

KANU ANTHONY'S IGWEBUIKE PHILOSOPHY AND JULIUS NYERERE'S UJAMAA: A COMPARATIVE STUDY

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Abstract

Naturally we are created male and female it implies that no man is an island. Human association remains the way forward in explaining our nature as human being. Relating with each other is the unavoidable way of identifying the importance of each other in our dealings. Helping one another is the concrete attributes that is in us as a social being that cannot do without the people around us directly or indirectly for survival. Though, in us we reactivate the human element which makes us to choose who we walk, interact, and associate with. All these problem of selecting who, where and when to stay with our companion is because we are incapable of recognizing the natural tendency that holds our being. These problems and other have their solution on our common saying, which has it that a tree cannot make a forest. Socialization is the starting point of our identity as human being and environments. Therefore, I am, because you are, remaining motivating agents. Hence, this work has implored both expository and analytical research methodology; it also used secondary data form of collection. Also, the researcher was actually motivated to write on this topic, having seen the ugly trend of Western selfish individualistic way of life gradually dethroning our communitarian spirit. The finding in this work is that of the need to be community conscious, connectedness and common interest in order to have a meaningful existence. This work employed two methods: expository, and analytical.

Introduction

The African human person is defined as a being in relation with others, meaning that we need one another to have a meaningful exist. The importance and emphasis on "African person" is relevant because the African personality is one that evolves and emerges within the context of the community-beginning with the family. The African feels very strongly the bond of family- community relationship. The self-awareness of the African thus spirals out from the family, the village, town, clan, tribe and nation. And these correspond to different stages of family consciousness, clan consciousness, tribe consciousness, national

consciousness and black consciousness (on the international level) (Igboanusi 28). More so, it is an Islamic philosopher by name *Al-farabi* who once said that “human association cannot be possible without human integration. Interpersonal relationship is an essential aspect of human existence, that is, in the presence of other selves every man becomes aware of himself. The reason for the Igbo-African philosophy of belongingness is revealed with a different shade of insight,

A man who calls his kinsmen to a feast does not do so to save them from starving. They all have food in their homes. When we gather together in the moonlit village ground it is not because of the moon. Everyman can see it in his own compound. We come together because it is good for kinsmen to do so (Achebe 133).

More so, this philosophy expresses the indisputable and inevitable presence of, not just the family, but the community to which the individual belongs. The Igbo-African’s believe that “when a man descends from heaven, he descends into a community” (Pantaleon 95). The community gives the person a name and interprets that arrival within the circumstance of the birth. During one of the feast organized by *Okonkwo* in the work *The Things Fall Apart*, his uncle *Uchendu* expressed the Igbo-African philosophy of belongingness:

We do not ask for wealth because he that has health and children will also have wealth. We do not pray to have more money but to have more kinsmen. We are better than animals because we have kinsmen. An animal rubs its itching flank against a tree, a man asks his kinsman to scratch him (Achebe 132).

According to *Mulago*, “the community is the necessary and sufficient condition for the life of the individual person” (Kanu and Onyidmma 45). The community according to Pantaleon , gives the individual his existence. That existence is not only meaningful, but also possible only in a community (Kanu 2012). To be is to belong and to belong is to be (Anah-2005). To be alive is to belong. Thus existence for the Igbo is an act of belonging, which also has the affirmation of Nyerere, on the creed his party TANU, expressed in Swahili language as follows: *Binadamu wote ni ndugu zangu, na Afrika ni moj: a*; “I believe in the brotherhood of men and the African unity” (Martin 53). This is at the basis of the concept of African Brotherhood and in extension, of universal brotherhood. We are all brothers and as such we will remain. The future of the nation must be built in the light of the unity found in the family and extended to family of African traditional society. According to Nyerere to be a socialist means that you have to put yourself in relation to your neighbor. So even a millionaire can be a socialist; it was enough for him to put his wealth in common. The wealth of a people does

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not depend on how much it has, but on the capacity of sharing among everyone these possessions (Martin 53-54).

The euphoria of “me and me alone” has crippled our development. The ways of single story has caused more harm than good to the different field of life. The community life, which is an unadulterated life, has been destroyed by the mentality of self-centered life style. In our day to day activities, we draw the hand of the clock back, because we lack the sense of complementarity. The issue about our togetherness as social being has been bastardized within our natural inhabitants. Sense of belonging has become the thing of the past in our moving forward as social being. Our problem remains what will bring man together? There is, therefore, the need to revisit our African philosophical and social systems that emphasizes harmony, complementarity, belongingness, etc.

The aim of this research work is to expose to all critical minds what Igwe-bu-ike philosophy and African brotherhood are all about, relating the two philosophies by way of comparing and bringing out the philosophical thoughts. The following specific objectives are to be achieved.

- i. To apply Igwebuiké Philosophy and African Brotherhood as a best approach to life.
- ii. To X-ray more on the components of Igwe-bu-ike, which include complementarity, solidarity, hospitality, respect for life, social regeneration, Respect for the elders and others as a way forward for the restoration of peace, Oneness, and harmony.
- iii. To use Igwebuiké philosophy and African Brotherhood as a means of eradicating selfish tendency, uninterested altitude towards community consciousness, resulting to corruption, embezzlement of public fund, indiscipline and placing self interest beyond community interest.

Operational Definition of Terms

- a. **Igwebuiké:** Is an Igbo word; one of the major dialect in African. It is a principle that is at the heart of African thought, and in fact, the modality of being in African Ontology. It is taken from Igbo language. It is a composite word made up of three dimensions (Kanu 11). Therefore, it can be employed as a word or used as a sentence: as a word, it is written as Igwebuiké, and as a sentence, it is written as Igwe Bu Ike, with the components words enjoying some independence in terms of space. The three words; Igwe is a noun which means number or population, usually a huge number or population. Bu is a verb, which means is. Ike is another

verb, which means strength or power (Kanu 3). Thus put together, it means “number is “strength” or number is power,” that is, when human beings come together in solidarity and complementarity, they are powerful or can constitute an insurmountable force (Kanu 5). Its English equivalents are ‘complementarity,’ ‘solidarity,’ and “harmony.” The preferred concept, however, is ‘complementarity.’ As an indigenous African philosophy, igwebuiké philosophy gives an understanding of the human person as a being who is in relation with the other in the world. It establishes that there exists a common link between human persons and that it is through this relationship that every other person realizes himself/herself. Igwebuiké philosophy is the capacity in Igbo-African ontology for the expression of complementarity, solidarity, compassion, reciprocity, dignity and harmony for the purpose of building and maintaining community. It celebrates in a deep cultural and philosophical modality our relatedness, our inter connectedness, our common humanity, our common responsibility towards each other and for each other. Igwebuiké philosophy is based on the Igbo socio-cultural foundation.

