

Conflict Management Strategies in Three Igbo Selected Novels

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Abstract

Literature is a mirror of life which depicts real life events. Conflict which can come in form of serious disagreement, or quarrels, argument, dispute, clash, struggle, strife is part of life situation. The Igbo novels play important roles in showing conflicts and its management strategies. These conflicts may be between kinsmen, among peer groups, villages, coworkers, husbands and wives. This study therefore, examined the types of conflicts shown in the three selected Igbo novels, and the strategies used in solving them with the view to determining the relevance of the strategies to real life situations. The study adopts the Marxist sociological theory because it centered on class struggle between the proletariat and the bourgeoisie and psychoanalytic theory which studies human behaviour. Survey research design was used. Data were collected from the three novels. They are: "*Okpa Akụ Eri Eri*", "*Omenụkọ*", and "*Ogene Ike na-akpọ Dike*." The study found out that; there are different types of conflict: political, marital, intra-community and man versus society conflicts. Causes of conflicts were also found, they are: jealousy, quest for power, infidelity and childlessness. Its management was also found, they are; by the use of proverbs, oath taking, ritual sacrifice and age grades. The study will be of immense help to the society at large who will now know different conflict management strategies and most efficient among them for a peaceful co-habitation. Academically, it will add to the pool of literature in this field of study for the up-coming researchers who may like to study conflict management strategies in other Igbo genres.

Background to the Study

Literature is the study of man, its past, present and future. Every aspect of man is being represented in literature. Umar & Bwai (2011) observe that literature aids the understanding of social life since it is the mirror through which a society sees itself. Writers of literature help us to know to how handle our social life.

Ikeagwu (2000) asserts that, literature makes us aware of the world we live in by exposing its various aspects. It exposes the good, ugly and the bad. One cannot talk about literature without talking about oral literature. Arohunnolase (2000:87-88) observes that "...literature is about the experience of man and their conception of life in any society." Literature shows all the sufferings, struggles, celebrations and achievements of man from birth to death. Dawurung (2010) says, literature is the imaginative representation of reality about the experiences of people at different times and places about their culture, tradition, history and religion. What literature does here is to help man understand other people's religion in order to know how to handle them.

Egudu (1977:1) sees literature as "...a mode of expression." the researcher agrees with Egudu's view because through literature we pour our heart depending on the mood whether happy, moody or otherwise. There are two types of literature, oral literature and written literature.

Oral literature is that literature passed down from one generation to the other. Oral literature is the art and craft of imaginative verbal expression. It refers to any creative or expressionalistic use of spoken language to produce a work of art similar to those of literature. Orature according to Zirimu is the use of utterance as

an aesthetic means of expression. Oral literature is the one performed orally. Anasiudu (1977:7) termed it “oral culture”. Oral literature comprises all aspects of creative art communicated orally. It includes traditional drama, stories (oral narratives), poems such as lyrics, satires, elegy, anecdotes, proverbs, riddles and so on

Written literature is any literary work that is in a printed form. In the view of Kennedy (1999: xxxix) he sees written literature as “a kind of art, usually written which offers pleasure and illuminations”. Kennedy’s view shows that literature could be as an entertaining part of life and as well as a road map to the society. Written literature is literary works in printed form.

Conflict is struggling between two or more persons. The word ‘conflict’ comes from latin word *fligere*, meaning to strike together or to clash meaning a fight especially a prolonged struggle or clashing together of physical body, Boulding (1977:18) and Adeosun (2015:244) define conflict as “...contradiction arising from differences in interest, ideas, ideologies, orientation, perception and tendencies.” Conflict must arise where people with different ideologies, orientation for we come from different background. Fayemi (2009; 61) says conflict is a collision between two or more people. That means, there is absence of peace. Palmer (1998:36) aggress that conflict is part of society. He says: “As long as human being interacts with others, conflict is to be expected. This is because, human beings are intrinsically different and their differences are in different proportions.”

In this aspect, there is nowhere two or more persons are found and conflict will not arise. Even siblings do misunderstand themselves not minding they are from the same parents but the way one perceived things that another will.

