

The aladimma a model theology religion



**ASSIGN
BUSTER**

Contents

- Decision

Nigeria as an entity officially came into being in 1900 by the British who came and brought under their control an collection of folks and national provinces which had existed independent of one another, frequently as reciprocally hostile communities.[1]In fact, the colonial decision makers of the two different districts of Nigeria “ maintained different policies and purposes ”[2]which “ continued even after the merger of Nigeria in 1914 ”[3]by the same British. “ The British policy of separate development ”[4]became a encouragement for the North who had ever “ wanted their ain distinct and separate development, in which they would hold nil to make with the South. ”[5]The sphere was so set for corruptness, political crises fuelled by tribalism. The degeneracy of the state under the so civilian leaders gave rise to the January 15, 1966 putsch by some military work forces led by Major Nzeogwu an Easterner, who were concerned about the province of the state. In the procedure some civilian leaders and military officers who “ resisted apprehension ”[6]were killed. Major-General J. T. U. Aguiyi-Ironsi an Igbo, and the General Officer in Command of the Nigerian Army was “ invited ” “ to take control. ”[7]The regime set out to transform the state. When Decree No. 34 was promulgated “ which banned political administrations, ended the Federation and unified the Civil Services ”[8]some exiles in the North “ urged the Northerners to ‘ protest ‘ against the military Government ”[9]and instigated them against the Easterners claiming that the putsch was “ the program of the Ibos to rule the state. ”[10]In response, “ Hundred [s] of Easterners occupant in the North were killed, and their belongings

looted or destroyed. "[11]The flood tide of it was the slaughter of the Eastern soldiers in the armed forces in a secessional operation led by Lt.-Col. Yakubu Gowon in July 29, 1966. In this operation, Major-General Aguiyi Ironsi was killed, and Lt. -Col. Yakubu Gowon after being advised by some Western diplomats that secession will not be in the best involvement of the Northerners dropped the thought and was made the Supreme Commander of the Armed Forces and Head of the National Military Government.[12]Since so, the marginalisation of the Eastern Region and the violent death of its people particularly in the North were with impunity. When every attempt to settle this amicably failed, the Eastern Governor, Col. Chukwuemeka Odimegwu Ojukwu, under the authorization of " the Biafran Consultative Assembly " had no other option than to declare " Biafran Independence " on May [30] , 1967.[13]What followed was a two and half twelvemonth civil war between Nigeria and Biafra in which famishment was used as a arm of war and more than two million Biafrans bulk of them Igbos perished.

It is now 40 three old ages the Nigeria/Biafra civil war ended in what was declared, " no Victor no vanquished " by the so caput of province General Yakubu Gowon. The " decorative " integrating of the Igbo people who fought under the name Biafra into Nigeria and the comparative peace that is experienced today in Nigeria would look as a mark of post-war rapprochement and peace between the parties. However, the occasional verbal confrontations and the stylistic marginalisation of the Igbo people, which they still clamor today in Nigeria, point to the contrary. In fact, the contention generated by the recent book *There was a Country* published by Chinua Achebe shows that a true and permanent post-Nigeria/Biafra war

rapprochement has not yet taken topographic point. To accomplish that, this paper explores the construct and rite of aladimma, – an Igbo procedure of rapprochement – and proposes it as a theoretical account for a true and permanent post-Nigeria/Biafra war rapprochement. I will give a brief recommendation on how to travel about it before reasoning the paper.

The Concept of Aladimma

Aladimma or aladinma (it can be written in both ways) is a construct used peculiarly by the people of Owerri Zone of Imo province in Igboland, Eastern Nigeria. It is a compound word consisting ala – community or literally earth, di – be (verb) , and mma/nma – good. When you pull the different English equivalents together you come up with “ community or Earth be good ” . So, aladimma is an Igbo traditional signifier of rapprochement aimed at conveying justness and peace, forgiveness and mending to conflicting parties. Nkeonye Otakpo refers to it as “ mediation ” , which for him “ is the dominant theoretical account of difference colony in Igbo civilization.

”[14]In fact, he is right to name it mediation because the council of seniors that presides in this procedure of rapprochement ne’er considers “ itself as an adjudicator ” , instead “ as a go-between seeking to convey two warring parties together. ”[15]In this sense, the supplanting intent of aladimma “ is the Restoration and saving of relationships. ”[16]This is of import owing to the communal life of the Africans in general and the Igbos in peculiar where what affects the single affects the community and frailty versa. In fact, the Igbos believe that otu mkpisi aka Ruta mmanu O zue ndi ozo (when one finger is dipped in palm oil, the other fingers are soiled in due class) . Every

person knows this and is witting of his/her actions as C. I. Onyewuenyi shows:

In his behavior the African takes into consideration the fact that he is non entirely, that he is a geta in a wheel of interacting forces. He knows that the of import thing in his action is non how it affects him personally, but how it affects the universe order, the religious republic outside of which he does non be as a muntu, outside of which he is a planet off its orbit, meaningless and nonexisting.[17]

John Mbiti puts this manner:

If a individual steals a sheep, personal dealings are at one time involved because the sheep belongs to a member of the corporate organic structure, possibly to person who is a male parent, or brother, or sister, or cousin to the stealer. As such it is an discourtesy against the community, and its effects affect non merely the stealer but besides the whole organic structure of his relations.[18]

This sort of worldview explains why “ the Restoration and/or care of right relationships ” is “ of cardinal importance ” in African traditional “ justness systems. ”[19]These systems focus attending on “ community justness ” instead than on “ single justness ” “ where the person ” is “ respected in relationship with others. ”[20]This shows that Igbo morality is communitarian in nature. And as Stan Chukwube says, “ One ‘ s action is considered moral or immoral depending on how that really action enhances or impedes the public assistance of others and the smooth operation of the community. The concern of Ndigbo is non how good or bad an act appears to

<https://assignbuster.com/the-aladimma-a-model-theology-religion/>

the person but how the community evaluates it. "[21](" Ndigbo " here is the same as " the Igbo (s) " which is used to mention to the Igbo people in plural depending on one ' s pick) . Merely as Igbo morality is communitarian in nature, so is aladimma the Igbo traditional signifier of rapprochement, communitarian in nature. In this sense, aladimma resembles the South African ubuntu which " implicit in rule " " is that human being is interconnected and communal. "[22]Like ubuntu, which " inquires about the nature and extent of what needs to be done by culprits and victims in order to reconstruct a cut off relationship that constitutes the really kernel of humanity for victims, culprits, and helpers likewise "[23], aladimma purposes at renewing justness instead than retaliatory justness. This explains why it is seen as mediation alternatively of the rigorous sense of adjudication as judgement. For Otakpo, " Adjudication and mediation may, in their separate ways, arrive at justness but while mediation purposes at rapprochement, adjudication has little or no room for that. "[24]Aladimma as a procedure of Igbo traditional signifier of rapprochement is, hence, " non entirely intended to implement preexistent rights, duties, and responsibilities but is strikingly compromising, informal, and non-adversary. Parties to a difference are supposed to travel off after judgement, non as mortal enemies, but as friends, neighbors and companions one time more. "[25]In this sense, aladimma resembles every bit good, the blandishment, which Benezet Bujo described in his book Foundations of an African Ethic: Beyond the Universal Claims of Western Morality. For Bujo, blandishment is an African traditional procedure of rapprochement particularly among the " Bahema in the Democratic Republic of Congo " , which " cultivates a healthy, harmonious relationship within the community. "[26]Harmonizing to Anna <https://assignbuster.com/the-aladimma-a-model-theology-religion/>

Floerke Scheid, “ Bujo describes the blandishment as infinite for unfastened communicating, by which individuals are integrated into the life and outlooks of their communities. ”[27]For Scheid, palaver “ encourages unfastened communicating, particularly truth-telling ; (2) It is dedicated to the saving of memory or developing a shared sense of the yesteryear ; and (3) It values rapprochement at the communal degree. ”[28]

The construct of aladimma can besides be deduced from Innocent Asouzu ‘ s complementary ontology of ibuanyindanda, which “ seeks to hold on the thought of being as being from the predating conditions of its complementary comprehensive interrelation. ”[29]In fact, aladimma operates within the confines of the ontology of ibuanyindanda (complementarity) , as “ all affairs of damages are better pursued in the spirit of rapprochement and common forgiveness and non in the spirit of expiation about yesteryear incorrect merely. ”[30]Like aladimma, “ the new complementary ontology holds that we can barely come in into any signifier of meaningful discourse with each other, where the head remains unchanged. ”[31]In other words, true rapprochement is impossible if we do n’t repair our head on our complementary interrelation which gives room for mediation in a command to reconstruct justness and detached relationships. With a mentality on the complementary ontology, Asouzu avers that “ all issues of positive cultural exchanges would take a natural class and in harmoniousness with the type of conditions that make for understanding among diverse peoples ” , otherwise, “ no meaningful discourse can take topographic point and no steps directed at altering interpersonal relationship would hold any significance. ”[32]From the above treatment, it is clear that

aladimma, as I have said earlier on, is an Igbo (so African) traditional signifier of rapprochement aimed at reconstructing justness and peace, and guaranting forgiveness and mending to conflicting parties.