- b. African Brotherhood (UJAMAA):** This is an African Philosophy propounded by the former President of Tanzania, Julius Nyerere. He believed that communalism should be adopted as a social philosophy of any free/independent state to remove class and social inequality. For him, it can be achieved by a sense of “familyhood or “family relationship called *Ujamaa* (Brotherhood), (Humphrey 99). The Philosophy of *Ujamaa* (family feeling /relationship) is a theory for a small/subsistent society, but when practiced or applied in the modern society, today it has to be reformed. The reformation will mean the expansion and extension of this family relationship beyond the basic family unit; beyond the extended family and more. (Humphrey 99-100).

The *Ujamaa* or “Brotherhood” indicates what Nyerere means by African socialism. *Ujamaa* opposes western capitalism, which builds a society based on the exploitation of people, and also opposes a conception of socialism as a philosophy, which considers the class struggle, and use of force as a valid means to obtain equality. Nyerere Socialism is a return to the roots of African traditional society in order to draw from it the heritage and values found in it. Society must always be seen as an extension of the family unit. Also Nyerere has this to say:

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Our first step, therefore, must be to re-educate ourselves; to regain our former altitude of mind. In our traditional African society we were individuals within the community. We took care of the community, and the community took care of us. We neither needed nor wished to exploit our fellowmen. With this affirmation, Nyerere refuses to accept the Western capitalist form of society and its method of exploitation (Martin 53).

For no true African Socialist can look at a line drawn on a map and say, 'the people on this side of the line are my brothers, but those who happen to live on the other side of it can have no claim on me'; every individual; on this continent is his brother" (Martin 54).

Igwebuike Philosophy

Igwebuike is an indigenous philosophy of the modality of being for the realization of being. Simply puts mode of being which is relational in nature. It is from the word igwebuike, which is a combination of three words. Thus, it can be understood as a word or sentence: as a word, it is written thus igwebuike, and a sentence, it is in this form: *igwe bu ike*, with the component words enjoying some independence in terms of space. *Igwe* is a noun which means number or population. *Bu* is a verb, which means is. *Ike* is another verb, which means strength or power. Put together 'number is strength' or 'number is power'. Also, when human beings come together in solidarity and complementarity, they are powerful or can constitute an insurmountable force or strength, and at this level, no task is beyond their collective capability.

Therefore, Igwebuike is a philosophy of harmonization, and complementation. It understands the world inherent realities to be related to one another in the most natural, mutual, harmonious and compatible ways possible. Igwebuike provides an ontological horizon that presents being as that which possesses a relational character of mutual relations. As an ideology, Kanu opines that Igwebuike rests on the African principles of solidarity and complementarity, and to live outside the parameters of solidarity and complementarity is to suffer alienation (14). Which means, to be is 'to be with the other', in a community of beings. More so, Iroegbu views it as been characterized by a common origin, common worldview, common language, shared culture, shared race, colour and habits, common historical experience and a common destiny. On the part of Mbiti, he classically proverbializes the community has the determining role of the individual when he writes "I am because we are and since we are, therefore I am" (108).

The worldview we are talking about here is ruled by the spirit of complementarity which seeks the combination, the unification, the summation of composed thoughts, opinions and other individualized and fragmented thoughts and ideas. It believes essentially that the whole is greater than the corresponding parts. It is also a view that maintains that by the coming together of the individual or parts a sustainable whole will emerge, and by this, the parts will get to the brim purpose of their existence.

The complementary character of reality from the Igbo philosophy of Igwebuike can be compared to Plato's political/ethical theory, according to which, for there to be justice in the state, the three parts that make up the state, that is, the rulers (the philosophers), the guardians (the soldiers) and the artisans (the laborers) should often work together in one accord with each person doing his or her work efficiently to ensure a peaceful co-existence in the state. According to Plato, if any part refuses to do what he/she ought to do, there is bound to be problem in the society (205). Real potentials of individuals and society are actualized in complementarity than as individuals. "Complementarism is a philosophy that seeks to consider things in the significance of their singularity and not in the exclusiveness of their otherness in view of the joy that gives completion to all missing links of reality" (Asouzu 39). Igwebuike philosophy argues that existence is not only meaningful, but also possible only in a community.

The Ontological Foundation of Igwebuike Philosophy

The 9th edition of the Oxford Advanced Learner's dictionary defines ontology as a branch of philosophy that deals with the nature of existence. Also, for Lawhead ontology is the study of the generic features of being as opposed to the study of the particular thing that exists. Ontology is concerned with questions such as "what is the most fundamentally real? What does it mean to exist? and what is the structure of reality? (Lawhead 576). According to Kanu, Igwebuike is an indigenous philosophy of modality of being for the realization of being. It is based on the nature of the Igbo-African cosmology. The Igbo-African cosmology (nature) is simply the way Igbo-Africans perceive, conceive and contemplate their universe; the lens through which they see reality, which affects their value system⁸⁷jns and attitudinal orientations. It is the Igbo-African's search for the meaning of life, and an unconscious but natural tendency to arrive at a unifying bade that constitute a frame of meaning. Igbo-African cosmology is essentially the underlying thought link that holds together the Igbo-African value system, philosophy of life, social conduct, morality, folklores, myths, rite and others.

