

**IGWEBUIKE ATTRIBUTES IN THE MEDIEVAL FRENCH SYSTEM: A
REVIEW OF CHARLEMAGNE'S LEADERSHIP IN "LA CHANSON DE
ROLAND"**

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Abstract

The fact that the society is filled with human beings, and not only a single being, justifies the Supreme Being's intentions for all beings to relate with each other and work together to achieve a common goal. As such, the logical understanding of the Igbo adage "A nyukoo amiri onu, o gbaa ufufu" simply depicts the Igwebuiké philosophy which propagates the limited nature of the individual person and uplifts the unity of the collective human person in achieving far greater positive results. As early as the middle ages, France has recorded a great success in unity, and regretted every form of betrayal and division; hence, the title "La Belle France" was not a misconception of aesthetics and glamour, rather, the beauty in unity, togetherness and solidarity. La chanson de Roland clearly conveys Charlemagne's victorious achievements in the medieval period, which was not by mere fortress, rather by unity and solidarity. Unfortunately, the regrettable destruction that befell his reign was as a result of disunity in the form of betrayal, treachery and division. This paper will significantly unveil the importance of solidarity, the need to be unified as a nation to fight insecurity and maintain national peace. Political analysis of the role of unity in Charlemagne's ruling class and solidarity skills utilized to overcome problems will be deployed, while the integration of the principles of Igwebuiké philosophy for national security and peace are strongly recommended.

Keywords: Igwebuiké, Kanu Ikechukwu Anthony, National unity, Igbo-African, Peace, Solidarity, Charlemagne

Introduction

A quick glance at the history of the attainment of freedom and independence of many African countries reveals a couple of outstanding leaders, freedom fighters, true heroes of their time, and patriots who once championed solidarity movements and conquered as well as set the moral and political tones for their societies. Such leaders as Julius Nyerere of Tanzania, Nnamdi Azikiwe of Nigeria, Kwame Nkrumah of Ghana, Nelson Mandela of South Africa, etc., have proved that unity and solidarity is a working strategy for Africa. History reminds us that the success of any organization - religious or secular, state or nation - is highly dependent on the quality of its leadership. Leadership, void of dictatorship and one which upholds unity, complementarity, friendship and solidarity, records substantial success and progress. In this regard and in the spirit of integration and togetherness, *Igwebuiké* philosophy propagates principles of good leadership.

Igwebuiké philosophy developed over time by Professor Kanu Ikechukwu Anthony is one that is described with an Igbo word, but with a universal relevance and appeal. Nonetheless, it is not limited to the Igbo or African society, rather a universal ideology that believes in the incarnation and confirmation of the universal relevance of its principles. *Igwebuiké*, which literally translates to unity is strength, reflects in different Igbo proverbial representations to support its ideology; this philosophy can be well addressed with some collection of Igbo proverbs (Kanu, 2014). These proverbs are not mere collections of words; rather, they are words of communal wisdom that speaks the echoes of ancestral truth which society should do well to hearken to. “*A nyukoo amiri onu, o gbaa ufufu*” defines the power of unity and working together in peace and harmony to achieve common positive results. In this regard, the society is made to understand that working as a group in harmony is far better than individual actions. Solidarity in the face of conflict is an insurmountable force which is most likely to conquer. The Igbo tradition in its totality has always upheld solidarity because of the great success it has known so far in cultural wars and inter-boundary conflicts, hence the agreement of the adage “*Gidi gidi bu ugwu eze*” (Kanu, 2015a&b). Humans are often taught to develop the spirit of oneness, or group solidarity and brotherhood. Igbo culture cannot define complementarity without tracing it to the adage: “*Egbe beru Ugo beru,*” and this is a principle on which the *Igwebuiké* philosophy is rooted. This Igbo adage (whose cultural emblem is the eagle and the hawk perching on the same tree branch) is the Igbo version of the concept of Ubuntu, which is common among many other African groups (Kanu, 2016a&b). This concept implies that there is room enough for all. Your existence and well-being does not threaten the

