



THE RELEVANCE OF UBUNTU PHILOSOPHY TO SOLVING THE PROBLEM OF MUTUAL SUSPICION BETWEEN MUSLIMS AND CHRISTIANS IN IGALALAND

By

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Abstract

As an African Philosophy, Ubuntu philosophy underscores the importance of human relationships forged through daily interactions within society, prioritizing collective entities over individual elements. Despite previous studies predominantly focusing on communal living in various African regions, limited attention has been given to its application in Igalaland. This research fills this gap by elucidating the relevance of Ubuntu philosophy among Christians and Muslims in Igalaland, employing socio-historical and analytical approaches. Through interviews, surveys, and a review of existing literatures, this study demonstrates that Ubuntu philosophy serves as a valuable tool in bridging the gaps that arise from mutual suspicions between Christians and Muslims. The findings highlight the potential of Ubuntu in fostering harmonious relations among these religions, emphasizing its crucial role in promoting understanding and collaboration within the unique socio-cultural context of Igalaland.

Keywords: Philosophy, Ubuntu, Christians, Muslims, Igalaland

Introduction

Ubuntu's philosophy is a valuable tool for reducing social ills. It teaches people about the dangers of self-centeredness and the importance of community. This can help to bridge the divide between Christians and Muslims in Igalaland, who have long been divided by mutual suspicion. Mutual suspicions between Christians and Muslims in Igalaland have emerged over time as a result of their religious differences. Their differences in faith have led to clashes and



disagreements, but Ubuntu can help them find common ground and build a more harmonious society.

One notable importance of the Ubuntu philosophy is that it helps to unify the differences that exist among individuals, ethnic or religious groups, and society at large. If the tenets of this philosophy were embraced in Igalaland, it would go a long way to resolving and fostering harmonious relations among Christians and Muslims. Ubuntu philosophy has held many societies together because of its beliefs and practices. However, some of the ways Ubuntu philosophy will help foster harmonious relations among the two religions are as follows:

Collectivism rather than Individualism

Religious conflicts in Igalaland have created a lack of trust among individuals from different faiths, making it challenging for them to have faith in religions other than their own. Shutte in Dirk explained that Ubuntu, which is a Zulu word, forms the spiritual basis of African societies. It represents a shared perspective or way of looking at the world, captured in the Zulu saying, "ubuntungumuntungabantu," meaning "a person is a person through other persons (3). This implies that a person's existence is dependent on another in society.

However, the orientation of Ubuntu's philosophy among Christians and Muslims in Igalaland will lead the adherents of these two faiths to see themselves as responsible to one another, irrespective of their religious backgrounds. The sense of attachment to one's religious group and the belief that one's faith is superior compared to others in Nigeria, particularly in Igalaland will be significantly diminished. Through the principles of Ubuntu, this attachment can be dissolved when individuals start recognizing the existence of other religious groups alongside their own, regardless of differences. Ubuntu has the potential to reshape the mindset of individuals who understand that collective efforts are necessary to rectify past mistakes and that no single religious group can bring about this change on its own.

In his analogy to illustrate the five essential principles of Ubuntu, which he referred to as the 'five fingers,' Mbigi highlighted that these fingers represent individual persons working together collectively to attain a shared goal. He emphasized the importance of collective responsibility in our society (111). These five fingers represent survival, solidarity spirit, compassion, respect, and dignity. According to him, the fingers can be seen as individuals, who act together collectively to achieve a certain goal. Secondly, the fingers represent key values, which are necessary to form and maintain a collective culture (111). These values are tools individuals can use to interact with one another in society, even among Christians and Muslims in Igalaland.

Ubuntu Philosophy as a Tool that Fosters Nation-Building

Ubuntu plays a significant role in promoting nation-building. Communities that adhere to Ubuntu's principles, such as orderliness, compassion, tolerance, and justice, can experience peaceful growth without external hindrances. When Muslims and Christians collaborate in Igalaland, it will positively contribute to the progress and advancement of the community, the state, and the entire nation. When community members fully grasp and fulfil their shared



responsibilities and duties, nation-building becomes a collective endeavour enjoyed by everyone in society. As active participants in the nation's development, religious conflicts and mutual suspicions would cease to be significant issues. This transformation occurs because individuals begin to view nation-building as a shared responsibility that encompasses all citizens, regardless of their religious backgrounds. Through the bond formed among various religious groups, Ubuntu's philosophy emphasizes the equal importance of both duties and rights for every individual. Those in need have the right to assistance, while others have the duty and obligation to provide their services. If such bonds between members of different ethnic groups are established in Nigeria, this could lead to a stronger economy, greater peace, improved security, and enhanced tolerance (Chimuanya and Onwuatiegwu 346).

