



The Gift and the Impediment: The Promises and the Perils of Igbo Worldview

Lawrence Onwuegbuchunam^{1,2}

¹Department of Nursing, Columbia College, Calgary, Alberta, Canada

²Addictions and Mental Health, Alberta Health Services, Calgary, Alberta, Canada

Email: ndulaw@yahoo.com

How to cite this paper: Onwuegbuchunam, L. (2022) The Gift and the Impediment: The Promises and the Perils of Igbo Worldview. *Open Access Library Journal*, 9: e8927.

<https://doi.org/10.4236/oalib.1108927>

Received: May 25, 2022

Accepted: June 26, 2022

Published: June 29, 2022

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Abstract

The author explored the meaning and the impact of worldview in general, and specifically, examined the worldview of Igbo people as both fundamental and foundational to how the Igbos think and act. Through robust familiarization with Igbo cultural worldview as an insider, and the use of different ways of acquiring knowledge, the author identified character traits that are often commonly associated with the Igbos by the outsiders. Those character traits were expanded and explained as gifts that need to be celebrated and not suppressed or subdued. But when those character traits are displayed excessively, and out of context and proportion, they could become impediments. Thus, the need for moderation was underscored. The author contended that in order to understand the Igbos accurately, one needs to possess genuine epistemic curiosity and make a genuine commitment to understanding Igbo cultural worldview. Equally important, the Igbos should make a strong commitment to understanding the cultural worldview of others.

Subject Areas

Philosophy

Keywords

Worldview, Culture, Igbo Cultural Worldview, Igbo Character Traits

1. Introduction

Worldview is the sum of our total beliefs. It is the fundamental ideas and assumptions that we have that are both conscious and unconscious, which informs and influences the lenses through which we view reality. Our worldview helps us to interpret and attach meaning to our lives, and it helps us to organize our life

experiences and decisions into accurate and clearer perspectives, just as the reading glasses put the world into a clearer and a better focus for many people (Cosgrove, 2006) [1].

Worldviews help us to answer the fundamental question about the meaning of life. It informs and provides us with insight regarding right and wrong. It helps us to integrate our culture in a way that makes sense to us (Hiebert, 2008) [2]. Worldview is a “commitment, a fundamental orientation of the heart that can be expressed, which may be true, partially true or entirely false, that we hold consciously or unconsciously about reality, that provides the foundation on which we live and move and have our being” (Sire, 2009: p. 20) [3].

2. The Meaning and the Context of Igbo Worldview

Igbo worldview is the conglomeration of beliefs, ideas, and the assumptions that the Igbo people hold both consciously and unconsciously, that inform and influence their understanding and perception of the world. It helps them to organize their lives. It helps them to explain and give meaning to their day-to-day activities, and as such, provides the foundation for their meaning making, interpretation of reality, the ideas they have, and what and how they think, as well as the actions they take.

The Igbo worldview encompasses the lens and way that the Igbo people understand themselves and their position in the world, including their goals, life ambitions, hopes, plans, and tasks, to mention but a few. Igbo worldview is a collection of attitudes, values, stories, and expectations that the Igbos’ have about their lives and their existence, which inform and influence their thoughts and actions. Indeed, the understanding of Igbo cultural identity is shaped by the values, beliefs, assumptions, and attitude that are prevalent within the Igbo society, an identity that bestows a sense of belonging and protection from all kinds of alienation, especially, but not exclusively, cultural and social alienation.

It is a fact that culture can and do change over time. It is equally a statement of fact that worldview can and do change over time. Since worldview encompasses all the beliefs, values, assumptions, and practices that we hold both consciously and unconsciously, it necessitates scrupulous examination and rigorous discernment due to the reality of potential error, cognitive distortions and practical flaws. In an effort to engage in reflective activity, rigorous discernment, passionate and epistemic curiosity about the Igbo worldview, I hope to explore the constructive and the destructive aspects of Igbo worldview that manifest in form of gifts and impediments; the benefits and the obstacles that the Igbos need to be aware of, which could translate into, and facilitate their self-awareness; self-actualization, and as well, decrease crisis and negative public perception by outsiders.

2.1. The Impact of Igbo Worldviews on Cognitive and Character Formation of the Igbo People

Central to the essence of the Igbo person, is the influence of worldview in the

formation of their ideas and understanding, as well as in the determination of their actions and behaviour. Worldview plays an important role in the formation and the development of essential characters or qualities that are more often than not, evident in the collective Igbo identity and what the Igbo people are known for. Those character traits that are often ascribed to the Igbos, and are prominent among the Igbo people, will be explored, including their strengths and weaknesses.

Before delving into and exploring this arduous task, it is necessary to underscore the existence of inseparable overlaps and interconnections among these common character traits and values of the Igbo people, which translate, inform, influence each other, and feed into each other as well. But for the sake of clarity and for investigative and expansive purposes, these character traits were separated and discussed individually.