According to Edeh, Abanuka and Unah, the Igbo-African cosmos has the physical and spiritual dimensions. At the spirit realm, God represents the Chief being, and seats at the apex of power. In the physical world, man dominates, occupying the central position in the scheme of God's creation (30). This physical and spiritual dimension, in the perspective of *Ijiomah* consists of three levels: the sky, the earth and the underworld. "The sky is where God *Chukwu* or *Chineke* and angels reside; the earth where man, animals, and natural resources, some devils and some physical observable realities abide and the underworld where ancestors and some bad spirits live (84). Therefore, Africans believe that when a human person descends from heaven, he descends into a community. The community rejoices and welcomes his/her arrival. As the child grows he/she becomes aware of his/her dependence on his kin group and community. According to Mulago,

The community is the necessary and sufficient condition for the life of the individual person. The individual person is immersed into the natural world and nevertheless emerges from it as an individual and a person within his conscience and freedom gives him by the mediation of the community in which he senses a certain presence of the divine (115).

Mbiti has classically proverbialized the community determining role and of the individual life "I am because we are and since we are, therefore I am" (108). The community, according to Iroegbu gives the individual his existence. The existence, in the contention of Kanu is not only meaningful but also possible only in a community. To be is to belong and to belong is to be (8).

The Source of Igwebuiké Philosophy

Igwebuiké philosophy is based on the Igbo-African worldview of complementarity, that is, the manner of being in African ontology. It is a worldview in which individuating differences must work towards a corporate existence where the "I" does not stand as the "I" but as a "We" where life and living makes meaning. In a scenario of this kind, difference does not divide neither does it constitute a threat, but rather unites and gives hope that future existence would have meaning. In a cosmogony of this kind, while the ontology of the person is founded on the particular that founds identity, it is the community that gives meaning to such an existence and grounds such an identity. What are the sources of Igwebuiké philosophy? It focuses on the raw

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materials from which Igwebuiké philosophy is gotten. A cursory glance at the African socio-cultural background reveals that the sources of Igwebuiké philosophy include the works of professional African philosophers, African proverbs, African folktales, African symbols, African names and African songs.

Africans like other people in the world, are shaped by their culture and they contribute in the shaping and transmission of this culture. The African's therefore is a *homo culturalis*. By African culture, it is meant those things which go to the refining and developing of African's diverse mental and psychological endowments *Gaudium et spes* (3).

Also, names among the African people is not just an identification tag for differentiating "A" from "B" but carries with it meanings that are rich and profound. There are times when such names are monumental, in the sense that they tell a history of an event that has occurred. For instance, the Igbo name *Onwudinjo* which means "death is bad" is usually given to a child to tell the story of, maybe the death of the mother at the birth of the child or the death of an important relation at the time of the birth of the child. There are times when such names are prophetic, like *Ogadinma*, which means "it will be good" could be given to a child to speak of the anticipation of a bright future.

African proverbs, occupy a very important place in Africa's economy of communication. They have been described variously by the Igbo as vegetable for eating speech; the palm oil with which words are eaten; it is so important that the Zulu of South Africa would say that without proverbs, language would be but a skeleton without flesh, a body without a soul. It carries within it, the wisdom and experience of the African people, usually of several ages gathered and summed up in one expression; e.g. *Aka nri kwo aka ekpe, aka ekpe akwo aka nri*: if the right hand washes the left hand, the left hand would wash the right hand and others. A glance at the work of contemporary African philosophers reveals that the web that holds their perspective together is the philosophy of complementarity. Although perspectives continue to change and differ, they continue to be united by the idea of harmony.

Igwebuiké as the Unity of the African Philosophical Experience

A glance at the historical evolution of philosophy generally, reveals that philosophy is an enterprise that searches for the unity of reality. Although philosophers sometimes take different paths in this search, it does not in any way

change the fact of what is sought. Some of their efforts or perspectives have been challenged and criticized. However, in criticizing them, their effort is not undermined and their greatness is not forgotten.

Gilson, has this to say, “no one can fall a victim to his own genius unless he is a genius” (6). Which signify that, Igwebuiké is the essence of being human. In a more simple term Igwebuiké philosophy seeks to understand that a person's humanity is inextricably caught up and bound in the person's humanity: therefore I am important as well as you are. It appreciates reality only within the context of its wholeness. To be grounded in Igwebuiké philosophy is to be speaking and relate with compassion, welcoming, hospitable, warm, generous and willing to share. It is the foundation of openness, availability, affirmation of the freedom from threat based in the ability or good on others. This is because; it comes with the understanding that oneself is diminished with the humiliation and oppression of the other. This helps one to celebrate the greatness and achievements of the other, because, the greatness and achievements of others is my own greatness when properly understood. It is a very practical philosophy that is lived out in daily historical circumstances.

Hence, in the development of African philosophy from its rudimentary stages, when African thinkers dined with logic and became intoxicated with the wine of a formal reasoning and the abstract beauty of its laws, to the present time, reveals that there were ideas that remained constant in the midst of the changes in thought and in plurality of ideas. This is the primary stuff and the underlying principle of African philosophy. It is the key to the understanding and interpretation of the African philosophical experience. And this idea is a centrality of being in African philosophy. For Kanu, since igwebuiké philosophy studies being in relation to the other, which is guided beyond inner principle of equity, inter-social collaboration, caring for the other's wellbeing, mutual support and recognition of the other's humanity; with this igwebuiké philosophy can said to be a unity of African philosophical experience because it studies the mode of being in Igbo-African context of philosophy, which is relational in nature. In African, ‘Being’ as a person occupies central positions in African world. It is in Igwebuiké, a person becomes a person through the other person or persons. This provides an ontological (study of being) horizon that presents being as that which possesses a relational character of mutual relations (Kanu 5-6).