Stangner (1967) sees conflict as a situation in which two or more persons desire goals which they perceive as being attainable by one or the other, but not by both; each party is mobilizing energy to obtain a goal, a desired object or situation, and each party perceives the other as a barrier to achieving that goal. When someone becomes a barrier for another in achieving his or her goal, conflict must arise. Bamikole (2008) describes it as the differences in the interest of people or between groups of people, which could be material, religious, ethnic, ideological and any other thing that make people fight one another. It may provoke wars that result in depopulation and devastation. At the move to cushion these effects, hence, a need for its resolution is necessary.

Review of Related Literature

This area contains conceptual review, empirical review and theoretical framework on which this study is premised.

Conceptual Review

In this aspect of the work, the researcher gave an elaborate review of other people’s opinions as it concerns conflict management and tried to relate them to the work under

Causes of Conflict

There cannot be conflict without causes. The roots of conflicts are many and one cannot completely free oneself from their influence. “Conflict is a phenomenon that is important part of human existence (Isard, 1992: i), and a natural part of our daily lives (Weeks, 1992: ix). Conflict has become part and parcel of man, because man must be involved in one conflict or another. Conflicts that take place within a society may be as a result of several factors. Any overt conflict may have several roots, which may in turn be related. Dorothy and Curtis (2001) have grouped these roots into five major types.

1. Differences in age: - Age of a person is one of the causes of conflict because older one would not like to adhere to the instruction of the younger one. Sometimes, the way an adult would understand or view something, younger people would see it in another form and on that process conflict arises.
2. Differences in people's background: - Sometimes, background of people makes them to be arrogant and this arrogance may give birth to conflict within the group where such persons belong.
3. Differences in values, ideas, objectives and religion: – Different religion one may say is one of the major causes of conflict in Nigeria today. Some people's belief is different from the other, and in such case, people will like to convince others to believe in their own and sometimes, they use force to lure one to their own religion.
4. Differences in interest: – this is feeling of wanting to know or learn about something or someone. On the process of wanting to know, people start to agitate and that brings about conflict.
5. Differences growing out of power structure: - Everybody wants to be in power hence, power tussle for one position or the other everywhere.

The above author's views are considered right when it comes to the issue of the causes of conflict. When people do not have common goal, interest or ideology, there tends to be conflict.

Management of Conflict

Conflict management is an organised way of handling conflict between two or more persons. In everyday life, people, organizations, families, encounter disagreement. In conflict management, efforts are made in preventing escalation of conflict or reducing the destructive nature of conflict. Since conflict is inevitable in all spheres of life, ways must be sought to manage the negative effects. Johnson (2010.10) says "...Conflict resolution is an attempt to understand the underlying causes of the disputes, and to find approaches that will lessen the negative impacts of conflict on individuals in society and between nations." However, it is worthy to note at this juncture that there are many ways in which these conflicts could be managed. Such ways are:

Traditional Method of Settling Conflict

Some institutions and procedures were set by Africans to ensure peaceful resolutions of disputes of different types and at different levels within African socio-political setting, because they place great emphasis on peaceful resolution of disputes which always aim at resolving social issues while at the same time upholding the principles of fairness, equity and justice as engraved in their customs and traditions. African communities according to Ayittey (1992) as quoted by Odunukwe (2015) followed four major principles in the maintenance of peace and management of conflicts.

1. Settlement of disputes by peaceful deliberation not by force.
2. Correction of wrong doing through compensation and restitution not retribution.
3. Adjudication and assessment by a body of impartial elders.
4. Fairness, equity and justice.

According to Ayittey, if these principles are followed, they will bring good management of conflict.

Theoretical Framework

This study adopts the Marxist theory. Marxism is a theory used in the critical analysis of history, society, revolution and economics and later found applicable to literary studies. Marxism as a literary theory was developed by a German philosopher and economist Karl Heinrich Marx (1818-1883). In collaboration with

Marx, Fredrick Engels (1820-1883), a political economist put together the principles of communism which was later called Marxism, Dobie (2012).

A theory is an idea, a set of facts, propositions, or principles concerning a field of study, to explain a phenomenon (Encarta, 2004). The importance of any theory lies in its ability to explain something which has occurred with a view to dealing with problems which arouse or may arise in such field of study.

Marx and Engels are of the opinion that class struggle between the proletariat and the bourgeoisie would definitely lead to overthrow of capitalist. This would inevitably promote the causes of social progress as seen in *Okpa Akụ Eri Eri*.

