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Solidarity in Ubuntu Philosophy and in Honneth's Struggle for Recognition: A Contribution to the Resolution of Ethnic and Religious Conflicts in Nigeria

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1. SOLIDARITY AS A TOPOS IN ETHNIC AND RELIGIOUS CONFLICTS

1.1. GENERAL INTRODUCTION

In Nigeria today lives are lost on daily basis: When you listen to news in the television or read the newspapers, you will always hear of one conflict or the other and the resultant effects of loss of lives. People are killed like animals in the North, West, East and South without proactive action from the government to forestall future occurrence. In the Northern part of Nigeria, there are issues of Boko Haram insurgency, Fulani Herdsmen and community conflicts. In the Southern part of Nigeria, there are Fulani Herdsmen conflicts with communities, tribal and communal conflicts of some communities among others. In the midst of these conflicts, there is a fundamental problem of solidarity practice. Thus, this problem stems either from ethnic / cultural practice or from the religious practices of "homogeneous solidarity".

Moreover, in Nigeria, there are three major ethnic groups; Yoruba, Igbo and Hausa (Fulani) and more than 250 minor ethnic groups. There are also two major religions: Christians and Muslims and the third – African Traditional Religion. This study sets to investigate the issues of constant ethnic and religious conflicts and to study solidarity in order to find possible ways to improve the situation.

Notably, these existential conflicts, in many regions in Nigeria, in which war or peace, survival or death are the order of the day is worrisome. Solidarity considerations are either secondary here, or they must contribute to pacification or peacekeeping. This paper shows which components of the Ubuntu philosophy and the resulting lived practice could contribute to peace in Nigeria.

The Swiss moral theologian, Adrian Holderegger, was involved in missions and forums as a UN "Ambassador for Peace" for several years (e.g. Syria, Israel and Palestine, Ethiopia, Congo-Kinshasa). He emphasises that these experiences "sharpen the view for the conditions of emergence of cultural, political and religious disparities, which build up a conflict potential that can lead to ex-

clusion, oppression and violent confrontation at any time."[1] On the other hand, the view is also sharpened "for the 'saving', for the unifying, reconciling and peacemaking potentials that lie dormant not only in universalistic but also in local traditions."[2]

This dissertation elaborates on peacemaking potentials represented in the local tradition and practice of Ubuntu philosophy or Ubuntu morality. Ubuntu philosophy transcends religious and ethnic differences. It can thus contribute to a new quality of dialogue between Western democracies and Nigeria with its existential problems resulting from religion, ethnicity and tradition.

In Nigeria, fundamental human rights are constantly violated by violent, internal and neighbouring conflicts, be it through the failure of the state or through uncontrollable civil war – like conflicts in several regions of Nigeria. The state is unable to guarantee respect for human rights. In conflicts that break out time and again between ethnic groups, tribes and religious groups in the numerous federal states of Nigeria, the right to protection of life and health, physical integrity and property are violated. In addition, basic goods to ensure survival are not available or destroyed, such as water sources for humans and animals, harvests or pastures for livestock.

The human rights discourse, which also affects Nigeria, is currently struggling worldwide. Human rights, by definition, belong to all people, regardless of nation, culture and race. The universal validity of United Nations (UN) human rights is a claim that must not be abandoned, but the question of ways and means of implementation is increasingly being raised. In the meantime, nations, cultures and religions that have so far not aligned their institutions and sanctions with human rights are looking for points of contact in order to come closer, at least in small steps, to the *de facto* recognition and realization of universal

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[1]   Adrian Holderegger, „Friedensethik und Friedenspraxis vor neuen Herausforderungen. Einige Anmerkungen", in *Dem Wandel ein menschliches Gesicht geben. Sozialethische Perspektiven für eine Gesellschaft von morgen*, Ralph Bergold, Jochen Sautermeister, André Schröder (Hg.) (Freiburg: Herder Br., 2017), 305. (Translation from German to English by the author of this dissertation). (Holderegger, „Friedensethik und Friedenspraxis vor neuen Herausforderungen").

[2]   Holderegger, „Friedensethik und Friedenspraxis vor neuen Herausforderungen", 305-317, here 305. (Translation from German to English by the author of this dissertation).

human rights on the ground. This means that the accepted moral concepts and legal structures of a culture or religion must be analyzed in detail.

Similarly, it is necessary to identify such moral and legal ideas and practices that are suitable as points of contact and development in order to come closer to the claims of the Universal Declaration of Human Rights and a democratically legitimized constitutional state, with the separation of executive, legislative and executive powers.[3]

This dissertation identifies starting points that can be further developed through dialogue and practice. It thus contributes to building bridges between "Western" norms, which are linked to the claim of universalization – and the moral and legal ideas of the Ubuntu philosophy, which, along with other African states, also strongly shapes Nigeria. However, this paper does not compare the human rights discourse with the Ubuntu philosophy, but chooses Axel Honneth's philosophy of solidarity as a point of comparison. It is precisely this approach with its concept of solidarity and recognition that is particularly suitable for a first bridge to Ubuntu philosophy, as this dissertation will show. The present work precisely elaborates the extent to which Africa's Ubuntu philosophy can be connected to Axel Honneth's work, especially to his book "Struggle for Recognition". But also vice versa, i.e. for the Western European debate on solidarity and recognition, this thesis makes a contribution by posing questions from the Ubuntu philosophy to Axel Honneth's concept of solidarity, but also to the social practice of Western Europe.

Solidarity is a contemporary concept that has attracted attention of scholars from various disciplines everywhere in the world. Recently, Hille Haker, for example, in the contemporary discussion on solidarity argued for recognition and responsibility.[4] She holds that "the normative ethics of recognition and responsibility combines the necessity to be seen and acknowledged with the necessity to be responsive to each other in the self-other encounters."[5] In the global society, contemporary discussions and debates on solidarity are gaining

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[3] Adrian Holderegger outlines such an approach in relation to human rights and religions. Cf. Adrian Holderegger, „Eine neue Etappe im religiösen Gespräch", *Schweizerische Kirchenzeitung*, 185. Jg. (April 2017): 13.

[4] Hille Haker, "Recognition and Responsibility", *Religions, 12*, 467, (June 2021): 1. (Haker, "Recognition and Responsibility").

[5] Haker, "Recognition and Responsiblity", 7.

momentum daily. This is because in the society one cannot live as an island: One naturally lives in association: in relationship or in co-operation with the other either in the traditional or in the civil (modern) society. It must be noted that in the traditional society, life is lived within the circumstances of the environment like cultures, traditions, norms, among ethnic or religious groups. These factors naturally influence actions and practices of individuals or groups in the traditional society. In other words, these mentioned factors influence solidarity practices in the traditional society. Hence, one may argue that homogeneous solidarity practice in Nigeria needs to be studied to mitigate and bring about conflict resolution.

1.2. BACKGROUND OF THE STUDY

Ethnic and religious conflicts can be best described as a cog in the wheel of national development in Nigeria. This is because no state progresses with such perpetual ethnic and religious conflicts. Nigeria has been devastated by ethnic and religious conflicts in various ways leading to mutual suspicion, marginalization, tribal and communal wars, killings of all sorts, ethnic violence/cleansing, political instability characterized by fraud and impunity, gross injustice, insurgency of Boko-Haram, herdsmen-farmers clashes and reprisal attacks, other terrorism practices, etc.