The Dimensions of Igwebuiké Philosophy

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When we talk of dimension of igwebuiké philosophy according to Kanu, we are speaking of an ordered, well arranged relationship. So to speak, it is a relationship guided by the Igbo-African principle of: *egbe bere ugo bere* (Let the kite perch, let the eagle perch). Iroegbu writes: “Isiokwu bu EBUB (*egbe bere ugo bere*). *Nihi na o weghe onye e kere kan nani ya biri n’uwa* (the central thing is live and let live, for none is created to live alone in this world) (378). The idea of *Egbe* (kite) and *Ugo* (eagle) speaks of a variety of positions, personality, creed, culture, etc, and in fact, differences in life, which is found in world, and yet must coexist together. When the *Egbe* settles in the *uwa* (the world) and imagines that the *Ugo* has no right of existence and then begins to castigate *Ugo* and to push it out of being, at that point, the *Egbe* alienates the being of the *Ugo*. When *Egbe* castigates and condemns the *Ugo*, it thinks that it is making progress; it is rather alienating itself because the being of the *Ugo* has an existential and fundamental contribution to the being of the *Egbe*. It is such that when *Egbe* kills the *Ugo*, the *Egbe* also kills itself.

It further states that, being in the world, the *Egbe* and the *Ugo* must dialogue. It says *Egbe beru Ugo beru*. This means they live face to face with each other, and therefore must have a relationship. They have the options of either relating and being happy or being in perpetual discord which alienates their being in the *Uwa*. When the *Egbe* and *Ugo* harness their energies towards a common project, need and desire, they can constitute an insurmountable force in pursuing their collective vision. Only then can they overcome their collective difficulties. Hence, the following according to Kanu, should be considered as the various dimensions/ aspect that, igwebuiké philosophy should be looked up.

a. Hospitality

It is igwebuiké spirit of bond of unity that allows the spontaneous welcoming of strangers in general and to visitor in particular. This characterizes Igbo-African societies. No appointments are needed for one to visit a distant relation or neighbor. There is no special arrangement required to join in a meal in another family are just visited during meals. On arrival, once there is food the visitor is invited to eat. He or she is treated kindly like another self, just as one would like to be treated when visiting another home. Sharing with a needy neighbor who comes for assistance is a value that is highly cherished in the African hospice. Any meaningful development needs to incorporate this quality of shared development. We come now to the vertical level of progress and development (Iroegbu-88). This is the dynamic aspect of igwebuiké philosophy self and others.

b. Respect for Elders

Respect is an attitude of consideration or higher regard, polite greetings, reverence, recognition and admiration towards one another. Seniors and officials were preeminently valued social phenomena. Even the ordinary politeness of greeting to these persons was so important as to constitute one of the tests of goodness of character. A child who did not spontaneously greet his seniors was judged to be bad-mannered. These and other moral, social and religious virtues were determinant of the levels of formation, good sense and education (*Ozuzu*) one has acquired in one's community and family. The child was trained to be conscious of the laws, taboos and sanctions of the land. He was made to observe them meticulously. For success, conscience was educated to utmost delicacy and all were made to appreciate their roles as vital to the common good of the community and of each member. (Iroegbu 92-93).

c. Respect for Life

Respect for life is a special reverence for being alive. While almost all societies have a respect for life, Africans have a deep reverential deference for life, especially human life. Its beginning is elaborately celebrated in pregnancy, birth, naming and initiation ceremonies. Its growth and continuity is feasted in adulthood, and adolescence rites, family rites and communal festivities. Its end is buoyantly celebrated in death rites, departure rituals and funeral festivities.

This is the case all over Africa. The origination, preservation and promotion of life are the gauge of good and bad actions. Who is able to make life, and nurture it is deeply respected and honoured. The first is God. *Chinwendu* (God is the owner of life). *Chikerendu* (God is the author, creator of life). This imply that, not only human life, but also all other lives. Whoever contributes- to men by God; human parents who are God's instruments in the arrival of human life on earth; the community who welcomes, nourishes and educates life; the family who loves and feeds the lives; the neighbour and distant relations who assist the life to grow; specialists like the *Dibias* (native doctors), teachers, mentors and others who contribute from their different areas to the progress of life and its appropriate arrival at its *terminus ad quem*.

Conversely to touch a person's life, starkly put, to shed blood, especially innocent blood is the greatest evil on earth: against the earth, and against humanity. It is *Nso-Ala* (taboo) that has the weightiest sanction in the world. Others who threaten or harass lives are proportionately sanctioned according to their evils.

Witches and wizard who constitute recurring menaces to other people's lives were hated public enemies. Given the opportunity, the community would summarily eliminate them. Those who should, but are unable to produce life, that is infertile and barren people were scorned at. The African natural procreative law reads: *onye a muru o mute ibe ya*. (Whoever is born should give birth to others). The African deep love for, and profound respect for life makes all development a development for-life; and all progress, a progress towards full-life. All tools must in consequence be for-life tools, life-promoting instruments because life is the supreme value (Iroegbu 84-85).

d. Friendship

According to Longman Dictionary of contemporary English (New edition), friendship is a relationship between friends the feelings and behaviour that exist between friends or someone whom you know and like very much and enjoy spending time with. Accordingly the Igbo way of life emphasizes 'closeness' but not closed-ness. There is closeness in living because each person belongs to others and in turn, is belonged to by others. By adopting this life of "closeness" or belongingness, an Igbo becomes immersed in the culture's spiritual substance, love and by love, he acquires a fulfillment as a person beyond mere individuality (105).

Hospitality and social friendliness go hand in hand and the commonest expression of social friendliness is the exchanging of greetings. Normally people do not pass themselves without exchanging gestures of friendliness showcased in greetings. *Basden* comments rightly that

The ibos are a friendly. In former times no man or woman would pass another without exchanging greetings. Strangers are content with common salutation... To refrain from greeting is to advertise as a morose person who exhibits his lack of breeding by the unfriendly omissions (Nworie 12-13).