Marxist theory is a scientific theory of human societies and how the oppressed in these societies can change the oppression in the societies through organized struggle of the masses so that they can free themselves from exploitation and oppression.

The principles of this theory revolve around these concepts: economic, power, materialism and class conflicts. The theory is based on a school of thought that sees inequitable economic relationships as the sources of class conflict. As such issues such as inequalities in social classes, imbalance of goods and power among people, and the manipulation of workers by the bourgeoisie are focus of this theory.

Its weakness is that Marx fails to relate the situation of African countries especially in class struggle of the leading forces for social change. He considered the capitalist society as not being desirable and considered overthrowing the class of exploits and established new class of proletariat. Going by this view, Marx forgot other classes of the society. Most African countries do not have many industries; so how can a socialist society be established without leading force of industries and industrial workers? Its strength lies in the fact that it connects literature with life in our everyday concerns about economics, class and power (Brudney, 1998).

Data Analysis

Novels under Political Conflict “*Okpa Akụ Eri Eri*”

Political conflict is the incompatibility between social systems with regard to the security of a population, the integrity of a territory, or the maintenance of a political, socioeconomic or cultural, and national or international order. (International Encyclopedia of the social & Behavioral Sciences (Second Edition), 2015

Okpa Akụ Eri Eri is written by Ude Odiłora. This is the kind of novel that depicts Akubuzo’s autocratic nature which is the major cause of conflict in the novel. Akubuzo despite the fact that his colleague in the school have made him to understand that Latin is not their mother tongue which means, they do not understand it when he uses it, he still went further to be using it. They made him to understand that whenever he uses it to pray, they do not understand and it will make them not to concentrate. Akubuzo displayed his selfish attitude there because when you communicate to people and there is no feedback, it shows that you have not communicated. Here is the complaint they made:

Asụsụ a aburula ahụ ya nke bụ na ọ naghị echeta na ndị ọzọ anaghị asụ ya. Ọ na-akpụ Latin n’onye mgbe niile, ekpere ya ma n’ụlọ ya ma n’ụlọakwụkwọ naabụ na Latin (pg 1).

The language has become part of him that he doesn’t remember any other language. It is always in his mouth, all his prayer whether in the house or in the school is in Latin.

Akubuzo does not put into consideration those under him; he does not want to accept their complaint because he is selfish; he considers only himself and overlooks others.

The best theory to analyse this is Marxist theory. 'Marxist theory is a theory whereby the rich oppresses the subordinate. Akubuzo, is the headmaster of Abangwu primary school. He assumed that post in 1945 and held it for a long period of time. The autocratic nature of Akubuzo manifested when he gave the people under him instruction that the female teachers should not visit the male teachers and same applied to female teachers.

Iwu megidere ndi nkuzi nwoke iga n'ulo ndi nwaanyi n'oge masiri ha. O bu oke na oru ndi isi ihuna onye obula debere iwu ahụ. Iwu di otu ahụ na-ebute mgbaru ihu na esemokwu n'etiti hedimasta ufodu na ndi nkuzi ya tumadi o buru hedimasta na-achọ ka ya hutachasia ma o bu matasia ihe dum,ghara ileghara ihe ufodu n'ihina o bu mata ghara ka oku jiri hapu ite gbuo ihe di ya n'ime.

Akubuzo restricted both his female and male teachers from visiting each other whenever they like. It is the duty of the head teachers to see that the instructions are being kept. This type of law always bring conflict between some of the headmasters and their teachers especially those of them that want to know or see everything, and do not overlook certain things and it is because of this that conflict arises.

Akubuzo's restriction of his colleague is one of the things that brought conflict in the novel, because he does not associate with anybody and he wants them to start behaving like him. Forcing adult or restricting them on whom to visit would cause enmity, that is what Akubuzo refused to understand.

Also, he refused to be having meeting with members of his staff, he decided that it is what he wants that he will do. Akubuzo forgot the Igbo adage that says 'otu osisi anaghi emebe ohia' meaning that a tree cannot make a forest.