The greatest question that bogs the mind in the midst of these conflicts hinges on the claims of solidarity among Africans as defined by Ubuntu. Thus, where is the African Ubuntu solidarity when the whole nation is ravaged in disintegration permitted by ethnic and religious differences? In spite of our claims of solidarity, it is obvious that ethnic and religious conflicts in Nigeria are the problem of solidarity practices. Looking at ethnic and religious conflicts in various parts of the country, this study proposes that ethnic and religious conflicts arise from "homogeneous solidarity" that does not transcend beyond ethnicity or religion.

As a matter of fact, the situation of ethnic and religious conflicts in Nigeria is imminent because it has brought about backwardness in terms of underdevelopment of Nigeria in various ways. In the words of Emele Uka "The British through superior fire power lumped together people of radically different

ethnicity, cultures, language and religion for their own economic and political benefit [...]."[6] This lumping of people of different ethnic and religious groups in Nigeria with homogeneous solidarity practices became the challenge that necessitated ethnic and religious conflict in Nigeria. By fact finding, this research discovers that solidarity is a big challenge of Nigeria in spite of our claims to African Ubuntu solidarity. It becomes obvious that the practice of solidarity in Nigeria is a homogenous solidarity that is interested only in the mutual closeness of family, religions, ethnic bonds/relationship such that the obligation to solidarity does not include the people outside this definition.

Hence, the onus of this research is to discover the gap in solidarity practices and finding a pathway towards restoring a concept of solidarity which trends beyond the bounds of ethnic and religious differences. This can be resolved with a concept of solidarity in which various ethnic groups will see themselves as one and pursue one common interest as a nation which will foster development. This form of solidarity is herein referred to as "heterogeneous solidarity". Heterogeneous solidarity is the form of solidarity which recognizes the rights of people across tribal and religious lines. As will be seen, it is the form of solidarity gap that is supplied in Honneth especially in his concept of rights and recognition. Hence, this dissertation uses the concept of solidarity in Ubuntu and Honneth philosophies to proffer a plausible solution to ethnic/religious conflicts in Nigeria which has hindered various aspects of development.

1.3. RESEARCH QUESTION

Sir Abubakar Tafawa Balewa who was the first Federal Prime Minister in 1984, argued: "Since 1914 the British government has been trying to make Nigeria into one country, but the Nigerian people themselves are historically different in their backgrounds, in their religious beliefs and customs, and do not show themselves any sign of willingness to unite…Nigerian is only a British invention for the country."[7]

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[6]   Emele Uka, "Ethnic, Religious and Communal Conflict in Nigeria: Implications for Security," *Bassey Andah Journal*, vol. 1, (2008): 91. (Uka, "Ethnic, Religious and Communal Conflict in Nigeria").

[7]   Martin Meredith, *The Fate of Africa: From Hopes of Freedom* to the *Heart of Despair-A History of Fifty Years of Independence* (New York: Public Affairs, 2005), 8.

Ethnic and religious conflicts are one of the key problems of development in Nigeria. Hence, this dissertation is set to delineate the issues of ethnic and religious conflicts in Nigeria and the concept of solidarity as both, a heuristics and a tool for ethnic and religious conflict resolution. Thus, the research questions are:

1. In what ways do ethnic and religious conflicts affect solidarity in Nigeria?

2. Can Ubuntu and Honneth philosophies of solidarity offer a perspective to solving ethnic/ religious conflicts in Nigeria?

1.4. METHODOLOGY OF THE RESEARCH

This doctoral thesis applies expository and hermeneutical methods. With the expository method, this thesis makes a holistic survey and documentation of relevant publications in the field under study.[8] This will include: detailed and expository documentation of solidarity within Nigeria's major ethnic and religious groups, in Ubuntu indigenous African philosophy and Honneth's scholarly philosophy. The same is done with ethnic / religious conflicts in Nigeria, on which a detailed survey will be offered.

In the same vain, with the Dilthey's intercultural (philosophical) hermeneutical approach, the thesis offers the intercultural philosophical interpretation of the data and result of the survey to understand to what extent the presented thesis claims are correct. This approach will be implored to understand to what extent solidarity in Ubuntu and Honneth philosophies is capable of assuaging and mitigating ethnic and religious crises in Nigeria. Intercultural philosophical hermeneutics will be implored in this study.

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[8] This dissertation applies the Turabian documentation style in her references and literature documentation. Turabian documentation style is the Chicago –style of citations popular in the humanities– including literature, history, and the arts whereby sources are cited in numbered footnotes and endnotes. Each note corresponds to a raised superscript number in the text. Sources are usually listed in a separate bibliography. This system is very flexible and can easily accommodate a wide variety of sources. In Kate L. Turabian, *A Manual for Writers of Research papers, Theses, and Dissertations Chicago Style for Students and Researchers*, Eight Edition, (Chicago: The University of Chicago Press, 2007), available at: https://www.chicagomanualofstyle.org/turabian/citation-guide.html/, (Accessed: 09.06.2021).

Notably, Dilthey's hermeneutical approach (methodology) will be applied. In this approach, he transformed the hermeneutics from everyday human life characterized by a nexus of lived experience (*Erlebnis*), expression (*Ausdruck*) and understanding (*Verstehen*) to intercultural hermeneutics. For him, intercultural hermeneutics consists of theoretical reconstruction of the lived experience from other cultures, and of the meaning of their cultural expressions, such as texts, technical artifacts, artworks, buildings, customs and institutions.[9] Dilthey further argues that hermeneutical studies should not only be based on individual experience, but should be extended to cultural, philosophical and global horizon.[10] Moreso, there will also interdisciplinary research into social philosophy, peacebuilding and conflicts studies.[11]

1.5. PURPOSE OF THE STUDY

It is obvious that the present conditions of ethnic and religious conflicts in Nigeria with the unavoidable consequences pose great danger to human survival and national development. This situation has become so disheartening that lots of alternative measures have been suggested by different schools of thought in search of a remedy to the deformed nation following ethnic and religious struggles. These different schools of thought include: restructuring, regional government as an alternative to federalism, total disintegration along ethnic lines to create several independent countries, such as the Biafra struggle, the call for Oduduwa sovereignty, etc.

Therefore, the purpose or significance of this study is to proffer a solution to the problem of ethnic and religious crisis through solidarity in Ubuntu and Honneth Philosophies. The research is most significant this time when Nigeria

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[9]   See Jos de Mul, "Horizons of Hermeneutics: Intercultural Hermeneutics in a Globalizing World," *Frontiers of Philsosphy in China*, vol.6, no.4. (2011), 632-637. (Mul, "Horizons of Hermeneutics").

[10] Mul, "Horizons of Hermeneutics," 633.

[11] Interdisciplinary approach will also be implored in this study. Fischer et al Interdisciplinary approach will be applied. They argue that interdisciplinary approach implies a collaboration of natural-social science, the paradigms or epistemologies, skills and competences of the scientists involved, the institutional context of the research, and the organization of collaborations. See Arnout Fischer, Hilde Tobi, Amber Rotenteltap, "When Natural Met Social: A Review of Collaboration Between Social Sciences," *Interdiscip. Sci. Rev*, 36(4), 4, (2011): 341-358.

is experiencing a high level of devastation and conflicts imposed by ethnic and religious differences. The solution herein proposed is borne from a vast understanding of the state of affairs in Nigeria and in comparison to existing solutions already suggested. The proposal for Ubuntu and Honneth philosophies are combinations towards reconciliation of the grievous conflicts occasioned by ethnic and religious differences in Nigeria.