There are many social-cultural groups or associations in Igboland among which is the age-grade association (otu ogbo or otu ebiri) . The work of these associations among other things, is “ to keep jurisprudence and order ; to administrate justness ”[33]and rapprochement in the community. Because of this engagement in the procedure of rapprochement, the age-grade associations are referred to as aladimma age-grades by the Igbo people of Owerri Zone of Imo province in Eastern Nigeria. Having said that, I will now turn to the rite or process of aladimma.

The Rite of Aladimma

As we know rapprochement could be between two people, households, kins, or communities, etc. , as the instance may be. The process of aladimma is the same in each of these instances but with small niceties. For illustration, while the caput of the household or a chosen individual presides in nonpublic aladimma, the male monarch or the caput of the council of seniors presides in public or community 1s. Palaver follows the same process as Bujo testifies: “ In the healing and household blandishments, it is the therapist or the household seniors who preside ; in the public blandishments, the male monarch or head or a member of the council of seniors presides. ”[34]For the intent of this paper, I will concentrate here on public or community aladimma.

Equally far as aladimma is concerned, it is the victim who normally initiates the procedure of rapprochement, or, the Restoration of justness and reestablishment of strayed relationships. However, the community can originate it by citing the conflicting parties particularly when the struggle threatens the well-being of the whole community as it frequently happens. Cletus Obasi attests to this. He says: “ The community can convey conflictants into the ceremonial of rapprochement without the conflictants inquiring for it, particularly, when the community sees the struggle as presenting a menace to peace and harmoniousness. ”[35]In this instance, the community is seen as a victim. This manner of originating rapprochement is captured by Robert Schreiter ‘ s position, which sees penitence as being the burden of the culprits of force, and rapprochement and forgiveness as the duty of the victims of force.[36]

Once the procedure is initiated, a preliminary probe, necessary to unclutter the manner and put things in gesture normally by an authorised senior member of the council of seniors follows instantly as Otakpo noted.[37]The day of the month for the hearing is fixed and communicated to the parties. If any party refuses to honour the invitation, the council of seniors utilizes every persuasive means to do the party collaborate. Where persuasion fails, the party faces banishment. The same holds when a party refuses to accept the determination reached by the council of seniors as Otakpo confirms: “ Where voluntary conformity with the determination fails, the penalty, after persuasion has failed, is banishment. ”[38]This is really of import. It carries a serious weight because in an Igbo cultural environment really few individuals, if at all, can last banishment, which is envisioned to animate an

stubborn individual to esteem and honour the authorization of the council of seniors and the desire of the community.[39]On the twenty-four hours of the hearing, people gather in an unfastened tribunal where the parties and their informants are led to an curse before they are allowed to show their instances and bear informants severally. First of wholly, the kicking party nowadays its

instance followed by the suspect. If there are informants, they are invited to attest and are cross-examined. Disputants are questioned by members of the council. Witnessss are besides questioned and the parties may so prosecute in an exchange of positions. Remarks and so inquiries from the audience are besides entertained.[40]

This process is meant to assist the parties tell their narrations before the audience and before each other. It is curative in nature, and helps to ease the path to rapprochement that is sought for.

When everyone has spoken and has been listened to,

three, five, or seven senior members of the council including, on occasion, some individuals from the audience are nominated to function as jurymans (ume) . The jurymans retire to an interior chamber to consider and urge opinion to the council. In some instances, parties to a difference are asked to pardon themselves from the deliberation in order to let a fruitful exchange of positions on the footing of the grounds presented by both sides.[41]

The uneven figure of the jurymans is intended to ease things in instance a consensus has to be reached by ballot. After the jurymans have made their

recommendation to the council, the presiding member of the council would now sum up the treatment recapitulating what both parties and their informants have said. He makes known to the whole assembly the determination of the council based on the consensus reached from different sentiments that informed the jurymans ' recommendation. In fact, " The grounds most favoured in making a finding of fact is normally that of eyewitnesses. Circumstantial grounds and grounds based on rumors are admissible, though they have small acceptance. They carry less weight in making a finding of fact one manner or the other. "[42]Normally, before a consensus is reached and a finding of fact given, certain things are put into consideration. For illustration, " there is a conjunct attempt by everyone, peculiarly the council, to consequence a rapprochement, the Restoration of harmoniousness being deemed more appropriate than the stiff attachment to the spirit and missive of the jurisprudence. "[43]Peoples ' s character in the community differs from one another. And members of the community know to a great extent how each single behaves. This " cognition of a individual ' s character and lineage is helpful in footings of finding the value to be placed upon the testimony given. If a individual ' s statement is doubted, the individual is questioned extensively and this suffices to demo whether that individual is stating the truth. Those who bear false testimony and in the procedure mislead the council, are badly rebuked and punished. "[44]The determination, nevertheless, is non forced on those who disagree with it. Rather, a persuasive agency is used to acquire them to follow with the determination. Whereby persuasion does non work, which seldom happens, the differing party is ostracized as before mentioned. The fright of banishment can do a party to reluctantly accept the finding of fact of the

council. When this is the instance, a farther measure is taken to guarantee that a true and permanent rapprochement is achieved. The parties are made to bond in a compact (igba ndu) , which “ is symbolically administered between them as a permanent redress to their struggle and a vehicle in the publicity of justness and rapprochement. ”[45]Mentioning to this sort of compact, Cyril Okorochoa says:

Igba- nda»? is normally a compact between two individuals or groups whereby one under curse promises to make nil that will turn out harmful or damaging to the other ‘ s advancement or wellbeing. It literally means connection (igba) lives together into an built-in and lasting brotherhood with a position to reinforcing and prolonging them. a^! Igba- ndu is non merely used to beef up and perpetuate friendly relationships or relationships, it is sometimes used as a agency of set uping a lasting armistice between warring communities.[46]

Since compacts are ever made with rites, which normally involve the blood of animate beings, the parties are taken to the sacred topographic point or shrine where the compact will take topographic point under the supervising of divinities and ascendants. There, the finding of fact is reenacted, and “ The animate being is so offered to the divinities and ascendants who are informants to the rites. Part of the animate being is used for a Communion, which the conflicting parties, portion and eat together as a grade of rapprochement and healing. ”[47]If nevertheless, the finding of fact of the council is volitionally accepted by the parties, a simple repast is shared in which, both parties, their informants, and the whole assembly take portion. “ In the African tradition, personal relationships are deepened by eating

together, which is a mark of integrity and sharing. ”[48]Even the ascendants portion in this repast because of the African communitarian manner of life in general and the Igbos in peculiar. Africans believe in the engagement of ascendants in repasts, which is delineated by the action of some seniors, who present portion of the nutrient at the shrine or throw them out of the door before taking their ain ; an action, which “ re-enacts the bond of Communion and integrity between the life and the dead.

”[49]Referring this signifier of repast, Mutiso Mbinda as quoted by Cletus Obasi says:

A repast so shared, hence, is non merely a symbol of integrity but besides brings about transmutation in the community. Human societal solidarities are renewed and rapprochement is effected in the procedure of being together and sharing a repast. A household sharing a repast together deepens the significance of life: the yesteryear, present and future are celebrated and given significance.[50](*Italic is from the original*) .

The Christian position of the Eucharistic repast adds credibleness to the importance of this repast. B. Hearne articulates it good. He says: “ It is no accident that the staying mark of the presence of Christ in the Christian community is a repast. In a repast, people come together, regenerate their strength, and portion non merely nutrient but besides friendly relationship. A repast is a mark of rapprochement and peace, of hope that God ‘ s intent in creative activity is being fulfilled. ”[51]The engagement in aladimma repast by both parties is, hence, grounds that trust and assurance have been restored. It is a mark that the parties are willing and ready to implement the

determination of the council, which in bend will show in the coveted rapprochement between the two parties.

The process of aladimma, as described here, is supported by Victor Uchendu when he says: “ The meeting topographic point may be in an unfastened square where all the waies of the small town converge. In modern times, a more lasting edifice, the small town hall, has become common. Public affairs are thrown unfastened for treatment. Every villager who can lend to the treatment is given a hearing. ”[52]This process could be likened to the proceedings of a traditional Thembu tribunal, which Nelson Mandela recalled in Long Walk to Freedom and quoted by Villa-Vicencio:

Everyone who wanted to talk did so. It was democracy in its purest form[^] . Peoples spoke without break and meetings lasted many hours[^] . The meetings would go on until some sort of consensus was reached. They ended in unanimity or non at all. Unanimity, nevertheless, might be an understanding to differ, to wait for a more propitious clip to suggest a solution[^] . Merely at the terminal of the meeting, as the Sun was puting, would the trustee speak. His intent was to sum up what was said and organize some consensus among the diverse sentiments. But no decision was forced on those who disagreed. If no understanding could be reached, another meeting would be held.[53]

The above citation shows that though African societies are distinguishable from one another, their world-views are non wholly foreign to one another. Traveling back to aladimma and its process, there are several points that emerge from them as presented here. These points are good portrayed in

Otakpo ' s description and analysis of Igbo difference colony process. He listed the following seven points:

The curse administered to both parties and their informants is intended to implement the morality of trutha^| .

Decisions through jurymans (ume) are intended to guarantee that arbitrary determinations are avoided. It is to guarantee conformity with the community ' s criterion of equity, objectiveness and trutha^| .

