IMPORT OF RELIGIO-CULTURAL ECUMENISM AND DIALOGUE ON HUMAN SECURITY IN AFRICA

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Abstract
A Critical over-view of African environment unfolds a lot of issues on human security among Africans. Today it is agreeable that the world is a global village. Someone in one part of the continent is consistently updated and posted on issues affecting every nook and cranny of African continent on very close intervals. This globalization trends have related to all and sundry the issues affecting human security. Recently, in South Africa, it was xenophobia; in the South Sudan lives were lost because of political unrest. In Angola Africans (mainly Nigerians) were murdered in cold blood, in Nigeria people are kidnapped, murdered, raped, jailed unjustly. This research work intends to present religious and cultural ecumenism and dialogue as one of the ways of protecting human lives in Nigeria and Africa at large. It employs phenomenological research method. It also recommends for the adoption of religious and cultural ecumenism, dialogue, among other things as suggested solutions to the problems associated with human security in Africa. Data were gotten from primary and secondary sources. Data gotten were analysed with descriptive and historical method of data analysis.
Keywords: Culture, Religious Ecumenism, Dialogue, Human Security and Africa

Introduction:
At the advent of Christianity and Islam in Africa, there was serious turn around in Africa traditional beliefs and culture. These changes had introduced conflicts between the traditional religious culture and Christianity and its accompanied Western culture. The same disunity was observable between traditional religious culture and Islam with its accompanied Arabian culture. With time warring tendencies became a common place between these three religions and cultures.

Things fall apart, the centre cannot hold. Mere anarchy is loosed upon the world (Achebe, 1958). The African religion and culture is faced with a lot of pandemonium in the face of Christianity and Western culture. Now Mr. Good country saw in the present crisis over the New Yam Feast an opportunity for fruitful intervention. He had planned November the proceeds from which would

go into fund for building a place of worship more worthy of God and of Umuaro (Achebe, 1974:215). Achebe uses these words to indicate internal conflicts with African communities at the emergence of Christianity and Western culture.

Islam and its Arabian culture share equivalent features with Christianity and Western culture in their emergence into the hinterland. The two foreign religions and cultures have been misconceived among their local adherents. These foreign religions clash within themselves in interdenominational periscope. They also differently apply immense efforts to draw hostile relationships which have accelerated into these luxuriant religious and cultural schisms that which encourages human insecurity. The paper discovers that this disunity has incapacitated the possibility of inculcating religious morality and cultural values in these religions and cultures to behavioral pattern of Africans for sound livelihood. This research aims at re-echoing religious and cultural ecumcinsm and dialogue as veritable sources for human security. The study adopts phenomenological research method. The study recommends among other things that programmes that will increase sense of ecumenism and dialogue among African should be fortified more than it was to achieve human security from an additional dimension. Data were collected from both primary and secondary sources. Descriptive and Historical methods of data analysis were used.

Clarification of Concepts
The terms that call for clarity include; religion, culture, ecumenism, dialogue, human security and Africa. Religion has been identified by scholars as one of the most difficult concepts that have defiled an acceptable definition. This is essentially because no one definition by any scholar(s) has successfully and adequately taken care of the various aspects of this enigma called religion (Okwueze, 2003:2). In the same vein, Onyeidu (2001:14-15) points that:

> As early as 1912, James Leuba had collected some forty –eight definitions of religion. But none of these was accepted as the correct definition of the term religion. While many of the definitions are arbitrary, others are subjective. Theologians define religion on the basis of God's activity in creation and redemption. Sociologists from its function in society; Psychologists from people's consciousness and anthropologists from people's cultural heritage.

That notwithstanding, some of these definitions shall be put here to enable us upgrade our understanding of the term beyond lay man's thought of the concept.

James in Okwueze (2003:3) defines religion as "the feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they consider the divine". A Sociologist Emile Durkheim in Onyeidu (2001:16) defines religion as: "A unified system of beliefs and practices relative to sacred things. That is to say, things set apart and forbidden beliefs and practices which unite, into one single moral community called a Church, all those who adhere to them". A critical look at these two definitions of religion from two different scholars would notice that they vividly convey reasonable information about the characteristics of religion, when they emphasize on beliefs and practices, sacredness, divinity, solitude, and forbidden observances. One will easily reckon on the activities to be attached to the supernatural. But then their definitions are professional or discipline based. In all, and above all, religion seeks for a definition that unities and escapes every iota of sentiment.

