

OGBUNU YOUTH CRISIS AND TRANSFORMATIVE PACIFISM: A PANACEA FOR INTRA-GROUP CONFLICT IN AWKA, ANAMBRA STATE

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Abstract

In every dispensation, the existence of human being is marked with conflict emerging from their co-existence. This inalienable characteristic of human coexistence sometimes results to violence and death. Such is the case of Ogbunu youth, one of the youth fora in Awka, the capital city of Anambra State. Ogbunu is coined from the village name Umuogbunu. The Ogbunu people are seen as one family from one ancestral descent, hence the custom of exogamy. In this vein, it is considered a taboo in Igbo tradition for a man to take his brother's life. The purpose of this research work is therefore to find out the causes of the crisis, the extent to which peaceful effort has been made and why the conflict still lingers. The researcher attempts to find a possible means of evading violent conflict between people of same blood line. The findings show that once violent conflict between people of same blood line leads to death, peace is very difficult to achieve. The researcher used theory of transformative pacifism and recommends that the theory should be imbibed by people of same blood line to ensure that in one's subconscious being, one knows the implication of murder in such a case, and avoids it. The fact that Umuogbunu is considered as a family due to one ancestral descent makes the conflict more troubling. Is it to be assumed that they do not know that they are brothers for them to have allowed intolerance to lead to the suspicious death of one of their brothers out of violent conflict? The need for a better integration of a sense of understanding on the sameness of their ancestral descent cannot be over emphasized, and the knowledge of the implication of the killing of one's own brother is definitely lacking and as such the need for transformative pacifism.

Introduction

The existence of man in every community over time is embodied in communal living and relationship. This, by the process of involvement gives room for the interface of divergent ideas, reasoning and character. The relationship can result to better development or chaos. Chaos being as a result of divergence of ideas and thought pattern. It is however, in the best interest of every community to strive towards peace that gives room for development.

Umuogbunu being a community in Awka, the capital of Anambra State is one of such communities where human interaction with neighbours is inalienable. The elders have their social group, the women have their social group and the youth also have their social group. These three groups with similar functions, at one point or the other, tend to have some disagreement on common issues like marriage rites, burial rites and so on. These three groups that consist the crux of social interaction make peace and development within the community to be far-fetched whenever conflict arises between them. Since development is one of the reasons for communal relationship, unity would not be valued if there is no room for development.

The Ogbunu youths in the year 2013 had a terrible conflict with the elders of Umuogbunu over issues bothering on financial accounts for the money gotten through the community's business outlets, the youth seeking in turn to take over the management of the outlets. This heated up the polity to the extent that there were series of disagreements and physical combats whenever there was a gathering for the periodic kindred and village meetings. The conflict resulted in the division of the Youth Forum into two factions, one in support of the elders; and the other in opposition to the rule of the elders. The conflict resulted in sanctions on the Youths in opposition. This yielded no positive result.

The conflict appears to be unending as it still lingers from the year 2013 to date. The conflict hindered the community from agreeing on what to do with the twenty million (#20,000000)naira community project initiative, provided by the Governor of Anambra State, Chief Dr. Willie Obiano, as well as other important issues. There is therefore a need to undergo a study of the conflicting situation, giving room for proper investigation of the issues and make possible recommendations for the resolution of the issues in order to create room for development.

An Overview of Umuogbunu Village

Every geographical nomenclature has its origin, ancestry, and geographical position. In the same way Umuogbunu being a geographical nomenclature has its history and geographical position. Okafor (1992) made an effort to show the importance of literary work on the origin of a state, town, village and community when he stated that the substance and the essence of the co-relation, co-existence, and sameness of nomenclature may be lost if the history of a people is only

transmitted orally. For this reason, it is imperative to research on the history of the people of Umuogbunu community in order to ensure that the original history of the people is not lost in the course of time.

Dike (1975) made an assertion on the meaning of Awka when he stated that Awka is not a traditionally correct nomenclature of the Oka people, he made it clear that "Awka" is as a result of the British influence. This shows that there is a need for a further research into the history of the people of Awka in order to ensure that western influence on our history does not wipe out our true history. Okafor (1992) gave a correction on the nomenclature of the Awka people when he said that *oka* (Awka) means *Okacha* (the greatest) before the advent of the white man, this is due to the defeat of all forces that came to challenge Oka people. Having established the importance of having a literary work on the origin of every community for the sake of posterity, we will now delve into the history of Umuogbunu.