The wish and expression of goodwill and manifestation of friendly spirit is truly the hallmark of Igbo expression of hospitality.

e. Honesty

Honesty is synonymous to sincerity and truth; all are the test of inner and outer integrity. According to 9th edition Oxford Advanced Learner's dictionary, honesty is a quality of being honest /used to state a fact or opinion which, true, may seem disappointing. For Igwebuiké philosophy to be is to be true to what one is. The Igbo put this ontological principle in the maxim: *Eziokwu bu Ndu*

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(truth is life; life is truth). In Igbo ethico-ontological praxis, not only in the moral sense is the utterance of truth a life affirmation. In the ontological order, the true is the living. Truth is authenticity, *Ugwu Ndu*. Not to be in the truth is not to be life, in dynamism, self-manifestation and vital energy. It is to die. Only the true lives. The untrue disappears into the falsehood of none being (Iroegbu 27).

f. Complementarity

Complementarity is the characteristic of being/ state of being. As a dimensions of Igwebuiké philosophy, can be seen in the light of disposition for, the positive will to, and the practice of living and working together, crowned by performed mutual assistance: spontaneous or organized, among the members of a group who are brought together either naturally or professionally.

The African practice of solidarity is witnessed on both the economic, social and religious spheres. The traditional Nigerian was his brother's keeper especially at the communal level. In fact, he was, and still is often solidarity to a fault. In the employment and social distribution spheres, he first considers his clansperson or tribesman before a foreigner irrespective of qualification or fitness for the job.

A brother's misfortune was a common misfortune. A living example is the practice by which once there is a free accident in which a person's house is burnt, immediately and spontaneously the whole community gathers to work and rebuild the damaged house fully. This is not only spontaneous; it is also gratis. Could there be a better expression of African concern, care and comforting for a fellow human being?

A brother's success was equally a common success, celebrated as such. "We have made it in you" it is echoed. The foundation of solidarity was on the natural and common ties of origin, blood, culture, language, conviviality and worldview that characterize each community.

g. Harmony

Harmony is an agreement, accord/ a pleasing combination of elements. As one of the dimensions of Igwebuiké philosophy can be seen as an indigenous method of peace and conflict resolution has a community-based approach. It is an outcome of the wisdom of traditional African conflict management practices drawn from the values of host communities, and founded on the custom and tradition of the African people which has been developed over a long period of

time. It is entirely based on culture and emphasizes the fundamental part which culture plays in which individuals contribute positive energy with sole aim of re-establishing the energy flow within individuals, families and communities for the purpose of rebuilding social harmony.

Thus, by finding balances between the self and others the destructive and the creative, the good and the bad, etc. What is peace? Igwebuike philosophy understands peace within the context of good health, well being, order and freshness. From this perceptive, poverty, insecurity, unemployment, waywardness, communal clashes, religious crisis, and other mysterious and human-made misfortunes are considered to be opposite or negation of peace. In relation to conflict, Igwebuike philosophy does not understand conflict merely as a fracas touching on the reality. This explains why the African approach always entails a spiritual dimension, for creating and restoring damaged relationship with God, the deities, the ancestors, family, neighbour, etc. This is done in a way, sometimes through rituals that link the people with their past, the present and their future- it is a holistic approach. Thus, it is not just about justifying the one and condemning the other, it works towards a compromise for the reconciliation of the both parties and the restoration of balance or the harmony of reality. When a child is born into a peaceful family, he or she stands the chance of being an ambassador of peace. To really understand this very well, we need to make another bold step into discussing Igwebuike and the dynamics of the self and other.

Igwebuike and the Dynamics of the Self and the Other

It is a complementary philosophy which understands life as a shared life. Life is a life of sharedness; one in which another is part thereof. It is a relationship, though of separate and separated entities or individuals but with a joining of the same whole (Kanu 15). It is a relationship in which case the two or more coming together makes each of them a complete whole; it is diversity of being one with each other.

Reflecting on the African idea of life as a shared reality, and in which complementarity is observed, Kanu avers that it presupposes a tailor made-cloth, measured, cut and sewn to fit into the curves, contours, shape and size, peculiarities of a being (156). Thus, every being has a missing part and is at the

same time, a missing part. That is more reason why Ekwulu, will therefore, writes that:

If the other is my part or a piece of me, it means that I need him for me to be complete, for me to be what I really am. The other completes rather than diminishes me. His language and culture make my own stand out and at the same time, they enrich and complement my own. In the presence of his language and culture, the riches and poverty of my language and culture becomes clear and I see that his own and my own when put together form a richer whole when to any of them in isolation (156-157).

Ekwulu, further opines that the self is not only completed in relating with the other, but that it attains self-realization in the other;

I realize myself in the other because it is the 'Thou-ness' of the Thou that my 'is-ness' is realized. I am 'I' because you are 'you'. Without Thou there is no I. We are 'We' because they are 'they' and without 'They' there is no 'we' (p. 189).

In the words of Asouzu, "It is within this ontological contest (of life as sharedness) that all questions of meaning can be handled adequately and fully within the contest of mutual complementarity of all possible relations" (252-253). The foregoing, explains why the *Igbo* would refer to the 'other' as *ibe*, which means 'a piece of' or 'a part of', as in *ibe anu* (a piece of meat) or *ibe ede* (a piece of coco-yam). The *Igbo* would, therefore, refer to the 'other person' as *ibe m* which means 'my piece' or *mmadu ibe m* (my fellow human being).

This is the concept employed also in reference to relationships and reciprocity: love one another (*hunu ibe unu n'anya*), help one another, (*nyere nu ibe unu aka*), respect one another (*sopuru nu ibe unu*), etc. Since the 'other' refers to my own piece, it would, therefore, mean that to love the other is to love oneself, to help the other is to help oneself and to respect the other is to respect oneself. Put the other way round, to hate the other is to hate one; to refuse help to the other is to refuse help to oneself and to disrespect the other is to disrespect one.

Igwebuike and Julius Nyerere's African Brotherhood

Who is Julius Nyerere

Julius Kambarage Nyerere, known as *Mwalimu* or teacher, was born on April 13, 1922 in *Butiama*, on the eastern shore of Lake Victoria in North West Tanganyika. Before he started school, he guarded the flock of his father, *Burito* Nyerere the

chief of the small *Zanaki* tribe. At age of twelve, he enrolled in a school at *Musoma*. He had to walk twenty miles to attend lessons. There he learned Swahili. Later, he transferred for his secondary education, to the *Tabora* Government secondary school. He lost his father in 1942 (Abauka 104). His foreign missionary teachers quickly recognized his intelligence. He went on, with the help, to train as a teacher at *Makerere* University in Kampala, Uganda. On gaining his teacher's certificate, he taught for three years at *Tabora*.