Culture on the other hand has been defined by Nwosu and Kalu (1982) as the totality of a people's ways of live. Onyibo (2013) concurs to it when he asserts that culture is the totality of the people's way of life. Smith, Stanley and Shoves in Akulue (2013) view culture as a fabric of ideas, ideals, beliefs, skills, tools, aesthetic objects, methods of thinking, customs and institutions into which each member of a society is born. Ikeyi (2004) sees culture as all that human beings learn to do, to use, to produce, to know, and to believe as they grow to maturity and live out their lives in the social groups to which they belong. He adds that culture is basically a blueprint for living in a particular society.

Nonetheless, all the definitions given to culture here, are taken to have been summarized by Nwosu and Kalu as the totality of a people's ways of life. What other scholars have said are still part of the totality meant by Nwosu and Kalu (1982). Therefore, culture involves all activities of man as a member of a society.

Ecumenism as one of the concepts that demands clarification can be defined as a body (movement/council) representing the whole Christian world or universal church seeking to restore the unity of Christian churches (Gaiya, 2018:112). Originally, ecumenism targeted at resolving discrepancies that existed between Christians .Today, ecumenism has become needful on restoration of unity beyond a particular religious denominations. Ecumenical movements are emphatically needed to cut across different cultural and religious groups.

Dialogue is always the message ecumenism conveys. Dialogue could be said to involve a deep discussion between two or more groups who differ in ideologies, faith or intention (Gaiya, 2018:120). The fact that dialogue involves a deep discussion on differences in ideologies, faith and intentions among two or more groups that differ, accommodates the possibility of ecumenism and dialogue extending beyond Christianity to inter-religious and inter-cultural realms.

Human security in this context is concerned with security of human beings, his environment and his properties against criminality and violence of many kinds. It is pertinent to adhere that living things are divided into two: Plants and animals. Human beings belong to the animal division, though his intellectual strength gives him dominion over other animals. Biblically speaking, he was the last in the creation of the world and was also given dominion over all created things or beings. For man to perfect this dominion he has to recognize his environment to make life safe for man's living. This act of organizing the society for the safety of man's life is what is seen here as security. Summer (2001) perceives it as things that are done in order to keep someone or something safe. Haron and Lesue in Igbo and Anugwom (2002) aver that the behaviour of individuals or groups is controlled by a network of "rules" or "norms" that define right or acceptable behaviours to which people are expected to conform. This is what the sociologist refers to as "social organization". This means that every society, traditional or modern, has appropriate behavioral patterns to which people are expected to conform. If they fail to conform, they will be liable for some kinds of punishments, whether written or unwritten.

It is basically rules that are used to organize the society for the safety of individual human beings and their properties. Note worthy here, is the fact that the security of man's properties in some cases is paramount to the security of his life. If necessities of life are not available, life appears to be miserable. Therefore, human security entails security of human life and properties. When this could not be feasible, we are faced with insecurity. It is based on the occurrence of insecurity around Africa that this paper has devised religious and cultural ecumenism and dialogue as part of the sources of human security. Because, most rules that are promulgated are not conformed to, due to religious and cultural sentiments, insecurity occurs virtually around Africa. With regards to this, ecumenism and dialogue among religions and cultures in Africa will go a long way in ensuring security of human life and properties. Africa on the other side of the coin is one of the notable continents in the world. In line with this, it appears

pivotal to present a skeletal map of the people geography as a way of explaining the nature of the continent.

MAP

The major African language families include: Afro-Asiatic, Nile-Sahara, Niger-Congo (non-bantu), Niger-Congo (bantu) and Khosan (Clyde, 2000). Apart from these language families, African continent is geographically categorized into west, north, east and southern Africans. Isichei (1982:21) examines the natural setting of West Africa thus:

> The history of all peoples has been greatly influenced by the natural environment in which they live most, though not all, of the peoples of West African live in one of two contrasting environments. As the vegetation changes gradually over hundreds of kilometers wide. One is the rain forest belt, just north of the sea. It runs from east to west, but is not of even width, or continuous. At its broadcast it is about three hundred kilometers wide. It is broken in middle, at Dahomey (Benin) where, apparently because of decreasing rainfall, the savanna comes down to the sea. There economy based on agriculture. Many countries of human in habitation and farming have removed the original forest cover encroach on the forest zone. The forest which is often called Guinea- has a great variety of economically useful trees, some indigenous, like kola a tree and the oil palm and others introduced from elsewhere.