In addition, this study intends to provoke in young emerging Nigerian scholars a conscious disapproval of ethnic and religious conflicts which have crippled development. It is also an effort to encourage Nigerians to embrace an integral, sustainable, and wholesome development which will be achieved through lessons of solidarity in Ubuntu and Honneth.

Furthermore, this work is of great significance from three perspectives. First, it recognizes the unity in thought between Western philosophy and African philosophy. This is obvious from the relationship between solidarity in African Ubuntu philosophy and Western philosophy of Honneth. Second, it sees the possibility of a bright future for Nigeria and goes ahead to purport that this future is attainable once the right approach is put in place against ethnic and religious conflicts which hinder development.

Most importantly, this thesis is of a novel kind in Nigeria in the sense that, as far as the Author's searchlight could go, there has not been any publication on the subject matter: exploring an inter-contextual approach to clearly delineate ways of solution to ethnic and religious conflicts in Nigeria from the bi-concepts solidarity in Ubuntu and Honneth philosophies.

1.6. LIMITATIONS OF THE STUDY

Nigeria, the focus of this research, is a vast country with 36 states and Federal Capital Territory, Abuja. Thus, this study cannot boast of investigating the whole ethnic conflicts in all the 36 states of the country. The geographical constitution of each state of the federation makes it possible to put the 36 states into six categories referred to as geopolitical regions. Hence, this dissertation limits itself to generalizations based on these six categorizations namely: North Central Region, North East Region, North West Region, South Eastern Region, South Western Region and South Southern Region. This work does not claim

to have the last word on the subject. However, the insufficiency creates room for further research in the same field.

Notably, solidarity has various fields of studies but the social philosophies of Honneth and Ubuntu were chosen within the larger fields of studies for the purpose of Nigerian ethnic and religious conflict resolution.[12] Hence, even though there are limitations of solidarity in Ubuntu and Honneth philosophies, the study traces the aspects of solidarity in Ubuntu and Honneth philosophies and possible applications to ethnic and religious conflict resolution in Nigeria. Ubuntu and Honneth solidarity concepts have their strengths and also have their limitations. In their strength, Ubuntu solidarity, for example, was a concept used during the Apartheid in South Africa.[13] On the other hand, Honneth's solidarity concept did not only bring out theories that highlight the basic relationship that occasions harmony in the society but it also analyzed the resultant effects of lack of solidarity in the misrecognition concept.[14] There are also limitations in terms of ethnic and religious conflicts in Nigeria and in the regions selected. Note that there was a random choice of ethnic and religious conflicts in some geopolitical zones/regions that were judged to be most affected in the conflicts.

1.7. STRUCTURE OF THE STUDY

The dissertation has seven chapters. In the first chapter is given a general introduction to the concept of solidarity. Thus, it contains the background of the study, the research question, the methodology of the research, the purpose of the study and the limitations of the study. The chapter also offers first conceptual clarifications of solidarity, peace, conflict, ethnicity, religion and solidarity

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[12] Solidarity has a larger field of studies in social philosophy, political philosophy, bioethics, sociology, social sciences, Theology, Catholic social teaching etc. See Stanislaw Adamiak, Chojnacka Ewa and Damian Walczak, "Social Security in Poland- Cultural, Historical and Economical Issues," *Copernican Issues Journal of Finance and Accounting*, 2(2), (2013): 11-26. See also Tony Fitzpatrick, Huck-ju Kwon, Nick Manning, James Midgley and Paschall Gillan, *International Encyclopedia of Social Polity Routledge*, (2013), 1866.

[13] See Christian Gade, *A Discourse on African Philosophy, A New Perspective on Ubuntu and Transitional Justice in South Africa*, (London: Lexington Books, 2017), 14.

[14] See Axel Honneth, *The Struggle for Recognition the Moral Grammar of Social Conflicts*, (Cambridge: Polity Press, 1995), xi-xxi. (Honneth, *The Struggle for Recognition*).

as topics of intercultural philosophy and conflict resolution studies. This chapter will dwell on introducing these topics in relation to solidarity and conflict resolution in Nigeria.

The second chapter explains the present predicament of Nigerian ethnic and religious conflicts and its analysis as a problem of solidarity. It gives a detailed understanding of the concept of solidarity and its perspectives in Nigeria. It also gives a survey of ethnic and religious conflicts in Nigeria. It exposes the great damage which ethnic and religious conflicts have inflicted on Nigeria as a nation in regard to human life, economic, socio-political, and cultural structures in Nigeria.

The third chapter focuses on solidarity in Ubuntu as practiced in Nigeria and South Africa. This chapter offers an in-depth study of solidarity as a concept and as practice. Exposing its derivative and respective characteristics such as compassion, hospitality, respect, justice as fairness, solidarity and communalism, etc., however, this study tries to understand possible limitations in solidarity as practiced in Ubuntu philosophy.

The fourth chapter concentrates on the concept of solidarity in Honneth's philosophy as discussed in Europe. It also studies the concept of love and friendship in Honneth's philosophy, rights, respect and misrecognition. The potential of Honneth's concept of solidarity for conflict resolution and its limitations are discussed.

The fifth chapter is the comparative analysis of Ubuntu and Honneth social philosophies. The question of philosophical location of the two philosophical concepts of Ubuntu and Honneth will be answered in this part of the dissertation. There will be an analysis of the similarities and differences between the two concepts of solidarity in Honneth and Ubuntu with special regard to respect and justice. Moreover, the differences between solidarity in Honneth and Ubuntu philosophies such as Ubuntu as a homogenous solidarity concept and Honneth as a heterogeneous solidarity concept and Ubuntu as a developing concept and Honneth as a philosophically developed concept are also discussed in this chapter. Also, there is a short comparison of the philosophies of Honneth and Ubuntu with the theological concept of solidarity. Finally, Ubuntu and Honneth philosophies are compared by focusing on social cohesion in the traditional and modern society.

The sixth chapter will be the application of the bi-concepts to ethnic/religious conflicts resolution in Nigeria. The concept of solidarity in Ubuntu cultural practices will be explored for the ethnic and religious conflict resolution in Nigeria. On the other hand, the concept of recognition and misrecognition in Honneth will also be applied for ethnic and religious conflict resolution in Nigeria.

Then, the seventh chapter there will be summary of the dissertation, offering conclusions and recommendations.

