KANU ANTHONY'S IGWEBUIKE PHILOSOPHY AND TIV-FULANI CRISIS IN TARABA STATE

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Abstract

The problem of human struggle for supremacy has resulted to several ills in our contemporary societies, one of which is the phenomenon of crisis. The reality of crisis is one that has degraded the dignity of the human person, thrown the sanctity of human life to the dust, and sold the love for one another for the purchase of worldly and mundane glories. The Tiv-Fulani crisis in Taraba State is a resultant effect of this drive of man to dominate the other. This crisis borne out of the hatred for the other has exposed many to inhuman and pitiable conditions, scores have also been sent to their early graves. This research has to a great extent examined the causes and the effects of the Tiv-Fulani crisis in Taraba state, and the researcher employed Igwebuike philosophy's complementary and solidarity principles as a response to the menace. The researcher has employed philosophical, historical, expository, descriptive and practical approaches in the study.

Introduction

Many philosophers have agreed to the fact that the human person is a being that is not totally independent, but rather needs the other to foster its own existence. That is why Aristotle succinctly puts it that "man is by nature a social animal. He who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god" (Stumpf 103). Even though man necessarily needs the other to fully achieve his goal in life, he is often driven by what he will gain and benefit, even at the detriment of exterminating the other, who is a *sine qua non* for his existence, in other to achieve that which he craves for. That is why the philosopher Thomas Hobbes quoted by Lawhead, is of the view that man is naturally selfish and egocentric, looking out for "number1" and that which benefits him only, without considering the other (221). A cursory glance at our contemporary society, most especially TarabaState, will definitely reveal to one that with the present ongoing killings, looting, and the inhumanity melted by humans to its kind, Hobbes tends to be right, that the other is just

meant to be manipulated for selfish gains. It is against this backdrop, that St. Mother Teresa once avers that "if we have no peace, it is because we have forgotten that we belong to each other" ("Adoration" 60). This means that for us to live in peace with one another, we have to realize that we are insufficient and dependent beings that need others' complement, in other to live a contended life. Therefore, we necessarily have to tolerate one another, and cultivate the spirit of love and unity, not minding our accidental differences, but considering the fact that we all share the same substance, that is humanity. The famous Mahatma Gandhi fully aware of this fact puts it that "where there is no love, there is no life".

For over three decades, the Tiv people of Taraba State have been involved in series of crises with the Jukun's, the Kuteb's and the Fulani's. Atta Barkindoopines that, with the emergence of the Boko Haram crisis in the North Eastern part of the country, the situation in Taraba State has almost being completely forgotten. These series of crises have affected the growth and development of the State, made it very inhabitable and has got everyone living in fear. The most recent and ongoing crisis situation in Taraba State is the Tiv-Fulani crisis, which has being in process for more than three years now. Since the year 2013 till date, Fulani herdsmen have engaged the Tiv people in a serious fight. As a result of this crisis, many people have lost their lives and properties; displaced, their homes and farm lands vandalized, and confiscated. This crisis have put the Tiv people, and at large, the whole of the State into serious hardships, and unbearable conditions. Some people's view about the bone of contention between the two parties is that, the crisis is on the issue of land and the problem of indigenes and settlers. Others do not agree that the crisis is just on the issue of land, but rather are of the view that looking at the situation so far, it is evident that it has religious and a political undertones. The objectivity of any of these assertions on the cause of this crisis will reveal itself in the course of this research. Nevertheless, no matter what the situation is, violence cannot solve violence, and the fact still remains that "a tree cannot make a forest" and "number is strength (*igwebuike*)", therefore we need one another to become that which we wish to become. That is why Mbiti puts it that "I am because we are and since we are, therefore I am" (108).

The researcher, therefore, employs the Igbo-African philosophy of Igwebuike as a possible attempt to curbing this menace between the Tiv people and the Fulani herdsmen and restoring lasting peace.

The Tiv people of Taraba state have for long, suffered series of crises within the last three decades, from the different ethnic groups that inhabit the State. The recent one is the crisis between the Tiv people and the Fulani herdsmen which started in 2013, and has continued till present. Since the advent of this crisis, the state has experienced no peace; several people have lost their lives, thousands of people have being displaced, valuable belongings of people have being vandalized and looted, farmlands have being confiscated. There is high rate of hunger, increase in the rate of crimes, poor standard of living within the affected areas. Everyone is living in fear. This crisis has also hampered development, and has underdeveloped areas that were already developed. One shocking fact about this crisis is how it has gained little or no serious attention at all from the government, the local authorities and even the media. The researcher, therefore, intends to suggest possible ways forward, using Igwebuike ontological philosophy.

The aim of this research is to encourage peaceful co-existence and to enhance the spirit of solidarity and mutual complementarity betweenthe Tiv people and the Fulani people, and also among the other ethnic groups in Taraba state at large.

The study has achieved its specific objectives, as it has:
i.   Examined the present ongoing Tiv-Fulani crisis.
ii.   Discovered the possible causes to the menace.
iii.   Analyzed the effects and the implications of the crisis on the populace.
iv.   Identified the possible solutions and way forward.

The importance of this study lies in the fact that we are living in an era bedeviled by violence and conflict. An era where people do not value one another and peaceful co-existence seems an unattainable venture. It is on this note that this research is of great significance, as it will enable one and all to value the other, and to always seek for peaceful co-existence, knowing that our existence only makes meaning through mutual understanding and complementarity with the other.

Literature Review

Here, the researcher attempts to review three relevant works on Igwebuike philosophy, written by the major proponent of this Igbo-African philosophy: KanuIkechukwu Anthony. The works in this section deal exclusively with works on Igwebuike philosophy as it pertains to this discourse. These works dwell on

how this philosophy has being used to resolve both intra and inter group, and interpersonal problems.

Igwebuike as an Igbo-African Philosophy for Catholic-Pentecostal Relations

Kanu a major proponent of Igwebuike philosophy wrote this piece with the intention of resolving the dispute and conflict that exist between the Catholic and the Pentecostal Christians, with the aid of the Igbo-African philosophy: "Igwebuike". Here, the author tries to resolve an intra-group conflict, in the sense that both Catholics and Pentecostals belong to Christendom.

Kanu presents Igwebuike philosophy as an ideology resting on the "principles of solidarity and complementarity; thus, to be is to live in solidarity and complementarity, and to live outside the parameters of solidarity and complementarity is to suffer alienation" (92). This means that mutual intolerance and unhealthy forms of competition, which define the relationship between communities and indeed other forms of conflict that characterize many contemporary societies, are dysfunctional and cannot lead to a desired end. For any society or community to develop, Igwebuike philosophy posits that there must be mutual complementarity among its members because "existence is not only meaningful, but only possible in a community" (Kanu93).

The author avers that "Africans originally had their traditional religion and cosmology, which united them, and which were conquered by the exclusivist Euro-Christian cosmology". For when African Traditional religion was what all practiced, there were no divisions, but unity. Kanu, therefore, observes that "there is need for a return to our traditional cultures, not in search for religion or a return to African Traditional religion, but a common ground for dialogue" (90-91). This means that the differences that exist among us are alien and foreign to our typical African history, which unites us as one. Therefore, we need to do away with these differences, and reawaken our oneness.

Finally, emphasizing on the value and importance of unity, Kanu opines that "Catholics and Pentecostals must understand themselves as kinsmen and women, for that is what they are. Their Catholic and Pentecostal affiliations are only secondary to their kingship bond. They both constitute a community of enquiry that are searching for the full realization of their being" (93). Catholics and Pentecostals, therefore, will be able to fulfill the divine mandate of Christ, only if they come together in existential solidarity, which is a correlative and

complementary solidarity (97). This means that only through unity can we achieve our ends, and not through conflict.

Igwebuike as an Igbo-African Philosophy for Christian-Muslim Relations in Northern Nigeria

Kanu in this piece looks at the cat and dog relationship that exists between the adherents of Christianity and Islam in Nigeria, with the aim of seeking the way forward. He observes that the relationship between the Christians and the Muslims has been characterized by "mutual suspicion, hate and unhealthy rivalry" (2). Kanu, therefore, employs the Igbo-African philosophy of Igwebuike in remedying this ugly trend.

This literature is relevant to this work because, the conflict between the Tivs and the Fulanis in TarabaState is to the contention of many, religious in nature, as the Tivs are dominantly Christians and the Fulanis are dominantly Muslims.

Igwebuike as a philosophy of solidarity and mutual complementarity posits that existence is only meaningful and possible in a community. We necessarily need the other to complement us, if our existence must have meaning and be profitable. This means that the adherents of both Christianity and Islam need to necessarily understand themselves as kinsmen and women, and not let religion be a source of division among them, because religious affiliations are only secondary to their kinship bond. The fact remains that they were brothers and sisters before the advent of these religions (Kanu 8).

Kanu speaking on the need to embrace the differences that exist among us, and to shun violence and conflict that occur due to our differences, avers that "the world is such that differences would always exist and to try to destroy the other as a result of difference is to waste one's time; to end the variation of reality is to end reality itself, for reality is by its nature variegated" (8). More meaning can only be added to reality when these differences complement themselves.