This little emphasis on the national setting of West Africa will help to showcase at least a little guide for one to understand the position or location of an integral

of the continent when it is combined with the map presented above, one can comprehend the exact setting and people of the continent.

Relevance of Religious Ecumenism and Dialogue on Human Security in Africa
Africans have been said to be notoriously religious (Mbiti 1968). This notoriety in African man`s religious life is practically obvious in his practice of his traditional religion (A.T.R). With time foreign religions majorly Christianity and Islam advanced to the continent probably within the 18 century. In this advent of the foreign religions, there had been disagreements between both the foreign religions, and African traditional religion. At the end of the 19th century, crises became highly predominant between Islam and Christianity, though the African traditional religion is still part of the crises because the two giants struggle to gain more converts than each other from the traditional religious adherents. Possibly, the traditional religious practitioners do not submit to the two religions without resistance. All these characterized crises and sometimes destruction of lives and properties in Africa. Whichever religion to record higher converts in population becomes a threat to the other. Yomi Kazeem on April 4, 2019 reports that Africa set to be the global center of Christianity for the next 50 years when he reported thus:

> There are already more Christians in Africa than any other continent-that`s not going to change soon. By 2060 six of the countries with top ten largest Christian populations are in line with the gradual shift that has increasingly seen, Christian populations live outside the historical cultural centers of the religion. The size of the Christian population in Nigeria alone already the largest on the continent is projected to double by 2060. In addition, to Tanzania, Uganda, and Kenya are projected to join the list of countries, replacing Russia, Germany and China.

Kazeem has shown here that there are consistent struggle for converts which has given the Christians the edge to have been projected as having the greatest populations in the African continent. Information of this nature appears to create some levels of chaos among religions in Africa. Within the same religion, divisions are also seen, it is based on the division in Christianity that ecumenism was fascinated at the first place. Ecumenism and its accomplished dialogue cannot be limited to Christianity alone if Africans want to foster and solidify security of lives and properties because, African peoples belief system always reflect in their holistic well being. Therefore this study looks at the relevance of religious ecumenism and dialogue in the face of insecurity in the African society.

But before going into that, let us examine the phases of religious conflicts, violence, riots, or crises in Africa.

As Mbiti had noted earlier, that Africans are notoriously religious, would aid the acknowledgement of the view of Anyanwu and Nwanaju (2010:1) when they point that: "Africa as a continent seems to confirm the lasting belief that man is deeply religious, because of the plurality of religion and religious beliefs which are found in it, there are moderates and extremists, fanatics and realists, simple minded believers and complex adherents, liberals and conservatives". It could be agreed from this that multi-religious practices and their accompanied belief systems contribute to religious violence, conflicts, discriminations et cetera. This ugly situation in most cases extents to political, economic and social unrest. Violence itself involves inflicting injury, shedding of blood, and other destructive tendencies. Violence carries the meaning of physical force, violent language, injury and more importantly, forcible interference (Nayak, 2008). Violence does not consider the law, rules and regulations, norms or customs etc. There are other negative impact religions and beliefs have that always result into conflicts and violence. Religious discrimination according Gurr (1970) who concurs to this notions, when he asserts that discrimination should breed grievances and hence result in aggression and violence. Discrimination syndrome on religion has severally affected African countries like the Central Africa Republic (CAR), Somalia, Mali and Nigeria. Within three consecutive decades, these countries have witnessed armed conflicts that have religious background