Then he went on a government scholarship to study history and political economy for his Master of Arts at university of Edinburgh, Scotland. He was the first Tanzania to study at a British university and only the second to gain a university outside the Africa. In Edinburgh, partly through his encounter with Fabian thinking, Nyerere began to develop his particular vision of connecting socialism with African communal living. On his return to Tanganyika in 1952, Nyerere was forced by the colonial authorities to make a choice between his political activities and his teaching. He was reported as saying that he was a school master by choice and a politician by accident. He worked hard, to bring a number of different nationalist factions into one (Tanganyika African National Union). He became president of the union (a post he held until 1977). He entered the Legislative council in 1958 and became chief minister in 1960. A year later Tanganyika was granted internal self-government and Nyerere became premier. Full independence came in December 1961, and he was elected president in 1962 (Abanuka 104-106).

Nyerere's integrity, ability as a political orator and organizer, and readiness to work with different groupings was a significant factor in independence being achieved without bloodshed. In 1964, following a coup in *Zanzibar* (and an attempted coup in Tanganyika itself), Nyerere negotiated with the new leaders in *Zanzibar* and agreed to absorb them into the union government. The result was the creation of the Republic of Tanzania.

As president, Nyerere had to steer a difficult course. By the late 1960 Tanzania was one of the world's poorest countries. Like many others it was suffering from a severe foreign debt burden, a decrease in foreign aid, and a fall in the price of commodities. His solution, the collectivization of agriculture, setting up villages and large-scale nationalization was a unique blend of socialism and communal life. The vision was set out in the *Arusha* Declaration of 1967. The focus, given the nature of Tanzanian society, was on rural development. People were encouraged

(sometimes forced) to live and work on a co-operative basis in organized villages or *Ujamaa* (meaning familyhood in *kishwahili*). The idea was to extend traditional values and responsibilities around kinship to Tanzania as a whole. Nyerere believed that humanness in its fullest sense rather than wealth creation must come: societies become better places through the development of people rather than the gearing up of production.

A committed Pan-Africanist, Nyerere provided a home for a number of African liberation movement including the African national congress (ANC) and the Pan African congress (PAC) of South Africa; *Frelimo* when seeking to overthrow Portuguese rule in Mozambique; *Zanla* (and Robert Mugabe) in their struggle to unseat the white regime in Southern Rhodesia (now Zimbabwe). He opposed the brutal regime of *Idi Amin* of Uganda. It took the capital, Kampala in 1979 restoring Uganda's first president, *Milton Obote*, to power (Abanuka 107).

In 1985 Nyerere gave up the presidency but remained as chairman of the party-*chama cha Mapinduzi* (CCM). He gradually withdrew from active politics, retiring to his farm in *Butiama*. In 1990 he relinquished his chairmanship of CCM, but remained active on the world stage as chairman of the inter-governmental South centre. One of his last high profile actions was as the chief mediator in the Burundi conflict in 1996. He died in London hospital of Leukemia on October 14, 1999.

The Philosophy of African Brotherhood

Africa, the cradle of the world's civilization, the once stable, rich and serene citadel of human existence, has for the past seven decades been under struggle to combat the vestiges of artificial barriers to growth and development left behind by European invasion and exploitation of Africa. Modern African socialism can draw from its traditional heritage of "society as an extension of the basic family unit. But it can no longer confine the idea of the social family within the limits of the tribe, nor, indeed, of the nation. For no true African socialist can look at a line drawn on a map and say 'the people on this side of the line are my brothers, but those who happen to live on the side of it can have no claim on me' every individual on this continent is his brother" (Martin 54).

The philosophy of African Brotherhood is basically on African socialism and it is found in Nyerere's writing and speeches. This is against the background of European colonialism, European socialism and capitalism, this significant

document states the essential of Nyerere's African communalism, discloses the brotherhood of all men. Thus *Ujamaa's* (African Brotherhood) aim is to examine the socialist mentality and not to define the institutions, which could incarnate it in a modern society (Abanuka 108). According to Nyerere, to be a socialist means that you have to put yourself in relation to your neighbor. Even a millionaire can be a socialist: it was enough for him to put his wealth in common. Contrarily he would be a capitalist. The wealth of people does not depend on how much it has but on the capacity of sharing among everyone these possessions (Martin 51). African Brotherhood, whose true realization implies sharing and distribution of goods among all, consist in this trust of belonging to a community and this total responsibility of the community towards its member (Martin 52).

The philosophy of African Brotherhood placed the communion of goods as the basis of African socialism. The state played an important role, especially because poverty cannot be conceived as an individual factor. Such a conception is based on traditional society, characterized by a life in common. In the African traditional society, which is characterized by a life in common; no one starves or is deprived of his dignity (Martin 51-55).

The basic assumption and mental attitude of *Ujamaa* is that everyone is a worker and so should contribute to the general coffers; no one should be exploited by others through wealth as is the case with western capitalist societies which breed millionaires and widen the gap between the poor and the rich and encourage suffocating competition, acquire tendencies towards wealth for power and prestige. For Nyerere therefore, in an acquisitive society, wealth tends to corrupt those who possess it. It breeds in them a desire to live more comfortably than their fellows and in every way to out-do them in all spheres of social enterprise. And then consequentially, the visible contrast between their own comfort and the comparative discomfort of the rest of society sets off the spirals of unhealthy personal competition- which is anti-social, since it breeds insecurity and class struggle. African Brotherhood, abhors class struggle and in this, it sets itself off against classical Marxist communism and its self-contradictory dialectics because communism eventually ends up eating itself up and becoming a sort of 'glorified capitalism' (Igboanusi 135). This will take us to a comparative analysis of Igwebuiké philosophy and philosophy of African Brotherhood.

