

Ahamefula: The Logic of Unity and Identity (New Paradigm for African Leadership Development)

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ABSTRACT: Plethora of arguments exist on the need to adopt and follow a logic that is independently African devoid of interruption and interjection in the leadership and management of African affairs and development. African contemporary indigenous philosophers have come up with various flowering philosophies geared towards cooperation and harmony of Africans disregarding their existing diversities. Ahamefula: the logic of unity and identity (New paradigm for African leadership development) while not dispelling these efforts, has seen this as a development to the teeming thematic advocacy to further liberate Africans from the gulag of the western imperialist economic and political dependence using internal mechanism. The Igbo notion Ahamefula is derived from two words, namely, “Aham” and “Efula” which means “my name will not be lost or my identity will not be lost”. These are words used to connote the identity (Ejiri mara) of a person, a family, a community or a nation. Ahamefula can also be rendered as “ahamefula” meaning my family heritage, identity or root should not be lost or closed up. Ahamefula is founded on the logic of unity and identity. Being conscious of the significance of unity, the paper argues that the use and application of internal logic akin to African existential conditions has the propensity and fluidity to take Africans to the desired economic, social, political, cultural and religious promise land. It also argues that as a continent with sovereign states; its unity is of utmost necessity which will navigate the process of building a formidable political, economic and military structure comparable with those of the European Union, Asian tigers, Northern and Southern America. This is possible in the context and atmosphere of Ahamefula as an internal logic of unity and identity. This paper adopts critical, analytic and historical methods in driving home its argument.

KEYWORDS: Ahamefula, Leadership, Development

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I. INTRODUCTION

Africa as one of the continents of the world has experienced and is still experiencing myriads of problem at both individual and collective levels of existence. As a continent, it has the misfortune of having some of, if not most of its policies and programmes directed from beyond it, which goes to question its claim of sovereignty at every international forum.

From the East of Africa to the West and North down to the South of Africa, series of unpleasant, unholy acts of destruction and political disorder are the news that fill the eardrum of every conscious African. This ugly phenomenon, has completely marred developmental strides of the continent at both political, economic, social, cultural and religious levels.

Prior to this period of unpleasant practices, Africans were noted as a people with a common philosophy and ideological clout showcased in every aspect of their existential leaning, but this has become history owing to perhaps, her unguarded relationship with the West. It was also known and widely held to be the cradle of civilization which had loosely not been disputed to this point.

Sadly, Africa’s place in history is lost and needed to be rekindled by our collective and face-saving efforts. African theorists like Chinua Achebe, David Diop, Innocent Onyewuenyi had offered reliable reason(s) why the liberation of Africa is both necessary, urgent and expedient. Achebe’s “Things Fall Apart” and “Arrow of God” were demonstrations of the Western/European resolve to superimpose their value system on Africans and collapse the African value system and ways of life.

In David Diop’s poem, “Africa My Africa”, he pointed out the difficulties, sufferings and act of oppression and marginalization in the hands of the West. He expressed regret that in spite of the place of Africa in history, it is being brought to nothingness in the hands of colonial masters. But he expressed optimism that Africa will bounce back and perhaps reclaim its lost glory. Onyewuenyi’s “African Origin of Greek Philosophy” was not left out as it showcased the major undisputed contributions Africa played in the making of Greece.

As valid as the arguments of these African philosophers and theorists may appear to be in their collective resolve to bring or put back Africa to shape, this effort may not yield positive result except the people put themselves together and accept to adopt a method that will aid them realize their objectives.

Indeed, Africa's place in world affairs cannot be taken away or eroded but should occupy its position as a significant continent in the world irrespective of disparaging attitudes. It is on the strength of this obvious challenge, that Ahamefula as a logic of unity and identity is proposed as a model and logic which its task is to gather all Africans into one logical umbrella of purposeful reasoning in order to achieve and realize her aspirations. One major benefit of this logical umbrella is that it is developed in accordance with the local circumstance, as a new leadership model which if upheld by Africans will be capable of filling the yawning gap in leadership in African.

Ahamefula and Amamefula: A Conceptual Analysis

The Igbo notion Ahamefula is derived from two distinct Igbo words namely, "Aham" and efula which means "my name" should not be lost or not be closed respectively. Thus, the concept Ahamefula is interpreted to mean, my name should not be lost or closed. Similarly, the notion of Amamefula. "Translates approximately to the same meaning where Amam implies "my family line" and Efula implies not be lost or closed. Hence, "my family line should not be lost or closed.

