

A REVIEW OF IGWEBUIKE AS AN IGBO-AFRICAN MODALITY OF PEACE AND CONFLICT RESOLUTION

Peter Okey Ejikeme

Different nations of the world are continuously bedeviled by conflicts of diverse nature and many international agencies are continuously making effort for restoration of peace in conflict areas. The present paper makes a clarion call for the use of the African indigenous categories to contribute or complement the resolution of conflicts in Africa. The author identified the relationship pattern of the people as a determinant of their worldview and noted accordingly that the Western worldview is exclusivist and analytic, while the African worldview is inclusive and non-personalized. Given the difference in worldview, the author advocates for application of different methods of peace and conflict resolution. It is the author's firm believe that Igwebuike an Igbo-African peace and conflict resolution technique will resolve conflicts in Africa.

The author traced the ontological cause of conflict to egocentrism which bifurcates reality. This, the author opined, is alien to African ontology and the author traced its root in Cartesian *cogito ergo sum*. This expresses itself in the inability of the individual to separate subjective schemas from objective reality. The author further identified the gap in the non-indigenous methods of conflict resolution, especially as it lacks emotion and relationship of the actors and factors. The paper strongly argued that the African way of conflict resolution is anchored on emotion and relationship of the actors and it is deeply rooted in their spirituality.

Igwebuike, an indigenous African philosophy, is presented in this paper as the capacity for the expression of complementarity, solidarity reciprocity and harmony for the purpose of building and maintaining community. Hence, it has community-based approach and it is therefore recommended as the better indigenous method for peace and conflict resolution. The author went further to identify the basic features of Igwebuike philosophy of peace and conflict resolution. Conclusively, the author emphatically opined that the African approach to conflict resolution (as expressed in Igwebuike) is aimed at removing the root causes of the conflict, to reconcile the conflict parties and to ensure peace in society.

Evaluation

Indeed, one could see clearly in this paper a lucid presentation of African method of peace and conflict resolution. It is totally indigenous to Africans and Kanu has in this paper scholarly developed a vital aspect of African Social Political theory in his discussion of Igwebuike Philosophy. The

concrete expression and the *modus operandi* of Igwebuiké as a traditional model for peace and conflict resolution as encapsulated in this paper has to a great extent proved that the African judicial system has a lot to offer to the world.

The essential characteristic features of Igwebuiké as enunciated by Kanu are indeed wonderful and they are comprehensive enough to inform and educate researchers and/or scholars in African Judicial system. Accordingly, Igwebuiké is (in the words of Kanu): “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”.

The objective of Igwebuiké as opined by Kanu agrees with the concept of Peace in St. Augustine’s philosophy- the harmonization of parts and not the absence of war. Igwebuiké on the other hand, aims at:

... 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.

Finally, I commend Kanu for this master piece in Peace and conflict Resolution from an African perspective. The consistency and the deep reflections on African indigenous judicial system contained herein are quite impressive and commendable.

Peter Okey Ejikeme, Ph.D

Department of Philosophy and Religious Studies
Tansian University, Umunya
Anambra State
okeyejikeme12@gmail.com

References

- Kanu, I. A. (2017). Igwebuiké as an Igbo-African Ethic of Reciprocity. *Igwebuiké: An African Journal of Arts and Humanities*. Vol. 3 No 2.
- Kanu, I. A. (2017). Igwebuiké as a wholistic Response to the Problem of Evil and Human Suffering. *Igwebuiké: An African Journal of Arts and Humanities*. Vol. 3 No 2.
- Kanu, I. A. (2017). Igwebuiké and and Logic (NKA) of African Philosophy”. *Igwebuiké: An African Journal of Arts and Humanities*. Vol.3 No1.

- Kanu, I. A. (2017). Igwebuike and Question of Superiority in the Scientific Community of Knowledge. *Igwebuike: An African Journal of Arts and Humanities*. Vol.3 No1.
- Kanu, I. A. (2015a). *A hermetic approach to the study of African Traditional Religion, Theology and Philosophy*. Nigeria: Augustinian Publications.
- Kanu, I. A. (2015b). *African philosophy: An ontologico-existential hermeneutic approach to classical and contemporary issues*. Nigeria: Augustinian Publications.
- Kanu, I. A. (2016a). Igwebuike as a trend in African philosophy. *Igwebuike: An African Journal of Arts and Humanities*. Vol.2. No. 1.[97-101].
- Kanu, I. A. (2016b). Igwebuike as an Igbo-African hermeneutic of globalization. *Igwebuike: An African Journal of Arts and Humanities*. Vol.2. No.1. [1-7].