Ihe m choro ka m ga-eme n'uloakwukwo m. M gaghi enye ndi nkuzi a ohere ka ha were m gbawa boolu n'ihina m si ha suru, ha eburu oku. m si ha tuputa aro maka oru anyi, ha etibere m iwu(p.47). Whatever I want to do in my school I will do. I will not give these teachers chance for them to ride me, because if I asked them to contribute, they will be giving me others.

It was because of this that made the teachers to hate Akubuzo, assuming he gives them chance for them to say their mind, they would have told him their mind concerning his attitude especially the use of Latin whenever he prays.

Also teachers were angry with him because of his selfish nature and greed towards them. He will come into the classroom, take students along with the teachers to supervise the students working in his farm; despite all their sufferings in the farm and their time wasted, he gives them (teachers) little quantity of what they gathered from the farm. He sells some and stores the rest in his house.

The work of superego is to remind you that any act has its reward or that the act is against social norm. Superego is the lives of Chinedu and Nwana as seen in "Okpa Aku Eri Eri". Chinedu told Uzoma that their people forbid eating python, reason, they believed Python is the ogwugwu goddess, once you kill it, you bury it like human being.

Chinedu na Nwana nopruru iche na-apanyere ya anya n'ihina ndi obodo ha anaghi eri anu eke. Ha na-asọ ya nsọ nke ukwu n'ihina ha kwenyere na o bu agbara a na-akpo Ogwugwu nwe ya, na onye gburu ya, ghara ikwa ya ochu ekotala uka agbara a bu Ogwugwu.

Chinedu and Nwana stayed aside and watched him because their people do not eat python. They forbid it because they believed it is the goddess called Ogwugwu that possessed it, anybody that kills it and did not bury it has attracted the wrath of Ogwugwu.

It is seen in the novel in the character of the teachers that beat Akubuzo. Instead of them to go and see Akubuzo, find out the state of his health, and say sorry, they refused because of their ego, and refused to do something about it.

Ndị nkuzi ahụ puru, obi ha na-apịakwa ha ụtari. Ha gara n'ụlọ Maazi Ofođi na-atule onodu ojo ha tinyere onwe ha na ya; ha chisizi obi n'aka n'ihu na ndu ha kwu n'oku. ihe ha mere efoola ha n'anya mana ngala ekweghi ha I ga hu Akubuzo.

The teachers left the scene of the action, their consciences were not at rest. They went to Ofođi's house analyzing the ugly situation they had put themselves; their minds were not at rest because of what they did. Their eyes had become clear, yet their ego could not allow them to go to Akubuzo and say sorry.

Akubuzo did not come out in the public for two days because of the way he was beaten by his own teachers. He did not go to school and his boy- Chinedu- who is living with him has been crying since then. He said he does not know if his master was still alive or not, and he began to shout on top of his voice. That made teachers who beat him to come out to see if he has died.

The Marxist theory says that the oppressed will one day revolt against their masters. Akubuzo did not know that his teachers were seriously planning for him, until Ofođi his assistant made a surprising statement, after Akubuzo must have given them words of advice. They laughed to show that they did not value him again. It did not stop there, he gave orders that nobody should open the door while the prayer was going on but they faulted the order.

One day when the prayer was on, Mr Ofođi intentionally knocked at the door to provoke Akubuzo and the door was opened by Mr Uboma. After the prayers, he asked who opened the door, Mr Uboma owned up that he is the one. That made Akubuzo to be angry. While he was thinking on what to do, teachers started laughing at him to tell him that he is a fool. He gave Mazi Ofođi two days suspension and insulted Mazi Uboma because he does not have good certificate. But Mazi Ofođi ignored Akubuzo and continued coming to school and that made Akubuzo to get annoyed and took Ofođi's table outside. Mazi Ofođi, who had been looking for an avenue to fight with Akubuzo, went into Akubuzo's office and scattered the whole place. Akubuzo beat Mazi Ofođi mercilessly, he nearly killed him if not that the teachers there rescued him from the hands of Akubuzo. Teachers having seen that Akubuzo has beaten mazi Ofođi like a kid, all of them started beating Akubuzo to the extent that he nearly died. Akubuzo went to Egbo, the headquarters and laid his complain about what happened in his school.