Kanu finally giving his verdict on the dispute between Christian and the Muslim, opines that

> Only when Muslims and Christians come together in existential solidarity, which is a correlative and complementary solidarity, a "we" relationship, can they fulfill their divine mandates. Both religions have something to learn from each other, and to avoid or alienate the other is to deny oneself of knowledge and growth, and

thus expanding the capacity of ignorance. When both religions slight each other, look down on each other, segregate each other, they are committing the ontological evil of alienation (8-9).

Igwebuike as an Igbo-African Response to the Problem of Personal Identity and Alterity

In this work Kanu attempts to address the problem of "I and Other" relationship, how the African views relationship between the self and the other. He does this by employing Igwebuike an Igbo-African philosophy of solidarity and mutual complementarity. He argues that a proper understanding of the "I and Other" relationship in the light of Igwebuike philosophy will to a very large extent better national and international unity and enhance dialogue between people of diverse religious, cultural and ethnic backgrounds, and thus, reduce or curb violence in our contemporary society.

Igwebuike philosophy holds that to "to be" is to live in solidarity and complementarity and to live outside the parameters of solidarity and complementarity is to suffer alienation. "To be" is "to be with the other", in a community of beings (Kanu web).

Kanu observes that "Igwebuike as a complementary philosophy understands life as a shared reality. And it is only within the context of complementarity that life makes meaning. Life as a life of sharedness; is one in which another is part thereof. A relationship, though of separate and separated entities or individuals but with a joining of the same whole" (web). This means that, whatever affects the other also affects the self. This therefore calls peaceful coexistence between the self and the other and mutual complementarity. That is why quoting Ekwulu, the author avers 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 become clear and I see that his own and my own when put together form a richer whole when compared to any of them in isolation (EkwuluQtd in Kanu web).

Kanu, therefore, contends that dialogue is what is needed between the self and the other. He observes that "To conceptualize identity free of alterity is only a few steps away from doom- for although every other is truly other, no other is wholly other but a relative and complementary other".

Cornelius Afebuomonokhua: *Dialogue in Context*

Omonokhua in this book, puzzled by the pathetic situation of conflict in Nigeria and indeed the world at large, tries to look at how these problems of conflict can be resolved amicably using "dialogue" as a tool for the attainment of peaceful co-existence in our contemporary societies.

The author sees this dialogue as a "discussion between human beings" (98). He continues byobserving that this discussion is not about judging, weighing, or making decisions, but about understanding and learning. It is a sure way to heal memories and wounded hearts (13). Therefore, the human being who is the subject of dialogue must first have an examined self-awareness and then seek to understand the partners in the dialogue.

In the chapter eleven of this book, the author looks at "conflict: a challenge to dialogue". He sees conflict as a "disagreement between two parties whose objectives are perceived to be incompatible" (64). The author further highlighted four different kinds of conflict, which include: intra personal conflict, intra group conflict, inter personal conflict and inter group conflict. Pertinent to this research, attention will only be given to "inter group conflict", which according to the author is "the conflict between two different communities. This can lead to ethnic, tribal and religious conflicts. Some of the causes could be: different ideologies, beliefs, territorial boundaries…" (65).

Speaking on conflict resolution, Omonokhua being an advocate of dialogue, categorically puts it that "no matter how the tempest rages, the end result of every conflict is calm…" (69).This means that violence cannot solve violence, or bring about lasting peace, but dialogue can be an effective tool that can be used to curb conflict. The author continues that the task of resolving conflict or bringing an end to this problem of conflict is not just the work of some group or the higher authorities alone, but it is the work of one and all. He puts it thus:

> "This transformation is not the duty of the federal government alone. The village heads, traditional rulers, local government

chairmen, state governors, and religious leaders should come together to analyze a prevailing conflict" (69).

Martin Luther King (Jr): *Strength to Love*

Luther an American Baptist minister and an advocate of non-violence, in his book "Strength to Love" admonishes all that love is more profitable than violence, and that one should always strive for peace and not violence. That is why he avers that "violence brings only temporary victories; violence, by creating many more social problems than it solves, never brings permanent peace" (7). In the same vein, in the chapter four title "Love in Action", Luther lamenting of the negativity of war and crisis argues that:

> Wisdom born of experience should tell us that war is obsolete. There may have been a time when war served as a negative good by preventing the spread and growth of an evil force, but the destructive power of modern weapons eliminates even the possibility that war may serve as a negative good. If we assume that life is worth living and that man has a right to survival, then we must find alternative to war (36).

He continues that crisis "will only leave smoldering ashes as a mute testimony of a human race whose folly led inexorably to untimely death" (37). This means that crisis only offers destruction and nothing more.

On "love your enemies" Luther looks at the need to co-exist with others whom we consider as our enemies, those we see no good from them. He is of the opinion that "there is some good in the worst" (45). Therefore even the person one considers an enemy, has some goodness in him that can be useful to better existence.

On the way forward in curbing crisis, Luther arguing alongside Omonokhua, also contends that the reciprocal of evil for evil is an act which can never foster development, unity and peace. He succinctly puts this that:

> "Returning hate for hate multiplies hate, adding deeper darkness to the night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate, only love can do that. Hate multiplies hate, violence multiplies violence and toughness multiplies toughness in a descending spiral of destruction" (47).

Finally, Luther buttressing more on the need for mutual coexistence in "the man who was a fool", categorically made clear that:

> In a real sense, life is interrelated. All men are caught in an in escapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be (69).

This means that we are all interrelated, and one cannot actually do without the other, just as the other cannot do without him, this, therefore, calls for mutual complementarity and forbids conflict among ourselves.

Benjamin T. Gudaku: *Agony of crises: A challenge to national development and integration*

"Agony of Crises" by Gudaku gives an insight into the crises situation in Nigeria, most especially ethno-tribal and religious crises, he tries to see how this ills can be curbed for the purpose of enhancing development and peaceful co-existence.

Nigeria according to Gudaku is a "nation of nationalities" that is blessed with over 360 ethnic nationalities. "Families of clans of these manifold ethnic nations disproportionately are votaries of either African Traditional Religion, Christianity or Islam" (1). This means that Nigeria as a country has being blessed with the gift of plurality, although due to abuses, this gift is more of a curse rather than a blessing. Gudakulamenting on this unfortunate situation, observes that:

> Nigeria at different times contended with the proverbial cat and dog relationship among her citizens due to ethnic identity or religious belief. Ethnicity and religion have been bones of contention of internecine battles that have claimed many limbs, lives and property in Nigeria. This does not only arrest development but portray Nigeria as a nation where jungle life has perpetually eluded civilization (1).

Further lamenting on this ugly situation, he avers that this is a "gnawing regret, because it undermines our capacity to take maximum advantage of the gains of plurality, which is a gift of God to Nigeria" (1).

Arguing alongside Omonokhua and Luther, Gudaku argues that crises is an "anathema" and can never be a necessary tool of development as others view it. He argues that the "plight of crises' irrational action contradicts its own rational ideal. Therefore, it can hardly enjoy any applause as a means of development" (2). Crisis then, cannot lead to a good end.

Speaking on how religion has been manipulated and used as a tool of crisis, Gudaku succinctly puts it that "it must be noted that most of the religious crisis in Nigeria are not so much because of religious absolutism than selfish interests and manipulations by our leaders, religious as well as political leaders" (19). Many religious crises in Nigeria when delve into, one will discover that, it is a manipulation by some persons or group for their personal interest, most a times political gains.

On ethnicity and ethno-tribal crises, Gudaku lament that this has seriously under-developed Nigeria, he opined, "Ethno-tribal crisis either inter or intra, leaves us pauperized and traumatized" (65). Therefore agreeing with Omonokhua, he suggest that "individuals and communities should find better ways of handling disagreement other than violence", because in violence there are "no victors", but only the Vanquish on the side of both parties. (65).

Finally, Gudaku commenting on "the role of security agents, traditional rulers and the media" in situations of crises and in maintaining peace, points out how they have at different times compromise their works and failed to carry out their duties effectively when it comes to the issue of crises. How they do take sides or choose to remain silent in circumstances of crises. The author painstakingly points out the areas they need to work on, in ensuring decorum, and relating objective information on issues that pertain to crises.

Nwabuiroideyi: *Ethnicism and Religious Crisis in Nigeria: A Stumbling Block to National Development*

Ideyi argues alongside Gudaku, that ethnicism and religious crisis have seriously under developed Nigeria. He contends that ethnicism and religious crisis have "messed up Nigerians" efforts in development at all levels especially at the national level. Nigeria despite been a country endowed with abundant wealth of resource- human and material- at its disposal cannot develop due to these ugly phenomena (371).

On the causes of ethnicism and religious crisis, Ideyi highlighted some cause which includes: selfishness, neo-colonialism, discrimination and segregation, to mention but a few. All these when critically looked into, will reveal to one that in one way or the other, has caused ethnicism or religious crisis, which are stumbling blocks to national development of Nigeria as a country.