Akinola and Uzodike that Ubuntu plays a vital role in fostering communities defined by fairness, justice, mutual assistance, and compassion. It contributes to the establishment of a community culture that rejects violence and embraces harmonious coexistence. This stands in contrast to the conflict, violence and mutual suspicions (19).

A country's progress hinges on the presence of abundant natural and human resources. In contemporary times, issues of mutual suspicions have introduced nepotism, favouritism, tribalism, and the like as prerequisites for job placements, promotions, and educational admissions in Nigeria. Ubuntu has the potential to rectify these practices and ensure that individuals receive the opportunities they rightfully merit, provided they meet the required criteria even in Igalaland.

The Core Values of Ubuntu as a Tool for Togetherness in the Nation

The Ubuntu philosophy emphasizes values, such as human dignity, compassion, justice, et cetera. These core values of Ubuntu are geared towards fostering unity among individuals in a community. A deep understanding of the Ubuntu philosophy by natives of Igalaland would decrease or eliminate unhealthy competition between Muslims and Christians.

A community that is bounded by common interests, and goals would work together irrespective of the differences that exist among them. This is because one of the characteristics of togetherness is that it breeds unity and kills every strife that is resident in the hearts of individuals in a community. Ubuntu encourages positive connections with individuals in communities, broadening one's social circles. This would not be different in Igalaland when adherents make the principles of Ubuntu a part of the value system that governs them, thereby contributing to the growth of the communities they live in. As Aaron puts it "It's only by embracing and making the principles of Ubuntu a part of our values that we can actively contribute to building strong relationships, rooted in the understanding that in the intricate fabric of humanity, every person is interconnected with others" (8). Beyond examining the differences that exist among the adherents of the Christian and Muslim faiths in Igalaland, Ubuntu philosophy will enable them to recognize the similarities between these religions. This will significantly contribute to bridging the religious divide among them. People of these different faiths will understand that there are numerous ways these religions can collaborate without the



need for conflict. The common set of values within communities acts as a unifying force, bringing them together to collectively address challenges that impact them (Broodryk 52).

In the past, people used to live together within a family, and interestingly, a family could consist of members from different faiths, be they Muslims or Christians. It did not matter whether the father was a Muslim or a Christian. In some families, parents made sure that some of their children embraced Islam to continue a long-standing family tradition. Being a family of diverse religious affiliations did not affect their ability to enjoy peace. Their faith was not the foremost concern; instead, their humanity took precedence. According to Sule, marrying someone from another religious group was once considered normal among the Igala people, and it had no bearing on one's faith. However, nowadays, things have changed, and Muslims and Christians tend to avoid such relationships. For some individuals, the only reason they would marry outside their religion is if the other person converts to their faith (Interview).

Ubuntu as a Tool for Peace and Development.

Peace is a universal aspiration that societies naturally seek without the need for forceful imposition. This is due to the significant importance and positive influence it exerts on both individuals and society as a whole. Since peace is characterized by the absence of turmoil, people yearn for a society that lacks turbulence and is characterized by serenity, where everyone can live contented lives. However, in the absence of this peace within a society, chaos prevails, impeding the growth and development of such a community. Peace refers to the presence of robust or recently restored interpersonal or national connections. It embodies a tranquil, serene, and contemplative approach to social relationships (Okpe 75).

In recent times, the natives of Igalaland have been afflicted by underdevelopment due to disunity, competition, conflict and mutual suspicions resulting from religious intolerance. When individuals in a society fail to work together, development becomes challenging. Some adherents become so biased that, even in elections, they prioritize voting for candidates who share their faith rather than those who are qualified for political office. Additionally, some political officeholders choose to favour their faith while ignoring others. Societies have the potential to establish collaborative and competitive strategies that can yield economic benefits. This can be achieved by implementing teamwork guided by Ubuntu principles. The application of Ubuntu philosophy as a means for promoting peace and development can facilitate the establishment of harmonious relations between Muslims and Christians in Igalaland. Peace serves as a driving force for development, and Ubuntu inherently advocates for peace. When these two faiths collaborate, development will naturally occur, enabling people to concentrate on community-building instead of conflict. The presence of peace encourages cooperation, reducing the risk of conflict and mutual suspicions. Furthermore, when the principles of Ubuntu are put into practice in Igalaland, it will lead to societal advancement rather than violence. The Muslim and Christian communities in Igalaland should adopt the Ubuntu philosophy, which represents a way of life that embodies the peaceful and tolerant aspects of humanity. When this is realized, the development and national stability that come with a harmonious society will naturally follow



(Chimuanya and Onwuatiegwu 348). Ubuntu serves as a practical tool for promoting both peace and development. As Akinola and Uzodike it "Ubuntu represents the image of peaceful coexistence and humanness in Africa", of which Igalaland is not an exception.