These are words used to connote the identity (Ejiri mara) of a person, a family and community. In the Igbo cultural setting, a name is very important. Diligence is applied in giving names to a child at birth, a specific place or a property in the community. One of the major reasons for such diligence in giving names in Igbo cultural setting is the existential circumstances that surround the birth of that child or the establishment of that place or property in the community. Hence, the name is carefully given to serve as identification (Ejiri mara) of such persons or places.

At the wake and dawn of whether or not there was African philosophy, and if there was, what was its form and logic, the growing debate gave philosophers of African descent much more troubles and intellectual concern. It was more challenging that non-Africans were involved in the conscious search for African philosophy or a philosophy that has the epistemic warrant to respond to African conditions in a more African way.

Take the case of Ibuanyidanda by an African philosopher. The thesis of Ibuanyidanda rests on the ideals and metaphysical conception of the co-operation of insignificant ants "danda" that turn to be of relevance and capable of doing and solving any kind of task that befalls them as they co-operate.

Asouzu – the philosopher argues that at the level of the independent unit and existence of the ants, they appear very unuseful and could be disregarded, oppressed and over powered. But the community of the ants (danda) will be able to surmount any kind of problem that may befall them and take up tasks in unity/

Asouzu argues further, that combination of units makes a formidable whole and that a unit is a missing link of reality. When individual units assemble and complement, they overcome their difficulty and achieve whatever task that is before them. Asouzu posits:

Just as in the analogy of those ants (danda) that contribute and complement their efforts to accomplish the most difficult tasks. Obioha operates under the assumption that all forms of human achievement are conceivable based on mutual complementarity of all available resources and in consideration of all actors and factors that enter into their genesis. Hence, its strength subsists in upholding a harmonized focus while trading the path of multidimensionality; it sees as major weakness all tendencies towards one dimensionality, exclusiveness, polarization and division (43).

What Asouzu expressed above remains a typical philosophy of existence of Africans. The philosophy and logic that anchor, its strength on the unity and cooperation of all segments of the people as a platform for the achievement of any reasonable cause.

It is the logic that seeks to extrapolate all forms of division and exclusivity within a people. Indeed, the African culture and of course, the Igbo of Africa is people-centric or publique centric. It is a culture that centers on commonality of purpose and inclusivity in aspirations, goals and objectives. This Igbo logic of existence seeks to share in the pains, woes and sorrows of every member without viewing such as an individual pain. Also, as they feel in the pain of one of them, they also, collectively share in benefits and profit whenever opportunity calls for it.

It is a philosophy and logic of complementation, realizing the difficulties associated with the effort of one trying to be alone. This is because, little can only be achieved or nothing is achievable at all in a single effort. There is wisdom in the saying that agba kuo nyo mmamiri o gbaa ofufu (which simply means that collective urination produces foam).

This philosophy is in contradistinction with the Western philosophy that draws its strength in individual and exclusive pursuit of aspiration. It departs from a philosophy that seeks to interpret and perceive people as means to an end. A philosophy that enslaves and encapsulates people's consciousness into tool for the

realization of individual goal and aspirations. The type that Karl Marx fought because of its absence of morality and rationality.

Africa is intuitively constructed, gathered and anchored on a socially-based moral framework of Onye aghala nwanneya. The principle of Onye aghala nwanneya is an aphorism of ‘be your brother’s keeper’. This African consciousness cum determination to pursue people – oriented, integrated and inclusive agenda for progress and development in all facets of their existence influenced the reasoning potency of Ozumba who expressed in his reflections. “Methods and Philosophy of Integrative Humanism” that man (African being) is a composite of spiritual and physical being. The implication here is that an African being commands a spiritual dimension which makes him to relate and associate with others with care and caution, he understands when a certain actions of his will hurt the other and avoids it. This is because, an African being is a being in the midst of others and not a lone-being. This is what Ozumba and Chimakonam argued that there will be no being without the other. For them:

Being for the integrativist is one and many; physical and spiritual, active and passive. The ultimate being is Nke-mbu dwelling in uwa mgbe ebi-ebi i.e. the eternal world, it is the one or the first in whom is contained every other being; physical, spiritual, active or passive. Hence, the integrativists hold that in the grand scheme of things, every being is from Nke-mbu, as part of Nke-Mbu in Nke-Mbu!. This is what the integrativists mean when they describe being as one and it is called the first principle (Njikoka Amaka: further discussion on the Philosophy of Integrative Humanism, 2014:25).

