and especially the people of Obeama-Nguru. Thus, peace and a conflict resolved society is attainable through unity and respect because it is in these that one’s personality is highly felt.

Recommendations

With the understanding of how the people of the Obeama Nguru community have suffered violence of varied kinds with the unfavourable outcomes of these attacks, it is only wise to admit that the only way out of conflict is to embrace peace in all spheres of life.

It is to this end that the writer being passionate about the sacredness of peace/harmony and societal wellness of the populace of Obeama-Nguru in

Aboh Mbaise Local Government Area of Imo State, he would not put a final stop to this work unless he has proffered some recommendations which can go a very long way to create lasting peace, some of which include:

- a. Community enlightenment
- b. Holding periodic interactive sessions with the youths
- c. The need to live a complementary life style.

a. Community Enlightenment

In an epoch where the harmonious living of a society have been jeopardized under the species of conflict and violent attacks, it is only needful to carry out a general community enlightenment programmes which should be targeted at properly informing the populace of Obeama Nguru on the need to put away every vices that can hamper their peaceful coexistence. Since education is the fundamental unit/bedrock upon which all societal values springs out from, this enlightenment process should be narrowed down to various facets of the people's life. The family which is the basic unit of the society should be the cradle upon which this enlightenment kicks off; schools (both College and High School) are expected to also incorporate more subjects/courses that would base stronger emphasis on the need for the students to avoid every activity that would instigate violence.

The religious leaders of the community should speak to the moral conscience of the people with references to their religious books (Bible or Qur'an). It has also been observed that uproars often arise among brothers in a family as a result of may be one of them feeling being cheated in the sharing of their father's inheritance, misunderstandings such as this usually grow to cause serious conflict among family members and this can lead to the death of a member(s) of a family. It then behooves on the community leader to create polices that would foster a lasting peace among such a family by justly sharing the inheritance of the concerned persons among them.

b. Holding Periodic Interactive Sessions with the Youths

It is no longer news that the youths are the honourable leaders of tomorrow and their understanding and approach to life today would greatly determine their comporment and exhibition of attitude tomorrow as leaders when they eventually become one. In a discourse of this nature, emphasis are made on the sole necessity to adequately and positively inform the minds of the youths of Obeama Nguru in that they can be employed as a huge disastrous weapon of

mass destruction (when badly influenced) in the hand, they can also be shining lights to restore the/a community to its lost glory.

Since repetition (for the right reasons) strengthens the memory, it then follows that periodic interactive sessions should be organized to continually remind the teaming youths about their unique role in community building and their contributions towards peace building. More so, the youths who are not lucratively employed should be assisted (to get busy) so that they would not make themselves viable for violent activities.

c. Complementary Lifestyle

Complementarity is one unique quality which boldly strengthens a people in that it would instigate the Obeama Nguru community to live their lives conscious of the plights of the other. Each person should be the others keeper and should work towards serving and making the other better than oneself. Complementarity and solidarity often goes *pari passu*, in that solidarity would imprint the feeling of unity on the minds of people and make them thrive towards the attainment of single goal of maintain peace and resolving conflicts of all kinds. Thus, to live outside the parameters of solidarity and complementarity is to suffer alienation.

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