One may ask what religious discrimination is. Religious discrimination means constrains on religious practices such as worshipping, diet, dress code, education and conversion (Fox 2008) Religious discrimination as stated by Fox in some cases extends to social and economic discrepancies among votaries. At certain level, it can revolve within a religion duo denominations' differences. In African, Countries such as: Cameroun, Congo- Brazzaville, Benin, Namibia, Niger, Senegal and so on could be said to have very low or even non-existence of religious discrimination. There is noticeable increase in discrimination among religions and denominations among East African Countries. As already stated, religious discrimination has given rise to religious conflicts especially in the sub-Saharan African. Basedau (2017) buttresses that the main increase can be traced back to theological conflicts, while the share of interreligious conflicts has be more stable. In agreement with what Basedau points out, there have been in recent years uprising of notorious Islamist uprising in Nigeria, the Taureg

rebellion in Mali and the Al-Shabaah militia in Somalia. Boko Haram as an uprising threat to human security has come to live in Nigeria. Some of its so tagged repented or denounced members are offered better live opportunity by the present administration led by Rtd Gen. Muhammad Buhari. That notwithstanding Boko Haram has been discovered by Nigeria as a religious sect rising within the North-Eastern Nigeria. It was before or during 2003 elections that they were seen as machineries employed to bring some governors to power Alhaji Mustapha Adamu Ibrahim (personal communication, 4 December, 2019). After successful elections, some of them were offered appointments as commissioners, special advisers etc. At the point they see themselves at the corridor of power; they started to champion their own religious ideologies. They decided to take the laws into their hands and embarked on armed conflicts in which their leader Yusuf Mohammed and other became victims to extra judiciary killings.

In view of the degree of violence and human insecurity in Nigeria Ikenah-Metuh, 1994, and Ogege 2001, are of the opinion that the problem of religious violence costs a very serious question to the stability order of Nigeria, because the country has recorded bizarre experiences of religious violence. Such Violence in Nigeria include: Kasuwan Magani in 1980, Zango Kataf and Gure-Kahugu 1987, Zango Kataf in 1992, et cetera. Before the Boko Haram up-risings, the up-surge of the Yan Tatsini commonly known as Maitatsine group had existed. The group has two sects that rose in the late 1970s and early 1980s probably between 1979 and 1983. As at 1980 in Kano the classic set claimed about 4000 to 6000 lives and properties worth millions of naira were damaged. In fact, Africa is becoming a flourishing ground for religious conflicts, violence, discrimination, fanatism and bigotry. In Nigeria, it has been discovered that disunity does not exist just among religions for example; Christianity vs. Islam. It equally occurs within the same religion, for instance; Christian denomination vs. Christian demonstration and Muslim sect against Muslim sect. Though schism among Christians has been a common place, that has motivated ecumenical movements. But for the Muslims, it is more recent occurrence than the Christians. In the recent years, Boko Haram had killed great number of Muslims because some Muslims are perceived to have involved themselves in a well-defined apostasy among other reasons (Mallam Jibril Ibrahim, 7 Jan 2020). Around 2016, Nigeria Security Tracker data had demonstrated a decline in Boko Haram attacks on Christians or Churches and an increase in attacks on Muslims/Mosques.

We can see how religion supposed should foster peace, stability and human security has turned to encourage conflicts, instability, and human insecurity in Africa. Based on this, religion is facing a challenge with the task on how to actualize its expected responsibility in every human society. Religion has the responsibility of sustaining peace, stability and human security. This showcases the need to embark on religious ecumenism beyond the Christian formation. With a formidable central or general ecumenical front, there will be life sustaining dialogue that will ensure human security in Africa Anih (1990:4) summarizes the essence of ecumenical movement when he posits thus: "Recorded and unrecorded history of man shows traces that from the moment we can speak of man as 'homo sapiens' we can equally speak of man as 'Homo religiosus' a being radically impregnated with religious values. This is the Lowest Common Factor (LCM) for all ecumenical discussions".

Every religious practitioner should bear in mind that man is Homo religious of the Homo sapiens man. When ecumenical thoughts are able to make this reasoning to penetrate, and get assimilated in the religious psyche of Africans, there will be a sustainable able dialogue that will enhance security of human lives and properties, especially when the religious harmony conforms to the laws, constitution, and the rules and regulations of the state.

In addition to this, Anih (1992:1) adds thus:

> The struggle of religionists to colonise men as adherents whether by abduction or clandestine elopement from one sacred belief to the other is as constant as the dialectics of human existence. This has led to the evils or religious bigotry, prejudice, jealousy, and fanatical extremists, belligerent religiosity which has deadened man's consciousness and occasionally paralyzed his national spirit. It is then worthwhile that we should start this adventure into ecumenical meditation on the cultivation of tolerance which would act as an ictus in the reading and understanding of what we think is contribution to the ongoing dialogue on how man could live peacefully among plurality of religions while maintaining faith in God.