Igbo existence and its well-being because the Igbo tradition believes that there is room for all. The Igbo world and religious views demand that the stranger and alien be treated with utmost care, respect and courtesy. In this spirit of oneness, the structure and idea of this proverb has been altered, thereby replacing the wordings to reflect love and concern for others. This renders it *thus*: “let the kite perch, let the eagle perch as well, anyone that does not want the other to perch, let its wing not be broken; rather, it should show its mate where to perch” (Kanu, 2017a&b). All should try to live in peace. Those who do not want peace with others, or insist on causing disharmony have only themselves to be blamed; thus, peaceful coexistence is encouraged and taught. *Igwebuike* also depicts the extension of hand of brotherhood and friendship as a principle of unity which promotes love amongst neighbours, hence the understanding that no man is an island and no man can exist alone because the African tradition does not overlook human intervention. “*Okwa Mmadu k’oji aka*,” therefore, establishes a very strong link between *Igwebuike* philosophy and the structure of the African universe.

It is a universe of particularities that, however, exist in a thermodynamic system- where every creature as an independent but interacting entity, negotiates another’s existential highway for mutual survival (Kanu, 2019).

A closer look at the literal meaning of *Igwebuike* as *strength/power in numbers*, Kanu insists that it rests on the philosophy of solidarity and complementarity; thus, to live outside the parameters of these principles is simply to suffer alienation. *Igwebuike* understands every individual reality as part and completion of the whole, and presents being as that which possesses a relational character of mutual relations (Kanu, 2019 & 2018). Mbiti classically proverbializes this relationship between beings thus: “*I am because we are and since we are, therefore I am*” (Mbiti, 1970). The Igbo cosmology, on its part, having long accepted the potency of unity in resolving issues mutually, depicts its puissance in the proverbs “*Otu osisi anaghi emebe ohia*,” which literally means: A tree does not make a forest. This portrays the importance of numbers; the existence of many trees to create a forest. Asouzu airs his views on the importance of many to successfully achieve a common positive and efficient goal:

It is also a view that maintains that by the coming together of the individual or parts, a viable and sustainable whole will emerge, and by this, the parts will get to the brim purpose of their existence (Asouzu, 2004).

Prior to this, no particular tree is more important than the other in this concept. No matter how small, tiny or less leaves a particular tree bears, its role in the creation of a forest cannot be overlooked; its existence in the circle is very important. In the human existence, the tree depicts human beings, and none can exist alone; we all need each other to survive. In one way or the other, everything man does needs one form of human interaction or intervention. The earlier proverb entails a relative adage: *"otu aziza anaghi aza ezi,"* which entails that a stick of broom cannot sweep; therefore, sticks of broom put together make up a lever for sweeping. Man cannot ignore the existence and importance of another because forces properly together constitute a power to be reckoned with. Looking at the second adage in its totality solves a bigger problem when applied in unity. Sweeping a small square space with a single stick of broom will take ages and still not achieve a good result, whereas using many sticks of broom jointly tied together does not just make the work a lot easier; it will save time and make the environment very clean. The rich entrepreneurs in the society today did not become rich because they wanted to, nor do the poor make a choice of poverty over riches. Alas, the wealthy didn't even achieve the status quo on their own accord, hence the importance of the existence of the poor masses in the society today. This supports Kanu's presentation of *Igwebuike* thus:

It is a fact of life that no human person can claim to know everything; and so the need of the other to complement one's knowledge. (Kanu, 2016)

