



THE PHILOSOPHY OF MASCULINISM AND ITS IMPLICATION ON CULTURAL BELIEFS OF THE EGBIRA MALE CHILD INITIATION

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Abstract

This study explores the philosophical foundations, Masculinism and cultural beliefs underpinned the male child initiation rites among the Egbira people, a traditional rite of passage, Egbira male initiation transcends mere ceremony, serving as a framework for moral development, spiritual alignment, and communal integration. Drawing from oral traditions, Yoruba cosmology, and cultural anthropology, the study examines how masculinism and cultural initiation shapes identity formation and preserves societal values. Central to the initiation process are Yoruba philosophical concepts such as *orí* (personal destiny), *ìwà* (character), and *ashé* (spiritual energy). These beliefs are embedded within symbolic rituals ranging from age-grade formation and seclusion to physical markings and spiritual instruction which facilitate a transformative journey from childhood to responsible adulthood. Initiates are taught values such as discipline, humility, honesty, and respect, aligning with the cultural ideal. The paper emphasizes the communal nature of the process, where elders, spiritual leaders, and peer groups contribute to the initiate's moral and social education. These practices not only reinforce Egbira cultural identity but also sustain intergenerational continuity in a rapidly changing society. Through a multidisciplinary approach combining cultural analysis and philosophical inquiry, this study contributes to the broader understanding of African indigenous knowledge systems and their relevance in contemporary identity and ethics. It argues that Egbira male initiation remains a vital tool for cultivating culturally rooted, masculinism and ethically conscious individuals within African societies.

Key words: Philosophy, Masculinism, Cultural Beliefs and Egbira, Initiation.



Introduction

In most African nations, as in many other societies, once married, women are expected to get pregnant and bear children for the expansion and continuation of the family and cultural lineage from one generation to another. Human existence is a journey with series of changes from the time of birth until the time of death, the two most important times in a person's life is Birth, and the start of a new life is a special and unique life event, which occurs within a cultural and social context. In other words, childbirth is not only a biological event, but it is also socially and culturally constructed with associated symbols and rituals that represent the social identities and cultural values of any given society.

In many communities, childbirth is “a life cycle and a communal event associated with rites of passage. Put differently, rituals and or cultural practices are deeply embedded with rites of passage at varied stages of a person's life: pregnancy, birth, naming ceremonies, puberty/adolescence, marriage, death, and burial. The rituals that accompany these rites of passage play a role in giving meaning to people's ways of being, as well as the importance of indigenous knowledge in pregnancy and birthing discourse in Africa. It is also important to acknowledge the role of religion and spirituality in women's ways of being during pregnancy, childbirth, and early motherhood, given that religion and spirituality are contextual practices which also find expression through rituals.

Initiation rites have long served as pivotal transitional frameworks in African communities, societies and as continent which signified the life-stages from birth and puberty to marriage, elderhood, and ancestral status. Among the Egbira people centered in Toto, Nasarawa State male child initiation functions as a socio-cultural cornerstone that communicate moral education, spiritual alignment, and communal belonging. However, the ubiquity of initiation studies in Egbira, scholarly analysis of Egbira-specific male initiation remains sparse. This study seeks to address that gap by synthesizing Egbira heraldry and other cultural belief and ritual theory to illuminate the philosophical underpinnings and cultural mechanics of Egbira male child initiation rites. Men of these lineages historically participate in age-grade systems, spiritual training, and ritual induction that collectively define Egbira masculine identity. The initiation festival, commemorating valor, leadership, and cultural sovereignty, reflects an ideological structure that supports initiation as a rite of character and community investment. Male initiation ceremonies (often associated with age-group rites, spiritual dedication, or entry into traditional priesthood) serve as critical cultural rites of passage. They are deeply rooted in philosophical, spiritual, and communal beliefs aimed at shaping identity and social responsibility. The rites of passage are performed to affirm the place of an individual within a cultural and religious setting. Christianity and Islam, the two major religions practiced in Africa, have influenced these practices in some places. However, it is beyond the scope of this study to discuss the impact of these religions on pregnancy and birth rituals of male child initiation in Egbira culture rather it highlights the fact that most of these practices are still ongoing. As such, the study is not a representation of religion in Africa (Mbiti [60](#)).