The Father Figure in Umuogbunu Origin

The origin of Umuogbunu cannot be holistically analyzed without an x-ray of the town in which it exists; Awka. Anagbogu (1995) made series of hypothesis on the origin of Awka (Oka). He exhausted the possibility of Awka being an offshoot from the migrant Israelites from Egypt, and explained that the theory has no evidence. He x-rayed the theory of Awka coming from Nnobi which was derived from the saying "Awka-Nnobi", but flawed the theory by asserting that in Nnobi's documented history, there is no mention of Awka. Again, Anagbogu (1995) x-rayed the possibility of Awka coming from AwkaEtititi but flawed it with no existence of Awka in the history of AwkaEtititi. These hypotheses create enticing stories but their validation is not quite evident. Anagbogu (1995) then referred to the statement of anthropologists like Talbot and Mulhall (1962) which states that the Igbo have no tradition of migration from elsewhere and appear to have settled in the thickly populated parts of Nri-Awka and Isuama areas for a very long period and to have spread from there.

Jones (1970) supported this view when he said that the Igbo traditions of origin, when analyzed in conjunction with other geographical, structural and cultural features suggest an Igbo Centre or core in what is now the AwkaOrlu division. This creates the idea of Awka among the forefathers of Igbo land. Afigbo (1986) reaffirmed this theory when he said that scholars have long come to the conclusion that the NriAwka-orlu axis probably represents the earliest zone of

Igbo settlement and it was from there that other parts of Igbo land came to be peopled over the centuries.

Afigbo (1995) gathered through oral communication that the original ancestor of Awka is said to have been a man of that name who just appeared on earth. This creates the idea of autochthony. He further validated this theory by stating that the currently available evidence in history suggest that most of the towns in northern and western Igbo sub-cultural groups claim that their ancestors at first resided in the NriAwka area but subsequently moved out with their followers and families either in search of unoccupied land or to escape uncongenial obligations or even punishments.

Though this theory of autochthony in the origin of Awka may seem unrealistic because it has been a norm for the history of most people to be traced to migration from other places, the theory may be as a result of non-evident source of the history of Awka because there was no documentation as it were. Notwithstanding, it is incumbent on us to go with the most valid theory of the origin of Awka people as autochthony. Having created an understanding about the origin of Awka where Umuogbunu is situated, it is best for us to now evaluate various views on this father figure in the origin of Umuogbunu

O. Ndubuisi (personal communication, 27th July, 2019) said that Awka (Oka) was a man who got married to many wives, one of his wives gave birth to Otele Igbo who in turn gave birth to Ezioka, Amaenyi, and Amikwo. They all resided in Nkwele. When the three brothers grew up, Amikwo and Ezioka had to leave Nkwele and came down to the valley since Nkwele was the hilly part of Awka.

G. Anakweze (personal communication, 27th July, 2019) reaffirmed the claim of Ndubuisi when he said that Ezioka had two brothers who were the off springs of Awka (Oka). They later got separated in order to avoid land dispute and other vices. Nevertheless, he stressed that all Awka villages are off springs of Oka, apart from those who were later incorporated into Awka like Umudioka and Agulu. Ezioka later gave birth to five children: Ogbunu, Ogwali, Ukwa, Eri and Omuko. They were tagged Ezi-Oka Otele Igbo which shows the name of their father and grandfather.

It is worth noting however, that the current Ezioka constitutes six villages instead of the original five: Umuogbunu, Umuogwali, Umukwa, Umueri,

Omuko, and Umudioka being the village that was later incorporated. O Ndubuisi (personal communication 27th July, 2019) affirmed this when he said that Dioka was a native doctor from UmudiokaOgidi, who was invited by Amikwo to heal his daughter of an unusual sickness. He came and resided in the premises of Amikwo while administering treatment to Amikwo's daughter. Amikwo's daughter later recovered through the treatment but then Dioka was already attracted to her. The two young people mated and Amikwo's daughter got pregnant. Dioka left Amikwo's premises and resided with ogbunu. Later, Amikwo found out that his daughter was pregnant and informed Ogbunu. Ogbunu asked Dioka to leave, he did and went to reside with Ogwali who, as well was made to know of the incident. Ogwali asked Dioka if he was responsible for the pregnancy and he admitted, agreeing to marry Amikwo's daughter. They got married and had children, still living with Ogwali. Due to their growing number, Ogwali sought with his brothers a way to solve the stress of Dioka's population, and they agreed that Dioka would be given a piece of land where he would live with his children, with the condition that he would no longer leave Awka but be an eternal indigene and resident of Awka kingdom. He agreed and then was given the area where Umudioka is currently situated.

Azuka (1975) affirmed this when he stated that "the people of Agulu and umudioka villages are believed to have joined the autochthonous inhabitants later" (P.16). O Ndubuisi (personal communication 27th July 2019) stated that Ogbunu being one of the sons of Ezioka grew and got married and bore three male children: Nachi, Orobu and Aru. These are the three original kindreds that Umuogbunu had right from time. He added that later, a war erupted between some villages in Awka, and Umuogbunu as it were, was a powerful people to reckon with, so a village in Awka called Umuzoghve sought protection from Umuogbunu since she (Umuzoghve) was a very small village. Umuogbunu accepted them with the condition that they will no longer be a village of their own, but will bear the name Umuogbunu, observing all the customs of Umuogbunu.

