THE IMPACT OF *IGWEBUIKE* IDEOLOGY ON PEACE BUILDING IN AFRICAN

Okafor, Emmanuel Ikenna (Ph.D)
Department of Christian Religious Studies,
Peaceland College of Education, Enugu
DOI: 10.13140/RG.2.2.29305.49761
&
Ude, Chizoba Chilotaram
Department of Social Studies Education,
Institute of Ecumenical Education, Thinkers Corner, Enugu
DOI: 10.13140/RG.2.2.29305.49761
&
Okolo, Rosemary Ngozi (Ph.D)
Department of Religion and Cultural Studies,
University of Nigeria, Nsukka
DOI: 10.13140/RG.2.2.29305.49761
&
Amaechi-Ani, Nneka Nkiru.
Department of Social Studies Education,
Institute of Ecumenical Education, Thinkers Corner, Enugu
agbudugbu@gmail.com
DOI: 10.13140/RG.2.2.29305.49761

Abstract

African continent had perceived group soldering as the greatest strategies to tackle difficult and tedious challenges that torment human society. It is an ideology that rose from the natural and spontaneous communalistic spirit in the people's collective relationships. Igwebuike is an Igbo Language which literally means large number is strength. It is a concept that has been developed by Prof. Kanu Ikechukwu Anthony within the context of the underlying principle of African philosophy, religion and culture. The basic ideology there is that united majority is aviable machinery in solving group or members' problems. This paper therefore aims at re-focusing on how Igwebuike as an ideology can be adopted in Africa to provide lasting peace in Africa and among African states and people. The research observes that serious concern is not given to the Igwebuike ideology on the area of peace build. Attention was very much on application of the ideology for economic gains, group opposition attacks and for political gains. The research recommends that earnest concern should be given to this ideology throughout

Africa with the use of age –grade system, communal worship system, women folk, kinship system, to mention but a few. The research adopted historical and sociological approaches. Data were sourced from both primary and secondary means. Data were analyzed with phenomenological method of data analysis.
Keywords: *Igwebuike* ideology, Kanu Ikechukwu Anthony, Peace–building and African people

Introduction

The impact of *Igwebuike* ideology overwhelmly occupies the African perception of peace-building. For the sake of peace-building in Africa, Late Dr. Nnamdi Azikiwe had made serious effort to unite African nations; the evidence can be derived from his establishment of a newspaper industry with the name, West African Pilot, and the establishment of a financial institution known as African Continental Bank. Before his death, he was popularly known as the Zik of African. Zik's initiative motivated the name given to one of the old generation's banks as United Bank for African-UBA.

At the face of confusions that triggered Nigerian civil war some Nigerians including Dr Nnamdi Azikiwe still advised for one Nigeria. Today, against the creation of another country out from Nigeria, some still advocate for one Nigeria with good political restructuring. The country's academic system teaches unity in diversity in the area of social studies. In the researcher's council area, during a serious political tussle, a prominent politician in the local government area in the person of Rt. Hon. Dr. Festus Uzor stated thus: "No Ezeagu man is more Ezeagu than the other. You are… because we are… You cannot be… if we are …" He is stressing here that the office occupied by one politician in Ezeagu Local Government Area is made possible because majority of Ezeagu politicians supported the person therefore when the same majority stand behind someone, he or she alone should not counter.

Igwebuike captures and communicates the Igbo-African world. *Igwebuike* is the form and symbolic of the Igbo-African mental being and the gateway to Igbo-African philosophy. Beyond the literal understanding of *Igwebuike* (*Igwe*-number; *bu*-is; *ike*-strength) as "there is strength in number", it captures the Igbo philosophy of relationality, complementarity and interconnectedness of reality (Kanu 2014; 2015; 2016; 2017; 2018; 2019). It concatenates Igbo forms, symbolism, signs, media, meaning, anthropologies, universal cosmic truths, functions, semantic powers, physics, phenomena, faculties, and Igbo environ-mentalities,

and symbolizes the propositional powers of Igbo knowledge, perception, identity, phenomenalism, physics, metaphysics, logic, history of analytic character, speculative mindset and positive provisions for definitions of facts (Kanu 2020). In a nutshell the views and actions stated above, rally round the idea in the Igbo word *Igwebuike*. Larger group alliance is always strength and powerful. An Igbo adage states thus: *Ofu onye siere oha, oha e richee ya, ma na oha siere ofu onye, o ma richee ya*. This means that if an individual prepares meal of any quantity for a large united group, the group will consume it all, but when the group prepares any quantity of food for the individual, he cannot finish it.