The use of mediation in conflict management

Mediation means intervention in a dispute in order to resolve it. The conflict management between Akubuzo and his teachers was by (mediation), the managers from the headquarters. After hearing their complaints (manaja), what they found that was the cause of the problem between Akubuzo and the teachers is lack of love and respect. The manaja gave his verdict as follows:

E kpebiri, deekwa n'akwukwo na a ga-achụ Maazi Ofođi n'ụlọ nkuzi n'ihu na o bu isi ala adighi mma n'ulokwukwo Abangwu. Maazi Uboma na ndi nkuzi ndi ozo na-eso Ofođi ka aturu ga-ahukwa ahuhu gaatu ha onu ka ha mata na o dighi mma ka oha tuoro otu onye ogu tiwe ya ka o masiri ha, ya mere, a gaghị akwu Maazi Uboma ugwo maka onwa abuo n'ihu aka ya n'ogu ahụ. Ndi nkuzi ndi ozo ga-arụ oru otu onwa n'erighi ugwo. A ga-eji ego ugwo ha zutachie ihe ndi furu efu, doziekwa ndi mebiri emebi. N'ogwugwu afo, a ga atusa ha n'obodo di iche iche, tinye ha ebe uzo ugboala, mmiri na nri koru uko. a ga-adokwa ha aka na nti na onye obula mere isi ike ga-ala na nkuzi.(p.86)

It was concluded and also written that Mazi Ofodi will be sacked from his job because he was the cause of the entire problem in Abangwu. Maazi Uboma and other teachers that have been following Maazi Ofodi sheepishly will also receive the punishment that will surprise them for them to know that it is bad to beat one person as they like, because of this, Maazi Uboma will not be paid two months salary because of his involvement in the fight. Other teachers will work for one month without salary. Their salary will be used to replace those items that were lost and repair those ones that were spoiled. At the end of the year, all of them will be transferred to various towns that do not have good road, drinking water and scarcity of food, all of them will be warned seriously that any of them found in such act again will be sacked from teaching profession.

The second conflict was between Akubuzo and catholic over an orange tree

Otu Oroma di n'oke uloakwukwo na ulo uka. Hedimasta na onye nkuzi uka na-azo ya azo. Oroma ahụ mijuru elu na-eme mmadu akpiri tukom tukom mgbe o chasiri. E tiri iwu ka aka ghara iga na ya tutu e kpebie onye ga-enwe ya, ma o bu otu a ga-esi eke ya. Otu ubochi, n'oge reseesi, hedimasita siri na windo ofisi lepu anya hu Chidi nwa onye nkuzi uka ka o naaghọ oroma a sirị mmadu emetula aka. Iwe were ya nke ukwu, ya mere, o ziri ka a kporo ya nwata ahụ. Mgbe Chidi bjara, Akubuzo gbara ya ajuju onu ihe kpatara o ji agho oroma ma Chidi zara ya na o chere na o bu nke ha n'ihina ha na-aghọ ya kengbe afọ atọ ha bjara. Akubuzo jukwara ya maobu ihe o chere ka o bu iwu e tiri ka mkpa ma Chidi zara na o bu iwu e tiri. O tara Chidi nnukwu ahuhu site n'ibunye ya akwukwo buru ibu, dikwa arosi ya buru ya ma chile aka ya elu malite n'elekere iri na abuo n'ehie ruo n'elekere abuo ya bu awa abuo.

Management of conflict (mediation)

Ndi komiti uloka bjara kpezie otu a ga-esi na-eke oroma ahụ. Ha kwuru si "Anyi bu ndi komiti bjara n'aha ndi Abangwu ruu ulo akwukwo n'ihina na okenye anaghi ano n'ulo ewu amuo n'ogbiri. O bu anyi nwe ulo akwukwo na uka na ihe dum di n'ime ha. Anyi kuru osisi niile di n'ogige ulo akwukwo na ulo uka maka odimma ndi nkuzi anyi. A bu n'oroma ahụ na-ese okwu, ihe anyi kpebiri bu ndi nkuzi niile, ma obere ma nnukwu, ma ndi akwukwo ma ndi uka, ga naeke ya eke ka o buru otu n'ime ihe jikotara ha n'oru. O dighi onye o bu nke ya icha n'ihina na o di n'agbata ulo akwukwo na ulo uka. Otu o dila, o buru na anyi achoputa na oroma ahụ gaebutere anyi esemokwu, anyi ga-ewere anyuika gbutuo ya n'ihina na ndi okenye turu ilu si kama ite mmara ga-esere ogo na ogo okwu ya tiwa a n'uzo. Site n'ubochi ahụ gaba, esemokwu ozo adighikwa.