Conceptual Clarification

The philosophy of masculinism focuses on the construction, expression, and cultural interpretation of male identity within society. It examines how masculinity is shaped by social expectations, traditional norms, and cultural institutions that define what it means to be a “man” in a given community. In gender and cultural studies, masculinism is often discussed as a framework for understanding how male roles are socially produced and reinforced through education, rituals, and communal practices (Connell, 2).

In the context of African traditional societies, masculinism is deeply embedded in cultural rites of passage, especially male initiation ceremonies, where boys are gradually transformed into socially recognized men. Among the Egbira people, male child initiation plays a significant role in shaping identity, discipline, responsibility, and moral conduct. Through these initiation processes, cultural values such as courage, endurance, respect for elders, and communal loyalty are transmitted to the younger generation, thereby reinforcing societal expectations of masculinity and identity formation (Mbiti, 19).

Philosophically, the Egbira male child initiation reflects the idea of philosophical masculinity and that masculinity is not biologically fixed but culturally constructed and socially learned. The initiation serves as a symbolic transition from childhood to adulthood, where the individual is expected to embody the values and responsibilities of manhood as defined by the community. However, this cultural practice also raises critical questions about the implications of masculinism, especially in relation to modern human rights discourse, gender equality, and cultural transformation in contemporary society (Butler, 20).

The word "philosophy" finds its etymological root in the compound Greek term "Philosophia," composed of the affix "Philo," which signifies "wisdom" or "friendship," and "sophia," which means "love" or "knowledge." As a result, philosophy can be perceived as an intrinsic quest for knowledge. The significance of the etymological origin of this term is indicative of the fundamental character of philosophy, which is an unwavering commitment and zeal for the quest for knowledge and truth. It cultivates a profound reverence for the foundational tenets of being, values, rationality, cognition, and discourse, among other elements comprising the human condition. Philosophy endeavors to investigate the fundamental principles of reasoning, the essence of beauty, the essence of reality, and the sources of knowledge. By employing rigorous analysis and critical thought, philosophy seeks to reveal more profound truths concerning the world and our position within it. Philosophy's description of itself as a scientific discipline requiring logical inquiry and a passion for knowledge exemplifies its multifaceted nature. Utilizing analytical and critical reasoning, philosophers investigate fundamental concerns concerning the essence of reality and the human condition through methodical and logical investigation. Philosophy has consistently been associated with the logical and intellectual investigation of fundamental questions, dating back to antiquity and continuing to the present day. The word's etymology conveys that philosophy is an ardent and determined endeavor to comprehend the intricacies of the cosmos and the human psyche. From contemporary thinkers such as Descartes and Kant to ancient Greek philosophers like Socrates and Plato, philosophy has endeavored to elucidate the enigmas surrounding existence and our position within it. (Rujonel 2).



Nevertheless, some contend that philosophy is a realm of abstraction and speculation, devoid of tangible solutions to practical challenges and frequently devoid of practical applications. Although philosophy may not consistently provide instantaneous resolutions to pragmatic dilemmas, its worth resides in its capacity to cultivate curiosity and a receptive mindset. Through its promotion of critical inquiry and the examination of alternative viewpoints, philosophy can foster the emergence of inventive resolutions and a more comprehensive comprehension of intricate matters. Throughout history, philosophy has significantly influenced the development of numerous disciplines, including science, politics, and ethics, thereby showcasing its capacity for lasting practical consequences. For instance, in the seventeenth century, René Descartes examined the relationship between the mind and body using philosophical methods, proposing the famous phrase "I think. Therefore, I am" to assert the existence of a thinking self. Similarly, Immanuel Kant examined the ethical ramifications of human behavior using his categorical imperatives, which posit that moral obligations are universal and should be grounded in reason instead of individual desires or outcomes. (3).

The philosophy of identity is a branch of philosophy that examines the nature of sameness, individuality, and what it means for a person or thing to remain the same over time despite changes. It explores questions such as: *Who am I?*, *What makes a person unique?*, and *How can something change yet still retain its identity?* Philosophers have long debated whether identity is based on physical continuity, memory, consciousness, or social recognition. In metaphysics, identity refers to the relationship that an entity has with itself, often expressed in the principle that "everything is identical to itself." However, philosophical discussions go beyond this simple idea to investigate personal identity, social identity, and cultural identity. Thinkers such as John Locke argued that memory and consciousness are central to personal identity, while philosophers like René Descartes emphasized the thinking mind as the basis of the self. The concept of identity is also important in ethics, psychology, religion, and politics because it influences how individuals understand themselves and relate to society. Modern discussions consider identity in terms of gender, race, nationality, and digital existence, making the philosophy of identity highly relevant in contemporary life. Overall, the philosophy of identity seeks to explain the essence of selfhood and the factors that define continuity and individuality in human existence. (Eremie 72).