A man with an idea only visualizes how to materialize his ideas using the tools produced and manufactured by other humans and expose them for consumption in the market occupied by other humans, rich or poor. Both depend on the materialized idea of other humans and in turn make him wealthy - everything runs concurrently. Should an intelligent man exist alone in the society, the scene is completely static because he degenerates with his useless ideas in his head. An idea or dream belongs to one man who adopts the tools produced by another to visualize his own ideas, and he finally solicits for other humans to consume his items to help him complete his dream. A human existing alone cannot assume the responsibilities of other humans to affect his success or survival; all humans have their specific role in the lives and success of other humans, consciously or unconsciously. This sense of unity, friendship, complementarity and solidarity among the community is evident in the philosophy of Tempels: *'Beings forces' of the universe are not a multiple of independent forces placed in juxtaposition from being to*

being (Tempels, 1959). Therefore, humans are dependent on others for existence. Mbiti also airs his view on the coexistence of humans thus:

The world of forces is held like a spider's web of which no single thread can be caused to vibrate without shaking the whole network.
(Mbiti, 1970)

No man is an island and his existence can never circle around him alone. Even if an idea comes from one man, he needs other forms of human intervention to actualize that idea and bring it into form. The effect of one relatively manifests in other beings because of coexistence and unavoidable connection between one and other, hence the saying "*Otu aka ruta mmanu, ozuo ora.*" This adage summons us to look out for one other to ensure nothing goes wrong at one end; whatever goes wrong affects those at the other end. A company owned by an entrepreneur needs the hard work of many to grow, because the survival of many depends on the company's progress. Should by disorderliness, carefree attitude and selfishness the company suffers liquidity, although owned by an individual, it will automatically force many into the labour market. Therefore, unity should be a perennial goal because it is an important value for any society, and for the entire global community. In order for this to become a reality, it is necessary to establish a consensus about fundamental values, and work to extend the principles of peace, equity and well-being, to establish a basic principle of mutual recognition and reciprocity.

Unity and Division in the Middle Ages French Society

A quick run through the political history of France during the middle ages shows clearly the positive impact of unity, and negative default of division and disunity in the leadership and national security of the French society. During the later years of Charlemagne's rule, the Vikings made advances along the northern and western perimeters of his kingdom, but they lost severally because Charlemagne had always based his leadership on solidarity and complementarity. The French text titled *La chanson de Roland* depicts Charlemagne's leadership era, and one could see different levels of success it attained in unity and solidarity, and the destruction meted out to a divided sect, evidently visualizing the *Igwebuike* principle of solidarity "*gidi gidi bu ugwu eze.*" Charlemagne was well-known all over France for his might and immeasurable power in the battlefield, and cities and countries were terrified at the mention of his name and at war because he had a great army that fought in unity and looked out for one another. They fought with love for their

troop and with immense enthusiasm for the glory of their country. Charlemagne had already conquered all the cities around, except Saragosse which was ruled by Marsille, and it was clear that the city was Charlemagne's next land to conquer. The opponents, already terrified of Charlemagne's might, honourably sought for reconciliation and surrendered under Emperor Charlemagne's rule, rather than facing scandalous death and momentary slavery as they were no measure to the his power. The emperor had always had a strategy of protecting his warriors by means of ambush, whereby they stampeded at different points and ambushed the enemy in case they tried to overpower the armies in the battle field. This complementary approach gained him huge success in the battle field, upholding France as the most powerful country in the entire region.

Charlemagne already tired of fighting, and overwhelmed by the huge success he had attained as the emperor, accepted Marsille's peace offer and sent a messenger, Ganelon, who happened to be Roland's Stepfather, to seal the treaty between the two cities. Ganelon, who was already enraged with jealousy for Roland the chief guard, saw him as enemy and planned revenge by exposing their secret of success to the Saracens. He alienated with the Saracens and formed a new form of friendship with them, thereby informing them of how they could ambush the rear guard of Charlemagne's army, which would surely be led by Roland as the Franks picked their way back to Spain through the mountain valleys. He helped the Saracens plan this evil attack just to eliminate Roland, thereby exposing his country to harm and danger. Ganelon, in this regard, possesses an object of division in an existing unified circled by exposing a guarded secret that has helped them achieve success, not minding the fact that the same single act might unleash terror and disaster upon the entire country. He only aimed at achieving his selfish goals of killing a singular being that his existence was entangled to his own and that of his country. This form of alienation has helped the Saracen attain a pact to their long-awaited confusion as to the reason for Charlemagne's great success. Although the friendship was to a disadvantage to the Frankish army, it would lead to their success, portraying the importance of friendship and hospitality to strangers. Ganelon helped the Saracens achieve the *Igwebuike* principle of "*mmadu k'iji aka*" to plan their movement against the Franks.