Ubuntu as a Tool for Justice.

Mutual suspicions thrive because adherents often perceive unfair treatment. Many individuals believe that laws are crafted in favour of those who are in power. The Ubuntu philosophy champions justice and equal treatment for all individuals, regardless of their faith. This principle aims to rectify the notion that everyone should be treated equitably, irrespective of their faith or their association with the ruling class.

Justice is the concept that individuals should be treated equitably, justly, correctly, and reasonably both within the legal system and by those who administer it. Okpe defines justice as "a concept of moral rightness based on ethics, rationality, law, natural law, religion or equity along with the punishment of the breach of said ethics; justice is the act of being just or fair" (74). When justice is upheld within a community, the occurrence of mutual suspicions from conflicts between Christians and Muslims in Igalaland would subsequently diminish. Social justice can only be achieved through human relationships, as advocated by the teachings of Ubuntu. Broodryk suggests that within the realm of social justice, a key objective is achieving social equality, characterized by the complete participation and inclusion of all members of society. Ubuntu upholds these values by advocating for the promotion of diversity among different races, genders, and social classes (12). Social justice would facilitate dialogue, the reconciliation of differing perspectives, and the equitable distribution of resources among Muslims and Christians. The equitable treatment and allocation of resources among these religious groups would contribute to the creation of a harmonious society within the nation.

Aaron asserts that the quest for justice demands the continuous nurturing of fundamental principles, including a strong belief in equality and fairness, a commitment to consultation and open dialogue, the recognition of accommodation and tolerance, support for diversity, and a dedication to freedom, peace, and non-violent change. Aaron also notes that in societies with democratic inclinations, it is easier to cultivate and promote Ubuntu values (10). If the government shows favouritism towards one religion, like prioritizing either Muslims or Christians or creating laws that benefit only one of these religions in Igalaland, it will lead to distrust and make it difficult to prevent conflicts. Achieving fairness is possible in thriving communities where people take responsibility for one another and resolve disputes, not relying on government agencies like the police or the legal system, but rather using cultural institutions such as family, community groups, or community-backed social organizations (Akinola and Uzodike 19).

An effective remedy for mutual suspicions is the application of the principles of Ubuntu philosophy, which ensures that adherents are treated with fairness and equity. Ubuntu's philosophy will ensure that government policies regarding Muslims and Christians in Igalaland are free from favouritism.



Ubuntu as a Tool to Promote Tolerance and Respect

One reason mutual suspicions thrive among adherents of different religions is the inability of people to respect or accommodate the differences or similarities between two religions. This is evident in some of the teachings where Muslims label non-Muslims as 'infidels,' while Christians use the term 'unbelievers' to refer to believers of other faiths. This belief system has negatively impacted harmonious relationships because adherents tend to avoid each other due to the terminologies used in addressing one another. When individuals use their religious beliefs as a measure to pass judgment and criticize other religions, it results in intolerance that can lead to conflicts and mutual suspicions. The absence of common ground will foster strife.

However, Dirk affirms that the Ubuntu Philosophy emphasizes fundamental respect and kindness toward others. And that it can be seen as a way to describe how people should behave and treat each other. It's both a description and a guide for how to act in society (2). Ubuntu philosophy can help rectify the errors caused by religious fanaticism. This is because one of the core tenets of Ubuntu philosophy is tolerance, which is the capacity of individuals to appreciate and accommodate the differences or similarities in other religions, regardless of their faith. As Okpe stated, 'Tolerance is a willingness to recognize and respect the beliefs or practices of others. It is a disposition to allow freedom of choice and behaviour' (75). Tolerance and respect go hand in hand. When Muslims respect Christians, irrespective of their belief system, peace will naturally prevail. Introducing Ubuntu philosophy in Igalaland will assist Christians and Muslims in respecting the principles, tenets, and sacredness of their respective religions. They will learn to become open-minded and accept each other's differences. Accommodating individual differences in belief systems will greatly contribute to fostering peaceful coexistence among Muslims and Christians in Igalaland. They will even come to realize that they are initially bound by tradition, culture, and shared heritage before their religious affiliations.