In view of the above, it could be ascertained that this *Igwebuike* ideology has serious impact on the African people's security and peace-building in virtually all the ramifications of their lives, be it political, economic, social, education, religion, health and so on. Mrs Ajayi Marian (personal communication, 7 April 2020) states that most African comm.unities from history believed in team work. They did group farming, group hunting etc. What Mrs Ajayi says is true, because today, for example, in the hunting games, when a group march to the bush, with their individual guns, dogs etc, they threaten the bush, making every animal there uncomfortable. After the game, many animals are caught. This is just a sample of how united majority can subdue any obstacle that arises. When united group spirit is well developed, there is no doubt, the group can move mountains in return, such unity sustains peace among them and fosters security.

Igwebuike ideology is not relatively far from African communalism but the only demarcation is that communalism can exist between independent individual communalist relationships, but *Igwebuike* sees the group mission as supreme to individual Interest: Most African states were able to gain political, economic and even religious independence because of their formidable united majority (*Igwebuike)* spirit. The Igbo/Ibibio women that confronted the ruling muscles of the colonialists in the so called Aba women riot, was made possible on the basis of *Igwebuike* ideology which had impacted lasting peace among the local women and families in the zone. Among the findings of the research is that with effective actualization of the idea of group soldering so many problems can be tackled to their barest minimum. That notwithstanding, the same *Igwebuike* ideology can be used for negative intention or goals, for example, the mob actions, team armed robbery et cetera. The paper intends to re-echo how *Igwebuike* as an ideology would be implemented in Africa, its communities and nations, to provide lasting peace in Africa, its nations, and peoples. The research also discovers that much

more serious concern is not given to the *Igwebuike* ideology on the area of peace building. The ideology is mostly applied for selfish economic gains, group opposition attack and counter attacks, political gains, selfish social solidity, etc. It is recommended in this research that more serious concern should be attached to *Igwebuike* ideology throughout Africa with the use of traditional machineries such as age-grade system, communal worship system, the Masquerading society, the title institutions, family institution, and other modern machineries like the youth clubs and associations, neighborhood watch teams, elders forum, town union, Christian and Muslim Associations, Government and Non-governmental Organization et cetera. The methodologies used in this research are both historical and sociological approaches. Data used were generated from primary and secondary stocks. The method of data analysis was phenomenological analytical method. *Igwebuike* ideology is synonymous with the broom bunch as an adage or concept. Individual sticks that make up the broom bunch can easily be broken, but to break the broom bunch is definitely difficult. The broom exhibits its strength in its bunch than when it is separated from the bunch. The broom sticks in a bunch are peaceful, that is why they have agreed to be tied together as one entity. This is the basis on which *Igwebuike* as an ideology champions all ramifications of human welfare in typical African society.

Clarification of Concepts

The concepts or terms that fundamentally call for explanations are: *Igwebuike* ideology, peace-building, and African (People). *Igwebuike* as a word finds its origin in Igbo ecolingual base. *Igwebuike* links itself with terms like communalism, cooperative movement and even united majority. Though slight differences might exist between these three terms but the variation seems to be insignificant. Akukwe (1996) Opines that cooperative comes from the Latin word co-operate, i.e. to work together. According to Akukwe, the idea of men working together is as old as man himself because of his social nature. Because of his inherent limitations, man needs the co-operation of his fellow human beings to develop his physical, intellectual and spiritual potentialities (Akukwe, 1996). According to Summers (2001), communal is perceived as that shared by a group, especially a group of people who live together, or that which involves people from many different races, religions, or language groups. This adjective communal, forms the basis of the term communalism. Majority on the other hand, links itself with number. Most of the people or things in a particular group (Summers, 2001). The *Igwe* in the word connotes majority/large in number, the '*bu*' means is in English Language. It is just a verb that shows the attribute of the

suffix to the prefix '*lke*' which means strength/power in English Language. While communalism emphasizes on sharing things in common, cooperative/cooperation focuses on the unity to achieve specific goal(s). When these three basic strands of thought are merged together, the concept of *Igwebuike* becomes comprehensible.