Comparative Analysis of Igwebuiké Philosophy and African Brotherhood

Firstly, on the side of Igwebuiké philosophy, it places communalism at the centre of African ethics, which stand to mean, the way of life that are relational in nature. These captured the picture of community-focussed that are reinforced by the African's cultural orientation characterized by love, brotherliness and concern for the other person. On the other hand, the term African Brotherhood is the association of men and women with common aim and interests. Hence the elements that are common to Igwebuiké philosophy and African Brotherhood are as follows:

1. **Existence:** For Igwebuiké philosophy to have meaningful existence is to exist within the community. This stands to mean that, it is community that gives individual person's his or her existence. While that of African Brotherhood is more of participatory in nature, in order to achieve a common aim and interests for the wellbeing of the community. In my own view, existence for Igwebuiké philosophy is deeper and indispensable reality while that of African Brotherhood is temporal depending on when the aim and objectives dies.
2. **Mutual relationship:** having the same relationship with each other is an essential part of Igwebuiké philosophy, because by this we get to understand ourselves and live in unity with one another. This gives the idea that whatever happens to an individual person happens to the community. While in African Brotherhood mutual relationship is being perceived as fundamental bond that keeps Brothers at peace. This holds that communal living, for example, farming together, production, hunting, security is for the interest of one another. My own take here, is that mutual communion for Igwebuiké philosophy is more of a necessity, while that of African Brotherhood last so long as the mutual interest is not tempered.
3. **Collective effort:** is seen as an architect of Igwebuiké philosophy because it believes that multitude is strength. And when they come together, they remain insurmountable. While for African Brotherhood collective effort is seen like when a group is dedicated to a particular cause or interest. To be an individual here implies willingness to integrate oneself into the community through act of rendering service that benefits one and all. In my own opinion collective effort for igwebuke philosophy can be seen as way of living for the full realization of a being, while that of African Brotherhood is geared towards pooling of resources together like farming together, hunting, for the sake of both the rich and the poor in the community.

4. **Community:** Igwebuiké philosophy sees community as an absolute requisite for individual existence. That is why Igwebuiké will stress that community will soon give me a name, in fact, they interpret my arrival within the circumstance of my birth: market day, festivity, season, cultural traits, 'Omenaala' and other attendant events that surround each child's birth, while African Brotherhood, is the practical translation of brotherhood which goes in hand with the common good, hospitality, generosity, concern for others and communal feeling, since brothers act in view of common interest. As for me Igwebuiké philosophy is more of moderate communalism, while African Brotherhood takes it to the extreme, that is, everything is communally distributed and no chances for individual ownership at any level.
5. **Peaceful co-existence/Togetherness:** it is one of the essential aspects of Igwebuiké philosophy, because a community cannot stand or unite together without the presence of peace. Simply puts, they are inclined to peace, while that of African Brotherhood, peace is what bound them together as far as that common aim and interests are there.

Hence, we cannot talk of African Brotherhood and Igwebuiké philosophy without making references to Solidarity and Social regeneration as their seeming attributes or point of relationship. Therefore, we will consider the followings as their point of convergence:

Solidarity

Solidarity is the bond of unity or agreement between individuals, united around a common goal/ unifying principle that defines a mutual support within a group. As one of the characteristics of Igwebuiké philosophy and African Brotherhood, it finds its root on the basic principle of African bioethics (i.e. the branch of ethics that studies the implications of biological and biomedical advances). It is directly linked to the ontological order of the African worldview. Ruch and Anyawu, referring to the African strong sense of community writes that: 'family ties are very tightly knotted with taboos, interdicts and cross-checks. This web maintains the harmony of the group' (144).

Maurier agreeing with Ruch and Anyawu, posits that: relationship is the fundamental category in African philosophy, as the vital and active link between persons. The term 'vital' wishes to underline that outside 'relationship', is not simple thought, an active object of abstraction; but is one that act without stop in very tangible concrete acts. In African communities, there are recognized family

roles and relationship that define the obligation, rights, and boundaries of interaction among the members of a self-recognizing group. This creates a network that gives its members a sense of belonging. To live outsider this relationship, according to Maurier is “total death, irredeemable death, which is real death. This is the cutting off of all relationships with the living on earth” (Kanu 63-64).

Social Regeneration

Social regeneration generally refers to community-based activities designed for people and aimed at addressing damaging social behaviours, reducing social exclusion, improving social cohesion, learning new skill, enhancing employability and generally promoting positive life chances within prioritized disadvantaged areas and community. This means that the philosophy of Igwebuiké and African Brotherhood are based on the values of humanness, caring, respect for others, compassion, mutual helpfulness, collective responsibility, reciprocal obligations, interdependence, etc. It extends to human dignity, human equality and universal brotherhood / sisterhood and for the sake of clarity, we will examine them.

1. **Human Dignity:** The dignity of the human life, for the Igbo, is linked to its relationship with the divine. Life is understood as coming from God. This makes the human person a 'Theomorphic' (i.e, the bestowal of divine attributes on humanity) being, and explains why the Igbo say: '*Ndu si na Chi*' (life is from God). When a child is born, it is taken to be a gift from God. The lives of children are not attributed to mere biological fact of conception because every child has existed in an antecedent world of a divine master. It is thus not surprising that the Igbo-African would name their child: '*Chi nyere Ndu*' (God gave life); '*Nkechinyere*' (the one God has given); '*Chinenyendu*' (God gives life); '*Chidiogo*' (God is generous); '*Chinwendu*' (God owns life); '*Chiekwe*' (God has agreed); '*Chijindu*' (God owns life); etc. In this relationship with the divine, we discover that Igwebuiké does not just emphasize relationships among human beings but a kind of relationship that is metaphysical. The dignity of the human person, who must be treated by the other with respect, and the moral responsibility expected from him or her is fundamentally bound to his or her divine relationship.