Commenting on the effects of ethnicism and religious crisis in under developing Nigeria, Ideyi lamenting on how it has affected Nigerians asserts that "their dreams, sad to say, have remained mere dreams, their efforts unproductive and their aspirations barren due to the negative activities of ethnic fans and religious bigots which have disfigured the face of the nation from beauty to ugliness, wealth to poverty… from unity to disunity" (380).

Ideyi contends that the way forward to this dilemma of ethnicism and religious crisis, is that we should hold unto the adage that says "united we stand, and divided we fall, carry every Nigerian along by giving him or her, a sense of belonging". He sees the duty of averting these ills as the duty of all and not just the duty of a person or a group alone, but a collective responsibility. For him, by imbibing the spirit of solidarity and unity we can combat this together. That is why he posits that "Nigerians should outlive their illusive differences and unite as one body which they are and pursue the actualization of the dreams of their country which is only possible in the atmosphere of peace" (386). Ideyi concludes that "it is left for us to make our country a paradise or a hell. The ball is now in our court" (398).

The Etymology and Meaning of *Igwebuike*
Igwebuike etymologically is an Igbo compound word which derives its root from three Igbo words: *Igwe, Bu* and *Ike*. These three separate words put together to make up the word: *Igwebuike*. These three words can also be used in sentence form, by putting them together although as independent words, thus making up a complete sentence. *Igwe* is a noun which means "number or population". *Bu* is a verb which means "is". *Ike* is also a verb which means "strength or power". When put together, *Igwebuike* comes to mean literally: "number is strength or number is power" (Kanu "African Traditional Religion" 67). *Igwebuike* as an ideology derives its origin from antiquity, it was first employed by the Igbo traditional philosophers as "a theory based on an illustrative statement to teach that when human beings come together in solidarity and complementarity, they are powerful or can constitute an insurmountable force, and more so, to express their world of relationship, harmony, continuality and complementarity. At this

level, no task is beyond collective capability." (Kanu, "Igwebuike and the Unity…"web).

Igwebuike as an Igbo-African philosophy rests on two primary principles: solidarity and complementarity. It argues that 'to be' is to live in solidarity and complementarity, and to live outside the parameters of solidarity and complementarity is to suffer alienation. 'To be', is 'to be with the other', in a community of beings (Kanu "African Traditional Religion" 67). *Igwebuike,* therefore, understands the human person as possessing a relational character, also as one who is inter-subjective and must necessarily relate with the other in order to make a meaningful existence.

Jean Paul Sartre a renowned atheistic existential philosopher in his work *Being and Nothingness*, argued that authentic interpersonal relation is impossible. For him every form of human relation is based on conflict. He observed that One's freedom and subjectivity becomes threatened by the look of the other, and beneath the look of the other one feels reduced to an object and alienated. The look is thus objectifying and is a threat to one's freedom and subjectivity. (Omoregbe 100-101). *Igwebuike* discredits Sartre's argument on the basis that as human beings we are social in nature and cannot do without the other. Isolation contradicts our nature, but solidarity and mutual complementarity enhances our existence. No wonder then, corroborating with *Igwebuike*, Gabriel Marcel a theistic existentialist also refutes Sartre's position. Marcel (quoted by Omoregbe) insists that "interpersonal relationship is an essential aspect of human existence. In fact, it is in the presence of other selves that everyman becomes aware of himself. Thus the presence of the other is essential to self-discovery, self-awareness and self-differentiation." (76-7). *Igwebuike*therefore, agrees with Marcel that the absence of the other creates a vacuum in the self that can only be filled through mutual complementary relationship with the other. Hence Kanu defines this relation as one in which,

> though of separate and separated entities or individuals but with a joining of the same whole. It is a relationship in which case the two or more coming together makes each a complete whole; it is a diversity of being one with one another. To put the other away removes the balance of being. This presupposes a tailor-made-cloth, measured, cut and sewn to fit into the curves, contours, shape and size, peculiarities and particularities of a being. Thus, every being

has a missing part and is at the same time, a missing part ("African Traditional Religion" 68).

Kanu Ikechukwu Anthony: The Proponent of Igwebuike Philosophy

KanuIkechukwu Anthony is an Augustinian Friar. He was born 20th November, 1981 at Nkwerre. He is of Igbo extraction from Arondizuogu, Ideato North Local Government Area, Imo State Nigeria. Though having his origin from the Eastern part of Nigeria, Kanu had both his Nursery/Primary and secondary school education in the North in Jimeta-Yola, Adamawa state, from the following schools: Command Children Nursery and Primary school, Demonstration Primary school, Army day secondary school and St. Peter's Minor Seminary, from 1984-1986, 1987-1992, 1993-1994and 1995-1999 respectively. After his secondary school education, Kanu in responding to his call to the religious life saw him join theOrder of St. Augustine, where his vocation was nurtured. Thus, Kanu proceeded to St. Thomas Aquinas and St. Augustine's Major Seminaries from 2001-2004 and 2005-2009, where he obtained Bachelor of Arts Degree in Philosophy and Bachelor of Arts Degree in Religious Studies respectively. After the completion of his formation to the priesthood and religious life, in 2009 he was ordained a Catholic priest.

Kanu after his ordination proceeded to further his studies. He obtained master's degrees in Philosophy (Metaphysics); Religion and Human Relations from University of Nsukka, Enugu state and NnamdiAzikiwe University Awka, Anambra state from 2010-2015 and 2010-2012 respectively. In 2012, he continued in the same NnamdiAzikiwe University for his Doctorate Degree programme in Religion and Human relations, which he obtained in 2015.

Kanu is a man of great responsibilities and engagements. Apart from his religious and pastoral commitments, he served as the Dean of Students at the International Bio-Research Institute, Ugwogo Nike, Enugu state and lectures in other three different institutions which include: St. Augustine's Major Seminary, Jos; Augustinian Institute of philosophy, Makurdi and Veritas University, Abuja. He is also a member of various academic societies like: Igbo studies association (I.S.A) USA, Nigerian Philosophical Association (NPA), International Society for African Philosophy Studies (ISAPS), Association of African Traditional Religion and Philosophy Scholars (AATREPS) just to mention but a few. Also a member of decision making boards like Governing Board, International Bio-Research Institute (IBI), Ugwogo Nike, Enugu state; Board of Trustee, Association of

African Traditional Religion and Philosophy Scholars (AATREPS), and a host of others.

In his bid to contribute immensely to the pool of knowledge, Kanu has written omnivorously, making impact in various spheres of life through his works, especially in the areas of African Philosophy and African Traditional Religion (ATR) studies in which he has made an indelible impression through his ground breaking *Igwebuike Philosophy*and other written works, prominent among which include: *African Philosophy: An Ontologico-Existential Hermeneutic Approach to Classical and Contemporary Issues* and *A Hermeneutic Approach to African Traditional Religion, Theology and Philosophy*. Kanu so far, has written 20 books, published 116 articles in national and international peer reviewed journals, 120 papers presented at different conferences. This is no doubt an indication that Kanu is truly a genius and his contributions in creating awareness and imparting positive knowledge cannot be over emphasized. Kanu is also the founder and Editor-in-Chief of *Igwebuike: An African Journal of Arts and Humanities*, and *Igwebuikepedia: An Internet Encyclopedia of African Philosophy.*

Kanu being the proponent of *Igwebuike* philosophy has made great impact in philosophy through its instrumentality.Kanu through *Igwebuike* has proposed a new way of looking at reality, using the lens of solidarity and complementarity. His works on Igwebuike among many include,*Igwebuike and African Ethics*, *Igwebuike and the Unity of African Philosophy, Igwebuike as the Consummate Foundation of African Bioethical Principle, Igwebuike as an Igbo-African Philosophy of Education, Igwebuike as an Igbo-African Hermeneutic of Globalization, Igwebuikecracy: The Igbo-African Participatory Socio-Political System of Governance, Igwebuike asthe Expressive Modality of Being in Igbo Ontology*. Pertinent issues that cloud our contemporary world have been addressed by Kanu using Igwebuike. Also, through Igwebuike Kanu has made vital contributions in the areas of metaphysics, ethics, epistemology and political philosophy. Thus, elevating it to the status of an academic discipline worthy of being employed for research in various areas of inquiry for positive impacts on the society.

Igwebuike: The Unity of the African Philosophical Experience
*Igwebuike*philosophy forms the basis or unity of the African philosophical experience as it promotes an immutable essence of African philosophy in its idea of communal living through solidarity and mutual complementarity. The tenets of Igwebuike philosophy mirrors and defines the African worldview and philosophy. Thus Kanu observed:

Igwebuike which is the philosophy of complementarity and solidarity is the key to understanding African philosophy or the unity of African philosophy because 'the idea of communality or complementarity, is a point where African philosophers, not minding their differences come to an agreement: that the African world is an interactive and complementary ontology. ("Igwebuike and the Unity…" web).