It is noteworthy that religion is an integral of culture. For Africans, religion remains the basis of the progressive strand of every part of human affairs in the society. Therefore if there is ecumenical attitude that will enhance cultivation of tolerance while consistent religious dialogue is ongoing, it will go a long way to unite every religious group, body and sect. In this religious ecumenical dialogue,

principal message should always be one God in diversified approaches. When we read the world religions' documents and practices, both written and the unwritten, we really read about war against opposing religious group or kingdom. In the same religious teachings we read so much emphasis of the fundamental position of peace and unity among humans. Most religions condemn killing of people or persons, destruction of neighbour's means of living, preach love for one another, obedience to the constituted authority, and the belief in a Supreme being (God).

These constituent messages in various religions should be put into practice by believers while they practice their independent religions in the continent. In so doing, religion performs a very positive role. Religious ecumenical dialogues increase tolerance among different religious and cultural groups. As far as religion teaches the love for one's neighbour irrespective of his religion or culture, religious ecumenism and dialogue strengthens this expected virtue or behaviour. When destructions, violence, conflicts, and discriminations are condemned in every religious man's thought, it fortifies human security. There will be no fear against your brother or neighbour. The Muslims can dine and live freely with the Christians, African Traditional religious practitioners, Buddhists, Judaisers, Pagans, etc. This is based on the fact that many citizens if not all, belong to one religious group or the other. In the face of love for one another conveyed in the religious ecumenical dialogue people will become their neighbour's keepers and insecurity of any form and magnitude will disappear in African society.

Relevance of Cultural Ecumenism and Dialogue on Human Security in Africa
Africa is a multi-cultural society. Though, religion appears to be the life wire of African people's cultures. But, culture in some cases still stand on its own. There are also perceived cultural differences which in some cases contribute to the discrimination, stigma, and stereotype between African nations. Take Nigeria as an example, we sometimes observe the Igbo condemning the cultural practices of the Yoruba, Tiv etc. Be that as it may, either the Yoruba or Hausa, Jukun, Ijaw etc are seen criticizing the culture of the Igbo, Ibibio, Urhobo etc. This dangerous cultural perception and thinking make one view his neighbour as an inferior cultural being while he sees himself as a superior cultural being. It will be crucial to examine the areas of cultural dispute and discrepancies among Africans. Obayi: (2019:13) emphasizes on the Igbo ordeal as a sub-cultural group thus:

> Serials of accusation and counter accusation have been laid against the Igbo man to put under check. In 2015, 2016 and 2017 as reported by Vanguard newspaper on the 13th September, 2017 that many Igbo youths lost their lives in the bid to protest against the marginalization of Igbo man. In 2016 witnessed many able bodied men about 30 of them were drowned in Ezu River in Anambra state. Their bodies were floating on the rivers and nothing was done about them. Egwu-Eke purposed for Igbo youths in the year 2017 to silence whoever will venture to demonstrate for their rights. In that bid hundreds of innocent souls of Igbo people were equally lost… The same 2017, many people were killed at Onitsha in a prayer house because they were praying for God to deliver the Igbo man from Nigerian slavery (Social Media)… The sharing formula in Nigeria is what one can't really understand; for instance the 2018 National Common Entrance Examination results released in Federal Ministry of Education documents (FRN). Igbo states should score very high to be able to gain admission in the federal college that is 66 against 07…

Obayi shows here, how Igbo people as a cultural group are perceived as being put into slavery or marginalization in a country they feel they are bonafide citizens. This perceived ordeals and feelings go a long way to portray the people's cultural world-view and psychology as a major contributing factor to such unpleasant experiences. This sense of discrimination or segregation is caused by the feeling of differences in cultural backgrounds.