Exactly as the traitor Ganelon predicted, Roland gallantly volunteered as usual to lead the rear guard with the clear intention of standing guard to protect his people against sudden ambush, while Olivier and Turpin, his friends and most trusted ally in the army, accompanied him in the rear. Unfortunately, according to plan, and well-prepared in great numbers, the warriors of Saragosse ambushed them at

Roncevaux; Roland and his men were overwhelmed by their sheer number. In unity, they still fought, not knowing that their solidarity circle had been tampered with by an insider, alas, the enemy had taken advantage of the power in number tactics they had always been deployed against them, and fought back gainfully. Hence, unity cannot be defined without solidarity, because the existence of a ravager in the circle sabotages all efforts to succeed, thereby annihilating the unity and peace amongst them. At this point, the unity of Roland's army has been sabotaged because they were unprepared and scattered on their way back home. They never expected a huge fight from the same country that had already paid allegiance and tendered loyalty to the emperor's leadership. Ironically, the opponents deployed the *Igwebuiké* principle of "*a nyukoo amiri onu, o gbaa ufufu*" to encircle them and confuse them before they could make a decision to restore their sanity.

Oliver and Turpin, having seen how badly outnumbered they were, asked Roland to blow on his Oliphant (trumpet) made out of an elephant tusk, and seek help from the emperor. This had always been their alibi in time of uncertainty and unexpected confrontation. Unfortunately, Roland proudly declined to the suggestion, believing that they needed no help and could fight any number the Saraceneans came up with. Although they fought magnificently, and with great enthusiasm and spirit of patriotism to protect their great country "*la belle France*", there was no way they could have held off the great number of the Saracenean army, and the battle began to turn clearly against them. It then dawned on Roland that it was now too late to ask for help from Charlemagne. He blew his Oliphant anyway, so that at least, the emperor should become aware of evil that had befallen his great warriors and seek to avenge them. Roland blew so hard that his temples burst and afterwards he died a glorious martyr's death for his beautiful country; his friends also died in the battle field. Unity and solidarity had always been the key to success for Charlemagne's army. Roland's pride cost his life and that of his dear friends. It was clear that the Frankish army was always victorious by virtue of solidarity. Roland was unaware that the Saracenean army had gained knowledge of their secret and applied the idea of fighting in numbers, instead of sending few to the death field and saving some for a later challenge. Roland always trusted their might and the efficient unity that existed among them, unaware that the circle had already leaked and endangered their lives. Ganelon, on the other part, exposed the entire country to great danger, just to achieve his selfish aim, thereby wasting the blood of the innocent, hence, the *Igwebuiké* proverbial warning against disunity "*otu aka ruta mmanu, o zuo ora*". Charlemagne and his army angrily fought back the Saracens, killed them in numbers, took over their

properties and chased them into the river Ebro where they all drowned. This literary work of the French middle ages was not fictional; rather, it brought to light the importance of unity and its reckoned success as well as described the challenges and disadvantages of disunity to national progress. The real France society after Charlemagne's reign continued to experience change in the system across decades, pending the unified relationship integrated in the existing leadership during each period.