Igwebuike and the Interpretation of African Philosophy

The African worldview is communal; one's being can only make meaning by virtue of its relationship with the other, within the context of the community. This perspective of African ontology, which portrays being as possessing a relational character differentiates it from that of the West. Western philosophy is predominantly individualistic in nature as opposed to the communal nature that characterizes African philosophy. This perspective of Western ontology is succinctly expressed in the dictum of Descartes thus "I think therefore I am." On the contrary, Mbiti expressed the African perspective in his dictum thus "I am because we are and since we are therefore I am." (108). Hence Mbiti and the host of African philosophers understand man as a being that is not totally independent, but necessarily needs the other to exist. Also, for them man's being cannot be meaningful in Isolation, but only in a community of beings. Hence Igwebuike as an African philosophical ideology mirrors this African worldview of communal existence as it buttresses that, "to be is to live in solidarity and complementarity and to live outside the parameters of solidarity and complementarity is to suffer alienation. To be is to be with the other, in a community of beings" (Kanu "Igwebuike and the Unity…" web).

Igwebuike philosophy also holds that one does not achieve his goal as an individual, but only through the community. The individual gains his identity only through mutual coexistence with the other. The existence of others assures one of their solidarity and complementarity without which he/she cannot be. Existence for the African therefore, implies co-existence with the other through mutual complementarity and solidarity. Hence Igwebuike which bases its tenets on these principles of solidarity and complementarity, serve as the "key to understanding African philosophy." (Kanu "Igwebuike and the Unity…" web)

As an ideology, Igwebuike does not limit itself within the material or physical sphere alone, but goes beyond to include the spiritual sphere. Thus it "goes

beyond the human world to speak of the modality of being or the entirety of reality, including the inanimate and spiritual worlds." (Kanu "Igwebuike and the Unity…" web).

Igwebuike as an Ordered Relationship

Igwebuike which means literally as "number is strength" does not designate a disordered relationship but rather an ordered relationship. It is not "a philosophy of the 'mob', as 'igwe' which means large number of people may suggest" (Kanu"Igwebuike as the Unity…"web). It refers to a relationship that is founded or built on mutual trust, dialogue, respect and regard for one another. Also the solidarity Igwebuike proposes is one that tends towards a good cause. Thus Kanu opines:

> Igwebuike is an ordered relationship. It is a relation guided by the Igbo-African principle: egbebereugobere (let the kite perch, let the eagle perch)….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 the world, and yet must coexist together. ….when the 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. …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.(Kanu"Igwebuike as the Unity…"web).

Ontological Foundation of Igwebuike

According to Lawhead, ontology refers to the study of the generic features of being, as opposed to the study of the particular things that exist. Ontology is concerned with such questions such as "what is most fundamentally real?" "What does it mean to exist?" and "what is the structure of reality?" (576). Also according to the Wiktionary English dictionary, ontology is the branch of metaphysics that addresses the nature or essential characteristics of being and of things that exist; the study of being qua being.

The ontological foundation of Igwebuike philosophy is the African cosmos. The African cosmos comprises of the spiritual and the physical worlds. The spiritual

world representing that of the supreme being, spirits and the ancestors, and the physical world comprising of the human being, animate and inanimate objects. These two worlds interact and complement each other. Unlike Plato who bifurcated reality into the world of forms (immaterial) world and the physical (material) world, with the physical world comprising of mere shadows and incompatible with the world of forms. The African cosmos is not bifurcated, both the physical and spiritual world interact harmoniously and enjoy mutual benefits from each other. Thus, Kanu buttressing on the relationship that exist between the physical and spiritual worlds observed that in the African cosmos,

> The spiritual and physical dimensions overlap and harmoniously interact. In this interaction, man communes with God, the divinities, the ancestors and vice versa. While the ancestors do for human beings what they cannot do for themselves, human beings do for the ancestors what they cannot achieve by themselves. This interactive capacity … has instilled a strong sense of community among Africans, with an intricate web of relationship between the living, the dead and the yet to be born. ("Igwebuike and the Unity…" web).

This relationship, solidarity and complementarity that characterize the existing feature of being in the African cosmos and worldview make up the ontological foundation of *Igwebuike* philosophy.

Igwebuike as the Intricate Web of African Philosophy
*Igwebuike*is seen as an intricate web of African philosophy because as a "relational and complementary principle it has remained constant in the midst of the changes in the history of African philosophy, and has continued to persist through changes." (Kanu "Igwebuike and the Unity…" web). Igwebuike in portraying being as having a relational character advocates for solidarity, complementarity, harmony and communal living, which forms the immutable essence of being in African ontology.

African philosophers throughout the ages, for example Tempels, Kagame, Senghor, Nyerere, Mbitit, to mention but a few, have argued in support of the fact that "being" in African ontology is defined and identified by nature of its relationship or solidarity and complementarity with others. These philosophers, hence argue that "to be is to be with the other" and they see being as belonginess. Therefore, the relational, communal and coexisting nature of the African world makes the principles of solidarity and mutual complementarity indispensable. Hence these principles which define Igwebuike philosophy constitute an

intricate web of African philosophy because "the idea of communality or complementarity, is a point where African philosophers, not minding their differences, come to an agreement: that the African world is an interactive and complementary ontology."(Kanu"Igwebuike and the Unity…"web).

Igwebuike as an Ethics of a Shared Humanity

Igwebuike places communalism at the core of African ethics, making African ethics a morality that is understood in relation to the other. As an ethical ideology that encourages communal living, Igwebuike 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 promotes individualism and sometimes prize selfish interest above altruistic behaviours, Kanu observes that:

> Igwebuike goes 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. It speaks more of our interconnectedness and interrelatedness and the responsibility we have towards each other. It presents my humanity as being inextricably bound in your humanity. The consequence therefore becomes that I am diminished when others are humiliated and oppressed. (Kanu "Igwebuike and African Ethics" web).

Igwebuike also "emphasizes the strong connection between moral rules and the type of communal kinship relationships that exist among African societies." (Kanu "Igwebuike and African Ethics" web).Hence a person's action, whether good or bad, has implications and effects either positive or negative on the other members of the community. Thus it is the duty and responsibility of the community in rooting out evil and also helping each member to live morally good lives. Therefore as an ethics of a shared humanity and also as an African ethical theory, Igwebuike reflects a community based morality in which a person is said to be ethical only in relation to others or to the community.

Igwebuike and the Essence of Being Human

The philosophy of Igwebuike is based on the values of humanness, caring, respect for others, compassion, mutual helpfulness, collective responsibility, reciprocal obligations, interdependence etc. (Kanu, "Igwebuike and African

Ethics" web). It recognizes three attributes of being human: human dignity, human equality and universal brotherhood/sisterhood.

a. Human Dignity: For Igwebuike philosophy, human dignity is one of the immutable attribute of being human. Igwebuike contends that the human person has a relationship with the Divine, which makes man a theomorphic being, and hence human life is understood as coming from God. This relationship between human beings and God is what accords them their dignity.

Igwebuike been an Igbo-African philosophy adopts the Igbo concept of human life, which argues that human life is from God. Thus, in Igbo culture "when a child is born it is taken to be a gift from God. The life of a child is not attributed to biological fact of conception because every child has existed in an antecedent world of a divine master." (Kanu "Igwebuike and African Ethics" web).

Therefore human dignity, which must be respected by all, is due to the relationship between God and humans. It is obligatory to respect the dignity of the human person. Kanu avers that "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." ("Igwebuike and African Ethics" web).

b. Human Equality: Kanu opined that "the African idea of human equality is directly linked to her concept of God as the father of all." ("Igwebuike and African Ethics" web). God in African ontology is conceived to be just and fair, impartial and treats everyone equally. This idea of equality does not water down the reality of hierarchy, rather equality in this sense does not imply "placing everyone on the same level but giving everyone his due place: thus, children must respect their parents because of the precedency that age and experience gives to them." (Kanu "Igwebuike and African Ethics" web).

c. Universal Brotherhood/Sisterhood: Igwebuike concept of universal brotherhood/sisterhood is hinged on the fact of our common existence as human beings, which by virtue of it, we shear common interest. Kanu observes that "The idea of universal brotherhood and sisterhood is based on the African worldview which understands human persons as having a common origin, common world-view, common language, shared culture, shared race, colour, habits, feelings, hopes, desires, values, common historical experience and a common destiny." ("Igwebuike and African Ethics" web).Thus Igwebuike philosophy argues that as

brothers and sisters, "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." (Kanu "Igwebuike and African Ethics" web). Therefore, Igwebuike proposes virtues like hospitality, generosity, empathy, sympathy, compassion etc.Which can help us live out this universal call of brotherhood and sisterhood.

The TIV People

The Tiv people are an ethno-linguistic group or ethnic nation in West Africa. According to Eduwardo (quoted by Ushe) the word Tiv has a triple meaning. Firstly, it is the term that designates the people as an ethnic group. Secondly, it refers to their language. Thirdly, it refers to the one ancestral father, Tiv, to whom all Tiv people trace their common ancestry. (5). The Tiv number approximately 10,000,000 individuals in Nigeria and Cameroon. In Nigeria, most speakers are indigenous to Benue, Nasarawa, Plateau and Taraba states, with millions of speakers also in Cross-River, Kaduna, Adamawa, Lagos, Oyo States and Abuja Federal Capital Territory. They depend on agricultural produce for commerce and life. They are predominantly Christians, while a few belong to the Tiv Traditional Religion. ("Tiv People" web).