Parties can object to the inclusion of individuals deemed, in their sentiment, to be unsuitable for jury service on the evidences of bias, prejudice or a lingering old wrangle. Any individual selected for jury service can decline without offering grounds for declining to function ;

Relationss and friends of both parties are usually excluded from jury service ;

Issues non originally pleaded are non usually argued ;

Overt mechanisms are employed to guarantee that both parties do non stop up as enemies, no affair the concluding result ;

No determination is made unless both parties are heard. Not merely are they heard, the plaintiff and the suspect are at the same time heard in each other ' s presence. Their informants are besides questioned in the presence of everyone, including the parties to a difference.[54]

The ability of aladimma to convey the victim and the oppressor non merely to confront each other in duologue but besides to state their narrations while being listened to makes it outstanding as a procedure of rapprochement.

<https://assignbuster.com/the-aladimma-a-model-theology-religion/>

Aladimma as a traditional signifier of rapprochement plants to reconstruct justness and severed relationships between warring or conflicting parties among the Igbos as we have seen. I argue that it will work excessively in reconstructing justness, and severed relationship that exist between Nigeria and Biafra since after the Nigeria/Biafra civil war that claimed 1000000s of life.

Aladimma: A Model for a True and Lasting Post-Nigeria/Biafra Civil War Reconciliation

In his address to tag the terminal of the Nigeria/Biafra civil war, General Yakubu Gowon said:

Now, my beloved countrymen, we must recommence at one time in greater earnest, the undertaking of mending the state ' s lesions. We have at assorted times repeated our desire for rapprochement in full equality, one time the secessionist government abandoned sezeession. I solemnly repeat our warrants of a general amnesty for those misled into rebellion. We guarantee the security of life and belongings of all citizens in every portion of Nigeria and equality in political rights.[55]

It appears General Gowon equates rapprochement with general amnesty. Or, he thinks that allowing general amnesty and reintegrating the soldiers who fought on the side of Biafra into the Nigerian Government Army, will automatically take to post- Nigeria/Biafra civil war rapprochement. In fact, as Chinua Achebe points out in his recent book, *There was a Country*, “ There are many international perceivers who believe that Gowon ' s actions after the war were greathearted and commendable. There are dozenss of treatises

that talk about how the Igbo were wondrously integrated into Nigeria.

"[56]However, Achebe has a different belief and position. He states decidedly: " The Igbo were non and continued non to be integrated into Nigeria. "[57]Still on the action of General Gowon after the civil war, which many misunderstood to be a post-Nigeria/Biafra war rapprochement, he says: " The federal authorities ' s actions shortly after the war could be seen non as conciliatory but as straight-out hostile. "[58]To buttress his point, he cites a citation few others have already cited including himself in his *The Trouble with Nigeria*. He says:

After the struggle ended the same hard-liners in the Federal authorities of Nigeria cast Igbo in the function of faithless criminals and wreckers of the state and got the government to follow a banking policy which nullified any bank history which had been operated during the war by the Biafrans. A level amount of 20 lbs was approved for each Igbo depositor of the Nigeria currency, irrespective of the sum of sedimentation.[59] [Italics mark the beginning of his commendation]

It could be recalled that one of the statements of General Gowon mentioning to the state Nigeria during his terminal of the war address is: " A state ne'er to return to the refractory, unfertile and selfish arguments that led to the tragic struggle merely stopping. "[60]This statement no uncertainty sounds like a statement of person who has the involvement of the state at bosom. It is likely the ground why 43 old ages after the civil war, those who fought on the sides of Nigeria and Biafra severally have ne'er sat face to confront to speak about what caused the war, what happened during that war, and how to decide it. If they have, possibly, I can non remember. However, I do non

fault General Gowon and those who believe his post-war actions towards the Easterners who fought on the side of Biafra were “ greathearted and commendable ” . Neither do I fault Achebe and those who consider General Gowon ‘ s actions as non-conciliatory. The fact is that General Gowon ‘ s construct of rapprochement deficiencies those processs that lead to a true and permanent rapprochement. And this is where aladimma stands out as a theoretical account. Robert Schreiter, for illustration, would see General Gowon ‘ s rapprochement “ as a headlong peace. ”[61]Harmonizing to him, this attack is supposed to set the violent history behind us and let us to get down anew. Not surprisingly, this sort of rapprochement is frequently called for by very culprits of force who, either holding seen what they have done or holding realized the possible effects of their actions, want to acquire on to a new and different state of affairs. They want the victims of force to allow water under the bridges be water under the bridges and exert a Christian forgiveness.[62]