G. Anakweze (personal communication 27th July, 2019) confirmed this narrative and added that this is why we currently have Umuogbunu I and II. Umuzoghe which is incorporated as a kindred in Umuogbunu are the ones called Umuogbunu II. In all occasions and sharing of pieces of land, revenue and so on, the Umuogbunu I and II are given two shares while other villages get one share

each. It is therefore needful to state clearly that Ogbunu whom is one of the sons of Ezioka is the father figure in Umuogbunu origin.

The Law on Exogamy

N. Nwachukwu (personal communication, 20th July, 2019) concurs with Ndubuisi's account that Ogbunu was one of the children of Ezioka. He later gave birth to Nachi, Orogbu and Aru. These three entities are by this implication brothers. It was later on that Umuzoghve which was initially an independent village in ancient Awka kingdom became incorporated into the family of Ogbunu during a war that broke out within the Awka community.

Ikenga (2010) created an idea of criminal offence in the Igbo cosmological view when he stated that in the Igbo cosmological view, there are two types of offences; the crime against the divine law and the crime against the human law. Those against the divine laws are referred to as *alu* or *nso-ala*(abomination) The crimes include incest, suicide, poisoning someone with the intent of taking his or her life and so on. The crime against human laws includes theft of domestic animals, removal of boundary marks, being disrespectful to the elders, and so on.

From Ikenga's (2010) list about the crimes considered to be against divine laws, we can deduce that incest is one of the sins committed by man against the will of the divine, hence it is referred to as *nsoala* or *alu*. Bittle (2012) made a clear explanation of incest when he stated that it is a human sexual activity between family members or close relatives. Again, in referring to incest in relation to distant relatives like their cousins, Bittle (2012) made use of the word consanguinity. This she defined as people related by blood or having close ancestral descent.

Thornhill (1993) made a clear indication of the causes of laws on exogamy when he stated that man takes note in almost all human cultural setting about the order of consanguinity, and as such hold better emotional attachment to blood relations. They tend to seek retaliation when one's family is hurt and create subconsciously laws on exogamy, endogamy and incest.

These scholars above have created a clear understanding of the nature of man to create laws on issues thought to be criminal, bad and unpleasant. One of the laws is exogamy. This is one of the characteristics of some villages in Awka village

like Umuogbunu, Umudioka and so on that do not allow the marriage between people of the same village.

Thornhill (1993) affirms that there are many people of different cultural setting that have made laws on exogamy which is the prohibition of marriage between people of the same tribe, group or clan. O. Ndubuisi (personal communication, 27th July, 2019) affirms that Umuogbunu falls under this category. We have the same ancestral descent traced to Ogbunu who gave birth to three children Aru, Orobu and Achi, of which Umuzoghve was later adopted. It is as such a taboo (*alu*) for one to marry his blood relation. "Anyi nine ffunwanne" he acclaimed. Therefore Umuogbunu do not marry Umuogbunu. There are many other villages in Awka to choose a very good wife from just in case one insists on marrying from Awka, otherwise one can choose a wife from numerous towns around.

U. Offorah (personal communication, 7th July, 2019) asserts that despite the law, some indigenes of Umuogbunu still either intentionally or unintentionally do have sexual encounter with other indigenes of Umuogbunu. This he referred to as a taboo that requires cleansing for one to keep the wrath of *Aja Ana* (Earth goddess) from him or herself and as well from the community. He went further to assert that in some cases, some indigenous girls get pregnant due to "the incest". When noticed, inquiries are made to know who is responsible, if it is an indigene of Umuogbunu then *ikpualua* (appeasement of the gods) must take place. This he referred to as spiritual cleansing that must be done in order to avert curses that can come as a result of the crime against the divine.

Surprisingly, the process of cleansing (*ikpualu*) is only done by the man who committed the taboo with the woman. According to G Anakweze (personal communication, 27th July, 2019), The culprit with some of some of his kinsmen will go to the custodian of Ajaana (the earth goddess) and explain the situation. Then the custodian after consultation with the gods states the items that must be provided for the ritual to be performed, as well as the date in which the ritual must take place. O. Ndubuisi (personal communication 27th July, 2019) stated that some of the items required are goat (*mkpi*), rooster (*okuko Igbo*), the rooster can be up to four depending on the prescription, four kolanuts signifying the four market days in Igbo land, preferably huge sizes of tubers of yam, a keg of palm wine and other brands of alcoholic drinks. The culprit is then required not to be seen outside his premises until the day the ritual is to be performed. On the said date, all the elders of his kindred will accompany the culprit to the shrine of

Ajaana located in Nwamou's family compound with all the items listed. There the custodian of *Aja-ana* inspect the items brought and then begins incantations notifying the goddess of the arrival of the culprit and his kinsmen. Then the colanut is broken and libation is poured. The culprit is then required to kneel before *Ajaana* after which the goat and roosters are killed and the blood spread on the statutes representing *Aja Ana*, on the ground and on the hands of the culprit. After this, the animals are taken away as they will be used to prepare food for the people's consumption. The custodian of *Aja Ana* (Ezemmuo) then continues with series of incantations and appeasement of the goddess of the land to pardon both the culprit and the kingdom. When the Ezemmuo confirms from the goddess that their plea has been accepted, the Ezemmuo then admonishes the culprit with the word "Ozoemene", meaning let there be no reoccurrence. Then everyone settle down and the food is served after which all disperse.