The most distinctive feature of Tiv cultural heritage is found in their singularity of language. They have one dialect which is understood by all members of the tribe despite an occasional difference in pronunciation, this serves as a spontaneous vehicle with which to mobilize themselves easily and quickly towards a common objective.(Tyough web.)

Accord to Torkulathe origin of the Tiv people and early history is covered by three theories of origin. These are theCreation, Bantu and Family theories of origin.

The creation theory: the creation of the world (tar) is attributed to God (Aondo). In Tiv mythology, Aondo (God) had created the world and settled closer to it until He was hit with a pestle by a woman who was pounding food. In response, He moved into the sky (KwavAondo) which is his present abode. Though there are different versions of the creation theory, and there does not seem to be any particular sequence in the creation process, in at least, one version Takuruku rather than Aondo is argued to have been responsible for creation. In all the versions however, Swem is identified as the "place" of "creation".

The Bantu Theory: this theory is the one most appropriated by many scholars. It argued that the Tiv are Bantu people and speakers of a Bantu related language. R. C. Abraham (quoted by Torkula) in his work "The Tiv People" argued by giving sixty seven (67) word list showing "similarities" between Tiv language and the language of "Bantu Nyanza" in present day Malawi. Additional evidence of the "Bantoid" origin of the Tiv was provided by Abraham in the form of shared traits in dance, physique and worship with other central African groups (16). Ushe confirms this theory of origin when he asserted that Bantu was an industrious man, who had many children including Butel (white man) and Uke (non-Tiv), with Tiv as the last born, and one who was most loved by their father.(6).

The Family Theory: aside from the Bantu theory another theory upon which arguments about the origin of the Tiv are based is the family theory. In outline, the theory traces the origin of all "Tiv people" to one man, thus members of a "single family". Torkula observes that Tiv is identified in some versions of this theory as father of all Tiv people while in other versions; it is Takuruku, Anyamazenga, Karagbe, Shon, Gbe, Akem or Awange who is the founding father. Whoever the founding father was, the genealogy of the group is hinged on two of his children. These are Ipusu and Ichongu. Ipusu begot Shitire, Kum, Kpar and Tongov. While Ichongo begot Gondo, Ikyura, Nongo, Ihar, Mase and Turan.These children of Ipusu and Ichongu constitute the clans of the Tiv people today, and from them all the Tivs came forth as the claim holds.

The various theories of origin of the Tiv people points to Swem and Central Africa (Congo) as the places of origin of the Tivs. While others hold unto to Swem as the place of origin, others insist that it is Congo. But the Swem version is problematique as no one has been able to locate the place called Swem, which makes it sound more of like a myth. Thus, the Congo version seems more plausible. Hence, this study considers Congo as the place of Origin of the Tiv, where they then migrated to their present places in Nigeria and Cameroon. Gbor (quoted by Nyityo) asserted that the migrant Tiv coming from their original home-land in Congo passed through Swem where they settled for some time before arriving at their present middle belt domicile in Nigeria (14). This version contrary to other versions, speaks of Swem as only a place where the migrant Tiv rested during their migration from Congo to their present homes. The Tiv people migrating from Congo came to settle in the Benue Valley around 1750 A.D. (Tyoughweb).

Tiv operated an egalitarian society and power was wielded through collective responsibility and consensus was the means for conflict resolution. The Tiv had no central authority; they had mainly a fragmentary social and political organization with the family as the main unit of political organization. It was with the coming of the Europeans that central rulership was introduced among the Tiv people. (Tyough web).

The Fulani People

The Fula people known as Fulani in Hausa language is an ethnic group in Africa, but predominant in West Africa. They can be found also in northern parts of Central Africa, including Sudan and Egypt. The Fulani are traditionally a nomadic, pastoralist and trading people, herding cattle, goats and sheep across the vast dry lands of their domain. According to Buah (quoted by Maina) the estimated population of the Fulani stands at about eight million nomadic Fulani (Fulani Baroro'en) and 16 million settled Fulani (Filaningida) (1). They are considered to have lighter skin and straighter hair than their other African counterparts.

Historians vary in their assertions concerning the origin of Fulani. Nevertheless many of them have come to consensus that the history of the Fulani seems to begin with the Berber people of North Africa around the 8th or 11th century AD. As the Berbers migrated down from North Africa and mixed with the peoples in theSenegal region of West Africa the Fulani people came into existence. Over a thousand year period from AD 900 - 1900, they spread out over most of West Africa and even into some areas of Central Africa. (Modibbo web).

The Fulani were the first group of people in West Africa to convert to Islam through jihads, or holy wars, and were able to take over much of West Africa and establish themselves not only as a religious group but also as a political and economic force. They are the missionaries of Islam and continued to conquer much of West Africa. As they conquered different towns and people, they took captives who became their slaves. These slaves adopted the culture of the Fulani and worked their fields (Maina 4).

The Zenith of Fulani influence in West Africa was noticed in 1804 when UsmandanFodio – a studious and charismatic Muslim Fulani scholar staged his famous Sokoto Jihad. He began by preaching a reformist ideology in the Hausa kingdoms. This was climaxed in 1804 when viewing himself as God's

instrument, UsmandanFodio preached against the Hausa kings who he claimed were not following the teachings of the Prophet. The Jihad also had a political undertone as demonstrated in the attack on the well-established Muslim kingdom of Bornu. The economic cause of the Jihad had to do with the resentment by the cattle Fulani of what they considered to be an unfair cattle tax called Jangali. One of the major effects of the Jihad was the creation of a powerful Sokoto caliphate whose authority was established over cities like Kano and Zaria and whose rulers became emirs of provinces within the Sokoto caliphate. This probably explains why the motto of Sokoto State is "born to rule" and the Sultan of Sokoto, the religious leader of all Muslims in Nigeria. (Maina 4-5).

Taraba State

Taraba State is one of the 36 states of the Federal Republic of Nigeria. It is named after River Taraba, a river that transverses the central part of the state. Intense military politics under the regime of General Ibrahim Babangida led to the creation of Taraba State out of the defunct Gongola State on 27 August 1991. Taraba State is bounded in the west by Plateau State and Benue State and on the eastern border by Adamawa State and the Republic of Cameroon. On the northern border are Bauchi and Gombe states. Taraba has been rightly nicknamed nature's gift to the nation because of the abundant natural resources the state is endowed with. The agrarian nature and rich alluvial soil found in most parts of the state makes Taraba conducive for cultivating all types of food and cash crops such as cassava, yams, potatoes, cocoyam, rice, maize, coffee, tea and cocoa. The state has vast lush grassland that supports cattle grazing, while the various rivers/lakes hold great potential for the development of fisheries. (NSCAN 10).

Taraba State has sixteen LGAs, and according to the 2006 census figures released by the national population commission, the total population figure of Taraba State stands at 2,300,736. Research has shown that about 55% are Christians, 32% Muslims, 12% African Traditional Religion adherents and 1% self-acclaimed free thinkers (NSCAN 11).There are over 80 indigenous ethnic groups in Taraba state. Some of these ethnic groups include Mumuy, Ichen, Wurkum, Mambilla, Kuteb, Tiv, Chamba, Jukun, Fulani, Jenjo, Kunini etc. ("Taraba" web). These diversities in religion, tribe and ethnic group reveals the pluralistic nature of Taraba state.

The Phenomena of Taraba State Crises: The Tiv Story

The Tiv people of Taraba state are found predominantly around the central and southern parts of the state. According to Gaadi the Tiv people are the second largest ethnic group in Taraba state next to the Mumuye people. (web). The Tivs have a long history in Taraba state and are said to have coexisted peacefully with their neigbours in the state during the pre-independence era. In fact there is history of corroboration between the Tiv andJukun people to ward off the invasion of enemies before the arrival of colonial administration. This peaceful coexistence between the Tiv and their neighbours continued until when by 1960, post-independence political arrangements and the creation of new states led to hostilities between them and other ethnic groups. (NSCAN12).Vaaseh (quoted by NSCAN) explains that:

> Trouble started in 1976 when Benue and Gongola states were created. The Tiv and the Jukun ethnic groups felt the states were created for them. Consequently, it was alleged that the Jukun ethnic group led by the then administrator of Wukari Division, Mallam Ibrahim Sangari led a band of arsonists to attack and burn down Tiv villages. They argued that since Benue was created for the Tiv, Gongola was created for the Jukuns; hence the Tiv were to relocate to Benue state. (12).

Since then the Tiv people of Taraba have not experienced any peace in the state and their history has been crowded with series of crises between them and other ethnic groups.

Gaadi presents the Timeline of Tiv-Taraba crises thus: Tiv/Jukun crisis of 1960, 1981, 1987, 1991, 1992, 2001, 2007, and 2011; Tiv/Fulani/Jukun crisis of 1989; Tiv/Kuteb crisis of 2006(Web). And finally, the ongoing Tiv/Fulani crisis which began in 2013. Most of these crises are hinged on political, religious, ethnic and indigenship problems.