In my sentiment, this is truly what happened in the instance of General Gowon ‘ s actions after the Nigeria/Biafra civil war. He wanted to “ exert a Christian forgiveness ” by allowing the “ water under the bridges be water under the bridges. ”[63]However, Schreiter makes it clear that “ While rapprochement as a headlong peace bears a superficial resemblance to Christian rapprochement, it is really rather far from it. ”[64]It could be argued that General Gowon entered into this “ headlong peace ” type of rapprochement with the purpose to avoid a new effusion of force that could ensue if Nigerians and Biafrans were to narrate their narratives of the war as two parties confronting each other. This could be deduced from the

statement ne'er to travel back to the arguments that led to the civil war as mentioned in his terminal of the war address. Schreiter faults this sort of reconciliatory methodological analysis. He says:

Reconciliation as a headlong peace, while frequently motivated by an impulse to acquire beyond force, is non true rapprochement. It covers up the outrageousness of what has been done and attempts to abridge the procedure. It is frequently driven by the fright that retrieving the force of the yesteryear will take to a new eruption of ill will. But stamping down the memory does non take the force off ; it merely postpones its castration.[65]

Here once more, aladimma has an upper manus. While it brings the conflicting parties to state their narrations confronting each other, it tries at the same clip, through its mediative attack, and its focal point on renewing justness, and the purpose to reconstruct cut off relationships, to guarantee that reprisal or “ new eruption of ill will ”[66]is ruled out.

One could non anticipate that true rapprochement between Nigeria and Biafra has taken topographic point when the agitations that led to the civil war have non been addressed as can be seen from the reverberations coming from Achebe and others. Of class, no rapprochement is possible without release. Schreiter right argues that “ Reconciliation can merely come about if the nature of the force perpetrated is acknowledged, and its conditions for going on or re-emerging are removed. Liberation is non merely release from the violent state of affairs, but besides release from the constructions and processes that license and promote force. ”[67]This is precisely why General Gowon ' s procedure of rapprochement has non and

can non accomplish a true and permanent post-Nigeria/Biafra civil war rapprochement. But how can it, when the lives of those who suffered in that war particularly Biafrans have non been basically repaired, as true rapprochement requires?[68]Aladimma has what it takes to mend these lives as we have seen. Therefore, I strongly propose it as a theoretical account that will take Nigeria and Biafra to this coveted end.

It is true that aladimma is a traditional signifier of rapprochement among the Igbos who formed the greatest majority of those who fought on the side of Biafra. However, the construct and process of aladimma are non wholly foreign to the remainder of the folks in Nigeria, because the construct and process of aladimma are common to Africans, albeit, in assorted signifiers. Consequently, aladimma is an ideal theoretical account for a post-Nigeria/Biafra war rapprochement. It should be recalled that the closest reconciliatory attempt that gave rise to the Aburi Accord that would hold brought a peaceable declaration to the struggle between the federal authorities of Nigeria and the Eastern part (Biafra) and accordingly averted the bloody and hideous civil war, failed at the execution degree. It failed because it lacked what aladimma possesses – the power to guarantee that the determinations reached are implemented. Godwin Onyegbula recapitulates that painful failure. He states:

Gowon ' s advisors in Lagos considered the deductions of the Aburi Accord, and urged him to renege on. He succumbed ; and promulgated a edict, reconstructing Nigeria to a near-Unitary system, giving himself the power to plunder or name Regional Heads of Government – a map which the abrogated Nigerian Fundamental law did non even confabulate on the

Federal Government over Regional Headsa^| . This determination marked the terminal of any envisaged peaceable declaration of the Nigerian struggle by common and believable dialogues.[69]

Let me allege here that if aladimma procedure of rapprochement were used, Gowon would non hold backed out on the Aburi Accord for the council of seniors would hold used persuasion to acquire him to follow with the determinations reached. If after persuasion he remained inexorable, he would hold been ostracized for the good of the whole state – the common good. This explains why I propose aladimma as a theoretical account for a true and permanent post-Nigeria/Biafra war rapprochement.

Western signifiers of rapprochement, which, aim more at retaliatory justness, are good and work reasonably good within the cultural locations that evolved them. However, they use classs and processs, really frequently foreign to Africans, merely as the African signifiers of rapprochement usage classs and processs foreign to Westerners. For illustration, while Western signifiers of rapprochement, like the tribunal system, may non waver to utilize jurymans whom normally the disagreeing parties would non accept, many African traditional signifiers of rapprochement would non make it because while Western signifiers are concerned with retaliatory justness, African signifiers are aimed at renewing justness. Again, African traditional signifiers of rapprochement which provide room for the conflicting parties to state their narrations confronting each other, let ‘ other voices to be heard that are frequently non heard in a conventional courtroom. ”[70]The negotiated determination devising in the African traditional signifiers of rapprochement aimed at doing the conflicting parties depart non as enemies, but as friends,