Even though Boko Haram insurgency has serious religious background, one of its main grievances that encouraged its dedicated art of terrorism is its thinking about Western culture practiced and applied by Nigeria and other countries of West Africa. Anyanwu and Nwanaju (2010) are of the notion that the violence and killings have dominated mostly the northern parts of the country and have continued to spread to other parts of the West Africa. The seminal meaning and ideological justifications of the sect hinges on its crusade on its ill-conceived belief that "Western education is sin" this translates to "Boko (Western European Education)" "Haram (is sin). As we all know, Western education conveys Western-European culture. It is this existence and display of the culture, that are the fundamental essence that forms the name Boko Haram. Many African countries were colonized by the Europeans which means that automatically many African countries practice Western cultures or European cultures as far as various European cultures were learned with the use of Western and European

education. Therefore, there is no falsehood to conclude that cultural differences or disagreements are integral of human insecurity in Africa. The issue of violence and its manifestation account for the increase in civil unrest, terrorism, threats to life, loss of lives and properties globally and in Nigeria in particular. Despite all these challenges, the oppressors and ruling class in their irresponsiveness to issues affecting the downtrodden masses do not seem to learn from previous resultant circumstances of deprivation and irresponsiveness to ethnic cries of marginalization, herder's incursion, kidnapping, religious and gender discrimination, culture and class distinction (Ezeugwu, 2019). Culture involves every aspect of a people's ways of livelihood. As Ezeugwu has pointed out we can see that there had been negligence on ethnic cries of marginalization, herder incursion gender discrimination, class and culture distinction. An ethnic group is at the same time a cultural group. When a sub-cultural group feel marginalized and such feeling appears to be obvious, that cultural entity must show some levels of disapproval to what that oppressor(s) is or are doing against them.

Herd management is also a cultural life of a people. Managers of herds who never bother about their destructions on other people's agricultural products are marginalizing that group. Within a cultural group, there are also certain levels of marginalization and discrimination especially on gender and other cultural distinctions. Okafor and Amaechi-Ani (2019) have lament against the *Osu* caste as another harmful cultural practice. They add that in Africa, the concept of patriarchy was entrenched due to its reinforcement by socio-cultural institutions and beliefs. In Nigeria particularly, since it is believed that women's domain was to be in the kitchen and cradle; their contribution to the male sphere were not seen as deserving of any attention.

Apart from this, there exist so many aspects of destructions and discrimination in an African man's culture. Across Africa, there is an unbecoming cultural underdevelopment. Ejeh (2020: 9) asserts that:

> The existence of many tribes in Nigeria would have given Nigeria an opportunity and the capacity of producing varieties of cultures that will eventually add more beauty to the national life. Every tribe in Nigeria, alongside to its languages and cultures, have different and certain positive qualities to offer for the integration and development of the nation openness to other cultures allows for growth and integration, but when people are too attached to their tribes as well as cultures to [the exclusion of others, as is the case with Nigeria since independence, the cultures will

hardly experience any growth. This is the reason why the various cultures in Nigeria have remained dormant and underdevelopment.

What Ejeh is saying does not affect Nigeria alone, it affects Africa generally. Let us take a look at the xenophobia and Afrophobia attack in South Africa. According to Mr. Paul Nwafor (Personal Communication 21 February, 2020), there existed both Xenophobia and Afrophobia in South Africa. He continued that despite economic factors and other social factors, the attacks against foreigners and other Africans in South African has serious cultural undertone. The people of South Africa disregard their fellow Africans cultures who are residents in their country. It was displayed in social media, how lives and properties of Africans were lost in 2019 in South African because of the so-called phobia attack. Similar attacks are witnessed against Africans by their fellow Africans duo cultural discrepancies. In fact, culture is an endowment that should promote itself by accommodating other cultural contacts. The positive parts of every culture especially among Africans should be appreciated. Those negative contents would be reformed or discarded as the case maybe through cultural ecumenism and dialogue. This cultural ecumenical dialogue will make Africans to see their cultures as one in diversity. When everybody sees one another's culture as ideal, and accommodating, even though there could be shortcomings among individual cultures, it will strengthen trust and human security. This will also go a very long way to make Africans view themselves as brothers and sisters and at the same time, be their brother's keepers. As brother's keepers they would fight against violence, human insecurity and discrimination among themselves.