The philosophy and cultural beliefs surrounding the Egbira male child initiation are deeply rooted in the traditional understanding of identity, morality, community, and the transition from childhood to adulthood. In many African societies, initiation rites are not merely ceremonial activities; they are important cultural institutions that shape the individual's sense of belonging, responsibility, and social identity. Among the Egbira people, male child initiation represents a transformative process through which boys are prepared psychologically, morally, spiritually, and socially for adult life. The concept of identity in philosophy refers to the qualities, values, and characteristics that define a person and distinguish them within a society. In the context of Egbira male initiation, identity is not viewed only as an individual attribute but as a communal reality formed through tradition, ancestry, cultural values, and social obligations. The initiation process teaches the young male child the expectations of manhood, respect for elders, courage, discipline, and commitment to communal welfare. Through rituals, teachings, symbols, and shared experiences, the initiate acquires a new status and becomes recognized as a responsible member of the community. (Amadi 23).



Philosophically, the initiation reflects the African worldview that personal identity is inseparable from the community. An individual becomes fully human through participation in cultural traditions and social relationships. Therefore, the Egbira male child initiation serves as both a cultural and philosophical system for preserving moral values, transmitting indigenous knowledge, and maintaining cultural continuity across generations.

Masculinity and Identity Formation in African

Masculine identity is a crucial factor that influences various social contexts, ranging from personal interactions to broader societal structures. It can be argued that gender dynamics are inherent in almost every aspect of social life, and masculine identity plays a significant role in shaping how these interactions and structures function. Feminist and Queer theorists have long noted the dominance of patriarchal and hegemonic masculine forces throughout history, asserting that these influences continue to shape social norms, expectations, and institutional practices. Scholars such as Green and Robinson have repeatedly highlighted how patriarchal structures perpetuate gendered inequalities, with masculinity often being positioned as the dominant force. Masculinity, when viewed through a critical lens, is not a monolithic or fixed concept. It varies according to cultural, social, and historical contexts, but there are key commonalities that remain entrenched within many societies. From the way legal systems are structured to the images of men we see in the media, masculinity is constantly being shaped by gendered forces. The portrayal of men in media, for example, is heavily influenced by the "male gaze" a concept that refers to how media images are often constructed from the perspective of masculine desires and fantasies, marginalizing alternative gender expressions and reinforcing traditional masculine norms. Whether in the realm of personal identity or collective social systems, the perceptions of what it means to be masculine are deeply ingrained and play a powerful role in how individuals navigate the world (Briggs, 45).

Queer theorists, such as Landreau & Rodriguez, have highlighted the fluidity and complexity of gender identity and expression, offering a critique of the rigid binaries that often define masculinity and femininity. By examining the experiences of individuals who identify outside the traditional male-female dichotomy, queer theory challenges the notion of fixed, unchanging gender roles and emphasizes the possibility of multiple, diverse expressions of masculinity. This perspective opens up new possibilities for understanding masculinity as a spectrum, rather than as a set of rigid expectations. It also provides a framework for deconstructing traditional gender norms and fostering greater inclusivity in how we perceive and interact with masculinity. Feminist theorists have also contributed significantly to the discourse on masculinity, critiquing the ways in which patriarchal structures have not only harmed women but also men. Feminism emphasizes the importance of challenging the gendered expectations placed on men, allowing them to express vulnerability, emotions, and other non-dominant traits without fear of judgment or ridicule. By broadening the definition of masculinity to include a wider range of emotional, psychological, and social traits, feminist theory promotes a more holistic and equitable understanding of gender. This approach allows for the dismantling of harmful stereotypes that restrict men's ability to fully engage with their own identities and the world around them (Hansbury 248).