By preaching or emphasizing the importance of tolerance and respect to religious adherents, Ubuntu will help resolve or reduce the level of mutual suspicions among Christians and Muslims. Promoting tolerance among Christians and Muslims will foster coexistence, and mutual suspicions will diminish.

Ubuntu as a Tool to Promote Dialogue

The principles of Ubuntu are all oriented towards fostering dialogue among diverse religions, where their commonalities and distinctions are identified. This process aims to bring them to a shared centre, encouraging collaboration while leaving behind divisions. A significant approach to mitigating or reducing mutual suspicions in any region is through dialogue. This is because dialogue has been widely recognized by scholars as an effective means to address underlying issues among various groups, reaching a common ground where adherents of different religions can find agreement and cooperate. Arinze in Martey suggests that interreligious dialogue involves fostering a constructive connection marked by mutual respect and cooperative attitudes



among adherents of various faiths. It signifies a convergence of minds and hearts among people from different religious backgrounds, united by a shared purpose (2).

Interreligious engagement holds a significant role in shaping human behaviour and character. This form of dialogue, often termed interfaith dialogue, involves individuals from diverse faiths striving to establish a shared understanding and respect, enabling coexistence and collaboration despite their religious disparities. It promotes values like tolerance and acceptance, recognizing that mutual harmony is essential for global peace. The phrase 'interfaith dialogue' encapsulates the ideas of respect and mutual comprehension. It is alternatively known as a discourse, involving individuals from diverse faiths reaching a shared understanding and respect, enabling them to coexist and collaborate despite their distinctions (Abroo 264).

In his work, Santiago stated that:

Although inter-religious dialogue has been occurring for some time and in various forms, in our times it has been precipitated by several events, not all of which can be described in positive terms. Nonetheless, it is something that we should welcome as a step in the right direction and work towards making it more fruitful (5).

Inter-religious dialogue can be described as the healthy interaction among individuals from different religious backgrounds without having clashes based on individuals' interests but seeking to understand their similarities as well as differences. It is trying to make individuals from different religions accept each other's differences in their religious worldviews without having to fight. Ubuntu can promote constructive engagement between Christians and Muslims in Igalaland, transcending their diverse backgrounds. It aims to prevent conflicts driven by individual interests and instead encourages an exploration of their commonalities and distinctions. Engaging in dialogue allows followers of different faiths to acknowledge and accept each other's religious worldviews without resorting to conflict or confrontation. Interreligious dialogue is a powerful tool that will help reduce the mutual suspicions among Christians and Muslims in Igalaland. It's essential to promote interfaith dialogue among individuals or believers from various religions, as this interaction significantly contributes to changing the preconceived notions individuals may hold about followers of different faiths. The absence of dialogue can indeed result in conflicts and mutual suspicions and Ubuntu's philosophy strives to ensure that adherents acquire the ability to walk together harmoniously in peace, preventing them from drifting apart.

According to Ukweli, genuine and effective interreligious dialogue necessitates the presence of specific foundational components. These include:

Equality of Participation: Interreligious dialogue acknowledges the distinct nature of various religions, along with their diverse perspectives, assumptions, and opinions brought to any given topic.



Equitable Voice: Every participant possesses a voice, and their input should be heard and equally valued. Hierarchical structures that often exist in group dynamics should be avoided in interreligious forums.

Absence of Threats, Judgment, or Coercion: There is no room for intimidation, judgment, or coercion, and no one's opinion should take precedence over another's. Titles and positions should not influence the reception of individual ideas and viewpoints in interreligious dialogue.

Lack of Preconceived Outcomes: Interreligious dialogue should not be steered toward predetermined conclusions or decisions.

Transparent Agenda: The agenda should be transparent, and the sole purpose of convening a group of religious adherents is to engage in genuine communication and the exchange of ideas and information (11-12).

Within the framework of Ubuntu, dialogue serves as a means to seek a common ground for peace. It aims to prevent Muslims and Christians in Igalaland from using religious differences as a trigger for violence and societal chaos. Instead, the understanding fostered by interreligious dialogue through Ubuntu encourages believers to coexist harmoniously and extend love to one another within the community, regardless of whether they share the same faith or not.