The above exposed us to the reality and extant truth in the logic of unity of the Igbos of Africa. It goes to suggest that philosophy of expansionism started with the unity of being. Being at the individual existence has no significant bearing, but its community and unity transforms and translate into an enviable entity.

This logic of unity as a tool for progress and even development was depictable in the philosophy of harmonious monism. Ijiomah’s philosophical advocacy as demonstrated in his famous volume was aimed at revealing the strength that is associated with different entities coming together to form a reasonable whole. This harmonious monism was in the area of three-valued logic which is different from the known western Aristotelian two-valued logic. Harmonious monism is indeed a logic that intends to capture reality from the point of view of the people domiciled in a particular environment. Ijiomah argues that:

... It has been argued that a particular logic is a product of a particular way people perceive reality... every reality is better explained from a logic domiciled within the world (Harmonious Monism: A Philosophical Logic of Explanation for ontological Issues in Supernaturalism in Africa Thought, 2014: 140).

From these expressed opinions, we have come to realize that Africans are a people with a strong value system guided by the morality of Onye aghala-nwanneya. Whether in the contemporary reflection or Ibuanyidanda of Asouzu, or in the integrative humanism and Njikoka Amaka of Ozumba and Chimakonam and the Harmonious Monism of Ijiomah, they are showcasing different models of capturing African existence and viewpoint in the area of epistemology, metaphysics, science, politics, education, religion and ethics. This paper has found wisdom in placing these varying but sameness of logic into a single whole called Ahamefula. Ahamefula in triological stance represents personal identity, cultural identity, cultural symbolism. That which represents an entity.

To an African and particularly, Igbo, a male child represents family identity and symbol. It is a manifestation of the continuity of a race, generation, lineage, etc. A family man without a male child in his household is seen to have lost his identity and his race. Indeed, Ahamefula stands to be the unifying African logic of identity and unity that takes care of the contemporary leadership gaps so experienced in our world today. To talk about identity means to talk about Ejiri mara – what are the ejiri mara of the Igbos of Africa in the social, cultural, political, religious and educational sectors?

Indeed, what makes the difference between African culture and Western cultural leaning is the obvious fact that Africans believe strongly in the concept of brotherhood and/or familyhood which occupied the philosophical ideologies of Julius Nyerere and Leopard Senghor including Nnamdi Azikiwe, Obafemi Awolowo and Kwame Nkrumah. In their different epistemic ideological positions, they pursued an agenda that sought to promote the culture of togetherness, communalism, communitarianism, the live and let live modes of existence. Achebe buttressing this African peculiar spirit argues:

Indirect rule in Igbo land proved far more challenging to implement Colonial rule functioned through a newly created and incongruous establishment of “warrant chiefs”, a deeply flawed arrangement that effectively confused and corrupted the Igbo democratic spirit (There was a Country: A personal history of Biafra, 2).

Indeed, Achebe’s observation and remark was germane, bearing in mind that the Igbo of Africa before the colonial contraption were very conscious of their activities with their brothers. They behave and act in such a manner that their actions and inactions will not hurt their fellows. This is to say that life and culture of individualism was foisted on the Igbo of Africa. Such lifestyle does not constitute African identity – the Ahamefula and “Ejiri mara” of the African people. For the African, collectivity and inclusivity of one and many are the hallmark of the people. This is displayed without fear or favour, without flavor of discrimination. This is

why communal decision, judgment and/or treatment can be carried out without shifting the goal post because a particular individual is affected.

In the Things Fall Apart, Okonkwo was ostracized and banished from the community and his homestead was razed down because of the fact that he committed a female crime by inadvertently killing a fellow kinsman. Okonkwo as a warrior was not stronger and more powerful than the community. He has indeed, defended the community in several war periods, and had brought victory to the community. But these victorious incidents will not make him a different person when issue against him is to be decided.

The essence of ensuring that justice is carried out to all manner of persons is to preserve the identity of the people. To ensure that the culture, identity and personality of a people are not sacrificed on the altar of self-esteem, ego, and alien logic and hegemony.