The intersectionality of gendered experiences further complicates the way masculinity is understood. Men from different social backgrounds, races, sexual orientations, and class positions may experience and perform masculinity differently. For instance, Black men in Western societies often face a unique set of challenges due to the intersection of racial and gendered stereotypes,



which shape how their masculinity is perceived and how they are treated by others. Similarly, men who are gay or transgender often face discrimination and marginalization due to their deviation from traditional masculine norms. Understanding masculinity through an intersectional lens helps to acknowledge the diversity of experiences within the category of men and challenges the oversimplified portrayal of masculinity as a universal, monolithic experience. Scholars have increasingly focused on how transmasculine individuals form and understand their masculine identities. Hansbury, in her work on transmasculinities, proposed a typology that outlines three distinct categories of transmasculine identities: first, the “Woodworkers,” which refers to AFAB (Assigned Female at Birth) individuals who do not disclose their transgender identity; second, “Trans men,” who are AFAB individuals who openly identify and live as men; and third, “Genderqueers,” which refers to AFAB individuals who perform their gender in ways that defy or subvert conventional expectations of both men and women. These categories aim to understand the diverse ways in which AFAB individuals express their masculinity, but they often run the risk of oversimplifying the complexity of transmasculine identity, especially in relation to the ways these identities evolve over time and across different contexts. (247).

Ancestral Power and Male Hegemony

In southeastern Nigeria, and arguably in much of sub-Saharan Africa, certain features of a hegemonic masculinity are easily recognizable and widely shared. The fundamental elements of this masculine ideal involve being the husband, head of the family. The interplay between ancestral power and male hegemony is a complex subject deeply rooted in the cultural, spiritual, and societal structures of many societies, particularly within non-Western and African cultures. Both concepts have shaped the way communities function, establishing frameworks for authority, governance, and gender roles that persist over time. Ogba (155) defined ancestors as ‘spirits of former living members of a community both former members of various cults, as well as individual families’. Ogba cited Mavundla added that ancestors are spirits of deceased relatives who are believed to relay people’s petitions to God. An ancestral guide is an ancestor that is assigned to a human being Whether or not the individual is destined to be a Traditional Healer. To fully understand this relationship, it is essential to explore how these two forces ancestral power and male dominance are interconnected, and how their roles have reinforced each other across generations. Ancestral power refers to the profound spiritual authority and influence that deceased forebears continue to exert on the living generations in numerous indigenous societies. This power is not limited to mere reverence for ancestors, but extends to their perceived active involvement in the affairs of the living. In many cultures, ancestors are seen as guiding figures, offering protection, wisdom, and blessings. They are believed to remain present in the lives of their descendants, with their influence woven into the daily fabric of existence through rituals, ceremonies, and prayers. These spiritual practices are not just a form of honoring the past but also of maintaining a direct link to the supernatural and guiding force believed to shape the destiny of individuals and communities. In cultures across Africa and other regions, ancestors are often viewed not as mere historical figures, but as dynamic presences whose influence endures. The living call upon them for guidance, especially during times of uncertainty or transition. Rituals, sacrifices, and communal ceremonies are performed to ensure that the ancestors are appeased and to foster harmony between the spiritual and physical realms. These acts are integral to upholding cultural continuity and reinforcing communal values. Ancestral rites serve as an essential mechanism for preserving identity, connecting the present with the past, and ensuring that the cultural wisdom of previous generations is passed down. (26)



Male Initiation and Communalism / Partnership in Nigerian

In various Nigerian communities, the transition from boyhood to adulthood is marked by elaborate male initiation rites. These rites are more than just rituals they are deeply embedded in the cultural, spiritual, and social fabric of Nigerian societies. As such, these rites serve not only as a rite of passage but also as an avenue for the transmission of societal values, norms, and expectations. The male initiation rituals highlights their profound role in shaping the identity of men and their place in society. The practice is as diverse as Nigeria's ethnic groups, including the Yoruba, Igbo, and Hausa communities, each with unique approaches to these rites. The Yoruba people, one of Nigeria's largest ethnic groups, have some of the most elaborate and culturally significant male initiation rites in the country. These initiation ceremonies symbolize the transition from childhood into adulthood, but their importance extends far beyond this simple marker. Research by Fashina (75) emphasizes that Yoruba male initiation rites are a holistic process, involving not only physical and spiritual challenges but also the impartation of essential life skills, ethical values, and leadership qualities. The rites in Yoruba culture often culminate in a grand festival such as the "**Eyo Festival**" in Lagos, an event that provides a public demonstration of the initiation. The **Eyo Festival** allows young initiates to showcase their physical strength, bravery, and social readiness through performances, dances, and public displays of courage. This festival serves not only as a rite of passage but also as a communal event that strengthens social ties and reaffirms the importance of the male role in society (Oluwole 40). During the festival, the initiates, dressed in regal attire, display their readiness to assume adult responsibilities in a public setting.