Challenges and Obstacles to Indoctrinating Ubuntu Philosophy in Igalaland

Challenges arise when endeavouring to apply Ubuntu principles in Igalaland, just as in any society, due to the presence of entrenched Igala cultures and traditions. These challenges and obstacles act as barriers to the assimilation of Ubuntu philosophy in Igalaland. Some of these challenges include:

- **Religious Differences**

One of the obstacles to promoting the concept of Ubuntu among Muslims and Christians in Igalaland is the divergence in their faith and doctrinal teachings. The absence of a common ground between these religions poses a challenge to the flourishing of Ubuntu. Some followers may even perceive Ubuntu ideologies as unrelated to their faith. As an illustration, Ubuntu's principles stress unity and togetherness, while certain religious leaders actively discourage these ideals. In some cases, they may even counsel their adherents to avoid interactions with people of different faiths, branding them as non-believers or infidels. This contradictory stance contradicts Ubuntu's teachings and hampers its adoption in Igalaland.

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Failure to acknowledge and embrace differing perspectives is, hence, a significant driver of religious conflicts resulting in mutual suspicions in Igalaland and Nigeria at large. This has religious followers, particularly Muslims and Christians, have exhibited a lack of tolerance, which has led to acts of mutual (Sulaiman 2).

Ismaila contends that for the successful assimilation of the Ubuntu philosophy within Igalaland, religious devotees must exhibit a profound respect for the existing distinctions among themselves, acknowledging the distinctive characteristics of their respective faiths. Additionally, they should demonstrate a willingness to embrace novel ideologies that can contribute to the cultivation of harmonious relations between the two religious groups (Interview).

Similarly, Dirk stated "When confronted with this plurality, and the corresponding plurality of claims to truth or credibility, believers usually resort to either absolutism or relativism. The absolutist evaluates the religious other given criteria which violate the self-understanding of the latter. The religious other is thus being colonized by hegemony (i.e. an enforced homogeneity) of norms and values. In an attempt to transcend this hegemonic colonization, the relativist, on the other hand, simply surrenders the evaluation of beliefs and practices to subjective arbitrariness. In other words, when individuals encounter a multitude of diverse beliefs and claims about what's true, they tend to gravitate toward either absolutism or relativism. Absolutism involves evaluating others using criteria that contradict their own beliefs, potentially leading to a dominance of certain norms and values. On the other hand, relativism is a philosophical perspective asserting that truth, morality, and values are not fixed but rather contingent on context, culture, or personal viewpoint. This can influence the effective implementation of the Ubuntu philosophy in Igalaland.

▪ **Theological Concerns**

Many adherents and religious leaders are apprehensive about the possibility of doctrinal concerns arising when they attempt to align their faith with philosophies or ideologies that differ from their religious beliefs. This fear serves as a basis for why many adherents and leaders are hesitant to embrace philosophies that deviate from their religions. They do so to safeguard the integrity of their religion and prevent any dilution of their belief system.

According to Sulaiman:

All religions inherently encompass distinct intellectual beliefs, each preserving sacred scriptures that hold historical content intricately linked to the authenticity of their doctrines and methods of dissemination. Unfortunately, due to a lack of profound comprehension, sheer ignorance, misinterpretation, or deliberate malice, these sacred texts are sometimes subjected to arbitrary and self-serving interpretations, with the ultimate goal often predetermined (4).

Religious fanatics also contribute to these challenges among Christians and Muslims in Igaland. Religious fanaticism can be described as an intense and unreasonable enthusiasm for one's religion. In Sulaiman, Balogun opines that religious fanatics often exhibit an excessive and



irrational zeal to protect their faith, and in Igalaland, this can lead to them becoming sources of disruption and disharmony in society (4).

▪ **Resistance to Embracing Change**

Some individuals resist change and are unwilling to adapt and welcome it when it occurs. This resistance can create challenges in their acceptance of new ideologies and philosophies introduced to enhance the community. In most cases, such a transformation may necessitate individuals to adapt their religious principles to be in harmony with Ubuntu's tenets, resulting in a fusion of religious beliefs and communal values. When key stakeholders in a community refuse to evolve or accept changes, it hinders the community's growth processes. This is a result of the influence that some of these religious leaders and traditional rulers have on the people, as they often decide on laws and promote misconceptions among their followers. Unfortunately, many adherents have become victims of these wrong misconceptions from their leaders. When people refuse to evolve, they serve as a threat to the advancement and growth that should occur in their surroundings.