<https://assignbuster.com/the-aladimma-a-model-theology-religion/>

is missing in the Western signifiers. Owing to all these and more, no Western theoretical accounts of rapprochement can be a theoretical account for a true and permanent post-Nigeria/Biafra war rapprochement. They lack the spirit of blandishment which underlines the Baheman procedure of rapprochement in the Democratic Republic of Congo, and the spirit of ubuntu which underlines the South African Truth and Reconciliation Commission. Above all, they lack the spirit of aladimma which underscores the reconciliatory procedure among the Igbos who are the bulk that fought on the side of Biafra. Aladimma, blandishment, and ubuntu arising from Africa are good theoretical accounts for a true and permanent station struggle declaration in Africa in general. But in this peculiar context of post-Nigeria/Biafra war rapprochement, aladimma has an advantage over the others, being a procedure of rapprochement already in usage by bulk of one party involved in the struggle. This is why I feel aladimma has no rival as a theoretical account for a true and permanent post-Nigeria/Biafra war rapprochement. In fact, it is of import to acknowledge this great signifier of rapprochement which restores severed relationships without giving room for the unsusceptibility of culprits. A Policy Advisory Seminar on United Nations Mediation Experiences in Africa recognizes this importance when describing on African signifiers of rapprochements it says:

In Africa, traditional cultural norms, mechanisms, and systems for advancing rapprochement without allowing impunity, must be recognised. For illustration, among the Acholi of Northern Uganda, autochthonal rapprochement processes affecting truth-telling ; the presentation of echt compunction ; the bringing of reparations ; the petition for forgiveness ; and

the granting of clemency ; supply a system for rapprochement while seeking at the same clip to guarantee that culprits do non acquire off with unsusceptibility for human rights maltreatments. In this respect, local communities may hold different positions on rapprochement and renewing justness in contrast to Western legal systems which tend to put more accent on prosecution and retaliatory justness.[71]

If the above commendation is to be taken earnestly, which I fell should be the instance, so, Nigerian legal system which is modeled on the Western legal system can non convey a true and permanent rapprochement between Nigeria and Biafra because it lacks the characteristics of aladimma. In fact, Otakpo decries the fact that the constructions of Igbo struggle declaration appear “ losing in the modern Nigerian legal system ” ; a legal system that does non labour consciously “ to convey about rapprochement between parties to a difference. ” [72] He accuses Nigerian tribunals of fundamentally restricting themselves “ purely and automatically ” “ to the enforcement of rights, responsibilities, and duties ” , thereby doing rapprochement likely “ latent, but ne’er focal. ” [73] I aver that such process can merely convey approximately retaliatory justness, which sometimes leaves the conflicting parties particularly in Africa, to stop up worse enemies than they were earlier. This is why I propose aladimma as a theoretical account for a true and permanent post-Nigeria/Biafra war rapprochement. For it has what it takes to do Nigeria and Biafra depart as friends non as enemies after traveling through the procedure.

Tonss of testimonies have been received from people or communities who either went through or witnessed this signifier of rapprochement. Chukwube

has some of these testimonies has given by his sources. For illustration, Mark testified that:

There was no animus once more between the wrongdoer and the offended after rapprochement. I think it was because all of them contributed to work out the job. If it were a one-sided determination at that place would not be existent peace and rapprochement. But because the people acted together, that sense of vengefulness was no longer at that place.[74]

Ngozi showing her own feelings and what she saw after one of the subdivisions of aladimma she participated in said:

After the communal repast of rapprochement we had in my drawn-out household, you could see joy radiating from everybody 's face. There was no longer apprehensiveness when nearing your brother or sister. Everybody was now free with the remainder. You could see love radiating and notice that everybody was hankering for peace. Peoples were hungry to interact but because of the choler and bitterness they could n't make that. Immediately [after] rapprochement was concluded and people knew that everything was settled, they started embracing each other. When there is bitterness you are left entirely and can't interact with others. Moral discourtesy ties our custodies and pess. It paralyzes relationships.[75]

There is no uncertainty, suggesting aladimma as a theoretical account for a true and permanent post-Nigeria/Biafra war rapprochement can raise thought arousing inquiries. For illustration, is it non possible that aladimma plants for the Igbos as a procedure of echt and permanent rapprochement because it is runing within a peculiar cultural location that holds the same

<https://assignbuster.com/the-aladimma-a-model-theology-religion/>

position? Sing the context of the state Nigeria with 100s of multicultural folks distinct from one another, how would aladimma work? Who does what ; and how? Bearing these inquiries in head, I will urge in the following subdivision an adaptable process of aladimma that will convey about a true and permanent post-Nigeria/Biafra war rapprochement.