The letter written by the Tiv ethnic group to the then governor of Gongola state Col. YohannaMadaki, says it all, as it succinctly points out the plights of the Tiv-Taraba, these include: the non-recognition of Tiv as indigenes of the state, non-recognition of Tiv traditional rulers, denial of employment opportunities at the local government level, denial of scholarship opportunities, change of names of Tiv towns and settlements to Jukun or Hausa names, etc. (NSCAN 12).

The Tiv-Fulani Crisis in Taraba State

There are many controversies surrounding the Tiv/Fulani crisis in Taraba state. This is because, the reality of the crisis is open to diverse interpretations, and as such different schools of thought have their take on the issue. Some people view it from the religious perspective due to the harm it has done on religion, and thus tend to name it a religious crisis. Others view it from the political perspective and thus point accusing fingers on the political elites for inciting the crisis. Some others hold unto to economic, resources and environmental problems, and thus give it a colouring of struggle over scares resources by the parties. This research will take an eclectic stand in order to have a full grasp of the truth surrounding this crisis, because each of the views present a fact about this menace that cannot be disputed outrightly.

He TIV-Fulani Crisis from 2013-2017

The ongoing crisis between the Tiv peopleand the Fulani herdsmen in Taraba state is saidto have erupted in 2013. This crisis has affected the whole state, but predominantly the central and southern parts of the state because of the dense population of both the Tiv and Fulani people in these regions. The local government areas directly affect by this crisis include: Gassol, Bali, Gashaka (central Taraba); Donga, Takum, Wukari and Ibi (Southern Taraba).

According to Awoshiri'sreport, the Tiv/Fulani crisis all began on the 25th of July, 2013 around Sarkin Kudu district in IbiLGA. As the news of the abduction of one Damisa by the Tarok people, infuriated the Fulani who began attacking, killing people and destroying properties. Despite the quick intervention of the Local Government Chairman, Alhaji AdamuIshaku, who visited the town two days after the event, the worse happened when a village named Nahuta within Sarkin Kudu vicinity was attacked on July 28 that year, a day after the Chairman's visit. The news got to Sarkin Kudu and was taken over by hoodlums (Muslims), who went on a rampage, attacking Christians. After this incident, there was relative peace, until the second round of the crisis resurfaced again on October 8, 2013 when two Tiv *okada* youths were attacked and killed by the Fulanis in the same area of Sarkin Kudu (Awoshiri 2-3). Other sources like Unity News and Nigeria Conflict Security Analysis Network (NCSAN) reported a later date for the emergence of the crisis. According to these sources the Tiv/Fulani crisis began in December, 2013. Tyopuusu and Ugbidye avers that it started in "Ibi town in what was seemed to be a religious crisis which broke out in the ancient town, leaving dozens dead and property destroyed." (1).

According to Awoshiri's report, the second phase of this crisis started in a neighbouring village of Azege in Benue state, a riverine border town between Benue and Taraba state down KwatanSule side, on January 14, 2014 when the Fulani herdsmen had some misunderstanding with the natives (Tiv) of the place over grazing field. With the misunderstanding, the furious Fulani herdsmen attacked Tiv villages including Awashuwa and Tse-Jibo, killing four Tivs. (4).Since after these attacks, many other more destructive attacks have followed, leading to the annihilation of lives and properties.

Awoshiri presents the Timeline of some Fulani herdsmen attacks in southern Taraba in 2014 as follows:

- On March 3, 2014, the Fulani invaded Sevav, a village in Mbawar,Gaambe-tiev under Chinkai District of WukariLGA killed about four persons.
- On March 5, 2014, they attacked Kinekaa village, killing and destroying properties. The Fulani herdsmen continued their attacks on the Tiv people, destroying the whole churches under Agan Enlarged Christian Community (ECC); John Bosco village, TseAweela, TseAkaabo and TseAgere villages were equally attacked with people killed, displaced and everything destroyed.
- On March 11, Fulanis attacked Sevav for the second time. On this fateful day they combined it with TseAvaan and TseDoki and ensured that no stone was left on top of another. TseKwaghneer was burnt down on March 12, followed by TseIortema on the 13th. Also in the same month of March the Fulanis attacked TseAkue near Tor-Damisa area in Donga LGA.

In Ibi LGA attacks were launched on Tsurkpa, Audu, Gazor and Moti villages, reducing them to nothing. Also, Igbogodo a village under WukariLGA was destroyed. (4-6).

Another source, the Nigerian Security, Conflict and Analysis Network (NSCAN) also reports the findings on Tiv-Fulani crisis. The NSCAN conducted a four month (April-July 2015) in-depth research into the violent conflict in Taraba state, looking at the period from 2013-2015. Even though the research of the NSCAN is not exclusive to the Tiv people alone because it considers all affected by the herdsmen attack, neverthelesstheir findings are vital to this research as greater percentageof their work presents data of herdsmen attacks on the Tiv people who are the major victims. This assertion is confirmed as the report has it that "particularly the Tiv ethnic group, have been systematically victimized, to

such an extent that questions are beginning to be raised as to whether such atrocities can be termed genocide." (6).

The NSCAN report has is that more than 1,484 Christians have been killed and 2,388 injured from the herdsmen attacks on the central and southern region of Taraba state. On the number of internally displaced persons (IDPs) the report also revealed that about 11,898 IDPs are living in IDP camps within the state, while 12,664 IDPs are being hosted in IDPs camps in Benue state. Still other IDPs about 10,000 are settling in villages and towns around Toungo and Lukti on the Nigeria-Cameroon border in Adamawa state. Finally, on the number of churches and properties destroyed, the NSCAN report has it that in Donga, Takum, Wukari and IbiLGAs (Southern Taraba) as well as Bali and GassolLGAs (Central Taraba), about 171 churches, 314 houses, 39 shops and businesses of Christians have been destroyed, as well as many fields, goods and other possessions.

Table showing details of the Fulani herdsmen attacks in central/southern Taraba from December, 2013 – 14 July, 2015.

S/N	NAMES OF LGA	PEOPLE KILLED	PEOPLE INJURED	CHURCHES	HOUSES
1	BALI	246	462	9	
2	DONGA	226	311		14
3	GASHAKA	65	122		
4	GASSOL	275	569	101	239
5	IBI	175	227	10	24
6	TAKUM	125	219	2	
7	WUKARI	378	478	49	37
	TOTAL	**1484**	**2388**	**171**	**314**

Excerpt from NSCAN report 2015.

In June, 2016 Unity News reported that "more than 211 persons… have lost their lives in coordinated attacks by armed herdsmen in the state." (1).And Vanguard on 19 December, 2016 reported the killing of no fewer than 18 persons in the Tiv and Fulani clash in Dan Anacha, GassolLGA.(Nkomweb).

The details presented above on the Fulani herdsmen and Tiv crisis does not cover in totality every reality of the crisis, it is only a glimpse of what had taken place. Also, with the crisis still an ongoing phenomenon, it is impossible to give the complete details because every now and then fresh attacks are carried out.

Causes of the Tiv-Fulani Crisis

The Tiv-Fulani crisis is attributed to several factors which are said to have ignited it. These causes are not exclusively accepted by all, thus different schools of thoughts are divided in their views on what the actual cause or causes of this crisis are. Below are the alleged causes:

    a. **Contestation over land:** some people attribute the cause of Tiv-Fulani crisis to the issue of land. The government, Journalist and other political and Traditional heads are the major proponents of this view. The Secretary to the State government, Anthony Jellason confirmed this claim when he asserted that the killings are hinged on land usage. The Chairman of the Muslim Council of Taraba Mr. InuwaJauroManu,also believes that the conflict is about land. He observes that "the original inhabitants of those areas don't want people coming from other places to settle in the area and this is the cause of the crisis." (Tyopuusu and Ugbidye1; 3).

    The contestation over land between the parties is said to have been caused by a couple of factors which has forced the Fulani herdsmen to migrate from other places to the central and southern region of Taraba State in search of pastures. These factors include the Boko Haram insurgency and the current problems of environmental degradation from deforestation and low rainfall in the North, resulting to desert encroachment, soil erosion, shortage of water and low vegetation. These unfavourable conditions have forced the Fulani herdsmen to migrate to Taraba state, which has plenty vegetation, with abundant rainfall and arable land for cultivation and grazing. (NCASN 50).

    b. **Religious Factor:** "*… religion which was meant to be the basis of our togetherness and tolerance today sows instead the seed of discord and hate.*" (Ngare 145). Religion is another factor thought to have prompted this crisis.This school of thought opines that the crisis is borne out of the Islamic agenda to dominate and take over the state, thus envisaging the Tiv people who are 99% Christians to constitute the major stumbling block in actualizing this agenda, the herdsmen attacks is concentrated on Tiv in

order to do away with their major obstacle. Thus, the proponents of this school of thought reject the first claim which hinged the sole cause of this crisis to contestation over land between the Tivs and the Fulanis.