1.8. THE KEY CONCEPTS OF THE STUDY

It is obvious that solidarity is a topos in peacebuilding and conflict resolution.[15] The absence of peace is an unavoidable consequence of the lack of solidarity because the two are co-relational. The ideas of peace and solidarity have a relationship. Solidarity carries with it the idea that human persons live together in a community and how they live in that community. This involves their practices of togetherness and how they uphold human dignity. Peace is the absence of war; that is, living together in harmony. Peace is important in the solidarity discourse because when peace is lacking then solidarity is breached.[16] Lawrence Wilde also argues that various issues of conflict arising from solidarity require solidarity building, peacebuilding, conflict resolution and patriotism like in South Africa's case.[17] In the practice of solidarity there is sometimes the possibility of conflict. Thus, when there is upcoming conflict, it is important that

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[15] Irene Bloemraad for example argues that in solidarity practice in a multicultural society, there is a possibility of conflict. See Irene Bloemraad, "Solidarity and Conflict Understanding the causes and consequences of Access to Citizenship, Civic Integration Policies and Multiculturalism," in *The Strains of Commitment the Political Sources of Solidarity in Diverse Societies*, Keith Banting and Will Kymlicka, eds., (United Kingdom: Oxford University Press, 2017), 328-330. Kaisa Iso-Herrttua argues that with the help of solidarity, the intolerable conflict will also be handled. See Kaisa Iso-Herttua, "Beyond the Lockean Limits of Tolerating the Intolerable: What Could Solidarity Offer," in *Solidarity in Open Societies*, Jörg Althammer, Bernhard Neumärker and Ursula Nothelle-Wildfeuer, eds., (Germany: Springer VS, 2019), 153.

[16] Lawrence Wilde, in the chapter 2 of his book with the topic, "Evolution of the Concept of Solidarity," in *Global Solidarity*, (United Kingdom: Edinburgh University Press, 2013), 18.

[17] See Lawrence Wilde, *Global Solidarity*, (United Kingdom: Edinburgh University Press, 2013), 143-156.

actions are taken to re-affirm solidarity and to resolve issues to keep or to cre-
ate peace. Solidarity and peace have some similarities. From the foregoing, it is
clear that solidarity, peacebuilding, conflict and conflict resolution are concepts
that can form an intersectional topos in the philosophical discourse. Besides
peace and conflict, ethnicity and religion are the key concepts of the umbrella
of the concept of solidarity. These key concepts will be explained as follows.

Solidarity

Fundamentally speaking, solidarity is a unity of purpose or attitude, expression
of union in a group formed by a common interest, bond or tie of a group or a
class of people. It is a feeling of love, warmth, togetherness or sympathy be-
tween a group of people. Notably, people have an instinctive feeling that goes
beyond family and kin, extending even to the entire human race. This bond is
what we refer to as solidarity. Solidarity comes etymologically from the Latin
word *"solidus"*, meaning "firmly", "completely", "securely founded", and
"solidum" – "solid ground", "ground".[18] *In the Lexikon der Christlichen Ethik*
solidarity is characterized as follows: "The term generally denotes a variously
grounded and motivated cohesion of a group or society and the phenomena or
ethically based demands of mutual identification arising from such commonali-
ty in the form of advocacy by the individual for his group and by the group for
each of its members."[19] This means that solidarity arises among people or
groups of people who live together, work together or people who are mutually
motivated in the society. Jörg Althammer even argues that solidarity is a multi-

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[18] Note that the text above was translated by the author of this dissertation. The original
text in German: "Der Begriff bezeichnet in Allgemeinen einen unterschiedlich fundier-
ten und motivierten Zusammenhalt einer Gruppe oder Gesellschaft und die aus solcher
Gemeinsamkeit entspringenden Phänomene bzw. ethisch begründeten Forderungen
wechselseitiger Identifikation in der Form des Eintretens des Einzelnen für seine Grup-
pe und der Gruppe für jedes ihre Mitglieder," in *Lexikon der Christlichen Ethik*, Michael
Buchberger et. al, eds*., (Freiburg im Breisgau Germany: Herder, 2003), 1618. (Buchberger
et. al, eds*., Lexikon der Christlichen Ethik*).

[19] The German text was translated into English by the author of this dissertation. The orig-
inal text can be found in the Lexikon der Christlichen Ethik. Buchberger et. al, eds*.,
Lexikon der Christlichen Ethik*, 1618.

layered concept, the content of which stresses from small communities to global societies.[20]

Thus, solidarity is a concept that has attracted the attention of scholars from various fields of studies in our contemporary era. It is a topos in current social philosophy.[21] There is no doubt that in various disciplines it has been an important topic of debates as can be seen in the area of sociology, social philosophy, political philosophy, legal philosophy, and in the catholic social teaching. Recently, solidarity is a contemporary discussion in Christian ethics and theology. The moral theologian Hille Haker, for example, argues for solidarity and responsibility. She holds that responsibility as a corner stone of Christian ethics needs to be complemented with theological-ethical analysis of the theory of recognition.[22]

Several disciplines have tried to define or describe solidarity based on their area or field of study. The first scholars on solidarity can be linked to Cynics and

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[20]   See Jörg Althammer "Solidarity: From Small Communities to Global Societies," in *Solidarity in Open Societies*, Jörg Althammer, Bernhard Neumärker and Ursula Nothelle-Wildfeuer, eds., (Freiburg, Germany: Springer VS, 2019), 5-23.

[21]   David Miller argues that solidarity is a topos in the current social philosophy. His argument is based on the sources of solidarity. He holds that there are 5 theories of solidarity namely- the expanding circle theory, the interdependence theory, the associational theory, the identity theory, and institutional theory. See David Miller, "Solidarity and Its Sources," in *The Strains of Commitment The Political Sources of Solidarity*, Keith Banting and Will Kymlicka, eds., (United Kingdom: Oxford University Press, 2017), 61-106. Seth Mayer argues that solidarity as social philosophy articulates in the democratic solidarity the spheres of social relations, statuses, and interactions in daily life. See Seth Mayer, "From Civic Virtue to the Informal Sphere Reorienting Democratic Theories of Solidarity," in *Solidarity in Open Societies*, Jörg Althammer, Bernhard Neumärker and Ursula Nothelle-Wildfeuer (eds.), (Freiburg, Germany: Springer VS, 2019), 79. Lawrence Wilde argues on the universal and global nature of solidarity. See Lawrence Wilde, *Global Solidarity*, (United Kingdom (UK) Edinburg: University Press Ltd, 2013), 1-17. Jörg Althammer, Bernhard Neumärker and Ursula Nothelle-Wildfeuer argue that there are dimensions of solidarity in social philosophy. Ulf Tranow holds that solidarity is a key concept in sociology and argues that solidarity has a system of norms. See Ulf Tranow, "Solidarity as a System of Norms," in *Solidarity in Open Societies*, Jörg Althammer, Bernhard Neumärker and Ursula Nothelle-Wildfeuer, eds., (Freiburg, Germany: Springer VS, 2019), 25-55. Andrew Mason argues that the community is the foundation of solidarity and from there to global society. He outlined various forms of communities. See Andrew Mason, *Community, Solidarity and Belonging Levels of community and their Normative Significance*, (United Kingdom: Cambridge University Press, 2000), 27-63.

[22]   Haker, "Recognition and Responsibility", 1-18.

Stoics in the Ancient Greek world from the fifth century BC.[23] Diogenes is prominent among the Cynic philosophers. Cynic philosophers hold that the only right state is that of the world. Stoics saw no contradiction in being citizens of their states, viewing life in terms of a series of concentric circles flowing out from self and family through cities and states until finally we see ourselves as common humanity. In other words, Stoics hold that human beings all belong to the same species.

The second group of scholars on solidarity were philosophers of the eighteenth century like Immanuel Kant. Kant argues that the competition between states is a spur to political perfection but only the best states will prevail. He holds that even war or the breakdown of politics will eventually deter states from going down.[24] At this stage, the writings of the scholars were interpreted from the point of view of solidarity. They did not really dwell on the concept of solidarity but their writings pointed to solidarity.