Recommendation

Before I continue with the recommendation, allow me stress here that the fact that aladimma is an Igbo procedure of rapprochement does non intend that its process is wholly foreign to the other cultural folks in Nigeria in peculiar and in Africa in general. That being said, I recommend that the whole Continent of Africa be seen as a larger community where the conflicting parties – Nigeria and Biafra belong. The Leaders of all the African states including the presidents of African Union (AU) , and Economic Organization of West African States (ECOWAS) severally, should be considered as members of the council of seniors except the Nigerian leader for no 1 is a juryman in his or her ain instance. The victim between the parties should originate the reconciliatory procedure by conveying the instance to African Leaderships who henceforth will be referred to as members of the council of seniors. The members of the council of seniors should choose one or two dependable members among them to do the preliminary enquiries ; after which they should take a impersonal and convenient topographic point, repair the day of the month for the hearing, and communicate to Nigeria and Biafra, the conflicting parties, who so, should go to with their informants. When all have gathered, the representatives of Nigeria and Biafra, and their informants should be led to

an curse utilizing symbols of curse taking from their assorted cultural locations. The fright of cursing with a symbol, the efficaciousness of which, the parties know, will assist to arouse the coveted truth-telling. After the curse, the representatives of Biafra, who, as it were, are the plaintiffs, should be allowed to state their narratives foremost followed by the representatives of Nigeria. Then, the informants of both parties should be heard and questioned. After which, the representatives of both parties are given another chance to prosecute one another in an exchange of positions. Opportunity should be given to the audience who would desire to talk. Not merely will this process make the narratives of the parties be heard by others, it will besides make an chance for the parties to state their narrations in each other ' s presence ; an act which will dispose them for the rapprochement they seek for. When everyone must hold spoken, the members of the council of seniors should so choose some members of the council of seniors (normally odd figure) to function as jurymans. No juryman should be imposed on any party for any ground. The jurymans have to do recommendations to the members of the council of seniors based on what the conflicting parties, their informants, and the whole assembly, have said. The presiding member of the council of seniors should so articulate the finding of fact without enforcing it on the parties. This whole procedure is to guarantee that retaliatory justness is non administered at the disbursal of renewing justness that is needed. If a party should neglect to go to the hearing, or accept the finding of fact reached, the members of the council of seniors should utilize persuasion to acquire the party to follow. Where persuasion fails, the party should be ostracized or banned from holding anything to make with the remainder of the community – the Continent.

While persuasion serves to guarantee that inflictions are avoided, and helps to make room for a Restoration of common relationships, banishment AIDSS to frighten the parties from disrespecting the determinations of the members of the council of seniors, therefore, demoing that culprits and wrongdoers can non acquire off with impunity.

The repast facet requires no particular process since what is of import is that the parties, their informants, and the whole assembly, including the ascendants portion and eat repast together as a mark of trust and rapprochement. Everywhere, particularly in Africa, compact purposes at set uping a bond between the parties. Therefore, where a demand for a compact arises in the procedure of utilizing aladimma as a theoretical account for a true and permanent post-Nigeria/Biafra war rapprochement, I recommend that the representatives of Nigeria and Biafra be taken to a shrine nem con chosen by both parties, and the covenantal rite of the topographic point should be used. Shrine here refers to assorted idolizing topographic points of all the faiths within the locality. This will guarantee that things are non imposed on the parties, and accordingly dispose them for the coveted rapprochement. If the characteristic of aladimma as recommended here is applied, I am confident that there will be a true and permanent rapprochement between Nigeria and Biafra after 43 old ages of hideous civil war that claimed 1000000s of guiltless lives most of whom were kids that were starved to decease.

Decision

It is clear from the above analysis that General Gowon ' s general amnesty to the Biafran soldiers after the Nigeria/Biafra civil war did non and can non

accomplish a true and permanent rapprochement between the parties. It is non because General Gowon likely did n't desire a true and permanent rapprochement but instead, because his manner of rapprochement lacks what it takes for such rapprochement to come by. Again, it is obvious that the Western signifier of difference colony can non take Nigeria and Biafra to the desired post-war rapprochement because, like General Gowon ' s manner of rapprochement, it is barren of the quibble that consequences to such rapprochement. The modern Nigerian legal system, being an outgrowth of the Western legal system, has no reply to that. It is merely African traditional manners of difference colony that can supply the footing for a true and permanent post-Nigeria/Biafra civil war rapprochement. Amongst them, aladimma is most favorite owing to its vantage point of being the manner of rapprochement in usage among the Igbos who are the bulk that fought on the side of Biafra, one of the disputing parties.

In this paper, I explored the construct and modus operandi of aladimma. I proposed and argued that it should be used as a theoretical account for a true and permanent post-Nigeria/Biafra civil war rapprochement. Let me reason by stressing that this paper does non in any manner claim to be thorough. It is unfastened for more research. I will be glad to see person come up with a better alternate to aladimma. Until that is done, I maintain that aladimma is a theoretical account for a true and permanent post-Nigeria/Biafra civil war rapprochement.