O Okafor (personal communication, 27th July, 2019) however stated that once the cleansing is accepted by *Aja Ana*, then the community and the culprit are free from the curse of the goddess. About the child that would be born as a result of the "incest", he stated that the child would then become a member of Umuogbunu, having equal right with every other indigenous son or daughter of Umuogbunu.

The Kinships and Co-Relations

Umuogbunu village is among the thirty three villages found in Awka, the capital of Anambra State. As its origin has been treated, here we breakdown the village into kingship, establishing how they are co-related.

Umuogbunu is made up of four kindreds: Umunachi, Umuorobu, Umuaru and Umuzoghve. Nachi, Orobu and Aru were the three sons of Ogbunu, it was Umuzoghve that was later incorporated into the Umuogbunu community during a period of war in Awka with the agreement that they would become part of Umuogbunu. For this reason, they are referred to as umuogbunu II.

It is to be made clear that umuogbunu I comprises of Umunachi, Umuorobu and Umuaru, Umuogbunu II comprising only of Umuzoghve. This brings the total number of villages in Awka to 33, one should not see Umuogbunu I and II as two distinct villages because during the time for village meetings, both Umuogbunu I and II have their meeting together as a singular unit. But Umuogbunu I and II also have two shares in the economic revenue of Awka town during meetings

regarded to as *izuAwka*. In the same manner, when there is a contribution to be made, Umuogbunu I and II are also to shoulder two contributions.

It is therefore to be understood as stated by O Mmaduonu (Personal communication, 21st July, 2019) that the entire town of Awka see Umuogbunu I and II as two villages but once there is an internal meeting within Umuogbunu, Umuogbunu II which comprises only of ones kindred; Umuzoghve is not seen as a village of its own but as a kindred in Umuogbunu.

In Awka dialect, Anagbogu (1995) made it clear that *onuku* refers to the village in Awka where one comes from, *umunna* refers to this kindred one belongs to and *imeunuor Mkpachi* refers to a smaller unit of the kindred (extended families) that are more closely related by paternal consanguinity. The divisions are as follows:

Umuorobu	-	Umudiobodo, Igbaocha, Obiananma
Umuaru	-	Umuadene, Umudinaocha, Umuogo
Umunachi	-	Umunwoji, Olokpala, Okpunoju, Ezeoka, Umelu
Umuzoghve-		Igwebuiké, Ekwunife, Nwafor, Nwachukwu, Adigwe

It is to be understood that Orobu, gave birth to Diobodo, Igbaocha, and Obiananma. Then just as Umuorobu is a kindred, Umudiobodo stands as extended family of its own, having nuclear families within it. This is applicable to other kindreds listed above.

The Genesis of Ogbunu Intra-group Conflict

Nwolise (2006) states that conflict is not a bad thing as such but an avenue for positive growth and development. He added that all conflicts have their causes and how they began. This means that no conflict can ever just erupt without a cause. It is therefore of importance that we evaluate how the Ogbunu Youth Crisis started.

N. Nwammadi (Personal communication, 1st July, 2019) stated that between July and August 2013, new executives of Ogbunu Youth Forum were elected in accordance to chapter 5, section 1 of the constitution of Ogbunu Youth Forum. ChukwukelueNwangwu was elected the chairman, Emmanuel Okeke was elected as vice chairman, Emmanuel Nwaonyibor was elected secretary, EkeneMmaduonu was elected chief tax force and IfeanyiNwammadu was elected provost. Together, they attended the Umuogbunu general meeting (*izuobodo*) held sometime in August 2013. There, the chairman of Ogbunu Youth

Forum (Chukwukeluefeme) sought for the elders of Umuogbunu headed by NwabudeNwachukwu (*Ekpeke*), to allocate to the new executives of Ogbunu Youth Forum some of the business outlets that they would be managing. This, according to C Mmaduka (Personal communication, 5th June, 2019) was the usual process right from time. The former executives before them led by Obiora Orogbu (*Ana-agwanti*) was granted this.

The business outlets being referred to here are; Enugu Electricity Distribution Company (E.E.D.C) Premises, Oji car Park where 6:30 Market is also located, Nigeria Postal Service (NIPOST) Business Outlets, roadside business outlets located along Ziks Avenue within Umuogbunu village, and so on. These business outlets pay some amount of money as rent to Umuogbunu community. The funds were usually collected by the youths after which the financial proceeds allocated to the youth are paid into the account of the youth for projects and other expenses, the financial proceeds allocated to the village are paid into the village treasury. The new executives were elected in July, 2013 and they were making this demand in August 2013, E. Oforah (personal communication, 3rd June, 2019) said that the elders turned down the request, saying that the executives were just recently elected and they are already asking for business outlets to manage. This, they said was too early. He went further to note that the elders complained that it seemed that the new executives were very much interested in money, and this, the elders frowned at.