The concept of solidarity became an explicit topos in social philosophy with the introduction of the concept by Emile Durkheim. Lawrence Wilde argues that solidarity was introduced into the field of social science by Emile Durkheim in his book: *The Division of Labour in the Society* in 1893. Wilde criticizes that Durkheim only gave a synopsis of the concept of solidarity but in a way failed to provide the key concepts.[25] At this stage, the concept of solidarity means fraternity and Durkheim held that it could be basically realizable only through the solidarity in the division of labour. He has in mind the construction with the perspective of the nation state and taught that solidarity will be achieved at the level of a single human society. But this was not realized towards the end of the 19th century.[26]

The concept of solidarity in Durkheim delivered many dimensions for the field of sociology. He clearly gave two types of solidarity as mechanic and organic solidarity.[27] One can give an interpretation of Durkheim's concept of solidarity

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23 See Lawrence Wilde, *Global Solidarity*, (United Kingdom (UK): Edinburg University Press Ltd, 2013), 3. (Wilde, *Global Solidarity*).

24 Wilde, *Global Solidarity*, 4.

25 Wilde, *Global Solidarity*, 1.

26 Wilde, *Global Solidarity*, 1.

27 Emile Durkheim in Steinar Stjerno, *Solidarity in Europe The History of an Idea*, (New York: Cambridge University Press, 2005), 33. (Stjerno, *Solidarity in Europe*).

from the point of view of variety on the context of solidarity among groups or societies etc. In traditional societies, the formation may be primarily based on kinship, affinity, or shared values. In more advanced societies, there are some postulations or principles that form the basis of solidarity. Thus, mechanic solidarity is the traditional practice of solidarity and organic is seen to exist in complex societies. In order to develop the theory in the Division of Labour in Society, Durkheim correlates these two types of solidarity with types of society. For him, the society that exhibits mechanical solidarity, its formation comes basically from the homogeneity of individuals, common life styles, common culture, beliefs, religion and rituals and is often functional in traditional and small societies.[28] In simpler or traditional societies, solidarity exists on kinship or affinity base. Organic solidarity in Durkheim comes basically from the dependence that stems from the relationship between people: a development or an advancement which exists in modern and industrial societies. Modern society is characterized by a high degree of occupational specialization and social differentiation.[29] It is a social cohesion that is hinged or attached on the dependence individuals have on each other to perform their specified tasks in more advanced societies like in Europe and North-America.

In the traditional societies as Emile Durkheim postulated, there is mechanical solidarity. One may regard the Durkheim's mechanical solidarity as "homogeneous solidarity". Homogeneous is from the Greek root "homo" meaning "same" and the word "genos" meaning "race" or "kind". Homogeneous means "same kind", "alike", "similar" or "nature". A homogeneous solidarity, thus, means the feeling, bond or co-existence of people of the same family, same kin (kindred), same tribe or culture or it can mean people of the same origin or nature. Further, it could be interpreted as people of the same familial network, same culture, tradition, or of a simpler traditional society. As will be shown later on, the concept of solidarity in Ubuntu is similar to this concept of mechanical solidarity that is homogeneous in nature.

On the other hand, as will be shown later, Honneth's concept of solidarity can be linked to organic solidarity as described by Durkheim which is heterogeneous in nature and which refers to solidarity in civil and advanced societies.

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[28]   Stjerno, *Solidarity in Europe*, 34.
[29]   Stjerno, *Solidarity in Europe*, 12.

Ethnicity

Ethnicity means the state of being a member of a social group which has the same origin, descent, kinship, tradition, custom or culture. An ethnic group is a group of people who have the similarities like language, history, society or nation.[30] For Stephen Cornell and Douglas Hartmann, ethnicity means groups like the Irish, Fijian, or Sioux, etc. that have the same identity namely: ancestry, culture or language. This ethnic identity is normally based on beliefs, religion, and customs, often combined with the memories of colonization or migration.[31] Scholars argue that ethnicity is a social division that forms different groups of people by particular cultural features. Wei Li and Emily Skop, for example, hold that one of the features of ethnicity is ancestry and that cultural traits used to classify ethnic groups are as follows: language, traditions, values and symbols, a shared homeland or dialect, religious faith or faiths, literature, folklore and music, food, social and political ties that transcend kinship, neighbourhood, community boundaries and migratory status.[32] They further proposed three main approaches of ethnicity to understand how groups conceive, maintain, and manifest their ethnic identities namely – the culturalists, the structuralists, and the constructionists. Wei Li and Emily Skop hold that culturalists see ethnicity as primordial and unproblematic. Structuralists hold that ethnicity is a reactive device utilized by ethnic groups in response to structural inequalities present in mainstream society and the constructionists assert that while individuals are active agents in defining their ethnicity, the process must be negotiated within a reactive, shifting environment.[33]

Inter-ethnic refers to things that are between different ethnic groups. Inter-ethnic occurs between two or more ethnicities. Inter-ethnic relations may become a challenge in a multi-ethnic state, or in relationships between a minority or majority ethnic group within a particular state, or between the states that share boundaries. In Nigeria, there are three major ethnic groups and altogether

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[30] Anthony Azi, *The Ancient Kingdoms and the Igbo People*, (Lagos: Faber Publications, 2015), 341. (Azi, *The Ancient Kingdoms*).

[31] Stephen Cornell and Douglas Hartmann, *Ethnicity and Race: Making Identities in a Changing World*, (Thousand Oaks: Pine Forge press, 2004), 35.

[32] Wei Li and Emily Skop, *Ethnicity*, (Arizona: State University Press, 2009), 615. (Li and Skop, *Ethnicity*).

[33] Li and Skop, *Ethnicity*, 615.

more than 250 ethnic groups. Hence, Nigeria is a country with inter-ethnic or multi-ethnic groups. Nigeria is a country with three major ethnic groups namely Hausa (Fulani), Yoruba and Igbo. There are altogether more than 250 other ethnic groups spread over the whole country. All these ethnic groups practice their various individual cultures, customs, norms, traditions and beliefs among others.

Religion

Religion has various understandings and meanings depending on the approach. The word "religion" comes from the Latin word *religare* which means to bind, to join, to connect or to tie something tightly.[34] Generally, religion is said to mean the belief in a supernatural being that controls the universe. More technically, religion means the system of beliefs and practices that relate to sacred things.[35] In the same vein, a given religion is defined by special characteristics such as community of believers, sacred books, dogmas, rites of worship, sacrament, moral prescriptions, interdicts, etc.[36] It is worthy to note that in the contemporary world, there are various religions. Moreso, in Nigeria, the central focus of this research, there are also various religions including African Traditional Religion but the two major religions in Nigeria are Christianity and Islam.

Inter-religious dimensions are aspects that need to be properly managed in a society to reach or hold up harmony and peaceful co-existence of ethnic or religious groups. Our thesis argues further that inter-ethnic conflicts and inter-religious conflicts in Nigeria are the effects of a homogeneous solidarity practice. Andreas Wimmer argues that inter-ethnic conflicts are common in third world countries that went through British colonial rule.[37] Cecilia Iro-Cunningham argues also that "a majority of African (countries) and other heterogeneous

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[34] Vincent Duclos, "Religion, Virtue of," in *The Encyclopedia Dictionary of Religion*, see Winston L. king, "Religion," in Mircea Eliade, ed., 15 Volumes, vol.12, (New York: Macmillan Publishing Company, 1987), 283-286. See also Keith Ward, *Is Religion dangerous?*, (Oxford: Lion Hudson plc, 2006), 8-10.