After Charlemagne's death in 814, unfortunately, his successor Charles le Bald was incapable of maintaining political unity as his predecessor, and the empire began to crumble under his reign. The Vikings, who had earlier made advances along the northern and western perimeters of the kingdom under Charlemagne's reign but lost severally, escalated their advances, this time their dreaded longboats sailed up the River Loire, Seine and other inland waterways. They took advantage of the disunity in France during Charles reign and achieved great success. They wreaked havoc and spread terror, murdering people and burning down churches; eventually, they sacked Paris. The history of medieval France transcended into a new era with the election of Hugh Capet (940–996), but his political unimportance weighed against the powerful barons who elected him. Hugh lost the Spanish principalities again due to his inability to give in to solidarity and complementarity, thereby restricting his greatest achievement to just being a ruling king. In order to secure his succession, seeing the extent of failure his leadership suffered, Hugh allowed his son, Robert the Pious, to be crowned king before his demise. Robert II, as King, sought solace in unity and met Holy Roman Emperor Henry II in 1023 on the borderline. They agreed to end all claims over each other's realm, setting a new stage of Capetian and Ottonian relationships. Although a king weak in power, Robert II's efforts were considerable, and that was as a result of mutual understanding and having faith in brotherhood and unity. Unity gave his era an advantage over the leadership of his predecessors. He construed with the fact that he was weak and cannot prosper on his own and sought solace in his ruling quarters and achieved success, even greater than the mighty kings he succeeded. The reign of Robert II was quite important because it involved the Peace and Truce of God. His surviving charters implied that he relied heavily on the Church to rule France. Robert II crowned his son, Hugh Magnus, as king of the Franks at age 10 to secure the succession, but Hugh Magnus rebelled against his father and died fighting him in 1025. His second son, Henry I, was crowned as co-ruler with his father (1027 - 1060), and reigned after his father's death in 1031, but was one of the weakest kings of Franks because he trusted himself alone and

never believed in human intervention. He handed over to King Philip I who reigned from 1060 to 1108 and handed the mantle down to Louis VI.

It was from Louis VI onward that royal authority became more accepted. The king, who was more a soldier and warrior than a scholar, launched regular attacks on his vassals due to his greedy and ambitious nature. He raised so much fortune from his vassals, and his bad nature made fun of the royal image and earned him an unpopular king. From 1127, having recorded fame without honour and respect, he sorted the advice of a skilled religious statesman, Abbot Suger, whose political advice was extremely valuable. Louis VI successfully defeated both militarily and politically, but his insatiable greedy nature never eluded his person, and he went against his statesman advice and had landed possessions confiscated and military campaigns mounted against those questioning his leadership. Autocracy and dictatorship was mounted on the people and this drastic policy clearly imposed some royal authority on Paris and its surrounding areas. When Louis VI died in 1137, much progress had been forcefully and illegally achieved towards strengthening Capetian authority, but King Louis VII, upon his succession as king after Louis VI, heeded religiously to Abbot Suger's advice and enjoyed greater moral authority over France than his predecessors. Powerful vassals willingly paid homage to the French king, unlike his predecessor, who forcefully took over the vassals and imposed heavy rules on the people. The succession of kingship in the medieval France has evidently shown the extent of success which true leadership by virtue of unity, complementarity, brotherhood, love for others, solidarity and oneness has achieved in the course of time. Apparently, situation worsens at a point where selfishness and self-centeredness, lack of trust and disunity became the order of the day. Unity restores sanity, stability, and orderliness in a country, and these virtues promisingly help the nation achieve economic, political, social and financial greatness.

Igwebuike as a Response to National Instability

Life rests on the mutual need for human beings to come together and form a community of similitude; *Igwebuike* works best when we respect one another's needs and life circumstances, as respect for one's needs breeds love and reduces the tendency of injustice and wickedness in the society. *Igwebuike*, in the spirit of unity, does not work when we attempt to coerce shame or inflict guilt upon one another, no matter how subtle. No doubt, human relation is a difficult task because we are all different people from very different spheres of life. Nonetheless, we are not necessarily immediate allies, nor are we one another's greatest enemy,