The executives of the Youth Forum decided to obey the elders (Ndiichie) waiting six months later to reiterate their request. This was confirmed by O Ndubuisi (Personal communication, 27th June, 2019) when he said that if the youth had insisted at the instance of their first request, it would have been considered disrespectful and impatience. He went further to state that they waited patiently for about six months. In January 2014, the Youth in another general meeting, through their chairman, Chukwukeluefeme reiterated their request reminding the elders of Umuogbunu that they had told them not to rush the arrangement, as such, the youth had obediently waited for six months. To this, the elders concluded that they would put their request into consideration to know if it can be done.

I. Nwammadu (Personal communication, 22nd July, 2019) stated that this was partial since it was not the way the same set of elders treated the former regime headed by Obiora Orogbu (*Ana agwanti*). This, the Youth made known to the

elders. They pointed out that the youth have projects that they are responsible for within the community as contained in their constitution. Projects like putting up signposts, arranging announcements for emergency meetings, awarding scholarship to some unprivileged youths, reconstruction of spoilt roads within Umuogbunu environs, and so on. The argument continued without any headway, after the long argument, as the elders wanted to bring the meeting to an end, Chukwukeluolfeme indicated to say something, the elders turned him down, then the chief tax force officer, EkeneMmaduonu insisted that the chairman of Ogbunu youth must be allowed to talk but the elders still turned him down. Then EkeneMmaduonu turned violent and started breaking the glass windows in the meeting halls, and breaking some bottles of drinks, stating that since the chairman of Ogbunu Youth Forum would not be allowed to talk, then there would not be any more discussion of any sort in that gathering. There and then, EkeneMmaduonu and Chukwukeluolfeme were banned from Umuogbunu village meeting and attending any event hosted or being attended in the identity of Umuogbunu. The incident of how the second requests of some of the business outlets to manage was turned down and how it led to violence validates the assertion of Burton (1990) which states that:

Fear are the situations and conditions which makes parties restless and anxious, and which create uncertainty and threat in them, in which individuals and groups become defensive against things that threatens their values, identity, security, privilege and advantages they may enjoy (P.69).

From the narrative above, we can deduce that the bone of contention was the management of the limited resources of Umuogbunu village in Awka. This is in line with the assertion of Vogt (2000) that “resources” is one of the causes of conflict. The struggle over limited resources, inequitable resource distribution or other economic based factors.

It is to be made clear that the youths interviewed as regards the cause of the conflict have very similar accounts. This is opposed to the account of some interviewed elders like O Ndubuisi (Personal communication, 27th June, 2019). Who said that *NdiIchie* (the elders) have been the elders of Umuogbunu village right from time immemorial. The elders as such are the controllers of the business outlets of Umuogbunu village. The Youth are in no place to make demands for some share of the outlets for them to control, rather it is the elders who are to give some of the business outlets to the youth to manage if they so

wish. The Youth can only hold the elders to be accountable for all the revenue gotten from the business outlets.

It is to be noted that none of the interviewee(s) mentioned if the former executives headed by Obiorah Orogbu were allocated the outlets to control either at request or by the free will of the elders of Umuogbunu. However, it is certain that the former regime headed by Obiorah Orogbu before actually had some business outlets to manage, but the same opportunity was not given to the regime headed by Chukwukeluofeme.

Incidents of Fights and Death

It is to be recalled that the attempt to obstruct Chukwukeluofeme from speaking at the Umuogbunu general meeting by Ndiichie (the elders) resulted to violence started by Ekene Mmaduonu; while the rest of the Youth tried to restrain him, it led to a fight that left some of the Youths wounded. Again, two meetings held subsequently in the Kindred Meeting of Umuorobu where Chukwukeluofeme was asked to leave, resulted in a fight and struggle which left Benjamin Ezejiokoye bleeding from the nose as a result of a punch from Chukwukeluofeme, the fight also got Chukwukeluofeme into seizure. In the following month, Umuorobu attempted to have another meeting in which Ekene Mmaduonu and Chukwukeluofeme were in attendance, a fight also ensued. This led to more injuries sustained by some members of Umuorobu.

S. Onyibor (Personal communication, 28th June, 2019) stated that after the last incident in the last meeting of Umuorobu, there was an attack on Obiorah Orogbu (former chairman Ogbunu youth forum) who was in support of the elders. Obiorah Orogbu was reportedly walking along Ichide Street at night, and three young men surrounded him but he (Obiorah Orogbu) could not see their faces because it was dark. The struggle with these three men who had surrounded him resulted in his being hit at the back of the head with an axe, and he fell down. The three men left him probably thinking he was dead. After some time, the attacked individual regained consciousness and went home with blood dropping from his head. He was rushed to hospital by his family members at the sight of his condition where he received treatment. The following morning, Obiorah Orogbu sought to be discharged from the hospital which the doctors advised against, but at his insistence, he was released. It was reportedly said that sometimes blood used to drop from the patches of the wound at the back of his

head. Later on, ObiorahOrogbu fell while walking along the road, he was rushed to a hospital where he was declared dead as a resulted of internal bleeding.