At the heart of the Yoruba initiation rites is spiritual enlightenment. Initiates undergo various rituals designed to connect them with the spiritual world, particularly the Yoruba pantheon of deities, known as *Orisha*. These rites imbue the young men with wisdom, courage, and an understanding of their role in society. As part of the initiation, circumcision is often performed, marking a symbolic physical and spiritual rebirth. According to Adebayo (48), these rites form the basis for constructing masculine identities in Yoruba culture, ensuring that the individual is tied to ancestral traditions and community values.

Egbira Cultural Belief of Male Child Initiation and Community Policing

Ethnic community policy is another crucial dimension of communal culture in Toto, Nasarawa State is the rising wave of ethnic militancy. This is evident in the emergence of organized ethnic militia groups in the State. A case in point is the Agabaidu group, which was formed by the Egbira to enable them preserved the cultural lineage and to counter the growing excesses of the communal security in Toto. The Egbira ethnic group in Nigeria, practices a unique cultural and social system deeply embedded in their traditions. Central to this system is the concept of *Agabaidu*, which refers to individuals who have undergone the traditional male initiation rites. The *Agabaidu* hold a significant place within Egbira society, embodying both cultural values and governance roles. This section explores the *Agabaidu* concept within the broader framework of Egbira community policy, examining its role in preserving cultural heritage, managing social dynamics, and influencing local governance. (Adamu 22).

The *Agabaidu* are individuals who have successfully completed the initiation rites and are recognized for their strength, tolerance, and leadership qualities. These individuals are seen as embodying the highest ideals of Egbira culture, characterized by personal achievement,



independence, and adherence to traditional values. The initiation process itself serves as a rite of passage that marks the transition from childhood to adulthood, instilling in the initiates a sense of responsibility and authority within the community. In Egbira culture, the *Agabaidu* play a crucial role in preserving and transmitting cultural heritage. Their position within the community is not only a mark of personal achievement but also a responsibility to uphold and perpetuate Egbira traditions and values. (Metuh 33).

Masculinism and Its Implication on Cultural Beliefs of the Egbira Male Child Initiation

Masculinism, as a social and cultural ideology, emphasizes male dominance, authority, bravery, and the preservation of patriarchal values within society. In many African communities, masculinity is not merely biological but socially constructed through cultural practices, rites of passage, and initiation ceremonies that prepare boys for adulthood. Among the Egbira People of central Nigeria, male child initiation serves as an important cultural institution through which young boys are introduced to societal expectations, communal responsibilities, courage, and traditional beliefs. These initiation rites are deeply embedded in the social structure of the Egbira people and are regarded as a process of transforming a male child into a responsible man within the community. The concept of masculinism in Egbira society is reflected in the expectations placed upon males to demonstrate strength, leadership, discipline, and loyalty to cultural traditions. Initiation rites often involve rituals, moral teachings, physical endurance, and social instruction aimed at reinforcing masculine identity and preserving cultural heritage (Connell, 20). Through these practices, the Egbira community transmits values such as bravery, respect for elders, protection of family honor, and communal solidarity from one generation to another. Consequently, the initiation process becomes a mechanism for maintaining patriarchal authority and sustaining traditional gender roles.

Cultural beliefs surrounding Egbira male child initiation are influenced by indigenous religion, ancestral reverence, and communal norms that define acceptable masculine behavior. These beliefs shape how boys perceive themselves and their roles within society. Scholars argue that initiation ceremonies in African societies function not only as rites of passage but also as instruments for social control and identity formation (Mbiti, 190). In the case of the Egbira people, the initiation process reinforces the idea that masculinity is earned through endurance, obedience, and conformity to cultural expectations. However, the influence of modernization, Western education, Christianity, and globalization has contributed to changing perceptions of traditional initiation practices among contemporary Egbira communities. Some aspects of these cultural rites are now questioned for their relevance in modern society, especially regarding human rights, gender equality, and child development. Despite these transformations, male initiation remains a significant symbol of identity and cultural continuity among many Egbira families.

Role of Choice and Autonomy in Modern Rites of Passage

In contemporary contexts, initiation rites are often examined through the lens of individual rights and autonomy. Many modern societies have moved away from traditional initiation practices in favor of more voluntary rites of passage, such as graduation ceremonies, military service, or coming-of-age celebrations. In these instances, individuals are typically not subjected to physical or psychological trials but are encouraged to assume adulthood through personal achievements or milestones. Initiation is often considered a social and moral obligation rather than a choice.