Peace-building has peace as the head word. Peace in the lay man view might imply or mean happiness. But peace connotes, no war, agreement, no noise, calmness, etc (Summers, 2001). Peace-building, simply means the art of structuring, sustaining a condition of calmness, noiselessness, agreement in positive mindedness, no war, no conflict, no violence etc. African people as we all know, are one of the peoples that make up one of the continents of the world, dominated with the people with dark or black identification. Mr. Onwuka Francis (personal communication, 13 March 2020) points out that what aboriginals of Igbo nation commonly call or presume Africans to be is the people with black hair-*Ndi Isi Oji*. Summers (2001) adds that the word "African interprets someone from Africa. Mr. Gabriel Patrick (personal communication 6 April, 2020) points that Africa as an area is in most cases presented as a sunny zone. What Patrick stresses could be truly acceptable because Africa has the highest geographical coverage where the sun radiates the ultra violet rays heavily. Dr. Obiora Aniebo, a Geographer/Geo-Physicist (Personal Communication, 8 May, 2020) opines that the ultra-violet rays discharge greater heat within Africa as a geographical region more than other regions across the globe. Therefore we conceptually agree that Africa is sunny, more so, it is the indigenous region of the people who are more or less black or dark in complexion, with black hair color.

Impact of Igwebuike Ideology in Peace-Building
In discussing *Igwebuike* as an idea, it is pertinent to stress here that peace-building in any given society, runs the holistic gamut of the people's livelihood ranging from economic, social, political, religious, and health welfare. It is on this background that this research would examine the import of *Igwebuike* ideology in peace-building among African States. It is also envisaged that this examination will arouse the interest of African people to understand that the idea of *Igwebuike* has recommendable relevance in sustaining peace among African States, countries or nations. Be that as it may, human livelihood is similar to the local stove phenomena where when there is absence of or exclusion of one of the three stands of the stove it incapacitates the firmness of the local stove. In regard to

this, we can testify that when an aspect of people`s welfare is in shambles, no matter how less important it may appear, it affects the peaceful sustainability, growth and progress of the people. Therefore this paper cut across peace-building in every affair of African people for actualizing central hallmark for general peace building in Africa. At this point, let us turn to examine them one after the other.

Import of *Igwebuike* Ideology on Economic Peace
At the family level, economic peace helps to curb so many risks that could introduce violence of various forms, poverty etc. Ezeador and Ezeani (2019:60) buttress that:

> … one of the traditional means of socialization of children is through trading. However, the introduction of young girls into street trading increased vulnerabilities of the girls to sexual harassment. Sexual abuse of young girl in Nigeria is linked with child labour … poverty and inaccessible to funds for parents to take care of their wards has contributed to child sexual abuse.

On this realm, *Igwebuike* ideology becomes very pivotal. Instead of families engaging their children especially the girls in child labour because of poverty and inaccessibility to funds for parents to take care of their children to degenerate families expected standard, the concept of *Igwebuike* comes into place to salvage such ugly situation. Families became can collectively agree to engage on a particular source of income where both parents and wards should be involved in a risk free manner for the economic growth of the entire family. Their collective input can be on farm work and other mini businesses where parents and older siblings will have monitoring eye to one another. In this team work, everyone covers a particular vacuum in the business to enable the agreed enterprise to flourish. A group soldering of this nature tackles poverty and reduces other risks or dangers that could develop due to economic under development, and incapacitations. Okafor and Amechi –Ani (2019:309) maintain that:

> *Aziza* as a concept in Africa runs a whole garmut of the world–view of oneness, togetherness, communalism, patriotism, and synergy. The physical structure of the Aziza is that it is made up of individual palm frond sticks. These sticks can stand individually, but each individual stick cannot function on its own. Nevertheless, when they are tied together, they serve the purpose for which they are made or more. This had been the principle that had held African fore –bears together, and had aided their

ability to achieve the much they could achieve before the advent of Western and Arabian culture.