Furthermore the claim that the Tiv/Fulani crisis is religiously motivated is backed up by the nature of the attacks carried out by the supposed Fulani herdsmen, which is centered on the destruction churches and Christian worship centres. The Catholic Bishop of Jalingo Charles Hammawa reported that about 300 outstations and 6 parishes have been vandalized and burnt down. (Justine and Ugbidye1).

c. **Political Factor:***"it is said that politics is a dirty game, but I say politics is not dirty rather politicians are."* (Kamai). It is a fact that Nigerian politicians manipulate and employ every means at their reach in other to acquire power. It is against this backdrop that the Tiv/Fulani crisis in Taraba state is suspected to be politically manipulated by some political bigots who are after power and not the well-being of the people.Thus some people are supposing that the crisis was ignited by Muslimsin otherto displace the Tiv people who are predominantly Christians so that they will not be able to register for their voters' cards, therefore automatically disenfranchised. This is alleged to be a plan intended to seize power from the Christians (Awoshiri 8). This claim however tends to portray some truth as 70% of the atrocities committed in this crisis took place in the period of the general elections (NCASN 16). Corroborating with this claim, the president of Tiv Cultural and Social Association (TCSA) Hon. James Nungwa aversthat "from all indications, the displacement of Tiv people in central and southern parts of the state was borne out of the inordinate ambition of some overzealous politicians to grasp political power in 2015 general election."(Nungwa 1).

d. **Ethnic Factor:***"… communal clashes have escalated simply because there are people who think they can take advantage of sentiments of ethnicity to deliberately fuel crises."*(Ngare 146).The problem of ethnic rivalry has sparked a lot of inter-ethnic crisis among different ethnic groups in Nigeria.Gudaku observed that "the virus of ethnicity has poisoned our blood, to the extent that we think of ourselves in terms our ethnic identity over and above any other thing." (67). Thus the problem of ethnic divide cannot be left out in discussing the causes of Tiv/Fulani crisis in Taraba state.The Fulanis who

are nomadic cattle rearers and the Tiv who are agrarians are rivals to each other. Their conflicting interests in the animals and crops respectively, yield contending ills and the perpetration of skirmishes every now and then. (Azuanan.p)

e. **IndigeneshipvsSettlership Syndrome:** Odigbo gave a sharp distinction between an indigene and a settler when he averred "an indigene is one who claims to be the 'son' of the soil, a recognizedcitizen of a given space while a non-indigene or settler is a stranger, a migrant who does not have rights of occupancy" (6). The demarcation between indigenes and settlers has resulted to lot of crises among Nigerians. People suddenly find the mere presence of the other the most intolerable phenomenon to condone, let alone appreciate. This has led to systematic elimination of the perceived or imagined 'enemy' from political and economic equations. In extreme cases, physical attacks come handy to drive home the feeling of those who, in the present, lay claim to be the sons and daughters of the soil. (Gudaku 73). The Tiv-Fulani crisis can also be liken to have derived its root from the indigene and settler problem which has tormented the Tiv people in the state for a long time now. The Tiv people are considered settlers and not indigenes of Taraba state, by their neigbours from other ethnic groups within the state. This claimthat the crisis could have result from the branding of the Tiv people as settlers is affirmed by the attitudes of the local chiefs mostly of Fulani extraction who have laid claims to lands and possessions belonging to the displaced Tiv in other to hinder them from returning to their homes. Shimave observes that "some of these fellows have conspired in claiming parcels of land that the Tiv returnees are claiming belonged to their grandparents and so they wish to have them back now." (6).

The Effects of the Tiv-Fulani Crisis
The Tiv-Fulani crisis has exacted series of negative effects on the both parties, especially the Tiv people who are the weaker party and the receivers of the atrocities meted on them by their rivals. There are legion of effects resulting from this crisis which include:

a. **Internally Displaced Persons (IDPs):** Gudaku defined IDPs as "those who are fleeing violence and seeking safety but within borders of their own country." (96). The Tiv-Fulani crisis has resulted to the displacement of a

many people, forcing them to abandon their homes, business, farming activities and other means of livelihood. According to report of NSCAN, about 11,898 IDPs are in IDP camps within Taraba state, 12,664 IDPs from Taraba state are taking refuge in IDP camps in Benue state and about 10,000 IDPs are taking asylum in the Nigeria/Cameroon border in ToungoLGA of the Southern part of Adamawa state. (30-2). Thisdata covers only from December, 2013 to July, 2015 only. Thus this shows the magnitude of the harm done by this crisis. Another painful truth about these IDPs is the fact that the government is showing little or no concern about their welfare. Unlike their fellow counterparts in Adamawa, Yobe, Borno states, the IDPs in Taraba state have continued to wallow in pains without Federal government support. (Tyopuusu and Ugbidye 1).

b. **Destruction of lives and properties:** The Tiv-Fulani crisis has led to the loss of innumerable lives of men, women and children, as well as the destruction of properties. The NSCAN research revealed that more than 1,484 have been killed and 2,388 persons injured from the crisis,with about 314 houses, 39 shops, many fields, goods and other possessions destroyed, in just within the span of December, 2013 to July, 2015. Added to this is also the destruction of 15 complete family compounds with many houses and properties. (34). Tyopuusu and Ugbidye reported in Unity News that only in 2016, more than 211 persons lost their lives from coordinated Fulani herdsmen attacks. (1).

c. **Educational effect:** the Fulani herdsmen attacks which has led to the displacement of the Tiv people, destruction and vandalisation of school structures, bringing to halt farming activities and other businesses which provides the enablement in training children in schools, has brought about the termination of education and dropping out of schools by students and pupils.

This conflict has also led to the shutting down of most schools in the affected areas as a preventative measure to stave off the outrageous attacks of slaughtering innocent and harmless children. The fact remains that these children for no fault of theirs are denied a solid foundation of their future and well-being.

d. **Economic and social effects:** With the advent of this crisis between Fulani herdsmen and the Tiv people who are predominantly farmers, there have been shortages in food production and circulation, owing to the fact that farming activities have been brought to a halt as most local farmers have been displaced by the Fulani herdsmen. This has caused high price of food in the market and even absence of some, due to the in ability of Tiv farmers to engage in their farming activities. Hunger is also on the increase as others cannot afford food for themselves due to the expensive nature, other crimes like stealing is also on the increase because of the hardships and sufferings resulting from the crisis which has left others with no other option.

e. **Religious Effect:** with the advent of Tiv-Fulani crisis also, religious activities have been slowed or come to an end in affected areas. The NSCAN reported that about 171 churches have been destroyed by the crisis. (34). The Bishop of Jalingo Diocese Most Rev. Dr. Charles Hammawa also revealed that the crisis has forced the closing down of 6 parishes while over 300 Catholic outstations have been burnt down or vandalized. (Tyopuusu and Ugbidye 1).

f. **Seizing of Tiv Farm lands:** one of the realities of the Tiv-Fulani crisis is the fact that farmlands and fields of the displaced Tiv people are taken over by the Local Chiefs (Mai anguwas and Dekechis) and given to other persons. Shimave affirms this thus "…since the Tiv people fled for safety, some of the local chiefs who are mostly of Fulani extraction have laid claim to their land." (6). These local chiefs are using the crisis as an opportunity to seize land belonging to the Tiv people to offer it to other people from other places. Unity News also reported that there is "influx of strange people into the state who are now said to be occupying lands belonging to the displaced people in Gassol District of Gassol and Bali LGAs." (3).

g. **Widowhood/Orphaned Children:** these are effects that are evident in almost all crises. Widowhood is "a state of a loss, either of a husband or a wife." (Gudaku 101), while an orphan is "child whose parents are dead" (Oxford Dictionary). The crisis between the Tiv and Fulani herdsmen in Taraba state has left a lot of people widowed and numerous children as orphans. Those affected by these are forced to live on with painful and bitter life experiences and memories. Some of these orphaned children due

to the lack of basic parental training and care grow up becoming nuisance to the society in which they live.

Igwebuike Philosophy: A Response to the Tiv/Fulani Taraba Crisis

Igwebuike philosophy as an ideology encourages solidarity, mutual complementarity, peaceful coexistence, unity, progress and the pursuit for common good. Likewise it discourages and stands against vices and activities like war/crisis, killing, mutual distrust, unhealthy competition and rivalry. It points to the fact that there is no human being or group of humansthat areself-subsistent or independent. Rather every human necessarily needs the other's complement. Igwebuike philosophy argues that"when human beings come together in solidarity and complementarity, they are powerful or can constitute an insurmountable force, and more so, to express their world of relationship, harmony, continuality and complementarity. At this level, no task is beyond collective capability." (Kanu "Igwebuike and the Unity…" web).

A look at the Tiv-Fulani crisis in Tarabastatehas revealed that it is hinged on the problems of mutual distrust, ethnic and religious rivalry, clash of interests, lack of mutual respect for each other's right and dignity, drive for supremacy. These problems permeate the Tiv-Fulani crisis which has brought misfortunes, doom and lots of hardships on both parties. Igwebuike philosophy hence fits in as a philosophical model suitable in responding to this grave problem between the Tiv and Fulani people of Taraba state.