Omenuko

It is a story of a wealthy business man and a well known person in Bende. Omengboji was his master that trained him. When Omenuko was settled by his master, he started his own business, and had his own servant that is "ndi na-ebu ibu". When people saw that Omenuko was doing well in his business, they started bringing their children to learn trading from him. Unfortunately to Omenuko, one day he went to buy his goods together with the people learning trade from him, all their goods fell into the river called "Igwu", because the rope of the bridge was weak due to too much rain. It was the help of God that none of them drowned in that river. That was how Omenuko started life afresh, that was what brought about the conflict he encountered in the text. In order to make both ends meet, he sold his servants including one of his relatives. This singular act of his, made him to run out of the town.

He later ran to a community called "Ndi Mgborogwu" to hide himself. When he got there, favour followed him. Eze Ndi Mgborogwu before his death made him to hold his son's warrant till he comes of age of reasoning. By implication, he became the acting igwe of the community. From there, he became rich again. But later, the people of Ndi Mgborogwu became jealous of him because of his wisdom on how he settles some of the cases that are brought to him.

The major cause of conflict in the text is jealousy. The people of Ndị Mgborogwu became jealous of Omenuko. Secondly, D.C fell in love with Omenuko because the way he was handling cases impressed him (D.C). Omenuko was not taken side in his judgement in the community. Whoever was guilty, Omenuko would tell the person that he/she is guilty. It is because of this that made (community leaders) plannerd on how to remove the warrant from him. Later, one of these leaders went and informed Omenuko what the community leaders had planned for him, he (Omenuko) went and reported the issue to D.C. Omenuko being a wise man made his plan to relocate to ikpa oyi

Ndị ala Mgborogwu wee nwee nzuko megide Omenuko na umu nne ya si, Di okpara nna anyi bu Obiefula etoola dimkpa, a ga-agwa Omenuko ka o nyeghachi ya Warrant nna anyiukwu". Maka na o nwere ndi gbaara Omenuko ama mmegide a, Omenuko edepu jekwuru D.C si ya na ya onwe ya naachio ipu obi n'otu ikpa a na-akpo "ikpa oyi".

Ndị Mgborogwu had a meeting against Omenuko and his brothers, they said, the heir apparent, heir to the throne has grown, we will tell Omenuko to give him back his fathers warrant, because they were people who informed this to Omenuko, Omenuko now went to D.C and said to him that he wants to go and live in one of the villages called Ikpa oyi.

Omenuko as a wise man, he doesnot want them to disgrace him, and so he told the D.C to know of his intention of leaving the place to ikpa oyi. He did that to avoid conflict. He left with the family to Ikpa oyi.

There is another conflict that arose when Omenuko was promoted by the D.C. to be the head of the kings within his jurisdiction, he was asked to be settling some of the disputes without D.C supervision.

Omenuko wee na-aga n'ihu n'uba ya, na ibu eze ya. E mesia Ndị Bekee a hu na o bu madu nwere uche nke ukwu n'ochichi ya, ha wee mee ya onye ukwu kari ndi eze ndi ozo. Ndị Bekee mere ya ka o na-ekpe ikpe ufodu n'ulo ya, o wee na-eme otu a na-aga n'ihu. Mgbe Ndị Bekee huru na o na-aga n'ihu, na o bu ezi onye ikpe, ha enye ya ike kari di ka ha nyere ya na mbu. Ha enye ya ode akwukwo, nyekwa ya ndi ozi n' ulo ikpe. Mgbe ihe ndi a na-aga n'ihu, ndi eze ozo dum dikwa n'okpuru Omenuko. ndi eze nile wee si, "Ee-e, nke a agaghi eme n'ala anyi a. onye biara abia ibu onye isi anyi nile.(p.76).