What Okafor and Amaechi-Ani points out her echoes the replica of what the Igbo meant by *Igwebuike*. The *Aziza* symbol which they used as a principle is a masterpiece to understanding of the ideology *Igwebuike*. When people are consistently binded together for economic reasons and every member of the united economics front is economically comfortable peace is automatically built among the members. In a situation of this kind, one would not be wrong to say that such group has built economic peace. On a similar vein, Okafor (2019:90-91) elaborates thus:

> Economic factor appears to be the most common factor responsible for migration. Man always tries as much as possible to make ends meet. Human ends invariably differ from one person to another. In some cases, means of economic survival can be conceived in a given society with very limited areas of human endeavour, hence, people with higher ends struggles to source out other areas of economic engagements in order to actualize other life dreams. When these areas of endeavour are not found within the immediate environment, people begin to think of other places or settings where they can find the opportunities for wealth acquisition. In so doing, people migrate beyond their immediate environment.

This migration peculiar with people that source for economic interest has been classified as both permanent and temporary (Anigbo, 1992). No matter the class or condition for migration, for that of economic reason, migrants see group migration as a formidable mechanism for great economic achievement. The commonest team migration observable with the south-eastern part of Nigeria is the Ebonyi State (hired labourers) farmers migrants. They move in groups of two, three, four and five team partnership. Whatever farm work each team charges, they complete it in no distant time. As they do it, they attract more jobs for themselves, meanwhile they make enough money each annual farming season. Different ethnic groups, communities, villages, nations, and state indigenes who find themselves in foreign soils synergized and formed associations that principally assist their members in pursuing social and economic gains. For the fact that these group soldiering expeditions sustain the peoples' economic lives, they are bound to build peace both in Diaspora and at home to enable them keep acquiring more wealth and create a conducive atmosphere to enjoy the wealth.

Having seen that their coming together enhances opportunities of sustaining available economic tempo among them, they ought to keep the flag flying. With financial strength groups can sponsor community development project thereby extending economic development in various communities, local government areas, states and so on. With sustainable economic development definitely there are greater chances of building a durable peace in the continent- Africa.

Economic impact of Igwebuike ideology has not be exhausted. Let us x-ray the ideology in the involvement of women in traditional Igbo economy in the area of salt production and pollution of laid down traditional religious taboos. On this circumstance. Njoko (2008:17) maintains that:

> The salt lakes had their deities and were hedged around with many taboos. For example, menstruating women and one who had fornicated without atoning for it could not fetch water from the lake. Contravention of any of the taboos incurred the dreadful wrath of the deities. The women producers formed themselves into a guild. All these devices were aimed at achieving a set of purposes to restrict entry into the industry, exclude men from participation and protect the lakes from misuse and defilement. Salt seems to have been the mainstay of Uburu and Okposi Economy. It was marked throughout Igboland and even beyond

A critical look at the management of the salt industry by the Uburu and Okposi people demonstrates an exact presentation of *Igwebuike* ideology in an economic scene. The producers of the salt from the lake were predominantly women. They were challenged with a problem of tradition order promulgated by deities. But they were able to sustain the industry by forming a guild to deprive others, including men, the chance of entering the lake in order to protect the lake and allow their salt business to progress. This guild without any doubt had handled future war at the lake, foster calmness, order, noiselessness among other things because of the cooperation, oneness, togetherness and synergy that they were able to maintain. By doing this, they succeeded in building peace in their channel of economic sustainability. The earnings from the industry contribute immensely to the family up keep. As far as their families are well taken care of economically, with the spirit of togetherness and cooperation, peace will prevail. This peace motivated character would be extended to the larger or wider society, making the society peaceful. Apart from industrial woman group and other sorts of groups already discussed as integrals in the *Igwebuike* ideology, it will not be an

over-statement to identify the same ideology in age grade system, kinship system, *Umuada, Umunyedi* etc as it affects the economic well being of the members and the society at large. The age set association, the kinship members, Umuada, Nwunyedi folks cetera have been active in economic assistance to members and their different communities. The age grade contributes immensely to the economy of the traditional African society. They can donate money to assist members and non-members. In some cases they sponsor skill acquisition programs, administer cooperative bodies etc. The Kinship, *Umuada*, and *Nwunyedi* institutions do related functions of the age grades.