[35] Ann Taves, *Religious Experience Reconsidered A Building –Block Approach to the Study of Religion and Other Special Things*, (Princeton: Princeton University, 2009), 176. (Taves, *Religious Experience Reconsidered*).

[36] Taves, *Religious Experience Reconsidered*, 176.

[37] Andreas Wimmer in Cecilia Iro-Cunningam, *Identity, Power and Conflict Inter-ethnic Perspective of Northern Nigerian Religious Violenc*e, (Lagos, Nigeria: Publish Nation LLC, 2016), 19.

countries that inherited bureaucracies structured along ethnic lines were more likely to experience inter-ethnic conflict."[38] Nigeria being a country with African Traditional Religion and two major religions namely Islam and Christian is threatened by religious conflicts.

The fact is that there is a relationship between ethnicity and religion. Cecilia Cunningam argues that religion and ethnicity are related because "religion is believed to form people's identity and values as much as ethnicity does."[39] She further argues that "people of the same religion and ethnicity tend to unite with their groups but are likely to pull away from others that differ from them."[40] The interpretation of the last statement that the people of the same religion and ethnicity will likely unite with their groups but will likely pull away from those who differ from them especially is a problem of homogeneous solidarity. It will be shown later on, that in Ubuntu philosophy is needed solidarity discourse to solve the special problem of homogeneous solidarity.

There are some theories for the analysis of ethnic and religious conflicts. The three theories are: primordalism, instrumentalism, and constructivism. The primordialism approach argues that there is a natural and biological connection or relationship with one's ethnic identity. The instrumentalism approach holds that belonging to an ethnic group is by choice and thus is flexible. This approach argues that individuals reserve rights to choose the social group one can belong to either for economic or other benefits. The constructive approach holds that social systems give rise to conflict along ethnic lines.[41] Francesco Caselli and Wilbur John Coleman argue that instrumentalist approaches "emphasize the fact that participants in conflict hope to derive some material benefits from conflict, such as jobs, wealth or power."[42] In a primordialist approach, the focus is on the visceral dimension of conflict, which is interpreted as an

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[38] Cecilia Iro-Cunningam, *Identity, Power and Conflict Inter-ethnic Perspective of Northern Nigerian Religious Violence*, (Lagos, Nigeria: Publish Nation LLC, 2016), 19. (Iro-Cunningam, *Identity, Power and Conflict Inter-ethnic Perspective*).

[39] Iro-Cunningam, *Identity, Power and Conflict Inter-ethnic Perspective*, 20.

[40] There is a little emphasis on this statement given by the author of this dissertation. Iro-Cunningam, *Identity, Power and Conflict Inter-ethnic Perspective, 20.*

[41] Iro-Cunningam, *Identity, Power and Conflict Inter-ethnic Perspective*, 23.

[42] Francesco Caselli and Wilbur John Colemann II, *On the Theory of Ethnic Conflict*, (United Kingdom: London School of Economics Publication, 2011), 8. (Caselli and Colemann II, *On the Theory of Ethnic Conflict*).

eruption of mutual antipathy.[43] The premodial approach is centered on the conflict that erupts from mutual antipathy. It can be interpreted as homogeneous solidarity practice which causes ethnic and religious conflicts as in Nigeria. As Joan Esteban and Debraj Ray puts it: "Ethnic relations are inherently conflictual."[44] Thus, inter-ethnic relations in Nigeria are a major cause of ethnic and religious conflicts in Nigeria.

Peace

According to Charles Webel, peace is not easy to define and like "happiness", "harmony", "love", "justice", "freedom", […] one can recognize it when it is not present.[45] The former German chancellor, Willy Brandt, in a speech in 1981 argued that "Peace is not everything but without peace, everything is nothing."[46] In the same vain, the present German chancellor, Angela Merkel says: "Peace has always been and will always remain the key prerequisite for living a life of dignity."[47]

Furthermore, there are two perspectives towards understanding the nature of peace; positive and negative conditions.[48] A negative condition of peace is the common perspective people refer to when they are discussing issues in regard to peace and conflict: It is a condition in which peace is based on the absence of violence.[49] "Negative peace" as Charles Webel described it historically denotes

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[43] Caselli and Colemann II, *On the Theory of Ethnic Conflict*, 8.

[44] Joan Esteban and Debraj Ray in Francesco Caselli and Wilbur John Colemann II, *On the Theory of Ethnic Conflict*, (United Kingdom: London School of Economics Publication, 2011), 10.

[45] Charles Webel and Johan Galtung, eds., *Handbook of Peace and Conflict Studies*, (London and New York: Routledge Taylor & Francis Group, 2007), 6. (Webel and Galtung, eds., *Handbook of Peace and Conflict Studies*).

[46] The Federal Government of Germany Guidelines on Preventing Crises, Resolving Conflicts, Building Peace, 10. (Federal Government of Germany Guidelines).

[47] Federal Government of Germany Guidelines, 2.

[48] Michael Lund, "A toolbox for Responding to Conflict and Building Peace," in Tim Murithi, "African Approaches to Building Peace and Social Solidarity," *African Journal on Conflict Resolution*, vol.6, (2), (2006), 13. John Galtung and other philosophers also proposed these two distinctions of peace, positive and negative peace. See also Charles Webel and Johan Galtung, eds., *Handbook of Peace and Conflict Studies*, (London and New York: Routledge Taylor & Francis Group, 2007), 6.

[49] Tim Murithi, "African Approaches to Building Peace and Social Solidarity," *African Journal on Conflict Resolution*, vol.6, (2), (2006): 13. (Murithi, "African Approaches to Building Peace").

"absence of conflict or war" and other natures of violence or human conflict.[50] On the other hand, positive peace is the notion that promotes reconciliation and co-existence based on justice, human rights, social, economic and political justice.[51] For Charles Webel, positive peace implies the constant presence of many desirable states of mind of the individual and society, like tranquility, equity, harmony, justice, etc.[52] This research points to the need of positive peace perspectives in Nigeria.