Igwebuike philosophy in addressing the problem of the divides between the Tivs and Fulanis; whether this divides are ethnic, tribal or religious, holds that differences are meant for complementarity and not for conflict. Engaging the other in crisis is a futile venture which will only worsen issues, because "the world is such that differences would always exist and to try to destroy the other as a result of difference is to waste one's time; to end the variation of reality is to end reality itself for reality is by its nature variegated." (Kanu "Christian-Muslim Relations" 8). And since "existence is not only meaningful, but also possible only in a community," one must necessarily live with the differences. Therefore instead of capitalizing on the differences and using it as an arsenal to destroy the other, Igwebuike argues that these differences can be channeled towards the betterment of each other's existence. This can be achieved only when one sees the other as a part or piece of himself that is needed to make him/her a whole. Hence "the other completes rather than diminishes… his own and my own when

put together form a richer whole when compared to any of them in isolation." (EwuluQtd in Kanu "African Traditional Religion"69). Thus "'to be' is to live in solidarity and complementarity and to live outside the parameters of solidarity and complementarity is to suffer alienation." (Kanu"Igwebuike and the Unity…" web).

The Tiv people who are predominantly farmers and the Fulani people who are predominantly cattle herders, all practice agriculture though in different ways. The both also live side by side with one another, and often times enjoy mutual benefits from each other, these benefits will not be present when both fight one another, rather only when a good relationship is existing. Hence instead of fighting one another, cultivating a good relationship built on trust, solidarity and mutual complementarity will enhance their common good and promote their interests.

The Fulani and Tiv relationship at best will be symbiotic rather than parasitic, as it has always being prior to the advent of the crisis and their rivalry. It will be symbiotic because they both possess something vital that the other has not. The Fulani is good at herding and likewise the Tiv is good at tilling the soil. One is an agrarian and the other a pastoralist, when they blend together they stand a chance of gaining from each other and enhancing their pastoralist and agrarian practices. For example the Fulani herdsmen need the fields and the remains on the farm of the Tivs as pasture for their cows to graze on. The chaff gotten from some leguminous and cereal crops also serve as important feeds to their cows especially during dry season when fresh grass is scarce. Likewise, the Tivsalso needs the dung from their cows which is a good source of organic manure, to manure their farms for better production. The Tivs also enjoy the local milk (Nunu) gotten from the cows of the Fulanis.

A good number of Fulani herdsmen do not engage in crop cultivation, but rather to a very large extent depends on the farm produce harvested by the Tiv people for survival, and likewise the Tiv people depend to a very large extent on the Fulani herdsmen for meat (beef) especially during festive periods. This shows that "no man is an Island" and mutual complementarity is necessary. This therefore calls for peaceful coexistence, solidarity with one another and mutual complementarity. Because when we come together as Igwebuike posits we "constitute an insurmountable force." (Kanu"Igwebuike and the Unity…" web).

Finally, adopting Igwebuike philosophy by the Tivs and the Fulanis through peaceful coexistence, solidarity and mutual complementarity, will not only end the crisis, stop the incessant killings, destructing of properties and improve well-being, but it will also have a positive and beneficiary effect on Taraba state in particular and Nigeria as a whole, as it will enhance development especially within the agricultural sector and thus boost the economy of the state and country at large.

Conclusion

This research from the foregoing has looked into the Tiv-Fulani crisis going on in Taraba state, around the central and southern parts of the state. This ugly phenomenon has sent scores to their graves, displacing several people from their ancestral homes, subjecting many to inhuman conditions. Coupled with the fact that no serious attention and handling has being given to this crisis by the government and the local authorities since its inception in 2013, it is still an ongoing reality yet to come to a halt.

A lot of controversies have emerged regarding the cause of this crisis. Different schools of thought point to varying causes. Prominent of these causes include: religious/ethnic factors, struggle over land and resources, political factors, indigeneship and settlership syndrome, amidst other claims.

No matter the claim or cause attributed to this crisis, the fact still remains that it has resulted to several ills and if care not taken more ills will be recorded to its name. Hence the concern is to see to the curbing of this menace and the restoration of lasting peace. Thus considering the alleged causes of this crisis, what stands out clear among all is the problem of division and lack of trust and unity among the Tiv and Fulani people. Therefore Igwebuike philosophy as an ideology that promotes solidarity and mutual complementarity is proposed as a possible response to the crisis issue between the Tivs and Fulanis in Taraba state. Igwebuike thus, calls on both the Tiv and Fulani people to embrace one another, through dialogue and peaceful coexistence, instead of attacking one another, for only through this can the both be happy and fulfilled.

The phenomenon of crisis is a reality though not favourable keeps on hunting the human race from time to time. Central and Southern Taraba has from time to time being bedeviled by this phenomenon of crisis. This largely is a resultant effect of the pluralistic nature of these regions. The plurality in religion, ethnic groups, ideologies, et cetera, has contributed in making the central and southern

regions of Taraba state crisis prone and resistant to peace. At the moment, Tiv-Fulani crisis is the challenge faced in these regions. Killings, maiming, lynching, looting and vandalism have been the order of the day. These unfortunate occurrences have to be put to a stop if progress is needed. The parties have to come together in dialogue, not minding their differences in other to resolve their problems and to coexist peacefully.

Recommendations

The following are recommendations that will possibly aid in restoring peace and curbing the Tiv/Fulani crisis in central and southern Taraba.

a. Intra and Inter Religious and Ethnic Dialogue

Dialogue remains a feasible solution to the problems that are currently crippling the progress of Taraba South and Central. It is often said that violence cannot solve violence; hence dialogue is the key and not violence. Therefore, both intra (between members of the same group) and inter (between members of different groups) religious and ethnic dialogues are recommended. During the dialogues, the causes of conflicts should be identified with a view of finding solutions to these problems.

b. De-emphasizing the Indigene/Settler Dichotomy

The classification and branding of others as settlers and others as indigenes should be discouraged and de-emphasized because as members of one Nigeria, as the claim holds, our emphasis should be on unity and how we can coexisted with one another, rather than bringing issues that threaten our unity. Shying away from the indigene and settler dichotomy will do a lot of good, as it will promote peace and unity.

c. Religious Tolerance

The Tiv and Fulani people belong predominantly to two separate religions, that is, Christianity and Islam. To stay peacefully together and maintain cordial relationship will entail that the both will necessarily have to tolerate each other's religion. Thus, a peaceful society will be illusory without religious tolerance on both sides.

d. Education

Education is often said to be the key to success. Education enlightens and dispels ignorance, through positive education one is taught to coexist, to shun violence, to respect the dignity of life and the human person. Positive education also enables one to develop a critical mind such that he/she is able to weigh the effects of his/her actions before indulging in them. Thus education is a vital tool in curbing violence.

e. The Media

The media is meant for the dissipation of information to the general public and creating awareness both to the government and the general public. The media should endeavor to pass on objective information concerning happening crisis, in other to invite the intervention of the government. Sometimes the media delivers incorrect information that is bias. The media must step up in this regard and ensure that correct information is communicated, and through this conscientize the parties involved on the right thing to do, rather than ignoring what is going or lying.

f. Security Agents

Security agents are meant to fight and defend the rights of citizens and also to ensure law and other. They should reject bribes, be faithful, neutral and act without prejudice or sentiments, such that justice and peace are ensured. Perpetrators should be dealt with, so that they could serve as deterrents.

g. Political, Religious and Traditional Leaders

Political, religious and traditional leaders have a big role to play in ensuring that there is peace. Instead of inciting people to engage one another, they should use their power and authority positively, in directing people to embrace unity and peace rather than shed blood.

h. Adopting the Ten Commandments of a Pluralistic Society

The society of the Tiv and Fulani people is a pluralistic one, such that the two have different culture, religion and ideology. These differences often times bring about conflict. Thus, T.D Mason, as quoted by Ngarepostulated what he calls the "Ten Commandments of a Pluralistic Society" as a response to the problems of pluralistic societies. These commandments will be of great help to the Tiv-Fulani situation, if only they both parties will hearken to them. They are as follows:

(i) Believe in the uniqueness of yourself and accept yourself as a masterpiece of God's creation, for this is your humanity and your gateway to the humanity of others.

(ii) Be committed to the truth you believe sustains you, but do not be bewitched by your perception of that truth. For then by listening to others, you grow in the truth yourself.

(iii) In order that each one of us may reach the truth according to our measure and desire, let us recognize each other's right to err in its pursuit.

(iv) Aim not at refuting others, but at uniting yourself at a higher truth.

(v) In those things which are certain let there be unity. In those things which are doubtful let there be freedom. But in all things let there be charity.

(vi) Since our responsibilities for each other are the measures for our humanity, let us judge our own wellbeing by the needs of others.

(vii) Though the world is limited, it is expandable. Though expandable, it is not infinite. Let us therefore live in it as stewards before the Lord, liberally dispensing his bountifulness to others.

(viii) Since rights, duties and obligations are intimately related, each individual should note their priority. Your right to worship implies my duty to respect it. And both of us are obliged to ensure the purpose of the right in question- the praise of God.

(ix) Since the battles on the barricades are ultimately rooted in the conflicts of minds, let us be ever prepared, while an issue remains unresolved, even after we have exhausted our last argument, to begin again, if necessary with commitment and tolerance.

(x) Let us learn to work together, all of us, in jointly constructing and living in the kind of nation that all of us can jointly judge worthwhile (207-215).

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