Mr. Festus Ozor Egwu (personal communication, 20 April, 2020) narrated some experiences where a member of their kinship was attacked by a conflagration which destroyed his large rice farm in Anambra East area, he stated that their kinship on the hearing the incidence started with compulsory material contribution to their affected kinsman. As the Kinsmen were donating money and material things, the next farming season, according the informant, the *Umuada* folk mobilized themselves to assist the victim with two local week days free labour in which the victim was mandated not to offer food to the *Umuada*.

Considering the economic supports given to humanity with the believe in the *Igwebuike* ideology, everyone would embrace peace. The ideology would bring peace since it is used to make whoever that is in agony to be liberated or alleviated.

Import of *Igwebuike* Ideology on Political Peace
Politically, the ideology helps to sustain peace. Orji and Olali in Okafor (2020) stress that traditional institutions are symbols of indigenous people's rights, privileges, laws, customs and traditions which include but not limited to parameter rules and their councils. The traditional institution in Nigeria context is inclusive of chiefs-in- council, elders in council, title holders who may be appointed based on their contributions to growth and development of their communities (Okafor, 2020:251. The act of producing these traditional leaders is often time an arduous task. Anigbo (1987: 176) uses references to Ibagwa-Aka to emphasize on this difficulty thus:

> The chieftaincy dispute in Ibagwa Aka centers on an issue as to which of two individuals should be the acknowledged representative of one town and be recognized as such both internally and externally such an individual is known by various names, Viz: a "chief," "natural ruler"

"traditional ruler," "traditional head of autonomous Igbo village community".

In the struggle for such political leadership, taking the Igbo traditional political system as a masterpiece, it had been the *Igwebuike* ideology that settles it and still encourages peace-building. Majority side will always carry the vote. When an aspirant sees that majority of his people do not want him or her in certain leadership position in the village, community, etc he/she is left with no option than to accept defeat, without raising any dust. *Igwebuike* ideology responds to democratic representation for the people. Ijeoma (1988) opines that;

> Democracy therefore as an institutional arrangement and a method of making decisions endeavours to ensure that the society thereby arrives at an orderly, stable and legitimate government which would guarantee the presentation of rights and freedom with which men are endowed to. It is therefore my contention that any methods through which men are able to institute an orderly, stable legitimate government to the satisfaction and happiness of the greatest number in democracy.

With this ideology, the political terrain historically and traditional was peaceful, orderly and stable. It had aided peace building among African States. Complete adherence to *Igwebuike* ideology on political matters will encourage peace-building because it restores political peace and stability

Relevance of *Igwebuike* Ideology in Maintaining Social Peace
On the aspect of social group soldiering, Ikeyi (2004:210) explains thus:

> Although all of us probably would be able to identify and describe the various small groups we belong to, we might find it difficult to follow the same process with the large groups that affect us. As patrons or employees of large organization and governments, we function as part of large groups at all time. Thus, sociologists must study large groups as well as small groups in order to understand the workings of society.

In fact, all groups must not be at equal sizes to acquire the *Igwebuike* ideology. Groups differ probably as a result of circumstances, objective, natural scope and so on. When we listen to our social media, we hear about several groups showcasing their relevance in one way or the other. The actions of different groups tend to inform us that a united group is strength. Today the Academic Staff Union of Universities is embarking on an industrial action since March. The

individual in this body cannot achieve any goal if left to pursue his welfare independently. But as far as the individuals in that platform have organized themselves in pursuance of everybody's interest, a lot of their welfare would be looked into. Other groups that make corrections on the affairs of the state also help to ensure decorum in numerous situations. When these groups follow legal measures to exist, they will diplomatically achieve some of their interests, meanwhile encouraging peace-building in the society.