Young men, especially in traditional societies, may face immense pressure from family, elders, and peers to undergo these rituals in order to be accepted as full members of the community (Ogbuja 21). The age at which male initiation typically occurs is another key factor in determining whether initiates can fully consent. In many traditional societies, initiates are young adolescents, often at an age where they may not fully understand the long-term consequences of the rituals, both physical and psychological. Philosophers like John Rawls emphasize the importance of autonomy in any moral decision-making process, suggesting that individuals must have the freedom to choose their own paths to adulthood. This shift towards voluntary rites of passage raises the ethical question of whether rites that do not involve suffering or coercion are morally preferable because they respect the individual's capacity for choice.

However, even voluntary rites can carry moral weight in terms of social expectations. Graduation from school, for example, often implies an obligation to contribute to society in a productive way. The morality of such rites, then, lies in how they balance individual freedom with societal responsibility.

Expository Method

The expository method is a research approach that involves the detailed explanation, description, and interpretation of a subject or phenomenon with the aim of providing clear understanding and factual analysis. This method is commonly used in social science and cultural studies to explain traditions, beliefs, practices, and social behaviors within a particular community. In this study, the expository method is adopted to examine masculinism and its implications on the cultural beliefs surrounding male child initiation among the Egbira People. (Kothari, 32). Using this method, the study explains how traditional masculine values are transmitted through initiation rites and how these practices influence the socialization of the Egbira male child. The expository approach enables the researcher to present cultural facts systematically by analyzing existing literature, oral traditions, historical records, and societal practices related to Egbira initiation ceremonies. It also helps in interpreting the meanings attached to masculinity, bravery, leadership, and communal responsibility within Egbira culture.

Furthermore, the expository method allows for a critical discussion of the effects of modernization, religion, and Western education on traditional initiation practices. Through careful explanation and interpretation, the researcher is able to identify the relationship between masculinism and the preservation of cultural identity among the Egbira people. Therefore, this method is suitable for the study because it provides a comprehensive understanding of the cultural beliefs and social implications associated with Egbira male child initiation.

Conclusion

The philosophy and cultural beliefs surrounding the Egbira male child initiation reveal the deep connection between tradition, identity, and communal life in African society. The initiation process is more than a cultural ceremony; it is a philosophical system through which moral values, social responsibilities, and cultural heritage are transmitted from one generation to another. Through rituals, teachings, discipline, and symbolic practices, the young male child is transformed into a responsible member of the community.



The concept of identity within the Egbira initiation tradition emphasizes that an individual's existence is closely tied to family, ancestry, and society. Manhood is not merely determined by age or physical growth, but by the acceptance of cultural values such as courage, respect, obedience, honesty, and communal responsibility. The initiation process therefore serves as a means of shaping character and preserving the unity and continuity of the Egbira people.

Furthermore, the study shows that traditional beliefs and indigenous philosophies remain important in maintaining cultural identity despite the influence of modernization and globalization. The Egbira male child initiation continues to function as a cultural institution that strengthens social cohesion, moral development, and the sense of belonging among members of the community.

Recommendations

The Egbira community should continue to preserve and promote the positive values associated with male child initiation, especially those related to discipline, moral education, leadership, and communal responsibility.

Elders, parents, and traditional leaders should work together to ensure that the teachings given during initiation would help young boys become responsible and productive members the society. Cultural festivals, seminars, and educational programs should also be organized to educate younger generations about the importance of their traditions and identity.

There is also a need for harmful or outdated practices connected to initiation ceremonies to be reviewed and modified in line with modern human rights principles and child protection standards. Community leaders should encourage peaceful coexistence between traditional beliefs, Christianity, and modern education in order to avoid conflicts and cultural misunderstandings. Government agencies and cultural organizations should support the documentation and preservation of Egbira traditions through research, publications, and cultural heritage programs.

Finally, scholars and researchers should carry out further studies on Egbira cultural beliefs and initiation practices to expand knowledge in African philosophy and indigenous studies. The youth should be encouraged to value and appreciate their cultural identity while adapting positively to social and technological changes in the modern world. Through these efforts, the philosophy and cultural beliefs of the Egbira male child initiation can continue to contribute to moral development, cultural preservation, and community unity.

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