When the culture and identity of a people, a nation and a state is preserved, retained, protected from external influence and attack, it becomes "Ahamefula". "Amamefula", "Ikemefula". The two other brands of Ahamefula seem to mean almost the same. When an individual state, community or entity is conscious of protecting, preserving and securing his/its/their identity from extinction, it becomes Amamefula.

On the other hand, Ikemefula, becomes the conscious effort of a person, group or community resisting every effort of another group attempting to overshadow it, displace it, alienate it, colonize it or dominate it. It could also, be the attempt of that other group to acquire the other and preventing it from actual physical and symbolic existence. Take the case of slavery by conquest. Aristotle ably defined what slavery means by arguing that a slave is one who despite being a human being, is not a being to himself but to another and for the purpose of doing a thing (Aristotle Politics). He goes further to define a slave by conquest or legal slavery 'as one who is acquired by another person in time of war, in spite of him being a citizen in his original state, he has lost his original citizenship, and become a legal slave in the hands of the state that acquired him (Aristotle Politics). For the person who is acquired by another, he has lost his original identity and personhood and consequently, a property to another man or community. When a man finds himself in this situation, Amamefula leads to a situation called Amameshiela, Amamefuola (my family, community, state, clan is closed up or conquered).

On the aspect of Ikemefula, this rests on three distinct consonants – "Ikem-efu-la". It signifies or symbolizes strength and power of a being. The African man and the Igbo per se, is a people that allude confidence to the power of the people. But this may not be the physical strength and power displayed in combat, for the Igbo are not prone to war and conflict, but are people of wisdom – "Ako na Uche".

The only time the Igbo were involved in outright war and conflict was during the civil war of 1966 to 1970. The war then was a display of high-level attendant conspiracy against a peculiar race that is forthright in the use and application of Aka na Uche – which metamorphosed to the retention of personal identity and race Ahamefula.

I had stated in this paper that the Igbo are not prone to war. The civil war was rather a conspiracy. Achebe had quoted Awolowo as saying that:

All is fair in war, and starvation is one of the weapons of war. I don't see why we should feed our enemies fat in order for them to fight harder (There was County: A Personal History of Biafra, 233).

This statement credited to Obafemi Awolowo demonstrated and showcased how prepared the entire Nigeria was to muffle the Igbo and make them completely irrelevant. In Awolowo's opinion, closing the borders and preventing aids from the neighbouring countries and international communities will wittle the powers of the Biafrans and make them surrender to the Federal Government of Nigeria.

This policy does not end at preventing foreign aids, it goes beyond it by making sure that having surrendered to the Nigerian government, they would also, be crippled economically. Achebe argues:

The same hard-liners in the federal government of Nigeria cast Igbos in the role of treasonable felons and wreckers of the nation and got the regime to adopt a banking policy which nullified any bank account which has been operated during the war by the Biafrans. A flat sum of twenty pounds was approved for each Igbo depositor of the Nigerian currency, regardless of the amount of deposit (234).

Though, the war had ended, the conspiracy against the race has not ended. The Igbo with stern use and application of Ako na Uche are surviving, doing their best to avoid the ploy of extinction knowing fully the consequence. It is the underlying wisdom and strength in Njikoka Amaka, the Ibuanyidanda phenomenon and the concept of Onye aghala nwanneya that have remained the epistemic reservoir in the significance of the Igbo as a formidable race in Nigeria and world affair.

The Igbo personal identity, cultural, linguistic and religious leanings deeply rooted in their conscious efforts to sustain a common ideology evidenced in the concept of Ahamefula is the raisen detra for a political leadership. The Igbo political leadership which is egalitarian and welfare-based is geared towards a common goal and is people-oriented.

Application of the Concepts of Ahamefula and Amamefula at Individual, Community, State and Continental Levels

Following the above exposition of the notion of Ahamefula and Amamefula, they can find expressions at the level of individual or family, community, state or even continent. At the individual/family level in a typical Igbo setting, it is believed that the male child is the custodian of the family name, identity and of course lineage. The female children are seen as temporary members of their immediate family because once they marry, their names are changed to their husband's family names and in turn help to maintain their husband's family name's, identity and lineage by procreation of male children.