Sulaiman asserts that Individuals receive diverse teachings within various religious traditions. When incorrect approaches are employed in instructing the followers of a specific religion, it frequently results in religious fanaticism, ultimately culminating in violence. These leaders are often resistant to adopting new ideologies, fearing that such changes might impact their religious convictions (5). In Igalaland, resistance to change is not solely rooted in religious constraints but also one's exposure to knowledge and comprehension.

▪ **Insufficient Exposure Arising from Ignorance and Illiteracy**

Many people have acted ignorantly due to the ignorance resulting from illiteracy and lack of exposure when dealing with mutual suspicion between Christians and Muslims in Igalaland. The principle of Ubuntu cannot flourish when people resist or obstruct every opportunity to embrace new ideologies. Some self-centred leaders have their opinions and decisions blindly followed without subjecting these ideologies to scrutiny regarding their relevance and potential contribution to the community's growth. According to Sulaiman, where education is not widespread; many individuals tend to trust the words of their religious leaders. The less educated are susceptible to manipulation for various self-serving purposes, as they often lack critical and logical thinking (Sulaiman 5).

According to Akinola and Uzodike, The form of interdependence proposed by Ubuntu may not be a feasible lifestyle but rather a philosophy that educated and urbanized individuals (16). The absence of exposure and low literacy rates can have an impact on the assimilation of Ubuntu philosophy within the Muslim and Christian communities of Igalaland. In a society where many individuals lack knowledge or are resistant, progress may be hindered. Only those with access to education can fully grasp the essence of Ubuntu. Moreover, making educational materials easily accessible to those less exposed to learning is essential. Understanding the principles of this philosophy, let alone putting them into practice, often requires prior exposure and education.

▪ **Socio-Economic Factors**



This can be a challenge in why the application of Ubuntu may not succeed. It may stem from poverty and insufficient resources available to individuals. The struggle for survival has led many people to distance themselves from their roots and become self-centred. They prioritize personal gain and financial benefits, whether they are Christians or not, over communal well-being and togetherness. Moreover, poverty gives rise to societal issues, especially when a significant portion of the population struggles to meet basic needs such as housing, clothing, and food. In the absence of a robust economic structure to support Nigeria's large population, poverty leads to the emergence of societal challenges. Individuals in extreme poverty may resort to desperate measures to ensure their survival (Sulaiman 5). People can be manipulated to do anything in their quest for survival, even if it means accepting stipends to create conflict between two religions, regardless of their religious backgrounds.

▪ **Political Factors**

In African societies, governments have often employed religion as a means to manipulate circumstances in their favour. When governments establish laws that are equitable for all, the implementation of Ubuntu principles can proceed smoothly. However, the scarcity of resources may hinder the implementation of Ubuntu in Igalaland like in other societies.

Despite their religious calling, certain religious leaders exhibit selfishness and resort to unethical methods to incite religious violence, fully aware that they will be summoned by the ruling government to provide their approval. This tactic allows them to establish closer ties with the government to advance their interests (Sulaiman 5). Nevertheless, if political leaders and citizens were to follow Ubuntu principles, it could significantly lower the risk of conflicts, particularly within households. (Akinola and Uzodike 19).

▪ **The Effects of Modernization**

Modernization, the process of which has brought about changes in the way certain traditions should unfold, has created a gap between the older generation and the younger one, making alignment between the old and new generations challenging. There is an acknowledgement of the challenges in preserving the fundamental principles of Ubuntu within the context of modernity (Akinola and Uzodike 16). However, there exist workable principles of Ubuntu that can exist alongside the contemporary sociopolitical system in Africa.

Even though Ubuntu additionally functions as a safeguard to preserve social cohesion in the face of the disruptions brought about by the changes linked to globalization and the modern nation-state (Akinola and Uzodike 19). Modernization and the generation gap between older and younger generations can impact the implementation of the philosophy. If the older generation is resistant to new ideologies while the younger generation is open to change, it will influence the acceptance of the Ubuntu philosophy in Igalaland. As the world continues to evolve, it might become increasingly challenging to promote, preserve, and pass down the principles of Ubuntu to younger generations once it is fully implemented in igalaland.

▪ **Cultural Factors**

According to Akinola and Uzodike, "Cultural attitudes and values are the foundation for prevailing social norms that influence individuals' behaviour and their relationships with others"



(18). The Ubuntu philosophy, which emphasizes communal values and interconnectedness, may not necessarily align with the norms and practices traditionally observed in Igalaland making it a concern to embrace the principles of this philosophy. This is because In Igalaland, our world today is connected and mixed with various cultural beliefs, and there's also the influence of Western culture (16).

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