Omenuko was progressing in his wealth, also as a king. At a time, D.C found out that he was a man of wisdom in his kingship; they uplifted him more than every other king. They made him to be presiding over some of the issues in his house; he was progressing with the work. When they saw that he was progressing with the task given to him, as a good jugde, they uplifted him more than before. They made him secretary; gave him servant in the law court. As these were going on, other kings under Omenuko retorted. The kings said, this will not happen in our land, a stranger to come and rule us

Whenever someone is being promoted, there must be jealousy amongst people. Ndị eze did not remember that when he was holding Obiefula's warrant, he was not a native of their town. His promotion from the D.C raised a lot of dust between him and some of the kings.

The negative effect of the conflict in the text was that, a lot of people died when the war between Omenuko and some of the kings at "ikpa oyi" started. Also, some of the things planted there were destroyed because of the conflict. They connived with the owner of the land at Ikpa oyi to chase Omenuko away. Omenuko later agreed to go back to his home town rather than to die in 'Ndị Mgborogwu'.

Settlement of Conflict (Ritual Sacrifice)

Omenukọ could not go back to his home town because of the atrocity he committed in the past. He sent his brother and one of his friends to look for those people he sold when he had problem. They found them in their various places except one that died. Before he went back, the chief priest listed the items that would be used for cleansing so that he would be free to go back to his community. Here are the items;

Onye isi ala wee si Igwe, Gee nti ihe I ga-agwa Omenukọ. Si ya weta otu ehi, akwa okuko asato, otu oke okuko na ji ukwu asato na ji nta asato” onye isi ala wee sika, “O buru na o mee ihe ndi a, obi ga-adị umu madu na umu mmuo ocha n’ebe o no ma o buru na o ga-ahuka onye eze mmuo anya di ka o huru m”
(p.60).

The chief priest said to the king; listen to what you will tell Omenukọ. Tell him to bring one cow, eight eggs, one cock and eight big yams and small eight yams”. The chief priest also said to the king, “if all these should be done, both the living and the dead will be happy if he will also see the chief priest as he have done with him.

Omenukọ really knew that the gods were not happy with him concerning his apprentices which he sold. He desired to be at peace with both human and the spirit. He decided to perform the ritual sacrifice to appease the gods. After performing the sacrifice, he went back with his families. When they got home, he built alot of houses for his family and all lived in peace.

Ogene Ike na-Akpọ Dike (intra-community conflict)

The text was all about injustice that existed between the families of Ejiofo and ‘umu agboghọ Akpaka and, that was the major cause of conflict in the novel. It all started one night when they came to Ejiofo’s house to collect fine from his daughter Chioma for being absent from their meeting. Ejiofo pleaded with them that they should leave his house because his daughter was not aware of the meeting. They insisted that they must collect the fine (#50.00) from them. Later on, they started insulting Ejiofo and his family. That was how the conflict started. Though before the insult, series of questions were asked by Ejiofo’s wife Nneka to know when they started their meeting and while collecting fine from those that were not around.

The questions from Nneka to umuagboghọ Akpaka

“Olee mgbe unu nwere nzuko ahu, o bu n’abalị a?” Anyi malitere ya n’elekere isii na ugwu n’oge mgbede.” “Unu amaghi na Chioma ebighi n’ulo a, kama na o bi n’uloakwukwo di n’obodo ozo. Nke ozo, taa bu etiti izu uka, o bighi na ngwucha izu uka, n’ihi ya, mmadu niile ga-anọ n’ulo akwukwo ha na-agu akwukwo? “O nwere ndi kwuru na ha huru ya n’oge ututu tata” O lotara n’oge ututu wee kwuo na ahu adighi ya, anyi kporo ya gaa n’ulo ogwu, o nara ogwu ma laghachi azu n’ulo akwukwo ya” “Ma ozighi ozi na ya agaghi abia nzuko anyi.” “Unu gwara ya oge unu huru ya, na unu ga-enwe nzuko taa?” “Ndi huru ya, kwuru na ha agwaghi ya” Unu weputara tata na mbu, di ka ubochi unu na-eji enwe nzuko?” anyi eweputaghi.” “Ugbu a, unu ahula na o bighi n’ulo a, n’ihi na o bi n’ulo akwukwo di n’obodo ozo wee na-agu akwukwo. Nke ozo, o maghi na unu nwere nzuko tata ka o zitere unu ozi, kwuo na ya agaghi abia. Nke ato, oge ugbu a bu etiti izu uka, mgbe mmadu nile kwesiri ino n’uloakwukwo ha. Echere m na o ruola afo asaa unu kposara nzuko unu n’ogbe a? O lee mgbe unu malitere ya ozo?” Onye isi ha zaa si, “Anyi malitere ya ohuu tata. Ndi mmadu malitere ohuu idenye aha ha n’akwukwo tata.”(P.8-9)