C. Ndubuisi (Personal communication 21st June, 2019) stated that ObiorahOrogbu popularly known as *Ana-agwanti* was reportedly walking along Ichide Road, in the afternoon of a faithful day, and fell to the ground, those around rushed and asked him what the problem was and he said that some people just hit him at the back of his head. The people reportedly did not see any one who hit him at that very moment when he fell down. He was later taken to the hospital for treatment after which he was discharged. It was later on reported that he died of internal bleeding. It is to be noted that the account of the death of ObiorahOrogbu by S Onyibor and the account of C Ndubuisi differed.(They were the only people who accepted knowing anything about the incident that led to the death of ObiorahOrogbu). The accounts differ in the following ways:

- i. The first account stated that ObiorahOrogbu fell at night while the second said he fell in the afternoon, they only said the same thing as regard the place Ichidestreet.
- ii. The first account states that three men attacked ObiorahOrogbu while the second account states that no one was seen to have attacked him that afternoon.
- iii. The first account states how ObiorahOrogbu was discharged at his request while the second stated that he was discharged from the hospital after treatment.
- iv. The first account states that ObiorahOrogbu was advised to go back to the hospital which he turned down while the second account did not.

It is to be noted that the main similarity between the two accounts is that the incident of ObiorahOrogbu's death took place not long after the two accounts of crises that took place in Umuorobu meetings, and that he died of internal bleeding.

The researcher had challenges in gathering information about this incident. Is it because of how sensitive it is or for the avoidance of any chance for indictment in the report even after the researcher explained that the information was for academic purposes? It is however certain that a lot of suspicion arose from the reported attack of ObiorahOrogbu and his subsequent death. those that supported the elders suspect the supporters of Chukwukeluolfeme to have been responsible for the attack.

Many questions come to the fore as regards this incident, could it be that the group of ChukwukeluoIfeme planned this attack that reportedly took place, or could it be that some other enemies that ObiorahOrogbu made previously, coincidentally launched an attack on ObiorahOrogbu at the same period of this serious crisis between the elders which he supported and some of his fellow youth of Ogbunu Youth Forum? It could however be that this was the outcome of the conflict which Birgit (2001) referred to as the crisis stage where the beastly instinct of man become unleashed, parties begin to move for territorial expansions and interest will be met with confrontation and explosion of violence (p.27).

Efforts on Reconciliation, Success and Failure

R. Ifeme (Personal communication, 22nd June, 2019) states that the conflict brought about so much enmity, most especially after the death of ObiorahOrogbu. He (R. Ifeme) was not around during the incidents, but when he came back, he met stake holders in the issues of conflict, trying to use his influence as a seminarian and an indigene of Umuogbunu and Umuorobu aswell, to resolve the conflict. He did his best to set up a meeting between the conflicting parties in order to settle the issue. Meeting the elders of Umuorobu (*Ndilchie*), they told him that they are not the problem, they were ready to make peace, but ChukwukeluoIfeme and EkeneMmaduonu declined to come to the meeting that was organized by him. When the two individuals were asked by Raphael Ifeme the reason for their absence, they stated that unless the elders did what was right by allocating some of the business outlets to Ogbunu Youth Forum to manage, there would be no peace. All efforts to settle the matter by Raphael Ifeme failed because both parties cannot work together unless they agreed.

O. Anakweze (personal communication. 28thJune, 2019) stated that he tried to create peace after the incident he witnessed at the Town Hall meeting where the Fund from the community "Choose Your Project Initiative" were to be shared. He further states that the Fund was given by the Willie Obiano administration to all communities in Anambra State in order to foster development at the grass root level. Umuogbunu received the sum of 20 million which was supposed to be used to execute a tangible project which will enable the state government to incorporate the community into the subsequent phase of the program. It was the conflict, enmity and mistrust that arose from the clash between the demand of

the Youth from the Elders that gave rise to the conclusion to share the money among all registered members of Umuogbunu (this constitutes the adult male of Umuogbunu village in Awka).

On the day of the sharing of the Fund some of the youth led by Chukwukeluolfeme and EkeneMmaduonu were observed to have rained insults on the elders, accusing them of having the intent to share the money among themselves without the inclusion of the youth. They also accused the elders of giving improper and over bloated accounts of previous projects they executed, using the fund of Umuogbunu. Though no fight ensued on that very day, one may say that it could be because any form of violence would have led to loss of finances by all parties.