Peacebuilding refers to efforts towards the process of rebuilding broken relationships, reconciliation and resolution of conflict. This implies the ways of rebuilding the social, political, security and economic dimensions of a society that arises from a conflict. Tim Murithi argues on what can be described as the major objective of peacebuilding. He holds that peacebuilding "includes addressing the root causes of conflict and promoting social and economic justice as well as putting in place political structures of governance and the rule of law which will consolidate peace building, reconciliation and development."[53]

One may distinguish between peacebuilding, peacekeeping and peacemaking. Peacebuilding refers as already stated above to the process of rebuilding broken relationships in war or other forms of conflict. Peacekeeping refers to the intervention to create calmness, especially in violent conflicts. Typical of this situation is the use of law enforcement agencies or the deployment of United Nations' presence with the consent of the people or groups involved. Then, peacemaking is the action to bring warring groups to agreement and most essentially through a peaceful process.[54] Beth Speake argues that peacebuilding includes the traditional ways of peacemaking, peacekeeping and resolution of conflicts.[55]

In a civil or "advanced" society, there are various ideas from scholars on peacebuilding and its process. Smithey argues that "peacebuilding" begins by changing perceptions of the conflict and softening out-group boundaries by redefin-

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[50] Webel and Galtung, eds., *Handbook of Peace and Conflict Studies*, 6.
[51] Murithi, "African Approaches to Building Peace," 13.
[52] Webel and Galtung, eds., *Handbook of Peace and Conflict Studies*, 6.
[53] Murithi, "African Approaches to Building Peace," 13.
[54] Webel and Galtung, eds., *Handbook of Peace and Conflict Studies*, 8.
[55] Beth Speake, "A Gendered Approach to Peacebuilding and Conflict Resolution," 2, available at: https://www.e-ir.info/2013/02/11/a-gendered-approach-to-peacebuilding-and-conflict-resolution/, (Accessed: 18.12.2020).

ing collective identities in ways that are empowering and yet less polarizing.[56] Jean-Paul Ledrach argues that in peacebuilding "conflicting groups animosity, perception of enmity and deep-rooted fear and hatred of the 'other' means that the transformation of conflict into peace must be rooted in socio-psychological dimensions. Reconciliation requires methods that address history for both groups without getting locked into a vicious cycle of mutual exclusiveness inherent in the past."[57] Chantal Mouffe holds that peacebuilding involves transforming antagonism into agonism, deadly enemies into peaceful adversaries, violence into critical engagement and reflection.[58] In the concept of misrecognition in Honneth, one may argue that disrespect – e.g. physical abuse, insult and humiliation, denial of rights and denigration of ways of life- are all factors that hinder solidarity and need this discourse of peacebuilding.

In regard to a traditional society, there are some ideas from scholars on peacebuilding. Tim Murithi argues for an indigenous approach to peacebuilding arguing that Ubuntu as a concept can be used for peacebuilding in South African communities. In the article, "African Approaches to Building Peace and Social Solidarity", he outlined in Ubuntu and peacebuilding that Ubuntu meaning a person is a person through others can be used for building peace. He argues: "The lesson for peacebuilding from this tradition (of Ubuntu) is that by adopting and internalizing the principles of Ubuntu, we can contribute towards creating healthy relationships based on the recognition that within the web of humanity everyone is linked to everyone else."[59] He outlined five key stages of traditional peacebuilding: fact-finding; demonstration of genuine remorse; encouragement to ask for forgiveness and the victim encouraged to show mercy; meeting of the council of elders and encouragement of perpetrators to compen-

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[56] Smithey cited in John Nagle, *Social Movements in Violently Divided Societies Constructing Conflict and Peacebuilding*, (London and New York: Routledge Taylor & Francis Group, 2016), 38.

[57] Jean-Paul Lederach cited in John Nagle, *Social Movements in Violently Divided Societies Constructing Conflict and Peacebuilding*, (London and New York: Routledge Taylor & Francis Group, 2016), 38.

[58] Chantal Mouffe cited in John Nagle, *Social Movements in Violently Divided Societies Constructing Conflict and Peacebuilding*, (London and New York: Routledge Taylor & Francis Group, 2016), 38.

[59] Murithi, "African Approaches to Building Peace," 13.

sation and reparation for wrongs done and the last a process of reconciliation.[60] One may argue that solidarity in Ubuntu philosophy is a tool in peacebuilding even though it has its limitations.[61] More so, in the Apartheid regime of South Africa, the concept of Ubuntu was used for peace and reconciliation among the whites and blacks. The Truth and Reconciliation Commission in South Africa under the leadership of Desmond Tutu used Ubuntu in the reconciliation process.[62] The approach will be implored for ethnic and religious conflict resolution in Nigeria.

Conflict

Conflict is a serious disagreement or argument or difference of ideas or opinions among a group of individuals characterized by antagonism and hostility. Thus, it can result in clash, fight, collision, war etc. Conflict breads antagonism, bitterness and struggle between two or more parties. It can lead to violence, war or loss of lives and properties. Okuntade Tope Femi outlined the levels of conflict as follows:[63]

* Intra-personal conflict: This is the form of conflict within an individual possessing some form of conflicting goals.

* Inter-personal conflict: This happens when two or more individuals have different outcomes, goals and values.

* Intra-group conflict: This is a conflict that happens between members of the same group.

* Inter-group conflict: This is a conflict that involves two or more groups in an organization.

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[60]   Murithi, "African Approaches to Building Peace," 5.

[61]   Tim Murithi, for example, argues that Ubuntu is necessary for promoting peacebuilding and social solidarity. See Tim Murithi, "African Approaches to Building Peace," 22-23. Elias Nankap Lamle argues that Ubuntu can be a traditional method for peacebuilding and conflict resolution. See Elias Nankap Lamle, *African Approaches to African Conflict and Peace Studies Principles for Engaging African Conflict and Peace Philosophy in Ubuntu, Gacaca and Others*, (Muritius: LAP Lambert Academic Publishing, 2018), 113.

[62]   Chiku Malunga, *Understanding Organizational Leadership Through Ubuntu*, (London: Adonis & Abbey Publishers Ltd, 2009), 103.

[63]   Tope Okuntade, "Causes and Effects of Conflicts in the Nigerian Construction Industry," *International Journal of Technology Enhancements and Emerging Engineering Research*, vol.2, no.6, (2014): 12.

* Value conflict: A value conflict is hinged on different choices and ideas that people have as their way of life.

* Power conflict: A power conflict happens when the persons or groups involved intend to exert the strength they have in a society.

* Religious conflict: A religious conflict refers to intolerance of differences in religious observances and religious interests.

* Ethnic conflict: Such a conflict happens when the ethnic interests are not met. It is most observant when particular ethnic groups lord it on others leading to marginalization, suppression, etc.

In Nigeria, ethnic and religious conflicts have posed a great challenge to solidarity. Thus, peacebuilding and conflict resolution in Nigeria must define adequate strategies to manage ethnic and religious differences to give way for national development.

1.9. SOLIDARITY AS A TOPOS IN INTERCULTURAL STUDIES AND ETHNIC / RELIGIOUS CONFLICT RESOLUTION STUDIES

Culture is the people's way of life. It refers to the features of a particular group of people regarding their language, custom, tradition, norm, religion, social habits, music, and arts. "Intercultural" means involving two or more cultures. "Intercultural" describes communities in which there is a deep perception and regard for all cultures. Interculturality means various forms of relationships, co-existence, interactions, behaviors or intercultural communications that manifest from various cultures in order to foster dialogue, mutual regard, cultural identity, etc. The concept is applicable not only to individuals belonging to various countries or regions of the world, but it also refers to individuals or cultures within a particular country with different features from an ethnic, social, religion, or other features that distinguish them from other cultures. Interculturality has its objective to learn to live together in harmony and constructively in a multicultural world. More so, intercultural dialogue can be a valuable instrument for conflict prevention and resolution and for fostering respect for human rights.