Traditionally, certain united groups are known as agents of peace-building in the society. They include the masquerading society, the kinship, the *Umuada* and *Nwunyedi* folks, the age grade teams, the village associations or union etc. Occasions where a member of the society defaults the norms of the community considering the gender or sex of the offender, and the degree of the offence, one or more of these s are mobilized to visit and punish the offender. In some cases evil doers are ostracized or excommunicated.

In the olden days when Western education was introduced in the hinterland, the village unions or associations formed tax force teams to generate money that was used to finance school programs in the rural areas. The most intelligent pupils were sponsored in continuing their secondary school studies. Some village unions sent their intelligent sons to the university within Nigeria or even Overseas. All these are in the spirit of the ideology of *Igwebuike*. More so, this spirit of livelihood among the aboriginals encourages peace-building. Mr. Boniface Ejike (personal communication 14 November 2020) avers that in the year 1981, a member of his age grade, by name Emmanuel Ozo happened to beat his aunty and was stupidly disturbing the entire village. On a masquerading festival, the kinsmen, masquerade cult and his age set visited him in his father's house and was terribly dealt with. He continued that after beating the young Emmanuel with so many strokes of cane, he was coerced to finish 20 liters of water before he can be allowed to go for the day. According to Mr. Boniface, from that day henceforth, Mr. Emma really amended his ways. The Mr. Emma in question according to him is presently among those who advocate for peace in their community. *Igwebuike* ideology plays a vital role in the security of lives and properties. Today, towns and villages form their government through which they inaugurate vigilante or neighbourhood watch groups authorized by the national government in form of community policing to secure lives and properties. All these collective efforts are known as *Igwebuike*, and offers social peace among dwellers of several communities.

Relevance of *Igwebuike* Ideology in Building Religious Peace
Traditionally, religion has been the filament that sustains life of community norms, customs, values and taboos. It is the deities that execute and monitor crimes. Though individuals have their personal objects that represent numerous gods for them but spiritual regard becomes so efficacious when a large group of people install shrines and the spirits that they will honour in worship. These deities, shrines, gods install by the people remain the intermediary between the people and the Almighty God. The groups unanimously promulgate righteous, unrighteous and forbidden actions the god of the land now do the policing role on the laid down rules agreed by the group. This group religious tenets are the yardsticks for maintenance of law and order in the traditional society. It is this background that when people remember the spiritual implications of committing certain abominations, they will rethink, thereby making the adherent to experience religious peace. Religions in return attracts peace to other spheres of life. Religious peace makes better transcendent connection which more people are committed to it. The holy bible states that when two or three are gathered, I am in their midst. The more people gather together as a religious community, the more they see themselves as brothers and sisters living peacefully. Problems come in when critics and misconceptions emanate from two or more religions or denominations. On this note ecumenism now forms a basis to harmonize the *Igwebuike* ideology that will foster religious peace among the hostile groups. At anytime an African man feels he is having some distant relationship with God it gives him so much worry, in order to assure close contact with the supernatural they pledge, vow and sacrifice. Most of these pledges and vows are made by individuals in the midst of the a worshipping community. To this end Okafor (2019:74) asserts that

> The African man engages in religious pledges and vows to enable him be psychologically and spiritually balanced. God is the sole arbiter and controller of man and his activities here on earth. Based on this, he continuously makes pledges and vows because of the problem that assails his feelings.

As far as these pledges and vows are made amidst the group, the group led by the officiating priests must acknowledge the fulfillment of those pledges and vows made. It is culturally believed that they are undergoing covenants of peace reminding every member of the group that curses befall whoever makes troubles among them. In order to lay more emphases on the religious collective

commitment among Africans, Nwokike (2005:8) uses the Awha people's belief in the worship of the earth goddess thus:

> This is Ani Awha, representing the earth which gives yam and every food crop: the earth on which plants grow: the earth on which animal grow: and the mother earth which eats up a dead animal or tree. In Awha, when libations are poured even in simple prayer Ani Awha is called upon together with the ancestors to come and take control of each situation to bring peace, prosperity and good health.