Chief Obiorah G Anakweze tried to create peace but just as Raphael Ifeme experienced failure, so did he because the conflicting parties did not meet. After all these attempts to resolve the conflict, the elders of Umuorobu, observing that the chairman of Ogbunu Youth Forum (chukwukeluolfeme) did not want any way forward for the kindred, decided to exercise their authority as contained in the code of conduct for Ogbunu Youth Forum. Number 10 of this code states that *Ndiichie* have the power to dissolve the executives of the youth forum if found wanting after one or two warnings in the village hall by *Ndiichie*. The executives were dissolved by the elders of Umuorobu with the permission of NwabudeNwachukwu (Chairman Umuogbunu general meeting). At this instance Ogbunu Youth Forum could not convene officially. The elders of Umuorobu did not call for Kindred Meeting from then (around January, 2014) until four years later, in November, 2018.

It could be observed that during the period of four years, there was relative peace in Umuogbunu as there was no room for groups to meet, hence the tension was doused to a very minimal level. U Nworah (personal communication. 5th July, 2019) stated that in the month of November 2018, Chief Obiorah G Anakweze embarked on a second attempt to create peace by meeting with the youth one on one to discuss the issues of conflict, pointing out the need to reestablish peace in the community. This second effort yielded result as EkeneMmaduonu agreed to make peace by apologizing to the elders. A date was fixed and EkeneMmaduonu led by his brother ObiorahMmaduonu came to the gathering with two crates of beer and four kolanuts (Oji Igbo), pleaded with the elders for forgiveness which was accepted whole heartedly.

E. Mmaduonu (Personal communication, 7th June, 2019) stated that he tried his best to bring his friend Chukwukeluofeme along with him in order to make peace, all to no avail. After the said date, Chief Obiorah G Anakweze asked the elders what needed to be done in order to let go of the friction between them and Chukwukeluofeme, and they said that he (Chukwukeluo) must first withdraw the case he filed with the court on the issue, and then come and apologise to them just as EkeneMmaduonu did. Chukwukeluofeme was told of the requirements, then he proceeded and withdrew the court case, then a date was fixed for peace to be made. On that day, the elders gathered with some youth and Chukwukeluofeme was also in attendance. He was requested to apologise to the elders, and in his exact words, he said “The community and kindred need me and I too need the community and kindred. After this statement, he left the premises.

Transformative Pacifism as a Panacea to Intra Group Conflict

In the world of scholars, Pacifism stands to be a controversial term. Some scholars have reasons to support its view while some believe that it is not a correct path towards the achievement of mutual relationship when view from the aspect of the nature of man. It is worth noting that pacifism has many types, we are to evaluate some of them before treating transformative pacifism proper.

Holmes (2013) relates pacifism to “non violentism”. By this he insinuates that pacifism goes beyond anti-war but is an opposition to violence in all its forms. May (2015) states that some scholars have derived another version of pacifism called contingent pacifism. This is drafted from the just war theory. It is this contingent pacifism that Sterba (1998) termed just war pacifism.

Puyan (2017) is of the view that for long, pacifism has been marginalized as an outcast tradition. This thought is held basically because some scholars do not buy the idea of pacifism. Dower (2009) created two ideas of pacifism. He is of the opinion that pacific-ism is a commitment to peace and peacefulness that is not strictly opposed to war while pacifism is a more principled or absolute rejection of violence. By this statement, Dower (2009) seeks to find a soft ground to incorporate the views of those who advocate for pacifism and those who do not.

Yoder (1971) is of the view that instead of pacifism, pacification which is the usage of a violent process in suppressing violence is to be used. This is because at one point or the other violence is needed in order to suppress an enemy. George

(2002) negates this view when he said that pacification is a euphemistic description of violence, claiming that just war tradition does not hold that war can be a suitable means of bringing about peace.

Vorobej (1994) in his own view states that pacifism generally connotes a commitment to making peace, which rejects violent means of obtaining peace. This being because might does not make right. Violence can destroy an enemy but victory does not mean justification. Pinker (2011) in his view of the consequential need for war states that the judicious use of military power during the last several decades has produced good results. This thought was held due to the need to suppress tyranny and high handedness.

Bickerton (2011) opposed the opinion of Pinker(2011) when he stated that wars of the past 200 years have produced ambiguous results: victory did not achieve its desired result, war sacrifices were largely in vain and the cost of war are rarely worthwhile. Ruttan (2006) sighted an example of where pacifism would not have worked but just war did, when he said that the Second World War in which the Nazi were defeated in Europe is a good reference, though the war had negative effect, the positive effect tends to outweigh the negative effect. Ruttan (2006) went further to state that military action is one of the largest polluters of the planet, and pacifists argue that the resources that are squandered in war are always enormous.