Among Nigerians for example, ethnic groups in most cases condemn other ethnic cultural practice when there is no points or facts in their condemnation. Mallan Musa Idris (personal communication 20 May 2020) explains how an issue that resulted into fighting arose between an Igbo man and Gwari man in a market in Lagos on the cultural practice among the Gwari that prohibits Gwari women from carrying loads on their heads and exempt men completely from carrying loads. Hassan (2020) discusses this culture of the Gwari when he points that Gbagy or Gwari (also spelt Gbari is one of the people) in Nigeria, living in the North Central. He continues that some of them live in Kaduna, Abuja, Kogi and Nassarawa States. According to Hassan the Gwari attach so much importance to the head as source of wisdom and should be given some reference. It is also a practice done in respect and adoration of their traditional belief in a god. Kyanne (2014) avers that in most African cultures; humans move different

sizes of luggage from one place to another on the head or at the back of animals known as beasts of burden, especially when the journey is far. This culture is however different among the Gbagyi women. These women are majorly found in Kaduna, Niger, Nasarawa, Kogi and Federal Capital Territory, Abuja. They are distinguished with the way they carry loads on their shoulders. Their men are however, restricted from carrying loads. Despite the fact that they come in contact with Western Education and Civilization, this culture has not changed. This culture stems from the belief that the head is the king of the entire body and therefore should not be burdened with loads. It is also believed to be central box that houses the brain, hence, it should not be over-stressed because it is supposed to do the calculation work or thinking that directs the action and creativity or creative impulse of man. This culture is entirely unique among some other cultures in Africa. There are other cultures which are also unique and distinguished in their own ways. The cultural differences should not be mismanaged or misconceived. Ecumenical dialogue will remain the best managerial strategy for cultural variations in Africa. Cultural ecumenism and dialogue are therefore very much relevance for human security in Africa. When we understand the uniqueness of every culture, we accommodate them, and there will be no essence for violence, conflicts etc. This in return drastically reduces insecurity of human lives and properties. Ecumenical movements and dialogue against cultural misconceptions and differences will collaborate very well with religious ecumenical dialogue for a more secured African society.

Recommendations:
1. Africans should use a body like an African Union/Organization of African Unity (O.A.U) to curb religious and cultural violence or conflicts with a pragmatic application of ecumenism and dialogue on cultural and religious perceptions.
2. Independent religious practitioners, groups, and denominations should make it compulsory for their priests to study courses that have to do with general ecumenism, dialogue and peace resolution
3. African traditional rulers should have an African coverage of their council, at the same time maintain their independent country`s traditional rulers council where introductory speech of every discussion must always center on the need for ecumenical dialogue and movement against religious and cultural conflicts
4. There is need for a formidable African Youth Forum for peace in religious and cultural differences, with branches in every country, provinces, districts,

states, local government areas/authorities, communities and villages. This is very important because the youth is always the machinery for violence and destruction of human security. Moreover, the youth is at the same time the future of any given society

5. There should be special media or mass media through which lessons on religious and cultural ecumenism and dialogue will be particularly made for, other social media, mass media should still make it part of their radio and television programs

6. Annual African summit on religious and cultural harmony is also very necessary

Conclusion
Culture itself is the umbrella that shades religion eventhough religion has appeared to be more disturbtive culture. This culture is made by the society likewise religion. A panoramic view of culture will reveal that man creates culture and culture creates man (Anih, 1987:67). Man creates culture and man empowers culture to create him to enable him create a distinction between him and lower animals. Therefore, it sounds stupid, when man creates something and empowers that same thing to create him back with destruction. Man having created culture should not allow culture to create him back with whole lot of insecurity and making his environment unconducive for living.

Religion itself is felt by man as a means of connecting the supernatural. The divine matters cannot honestly be claimed to be under the charge of any human being. Therefore, religion should be practiced in a manner that believers should have a central mindset of sin against man or God. The constitution of the state or country must be a guide, no matter our faith affinity. The moment Africans come to see God as one Almighty God, for multiplicity of religion, supernatural realm will be easier to access. All these understanding will sustain security of human lives and properties. Since religion and culture have been misconceived by man there have been pandamomum against human security. The misconception needs immediate correction to save humanity

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Interview
1. Alhaji Mustapha Adamu Ibrahim, Yobe State, trader 60yrs, 4/12/2019
2. Mallan Jibril Ibrahim, Gombe State, trader 52yrs, 7/1/2020.
3. Mr. Paul Nwafor, Anambra State, lives in South Africa, businessman 45yrs, 21/2/2020
4. Mallan Musa Idris, Jigawa State, Farmer,62yrs, 20 May 2020