therefore, the similarity amongst us should prevail to ascertain attainment of unity amongst all. We believe we have different ideologies and values, but we still share important norms, especially the common belief in basic human rights and the need to live communally in respect and dignity. We believe we must protect this planet, our air, water, earth and food, or we will all die; therefore, unity must be prioritized to achieve these goals. The current situation of the existing COVID-19 pandemic has exposed the fact that affluence is not a guarantee to good life. The rich have always believed they are independent and untouchable in the society because they have attained a prominent financial status which is capable of shielding them from imminent danger. Currently, the entire world is on Corona virus rampage, and in some countries like Nigeria, it seems the rich are the most affected and the wealth acquired through dehumanization and poor leadership has been unable to protect them from the dangers of the disease. All along, had the leadership of the country in the spirit of Igwebuikwe principle of love, oneness and friendship considered the good health of its citizens and the poor masses, it would have provided the country with befitting hospitals and good health care centers; rather, they depended confidently on their financial ability to sustain the health of their family members by moving to countries with efficient health system while neglecting the citizens. Today, their financial status can neither help the rich nor the poor, everybody is paying the price of greed and disunity existing in the country; health security has failed completely in the system.

The purpose of solidarity is to build our movement, and to embody our mutual care and concern for justice. Chandran defines solidarity thus:

Solidarity can be simply a way of lifestyle, to support one or more and stick by him in good and bad, as well as his success and failures.
(Chadran, 2014)

The definition above could mean a lot more than just its literal sense, because people are necessarily dependent on each other in different ways. When solidarity requires one to follow a group's social and moral rules, they usually have non-instrumental reasons to obey these rules as ways of standing in solidarity and unity with others. Solidarity often grounds reasons to follow somewhat defective rules, and improve their social moral rules in order to pull them in line with the group's ideals, which in turn has lots of limitations to refine oneself and grow.

Solidarity can be referred to as a value *par excellence*, being characterized by mutual collaboration between individuals which makes it possible to overcome the most

terrible disasters, such as wars, plagues, bad leadership, destructive trend, etc. This applies as well to helping relatives, friends and acquaintances who find themselves in difficult situations, so that they can overcome obstacles and move forward. The belief that the leadership of the country is engrossed in corruption is a common understanding, including the belief that the global corporate and political institutions are serving only the interests of the rich and continue endlessly to sap the poor of their scourging sweat and effort. But at a point, one wants to break out and achieve success. The oppressed are tired of been abused, voices wish to be heard. There is a mutual agreement that it's time for a fundamental and radical change. There is only one way to speak out; it is for voices to come together and echo in a thunderous manner that will disrupt the serenity of the entire land. The only way voices can be heard loud and clear is through solidarity. Solidarity is the voice of oneness, togetherness and the only way diversity becomes strength of the weak. We build movements and protect one another's lives and rights, the interest being mutual and equal - existence of mutual love, human and group interest at heart, and integrity to strongly hold on to one another to avoid the outbreak of sabotage. In essence, unadulterated solidarity implies great success, critically applying the form of social behavior for the purpose of creating cohesion and social ties that unite the members of a partnership with each other.

There is need for the integration of human relation in performance and practices that are complementary to each other. However, the concept of complementarity suffers from a lack of operational clarity and has been essentially approached from a statistical standpoint that has limited the understanding of the overall system. Complementarity posits that human social coordination is the product of structured psychological inclination linked to corresponding cultural paradigms. A hungry person needs more than bread to survive, because today's bread might not be his problems. He might have the day's bread but is bothered about his hopeless tomorrow; he needs inner peace, and this is the only remedy to his psychological derangement. The rich are not free of this trauma of lack of financial abundance, implying peace; whereas, undue acquisition of so much fund, management and spending are bigger problems on their own. Peace remains the answer to existing problems in the society, and this can be achieved through oneness, complementarity with oneself and other humans. Every human has the innate and congenital need to experience peace and an environment that is void of conflicts. Trees and animals need no peace because nature has blessed them with a peaceful existence. It is unnecessary to hold animal pets in higher regard than fellow humans, because they only agree and respect man's wishes in an animalistic manner which their nature has subjected to. They are created as animals and tend

to behave as such, but humans possess understanding and individual differences; therefore, tolerance in adversity is a virtue to be emulated and deployed in general relation with fellow humans to achieve peace of mind. Humans need peace for an enduring co-existence.