When did you have that meeting, is it this night? We started the meeting at after six pm, are you not aware that Chioma is not living in this house rather she is living in the school in another

town? Again, this is the middle of the week, not weekend, because of that, people will be in the school learning, some people said they saw her this morning, she came in and said that she is sick and we took her to the hospital and she took her medication and went back to the school. But she did not send any message that she would not be coming to the meeting. Did you tell her that you people will be having meeting today? Those that saw her said they did not tell her. Did you people earlier made today to be the day of your meeting? No, we did not, now you have seen that she is not living in this house because she is in another town schooling. Again, she did not know that you people will be having meeting today for her to take excuse. Again, now is the middle of the week when people should be in their school. I thought it is about seven years you stopped your meeting in this village, when did you start it again? Their chairperson answered and said, we started afresh today, people started registering today.

The injustice is the cause of conflict between the family and the ladies of Akpaka. After the explanation given to them by the mother, they refused to go and started insulting Ejiofo and the family, when they wanted to chase them away, they started throwing them stone, upon that, they beat the only son of Ejiofo mercilessly, broke his glasses and wanted to kill him, if not that he escaped from them.

Ejiofo wanted to go and lay his complain to the police, but someone advised him not to go that the women of Akpaka will settle the matter. But to see that the problem he was facing was a conspiracy from those that were jealous of his family, a man from nowhere started insulting him that he should go and call the police in action so that he went and lay his complain in the police station.

In the text, the people felt that Ejiofo and his family were poor, therefore, they could oppress them. After the series of problems with Ejiofo and these people, they still went and beat Ejiofo's daughter, hear them;

“Echere m na ndi uwe ojii ga-akpuru gi tupu m si n’ulo akwukwo anyi lota? Agbogho ahụ zaghachi ya si, “O bughi ogbenye ji nna ya aga ahia? Onye erijughi afọ o na-akpota ndi uwe ojii? Onye otu ukwu anaghi agba mgbere nkata, i nugo!

I taught that police would have arrested you before I came back from the school? The lady replied him, “is it not poverty that was striking their father? Can somebody that has not feed himself call the police? Someone that cannot stand well cannot do anything, have you heard!

They knew that Ejiofo and his family were poor that was why they are being oppressed by the people.

The id was the one functioning in the most of the ladies that went to Ejiofo's house that night. Despite all the conversation they had with Nneka, they still had the nerve to beat their son, insult Ejiofo and his family and made caricature of them. As if that was not enough, they still chase their son Obiora for them to bring him out to kill him. If not because mazi Nnoli intervened, they would have killed him that night. Also, they did not even have remorse when Ejiofo threatened to go and report to the police, none of them shivered but rather, they started insulting the daughter why the father have not brought the policemen to come and arrest them. Even when they were arrested, they still insult Ejiofo. Truly, they acted as if they were not human. It was truly the devil that worked in them.

Ego, one of the police officers advised Ejiofo not to write any report about what ilouno did in his place, he accepted;

Otu onye uwe ojii gwa ya si, “O buru na okorobia ahụ rute n’ebe a, o ga-esiri ya ike ilaghachi obodo a na ndu, n’ihi na aka ndi otu “Mkpochapu” ga-akpara ya ozigbo. Mgbe ahụ, okwu onye ahụ gwara ya loto ya obi mmiri.(p.36)

One of the officers told him, if the young man comes here, it would be difficult for him to go back alive, because Mkpochapu group will catch him immediately. At that time, Ejiofo had a rethink based on what the officer told him.

Conflict management in the text by elders

Ejiofo still had the sympathy over Nnoli despite all he did to Ejiofo and his family. The conflict was later settled by the help of the king and his cabinet and Bekuo. The people that were in conflict with Ejiofo apologized to him and also signed that they will never look for his trouble again. Umụ agboghọ Akpaka were also given mandate to replace those things they spoilt in Ejiofo's house.

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