Hence, each individual or family does everything within its capacity to ensure that it has a male child. Sometimes they will beseech "Olisabin' Igwe" (God in heaven) or visit a diviner to inquire why the gods have not granted them a male child and if they are at fault, to make appeasements. Sometimes they can marry another wife if they perceive the problem as coming from the woman. If after all these attempts and the family or individual still remains without a male child, then the individuals' name will eventually be wiped off, closed up that is lost, since there is no living male child to continue bearing that name. The lineage is thereby closed up. In other words, for the individual "Aham-efu ola" my name is lost, and for the family or the community "amam-efu-o-la" my lineage is closed up. This is a serious ontological status in Igbo existential thought.

However, if after series of human efforts are made and the individual or family is lucky to be blessed with only one male child, that child is appropriately called Ahamefula by name, which suggests the fact that his birth or coming has prevented the name and identity of that family or individual from being lost or extinct on the long run. That is to say that, his birth shall not allow the family's name/identity or lineage to be lost or closed up. He, in turn is expected to marry early and give birth to a male child at least or male children as the case maybe to continue the family name and existence.

At the state, national and continental level, a state whose contribution to the history of mankind and of thought is denied and not recognized is a victim of "Amam-efuo-o-la? 'my lineage is closed' and "Aham-efu-ola my name is lost. But any effort to the contrary, that is, any effort to reestablish the place of such nation-state or continent in the history and development of thought is an effort towards making sure that "Ahamefula" my name is not lost". It is an exercise towards re-positioning and re-affirming the rightful place and identity of the state, nation or continent in question.

For instance, Nyong O, painted a gloomy picture of the attempt by the white man to subdue Kenya in particular and by extension African continent and render them irrelevant in the history of technological and cultural development of mankind. According to him;

The colonial chief warned us that we would never become an independent nation. His reasoning was quite simple: The Blackman had never learnt even how to make a needle. How could he pretend to know how to run a modern government? The district commissioner, who was a whiteman made matters even look gloomier by warning us that natives must know that the whiteman has the superiority of the gun which is no match to bows, arrows spears which were the weapons of war and defence in Africa.

The above is a clear case of a calculated attempt by some supposedly superior cultures to not only relegate to the background perceived inferior culture, but also to wipe it off. Any attempt by this perceived inferior culture, in this case, Africa, to assert its positive contributions to science, technology, global economy and leadership, is an attempt to asserting its cultural identity (Ejri-mara). Hence, some ground-breaking researches in African philosophy, African science and technology, African literature etc. are all efforts geared towards re-establishing, re-enacting and re-restoring our identity (Ejiri-mara) on the basis of our internal dynamics and indigenous paradigm.

The Principle of Ahamefula and Leadership Paradigm

The name Ahamefula, Amamefula and Ikemefula connotes a psychology of evidential emancipation from a struggle or contest or oppression. A family man of Igbo descent after several quest or search for a male child, would be tempted to name the male child Ahamefula when it eventually comes. To him, the birth of this Ahamefula has given him a psychological relief and assurance of the continuity of his lineage and race.

On the part of Amamefula, a community or nation that survives a war contest or combat, may be tempted to answer Amamefula. This would have been the case of the Biafra of the Igbo of Nigeria if it had survived the war by seceding as a country of its own. The same stream of reasoning goes with Ikemefula.

Being conscious of what constitutes leadership, Africa has the misfortune of her policies and programme being monitored, teleguarded, policed, directed and censored by the colonial masters due to the obvious scrambling and partitioning of Africa. Some part of the continent of Africa had their affairs colonized and directed by the British government, and some were led by the French government. Through this platform, the policies of Direct and indirect rule and assimilation and association were adopted by different administrative colonialists.

Nigeria specifically, was forced into marriage of inconvenience through the policy of amalgamation in 1914 which brought the hitherto Northern and Southern protectorates into a single whole. This Lugardian philosophy was seen to be the beginning of toleration of ethnic cleavages and chauvinism yet to be observed.

Consequently, the adoption of indirect rule policy by the colonial masters to direct the affairs of the people of the Northern Nigeria was a huge success due to their peculiar political culture. Achebe remarks:

Britain's indirect rule was great success in Northern and Western Nigeria, where affairs of state within this new dispensation continued as had been the case for centuries, with one exception – there was a new sovereign, Great Britain, to whom all vassals pledged fealty and into whose coffers all taxes were paid (2).

In the process of time, as colonial rule continued and there were renewed quest for independence, the economy of the country which was agrarian in nature fared better. This regionalization of the economy and its absolute control by the regions with the payment of royalty to service the central government weakened the powers of government at the centre and made the regions independent and viable.