Martin J. Gannon argues that there are two perspectives to intercultural studies; "etic or culture in general" and "emic or culture specific."[64] Etic refers to research studies of cross-cultural differences, that is, studying various aspects of different cultures while emic refers to research that fully studies one culture with no (or only a secondary) cross cultural focus. "Those who employed the use of questionnaire survey as the primary method for rating and ranking many national cultures on bipolar dimensions such as power distance and individual – collectivism are following the etic, or culture – general, tradition."[65] An etic approach is basically cross-cultural comparison, and it stresses the rating and rankings of national cultures through survey.[66] On the other hand, some researchers who approach it from an emic point of view "champion a thick description of a culture, which emphasizes its distinctive and unique features."[67] An emic approach is "an intercultural interaction and it incorporates the concept that reality is socially constructed, and that each culture has its own distinctive and unique values and practices."[68]

More so, Martin Gannon argues that there is a third approach, which was developed both to highlight the etic and emic approaches or framework and to move beyond them. This third approach is called multiple cultures perspective. He argues: "Given the importance of multi-ethnicity both within nations and across them and the increasing mobility across cultures in our globalizing world, it is helpful to profile the contrasting perspectives of what happens when interactions occur."[69] He holds that in our multiethnic world, it is important to give attention to multiple cultures interacting with one another in a specific context both within one nation and across nations and the overlap of values and practices among these cultures in our globalizing world.[70]

Following Martin Gannon's description, it is obvious that the three models serve to achieve the desired goal of this study. This is because Nigeria is a na-

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[64] See Martin Gannon, *Paradoxes of Culture and Globalization*, (USA: Sage Publishing; Inc., 2008), 33ff. (Gannon, *Paradoxes of Culture*).

[65] Gannon, *Paradoxes of Culture*, 33.

[66] Gannon, *Paradoxes of Culture*, 33.

[67] Gannon, *Paradoxes of Culture*, 33.

[68] Gannon, *Paradoxes of Culture*, 33.

[69] Gannon, *Paradoxes of Culture*, 33.

[70] Gannon, *Paradoxes of Culture*, 34.

tion with 3 major ethnic groups and about 250 minor ethnic groups. Thus, the study of each ethnic group and its distinctive and unique values and practices as held by an "emic approach" are important as it will aid solidarity studies. Moreover, rating and ranking of each ethnic group as described by "etic group" is also important in solidarity studies in a Nigerian context. This third idea of Martin Gannon brought out the idea of intercultural studies, to explore multiple cultures and multi-ethnicity. The intercultural studies analyze multiple cultures, the intercultural setting, inter-religious, socio-economic, and political backgrounds giving them interpretations and meanings. The idea includes involving two or more cultures; their intercultural differences as well as their belief, values, customs, norms, traditions in the analysis and interpretation of their relationship in a global society among others. Thus, this third postulation of Martin Gannon gives the concept of an intercultural study of solidarity.

Cultural diversity is an obvious experience in the human society that needs to be improved and managed well to avoid challenges of misunderstanding that can foster discrimination, violence, conflict, war, injustice, xenophobia, among other challenges of intercultural co-existence. Thus, in intercultural studies, solidarity is a necessity minding the fact that the world is today a global village. Intercultural studies must define paths of solidarity to blend the cultural differences and appreciate dynamism in cultural practices to promote mutual respect, love, hospitality, compassion, justice and solidarity.

In conflict studies, it is not uncommon to observe that inter-ethnic and inter-religious differences may cause conflicts.[71] This implies that in situations of inter-ethnic and inter-religious solidarity practices, there may be struggles for recognition which can stem from policies, injustice, lack of proper distribution of resources etc. Thus, this situation may lead to conflict, tension, war, violence

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[71] Irene Bloemraad argues that in multiculturalism and broad nationalities that various policies and ideas can bring about conflicts. See Irene Bloemraad, "Solidarity and Conflict Understanding the Causes and Consequences of Access to Citizenship, Civic Integration Policies and Multiculturalism," in *The Strains of Commitment The Political Sources of Solidarity in Diverse Societies*, Keith Banting and Will Kymlicka, eds., (United Kingdom: Oxford University Press, 2017), 328. (Banting and Kymlicka, eds., *The Strains of Commitment*). Richard Johnston, Matthew Wright, Stuart Soroka and Jack Citrin argue that concomitant increase in ethnic and national diversity affects solidarity, in other words, it can lead to conflict. See Richard Johnston, Matthew Wright, Stuart Soroka and Jack Citrin, "In Diversity and Solidarity: New Evidence from Canada and the US," in *The Strains of Commitment*, Banting and Kymlicka, eds., 153-154.

etc. Conflict studies search with the lenses into inter-ethnic and inter-religious studies to offer possible solution to conflict situations. Charles Webel and Johan Galtung hold that conflict resolution or peace building ought to span the whole spectrum from macro via meso and macro to mega conflict.[72] Conflict resolution studies could be seen as the approach or the means through which all kinds of disputes, violence and wars are resolved. This implies that all conflicts both minor and major are to be studied thoroughly in order to offer a plausible solution. Jonathan Madu holds that conflict resolution comes in as a means of resolving rather than management of quarrel or disagreement. It is both the analytical and problem-solving process and approach to conflict.[73] For Christopher Miller and Mary King, conflict resolution is a combination of approaches which has as an objective the elimination of conflicts through the constructive solving of problems.[74] Jonathan Madu further argue that by conflict resolution it is expected that the fundamental causes or sources of conflict are addressed and resolved, and that the behavior is no longer violent; attitude no longer hostile, more so, the composition or the shape of the conflict is changed.[75] Moreover, he argues that conflict resolution is the outcome whereby issues in the immediate conflicts are genuinely dealt with through a means or a solution that is mutually acceptable to the groups, self-sustaining in the long run, thus, produces new, positive relationships between groups that were in conflict with each other.[76]

Johan Galtung argues for a model for conflict resolution. He argues for a transcendence approach, a classical approach and mediation as possible means of conflict resolution. In the transcendence approach, it begins with one group at a time, in deep dialogue, in a joint creative search for a new reality.[77] Then, the

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[72] Webel and Galtung, eds., *Handbook of Peace and Conflict Studies*, 398.

[73] Johnathan Madu, *Understanding Peace and Conflict Studies A Handbook in Management, Development and Social Studies*, (Nigeria: Madonna University Press, 2015), 57. (Madu, *Understanding Peace and Conflict Studies*).

[74] Christopher Allan Miller and Mary King, *A Glossary of Terms and Concepts in Peace and Conflict Studies*, (Geneva: University for Peace, 2003), 8.

[75] Madu, *Understanding Peace and Conflict Studies*, 57.

[76] Madu, *Understanding Peace and Conflict Studies*, 57.

[77] Johan Galtung, "Peace by Peaceful Conflict Transformation – the Transcend Approach," in *Handbook of Peace and Conflict Studies*, Charles Webel and Johan Galtung, eds., (USA and Canada: Routledge 2007), 14. (Galtung, "Peace by Peaceful Conflict Transformation").

classical approach brings the conflicting groups together for negotiation and compromise, with a facilitator.[78] Thirdly, he argues for a holistic approach which is a dynamic model for conflict resolution and peace.[79] These three approaches are necessary in conflict resolution.

In the context of our study of Ubuntu and Honneth philosophies towards ethnic and religious conflict resolution in Nigeria, intercultural studies and conflict resolution studies are relevant.

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[78] Galtung, "Peace by Peaceful Conflict Transformation," 14.
[79] Galtung, "Peace by Peaceful Conflict Transformation," 14.