Kant (1990) in developing the idea of deontological pacifism stated that one ought to act so that one treats humanity whether in your own person or in that of another, always as an end and not as a means only. To this statement, Reader (2000) states that moral status of persons lead to pacifism and as such, respect for persons as an ends themselves requires us not to kill them. This means that deontological pacifism focuses on the safety and peace of all individuals. To this Reader (2000) further states that morality properly speaking, focuses on individuals, while wars focuses on defending collectives which are not the proper focal point of morality.

In objection to the idea of absolute pacifism Luban (1980) states that human dignity or right are worth fighting for, not only by those to who they are denied but, if we take seriously the obligation which is indicated when we speak of human right, by the rest of us as well. In relation to the necessity of self-defense as a last resort during violence mate and in support to the view of Luban (1980), Nagel (1972) says that at the level of personal violence it is possible to say that an aggressor deserves the violence that is inflicted on him but, at the level of war,

this personal element is lost and instead, we have killing en masse which is an assault on human dignity. Ascombe (1981) states his support to the view against absolute pacifism when he said that absolute pacifists teach people to make no distinction between the shedding of innocent blood and the shedding of any human blood.

Hauer was (2006) initiated that pacifism came majorly from religious views. According to him, pacifism is a theological position because it is as much about eschatological faith as it is about ethics and politics. Hanh (1987) deviated from the idea of pacifism being from religion when he stated that pacifism is a lifelong project that requires discipline and practice, by this means, it is a virtue, and being that no one is born virtuous, we cultivate a habit that helps us control and resist anger, hatred, pride, competitiveness and others emotions that can lead to violence. By this statement one can deduce that someone may learn to be a pacifist without attaching religious reasons to it. Presbey (2017) linked the idea of pacifism to Desmond Tutu's 'Ubuntu' when he said that Desmond tutu's use of the Ubuntu shows a sense of humanity towards others, I am because we are, meaning the belief in a universal bond of sharing that connects all humanity

The thoughts expressed by scholars above have some observable flaws: If we are to adopt absolute pacifism, will it not amount to one being defenseless even at the instance of danger? What would one consider the modalities for validating a war or violence as just? If we are to consider partial pacifism as a solution to intra group conflict, how does one justify an act of self-defense as moral or proportionate? These are the reasons the researcher further studies transformative pacifism as a better means of resolving intra group conflict.

The theory of transformative pacifism was propounded by Andrew Fiala in the year 2018. This theory portrays the changing of psychological, cultural, social, and moral sensibility of people away from violence and war. This insinuates a form of reform in educational and cultural practices that tend to support violence or war. The goal of transformative pacifism is therefore to create a world in which war and violence are seen or appear to be archaic remnants of less civilized past. Reader (2000) links transformative pacifism to the restructuring of the perception of the Jews about the law when he said that Jesus articulated a re-evaluation of values from the standpoint of a more pacific understanding of God's commandments, instead of retaliation, Jesus claims we must evolve a new idea of not returning an eye for an eye. Ruddick (1995) in his analysis of the effect

of war that led to the call for peace stated that the culture of manly just war which interlocks myths of masculinity, sacrifice and heroic death has been a norm for long. By this statement, it appears to be that male category undermine the safety of other humans and their environment in a bid to show off their ego and expertise in the art of war. It was to this effect that a feminist (Jane Addams) as further stated by Ruddick (1995), created women's international league for peace and freedom. Nodding (2010) further supports the view above when he said that the existing culture puts a high value on the aggressive tendencies of males, it is cogent to work towards devaluing aggression and provide support for love, nurturance, solidarity and care.

Transformative pacifism therefore seeks to change over time the culture and perception of violence and war as a characteristic of one who is powerful or one who is better than the others. Rather, other means of resolving conflict such as negotiation, arbitration, litigation and so on would be adopted as a culture, and the ability of individuals or groups to resolve conflict without violence will be used to measure supremacy, power and strength of a people.

The theory is most appropriate for this research work because it institutes the change of the culture of violence in conflict among people and most especially brothers. Umuogbunu being a village with one ancestral descent is seen traditionally as brothers and sisters and as such, there ought not to be violence when conflict erupts. If the culture of violence is dropped and the culture of peace is imbibed there will definitely be no other choice when conflict erupts other than adopting alternative conflict resolution processes that abound. When this is done progress and development is bound to arise.

Conclusion

The researcher has shown that conflict cannot be alienated from the existence of human being. This conflict can be triggered by a lot of factors like economic, land, behavior and so on. It is the duty of all and sundry to ensure that conflicts do not grow into violence. This can amount to the destabilization of the community, and at worse can lead to death. In cases where relatives are the ones that are having conflicting polices or ideas, greater measures are advised to be taken in order to avoid any escalation because the issue may lead to death which most likely will lead to even long term grudges and may eventually lead to more loss of lives. Will it not be better if all forms of violence is shun based on the risk factor involved when violent conflict erupt among relatives.

In the case of Umuogbunu village Awka, the deed has already been done, one soul has already been lost, relative peace has been established but the question now is how can actual peace be achieved, and how can future occurrence be avoided? The solution lies with the adoption of transformative pacifism.

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