However, things began to fall apart and Nigerian trouble began with the discovery and exploration of oil in larger quantities in the early 1960s. The hitherto agrarian economy for which Nigeria was noted withered away and was replaced with oil economy. The dependence on non-renewable energy – oil is very dangerous and alarming. It presented situation where few elements called cartel sit at a place and build for themselves an oligarchic structure and determine how the rest of the people would live.

With the rapid concentration of political and administrative powers in the hands of the few Northern oligarchy (military and civilians), the natural wealth of the Southern Nigeria were carelessly and rapidly transferred to the North and same were used to develop the area in terms of infrastructure and manpower development.

There was a seeming conspiracy between the Northern elements and British colonialists to position the former to be in the lead while the rest occupy the position of servants. Perhaps, because of the easy going nature of the principle of indirect rule.

The coup and counter coups witnessed in Nigeria occasioned by the voracious military interests of the Northern oligarchy suggest that the Northern political dominance and chauvinism was a continuation of colonialism. While we can rightly call the one carried out by the British government, external colonialism, the one carried out by the Nigerian citizens against their people is called internal or neo-colonialism.

Asouzu had maintained that blaming the colonial masters for the failure of Africa has become anachronistic. Rather, he advised that Africans should take steps to reconstruct themselves including coming up with appropriate logic that could explain realities within its environment. As valid as Asouzu's opinion may sound, this paper departs significantly by arguing that African woes in the area of leadership, technological development, industrialization and educational advancements are attributable to Europeans unholy romance with Africa.

Gaining strength from the above, the amalgamation policy foisted on Nigeria by the Europeans was criminal conspiracy, being that the two distinct protectorates should have been consulted to know whether there is sameness of culture, tradition, religion and linguistic semblance. But in this case, it was a realization of perceived parochial interest of the Europeans. This phenomenon has considerably polluted Nigeria's political engineering up to this present age. The European conspiracy can further be buttressed with the role of indifference shouldered by the British government during the Nigeria – Biafra civil war.

Maxwell Cohen has argued that the role of British Government will ever remain a cardinal factor in the Nigeria – Biafra war. He blames Britain and other developed governments of this world “for wishing the Biafrans out of existence, or neutralized, or contained, or at heel” (4). Cohen pointedly argues that:

I lived in Lagos when all of this was shaping up. After the January 1966 military coup in which the Sarduna of Sokoto... was killed, the folk wisdom of many of the tribes then (I call it folk wisdom because it was never official government policy, but it was a motivation expressed by the largest tribe in Nigeria) was that one million Ibos must die to avenge the killing of the Sarduna. I heard this many, many times, Nigerians will deny it, of course, but it was said often (Cohen, 1968:4).

The British conspiracy against Igbo and against Biafra could be because of a perceived feeling of unity with Russia. And Russia's objective views of the progress and development of armory by the Ibos signaled a strong feeling of hegemonic control of Africa by a baby republic “Biafra”.

Be that as it may, a question is very germane here – what is the cause of this fear of the Igbo by other tribes of Nigeria and even Africa generally? The answer to this question is not farfetched. The common philosophy or ideology of Onye aghala nwanneye (Be your brother's keeper ideology) has given the Igbo a strong base of team spirit. It has realized the growing conspiracy to alienate the Igbo race because of its collective spirit and desire to survive and surmount every obstacle and challenge that befalls it in the spirit of Ibuanyidanda.

The Igbo leadership structure and method of selecting or choosing leaders and representatives is transparently democratic, recognizing democratic ethos and values. First and foremost, the Igbo have focus and very much concerned in the protection and preservation of its name. Therefore, while choosing and selecting leaders, distinct families, villages and communities will screen those to be selected at these levels with the

mindset of dropping those with bad criminal records when presented at the community town hall, the Igwe-in-council who doubles as the traditional head (ruler) and judge with the selected or appointed village representatives as cabinet members. Decisions, resolutions and judgments realized by the council become binding on all members of the community.

The conscious desire to preserve the sanctity of the culture and tradition of the people forbids anyone from taking up his case or complaint to the secular dispute resolution agency without first being tried or handled at the village square or town hall meeting. The validity of community consciousness in the choice and selection of leaders and representatives of the Igbo was expressible in the option A4, mechanism of Prof. Humphery Nwosu, the chairman of the defunct electoral empire. The option A4 logic was completely African, and a display of the Igbo epistemic disposition. The Igbo are a very careful race that are passionate about enthroning egalitarian, welfare and socially based union. It is this socially based philosophy that makes them to expand rapidly and invest in any part of the country or world where they find themselves.