Even though Africans felt they have secured religious peace still supplicate for general peace-building and prosperity of the entire community as a group. In most cases, collective religious activities of a group are often time used to build peace among nations, families, communities etc.

Importance of *Igwebuike* Ideology in Restoring Health Peace
Unhealthy conditions absolutely hinder peace of mind of the affected persons and relations. Health itself is a condition of being sick or not being sick. The health of an individual influences to a large extent, the life of the person. To the traditional Igbo, the summumbonum or highest value is life (*Ndu*). This is made manifest in their names e.g. *Ndubisi*-life is of supreme importance, *Nduka* – life is greater, *Ndukaku* – life is greater than wealth, *Nduamaka* – life is good (Madu,2004:23). Onunwa in Madu (2004) points that health is for more social that biological. It does not entirely mean an absence of physical ailments. That there is a clear unitary concept of psychosomatic interrelations is an apparent reciprocity between the mind and matters. Health and life intermingle. We cannot virtually say that one is sick, there are undesirable conditions that can make one unhealthy in absence of sickness. Take for example when very young lady loses her husband at the very early stage of the marriage. Condition of this nature gives both the deceased age grade, *Umuada*, *Nwunyedi* and the kinship members serious concerns. Even the widow's maiden home members are also worried. These groups rally around the widow for assistance with the intention to think out ways to secure her life and longitivity of her stay in the deceased husband's home. Similar concern is applicable to a widower.

Then when someone is sick the African people reaction will easily reflect message on how sacred life is being regarded. The traditional societies that make up Nigeria using Igbo ethnic group as a specimen, had deep respect for the sacredness of life and dignity of human person. African traditional societies had

a lot of cultural values such as philosophical thoughts and proverbs, community life, hospitality, sense of human relations and industry, respect for authority and elders, sense of the sacred and of religion that were deep, sense of time and the respect for the sacredness of life (Ele, 2019). In African, a patient is assisted by a lot of groups of which some of them he is a member. For the treatment, ideas flow from every corner. Some people have reconciled their differences because of illness. The African man, especially the Igbo believe that enmity does not extend to illness or death. It is the idea of *Igwebuike* that arouses the motivation to care for the sick or afflicted because it is a reciprocal relationship. If it is discovered that an individual is reluctant over other people`s life and health consequently he will be left alone when he faces the same problem. In that regard group attention to health relatively becomes compulsory thereby establishes the desire for peace building in the society.

Recommendations:
The study recommends that:
1. The traditional agents of peace building e.g. the masquerading cult, age-grade system, *Umuada* and *Nwunyedi* folks, etc. should be encouraged as far as they conform with the civil rules.
2. Members of the civil society should always try to align with group cooperative movement with the positive intention to improve the living standard of the populace.
3. Individuals with financial prowess should form groups for still acquisition who will be training successive groups on different skill especially in rural and semi-urban settings. This will help to improve inter-personal relationships among the citizenry.
4. Religious sentiment should not be allowed to counter the insisting *Igwebuike* system of living in African states. Religion should be kept far from the people's togetherness.
5. Government, Non-governmental organizations, agencies etc can assist the society by embarking on sensitization programmes to improve more on the *Igwebuike* ideology as a veritable source of peace building in African society.

Conclusion
Igwebuike is a wonderful ideology which the society does not assimilate as valuable formation that is capable of building peace in the society. African fore-bears had used it to maintain peace to a reasonable degree, through the

masquerade society, age-grade, *Umunna* – kinsmen/kindred, *Umuada*, *Ndi Nwumjed*, the youth organizations, the family etc. It was an ideology used in the decades back for the maintenance and construction of roads, markets, public squares, installation of pipe-borne water, electrification of communities, building of schools, sign boards, reconciliation of warning individuals, families and communities.

In some cases the ideology might not fight for peace to exist. It is noteworthy that there are so many areas of the people's lives that it is adopted in which it enhances and promotes peace building. Generally speaking, as far as the ideology is able to promote economic peace, political peace, and social peace, religious peace and otherwise, it has automatically portrayed in earnest, central peace for all and sundry.

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