The peace that extends to other humans emanates naturally from one's self and inner satisfaction; man can only remain at peace with other men when he has achieved inner peace with himself. Ralph Waldo Emerson once said: *The reason why the world lacks unity, and lies broken and in heaps, is because man is in disunity with himself*". He clearly establishes the need for individual restoration of inner peace to be able to relate properly with other humans in unity and brotherhood. As difficult as humility and tolerance towards diverse human negative attitude are, peace of mind accelerates discipline and grants a better chance of understanding, and ensures logical approach to human behaviour and individual differences. Unfortunately, the society today bedrocks on other people's faults, and carelessly analyzes these faults to exhibit their intolerance. Humans neglect their own weaknesses, and look at other people's weaknesses. Resolving conflicts, as the principle of the *Igwebuike* philosophy does, is not limited to the Igbo-African culture, and ensuring peace is a world phenomenon that is peculiar to all humans all over the world. Conflict resolution and world peace, as we all know is very important in our lives and is essential to our overall well-being. However, it has regrettably eluded us over the years, not just emphasizing on a particular nation but the entire globe. It has been hindered by different disastrous factors like war, conflicts, diseases, and disagreements throughout human epoch, which have left our entire world and humans in a dilapidating and deplorable state, be it in their emotional, psychological, physical and financial strata.

This research has studied the reality of disunity which characterizes being, the positive dynamics the society could benefit in appreciation of *Igwebuike* as an option for social relationship and leadership goals. Within this context, it looks into the echoes of the medieval French government in the leadership system of France and called for the need for change in Nigerian and generally African political qualities. It describes humans being as beings that should in all aspect deploy other human relations for better survival. It sees the leadership of a nation in the values of the society as a communal responsibility, which everyone is held responsible for its success and failure as well. This work, therefore, suggests as a solution to saving Nigeria from instability (and extends to Africa) from already existing or further emergent political upheaval: there must be a conscious policy of leadership that integrates the local context of the Igbo-African cultural belief of

Igwebuike principles into its leadership visions. *Igwebuike* potency for achieving national unity should not be overlooked as its principles can help to either prevent or attack problems emanating from bad leadership qualities.

Conclusion

Igwebuike philosophy is a true manifestation of the African spirit, *I am because we are* with great emphasis on its translation, *unity is Strength*. An ideology that defines the true essence of human relationship with others, such that mutual relationship, it is a great force which rightly combines and exhibits forces to be reckoned with. Kanu upholds *Igwebuike* as the kind of bond or strength in collaboration and community spirit, and an indication of the necessity of synergy to amplify the value of African communal spirit towards achieving success or anything meaningful in life. The principles of *Igwebuike*, exhibited in this paper as unity, complementarity, friendship and solidarity, are the basis on which this philosophy is well-defined, thus giving them an Igbo-African cultural representation, not limiting the philosophy to the Igbo culture alone, rather giving it cultural amplification and elaboration as preachers of world unity. Elaborating on *Igwebuike* as a philosophy conspicuous in the French society and already perceptible as early as in the middle ages, its success in leadership and other spheres of national progress cannot be overlooked; therefore, it is a commendable approach and serves as a solution to existing problems in our nation today. These principles allow us to overcome the adversities that present themselves throughout life. A person or nation which acts on these principles does not hesitate to collaborate with and support all those who are in disadvantaged situations, in contrast to people who are indifferent to the needs of others and are more self-centered. Therefore, in team spirit, we must encourage an attitude of *Igwebuike* in individuals, since unity can be seen as the basis of many other human values. In a special way, it helps one to develop valuable friendships in family and social settings, and helps nations to attain growth and progress.

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