The leadership spirit gives one the confidence of seeing any part of the state as his own place and settles to prospect and carry out his business. It is safe to posit, though arguable, that the Igbo are the key holders of Nigeria's unity. This is premised on the fact that while other segments of the country embark on piecemeal investment in areas outside their regions, the Igbo have no distinct region as every part of the country is for them, the same and therefore, seem to be safe for habitation and investment.

One would have thought that the civil war experience and the logic of "abandoned property" would teach them a lesson, instead, it is seen as a confidence – building mechanism. The native wisdom of the Igbo – *Ako na Uche*, has equipped them to succeed in business in several commanding heights of the economy. To achieve this, necessitates strong human relationship and environmental friendly disposition between the investor, the workers and the host communities. The investors need a secure environment for their investments to thrive by so doing, they study carefully the environment and embark on a dispute resolution mechanism so as to ensure friendly atmosphere for all and sundry.

Indeed, the preservation of Igbo identity – "Ahamefula", "Amanefula" and "Ikemefula" among the community of nations has raised a skeptical and suspicious scenario in the minds of other people. This phenomenal development may be, as a result of the development of the civil war which has given rise to a regional conspiracy against the Igbo. The Igbo talents have been untapped, undiscovered due to high sense of parochial and primordial sensibilities and conscious desire of continued hegemonic control.

Leadership from its narrow sense implies the ability to organize, direct, arrange, lead and instruct group of persons, organization, state or nation by a person or league of persons called leader for the purpose of achieving the desired objectives. The person or league or assembly of persons as leaders, must possess that special or unique attributes that have the propensity of yielding result.

The African leadership identity in this context, the Ahamefula remains a formidable attribute to achieve unity and development. The logic based on its values as been able to explain realities within a people should be desired and envelop other expanding frontiers of realities within the same framework. Logic in this context is a scientific instrument or framework that has the capacity to explain realities within a given environment.

The notion of leadership among other things, connotes the act and practice of service to humanity or group of human persons in order to achieve a common good. This is why when leadership in any society is not representing common interests and good, there is bound to be conflict and chaos. Thus, Ahamefula as a leadership principle presents a platform upon which a leader is to navigate the affairs of the people. It gives one a target and a direction to ensure that the identity and the image (*Ejirmara*) of the people are projected to the outside world. This cannot be done without ensuring internal dynamics that will orchestrate a conducive atmosphere for the growth of indigenous ideas, creativity, philosophy, science and technology. Ahamefula advocates a governance or leadership that recognized the peculiarity of the people and their culture and is poised to maintain, project and improve upon it, such that it can competently and enviably compete with in the international community.

In fact, Ahamefula as a leadership principle demands that a leader should be concerned most importantly, with the development of human resources through the development and equipment of the individual persons through the process of education and socialization. All these must be done without compromising the unique and cultural identity of the people with any western paradigm. This is the logic of Ahamefula as a principle of leadership.

In some sense, this is what Mahathir Mohammed of Malaysia alluded to when he was quoted by Nyong O, thus:

Developing countries can actually leap frog their present predicament of backwardness and underdevelopment if they related to each other as smart partners, and if they adopted internal policies and programs that are consciously aimed at pushing them into the same levels of development as their imperialist adversaries in the long run (II).

The above is the secret of Malaysia's income modern society that will soon bid goodbye to poverty and underdevelopment. In a nutshell, the secret of Malaysia's success is, as Nyong O rightly pointed out, a political

leadership capable of putting science and technology at the forefront of national development and ensuring that all national potentials for development are utilized chief among which is the development of human resources. Again, Ahamefula for African leadership and development paradigm is that that recognizes the internal logic that is akin to the people as against the application of foreign logic.

It is in line with the above reasoning, that Soe Karno preached the philosophy of Manheism, Nkrumah talked of African socialism and African personality, Senghor advertised the idea of Negritude. It is therefore, “always good for a people to develop authentic ideologies and social system that is in line with their tradition and values” (Njoku, 18).