2. **Human Equality:** The African idea of human equality is directly linked to her concept of God as the father of all. God is perceived as a common root. He is also perceived as having a very strong sense of justice. This conception of God,

leads to the idea of equality, justice and fairness among Africans. This is in spite of the emphasis on the concept of hierarchy. In African ontology, the idea of hierarchy does not conflict with the idea of equality; for equality in African ontology is not placing everyone on the same level but giving everyone his due place; thus, children must respect their parents because of the precedence that age and experience gives to them. Their sense of equality, accompanied by love, cooperation and solidarity is experienced and inculcated first in the family.

3. Universal Brotherhood/Sisterhood: The concept of 'brotherhood/sisterhood' refers to an association of men or women with common interest and goals. However, it is a moral concept that points to the relationship between human persons. It has no boundary; for once a human person, you are either a brother or a sister. The idea of universal brotherhood/sisterhood is based on the African worldview which understands human persons as having a common origin, common worldview, common language, shared culture, shared race, color, habits, feelings, hopes, desires, values, common historical experience and a common destiny. This perception of the human person as being related to the other makes the one to see the other as his or her brother or sister. By brother or sister, it is meant that the other is part of me. If the other is part of me, he or she is treated with respect and love, for to treat the other otherwise is to diminish myself. The concept of brotherhood or sisterhood explains why in African ontology, there is no word for race, but rather words for people, human beings and persons. Therefore, the African would rather speak of 'black people' than the 'black race'. The African sees human persons as a universal family of humankind. The practical translation of this idea of brotherhood sisterhood is expressed in virtues like hospitality, generosity, empathy, sympathy, compassion.

Summary of Findings

From the study thus far, it is obvious that Igwebuiké, as an ideology, emphasizes the African sense of community rooted within the African epistemology, culture and traditions. Better still, it conveys the understanding that we are all related—each aspect relates with the whole. Also, the dynamics of the African reality revealed in Igwebuiké philosophy and Ujamaa (African Brotherhood), is based on the relationships and experience of interrelationship and interconnections. As Nyerere will rightly say, “to be a socialist means to put yourself in relation to your neighbor” (Martin 51).

Another good thing I found in African Brotherhood, apart from being community conscious, they also have good leadership, which was one of the things that made them live as one family sharing ideas and things in common because there is no family that can grow well or live together without a good leader leading that family, society, community or even state. Therefore the African Brotherhood recognized the urgency and importance of good leadership, whereby the leader was to live by example. They also had good policies under which there was absence of exploitation, whereby, a true socialist state is said to be one in which all the people are workers in which neither capitalism nor feudalism exist. It is wholistic in the sense that it encompasses the spiritual, emotional, mental and physical elements of being.

In my findings, Igwebuiké philosophy is the best approach to life, because it expresses the capacity to be compassionate in relation to the other. It encompasses reciprocity, dignity, harmony and humanity in the interests of building and maintaining community. Unlike Western Ethics that emphasizes individual rights and sometimes to the point of promoting selfish interests at the expense of the interests of the other. Igwebuiké philosophy and African Brotherhood go beyond the self, to feel the pain of the other as though it were my pain, the redemption of the other as though it were my redemption.

From the various thoughts x-rayed in this work, it is good to observe that Igwebuiké philosophy and Ujamaa (African Brotherhood) speaks of the importance and emphasized on the “African Person” as relevant because the African personality is one that evolves and emerges within the context of community- beginning with family. It is more of our connectedness and the responsibility we have towards each other. Also, from my findings Igwebuiké philosophy, presents my humanity as being extricably bound in your humanity. The consequence therefore becomes that I am diminished when others are humiliated and oppressed. So much so that selfishness, uninterested attitude towards community-consciousness, corruption etc, will not find their way in our community because when *Egbe* kills *Ugo*, the *Egbe* kills itself.

However, the concepts of study- Igwebuiké philosophy and Ujamaa (African Brotherhood) can, despite their level of appraisal, be identified with the following cogs in the wheels of their social progress:

- i. The problem of Equality
- ii. The problem of Freedom

- iii. The problem of Unity
- iv. Problem of Economic decline
- v. Man-made problem (that is by war) and others.

Conclusion and Recommendations

The main thrust of Igwebuiké philosophy, remains the ability to take into cognizance the pertinence of unity and unifying complementarity among persons of the society. Unity and universal brotherhood is the *conditio sine qua non* for the optimal achievement of development in any given society. Igwebuiké is the underlying principle of African morality. It is the hallmark of African ethics. Ujamaa-African socialism- a *Swahili* word for family- hood/ Brotherhood- goes beyond such perception to mean the personhood of someone through the people or community. In other words, a person becomes a person through the people or community. Therefore, Ujamaa entails solidarity of an individual with the community or society. Lastly, government is expected to be development-focused and hence, the development in question is being people-oriented.

However, as limited as the scope and strength of the research are, it cannot claim to have said all there are to be said regarding the comparative study of Igwebuiké philosophy and African Brotherhood, not even the solutions proffered are absolutely exhaustive or comprehensive. Knowledge is no one's monopoly. Therefore, this research, even though it has contributed to the pool of knowledge, has also spurred and thrown the door open for further research on the topic.

In accord with the studies undertaken thus far, the following recommendations are ultimately paramount.

- I. There is need for one to take absolute cognizance of the dignity of the fellow person in our families, communities and society at large.
- II. See your fellow person as your complement and live the life of symbiotism rather than parasitism.
- III. There should be this sense of belongingness, and mutual understanding which will enhance the level of freedom expected in the society.
- IV. Government should find out viable and plausible ways of providing for the basic amenities to make life comfortable for the citizen.
- V. Similarly, government should discover other methods of improving the society's economy.
- VI. See your brother as a part of you (I am because you are). This promotes

- solidarity and universal brotherhood/ sisterhood.
- VII. Cultivate and imbibe the spirit and habit of helping someone in need. This promotes hospitality.
- VIII. Try to also go by the principle of 'live and lets live' (that is the golden rule).
- IX. On the part of the government, it should tend to be developmental-oriented.
- X. Government should also look for more pragmatic methods of reducing incessant migration of citizens to other areas. This can be achieved by providing job opportunities.

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