On the strength of the above, and in line with the prevailing existential challenges bothering on economy, technology, industrialization, commerce which other continents are striving hard to overcome, Ahamefula the logic of unity and identity (New Paradigm for Africa Leadership Development) has made itself a ready agent and proactive therapeutic healing balm to drive Africa to the path of sound economy, leadership and democratic socialization.

II. CONCLUSION

The culture and tradition of a people and a given society could be seen as part of the logic that explains realities of that society. The attempt to divorce the culture and tradition of that race is an attempt to extinction. The religion and culture of the Asians are part of their logical realities or tools that explain realities which have affected their developmental pedestal and political economy in a more positive and axiological dimensions. The Igbo logic is centered on the Onye aghala nwanneya principle (Be your brother’s keeper); the live and let live (Biri ka mbiri) principle. By this model, this is a spiritual existential nexus between one being and the other. The pain of one is felt by another, therefore, one avoids harming another considering the fact that both the person that harms and the victim would undergo the same level of pain. This position is quite arguable, but you must put your mindset on the platform of spirito-centric being before appreciating this fact.

The above was the existential circumstance of the Igbo glued to the logic of socialism and welfarism in its leadership. It is so prominent because of the absence of foreign logic. Although, the African cherished value system is gradually fading due to constant romanticization, americanization and europeanization and foreign infiltration and globalization of culture and tradition and expansionism of information communication and technology. In as much as the marketing and expansionism of western ideals and culture have become a global sermon due to global economic conspiracy and weak home-grown technology, it will be wrong to displace the African leadership identity akin to its peculiar environment with the Western ideals that create room for division and individualism. In an atmosphere of perceived western leadership ideals, there is clear absence of *gidi gidi bu ugwueze*, but sheer individualism and divisionism will lead to nowhere. It is safe to posit, though arguable that western leadership ideals and technological command are the cause of several immoral acts of maiming, killing, bombing, kidnapping, armed banditry, etc in several parts of the country. The wastage of human souls is no longer an issue of moral consequence. Prior to this era of abundant human and material wastage, to spill blood on any fellow was a sacrilege that had to be taken very seriously. But sporadic killings, bombing, kidnapping and related immoral acts have taken lead. The spate of blood shed by the dreaded Boko Haram and herdsmen in Nigeria and neighbouring countries have reached its crescendo.

Indeed the importation of this western leadership ideals should not be seen as part of Nigeria’s or Africa’s renewed effort for self reliance. This accounts to why Ikegbu, Duru and Ndem departed from the self Reliancism of Ogundowole. Self Reliancism for them is another form of individualism which does not promote collective consciousness. According to them:

There have also, been attempt to reconstruct the leadership aspect of the African existence. But recently, Ogundowole rattled the African community with “self-reliancism” as a philosophy that will liberate all African from both economic and political crises. The concept “Self-Reliancism” for this paper is another form of individualism. The idea propelled by Ogundowole is to inject the spirit of every African to make efforts that will navigate the process of liberating Africa. This process did not talk about collective efforts of Africans, neither did it nativitize the process. Nativitism would have reflected both Africanness and its conscious desire to overcome its present predicament (“African Socialism: Metaphor for Political Freedom and Economic Prosperity in the 21st Century”. *Journal of Integrative Humanities Ghana*. Vol. 3, No. 1, 2013, 37 – 50).

Subscribing to the opinion above, the continent of Africa will do well in the areas of politics, economy, education, and socialization if only it is prepared to institutionalize its peculiar logic of leadership with African flavor. This paper has seen wisdom and epistemic intellectual gateway in Ahamefula as a symbol of leadership identity and unity and using leadership parameter to navigate a leadership paradigm shift for speedy economic development.

The choice of Ahamefula as a leadership identity and unity is tripodal. On the one hand, it is a logical reconnection of the nativitism of the identity of a people projected for the preservation of the cherished ideals and values of a culture. On the second hand, it is a budding of intellectual savvy aimed at discovering a people

and its values in a competing global environment, which stands as a missing link of reality. On the third hand, it is result-oriented. It stands to fill the gap when faced with overzealous competing global ideologies. Ahamefula the logic of unity and identity stands as a therapeutic healing balm to fill the yawning gap in the development of African leadership philosophy. The composition of “be your brother’s keeper”, “live and let live” and “gidi gidi bu ugwu eze” are the very thematic essence and unique features of the African man in the pursuit of justice, equity, fair play and togetherness. The above are the morality of leadership.

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