2.1.1. The Igbos Are Highly Ambitious and Hardworking

The Igbos are solidly ambitious and hardworking. These traits are driven by their intense desire for individual accomplishment, optimal actualization, and individual status, which is anchored in their worldview and in their common belief that “one man is good as the other, and that no condition is permanent” (Achebe, 1983: p. 59) [4]. This worldview is both fundamental and foundational to the optimal level of resilience, perseverance, and determination evidenced among the Igbo people, which translates to their tremendous success. Further, the mindset that is anchored in the Igbo proverb that *the god that created the tiger will never allow it to feed on grass* solidifies their hope and their sense of hard work.

The Igbo culture is the one that adores ambitiousness, hardworking, personal accomplishment and high productivity, which carries with it: respect, honour, and status. The Igbo culture also detests and frowns upon all kinds of laziness and idleness, and assigns a derogatory status such as: *Ofeke*, or *efulefu* which means a useless person or an underachiever to some people who they perceive as unproductive. Therefore, individuals from Igbo culture are constantly both consciously and unconsciously, fighting to define themselves through their hard work and ambitiousness, to belong to the positive end of the spectrum.

The Igbos are full of ambitions and dreams. These attributes drive their persistence and determination for hard work no matter what life throws at them. An authentic individual from Igbo culture fears being perceived as weak, especially in a culture that measures success based on material acquisition, and productivity, as well as on the integrity of one’s character, wisdom and intelligence. In Igbo culture, honour is bestowed on hard work and productivity; these attributes translate to, and contribute to one’s sense of identity, status, and sense of belonging.

The ambitiousness and the hard-working nature of the Igbos are their foundational core values that translate to their tremendous success, a gift that brings both admiration and disdain, champions and detractors. The idea that “one man

is as good as the other,” translates to their belief in hard work and productivity, and as well, sometimes, could limit and impede their ability for humble submission under a leader, evidenced in the leadership and followership issues in Nigeria in general, and in Igboland in particular. This mindset reflects in the common contextual dictum that *Igbo enweghi eze* (the Igbos have neither a king, a ruler nor a leader).

The Igbos should guard against the dangers of excessive ambition and grandiose pomposity in the name of assiduousness. They should not perceive failure as totally devastating and traumatic, despite the awful feelings that come with failure. Rather, they should perceive failure as an opportunity for growth and development, and a humbling experience that could facilitate reflective practice and restructuring of strategies.

Excessive ambition or over-ambitiousness could lead to selfishness, unethical and aggressive accumulation and pursuit of material gain at the expense of others. Although the attainment of ambitions and happiness are not mutually exclusive, the accomplishment of goals or ambitions and hard work per se, does not guarantee, or automatically translate to happiness and fulfilment.

Also, self neglect and inability to handle or tolerate constructive criticisms or feedback are among the dangers that accompany excessive ambition and unhealthy, acute, and persistent hard work, which could translate to burnout and extensive health issues such as: cardiovascular disease, endocrine issues, gastrointestinal issues, nervous and reproductive issues, anxiety, low mood, irritability, and mood swings, and the list continues.

2.1.2. Firm Belief in Religion and Spirituality

Mbiti (1999) [5] was right when he asserted that Africans do not know how to exist without religion. Religion and spirituality occupy central positions, and play essential roles in Igbo cultural worldview. To clearly capture the centrality of religion and spirituality in African worldview and the activities of their daily living, Mbiti (1999) [5] asserted:

Wherever the African is, there is his religion: he carries it to the field where he is sowing seeds or harvesting a new crop; he takes it with him to the beer party or to attend a funeral ceremony; if he is educated, he takes religion to the examination room at the school or in the university; if he is a politician he takes it to the house of the parliament (p. 2)

By extension and expansion, an Igbo person does not know how to exist without the concepts of God, religion, and spirituality. No matter how good or how bad an individual from Igbo culture is perceived in terms of character or conduct, they are not strangers to religion and spirituality. In fact, spirituality and religion are imbedded in, and are intertwined with Igbo cultural worldview to the extent that one can rightly assert that an Igbo person is a religious being, which does not necessarily imply that an Igbo person acts religiously at all times and in all circumstances.

The Igbos reflect their values and beliefs in the events of their daily lives, including in their celebrations and in the names they take. It is therefore not uncommon to see names such as: *Chukwuka or Chukwuebuka* (God is great), *Onyedikachukwu* (who is like God), *Kosisochukwu* (God's will), *Echezonachukwu* (never forget God) and the list continues, among the Igbos, which underscore the centrality of God in Igbo cultural worldview, tradition, and practices.

Indeed, and I concur that “what people do is motivated by what they believe, and that what they believe springs from what they do and experience” (Mbiti, 1999: p. 4) [5]. The firm belief in God, religion, and in spirituality among the Igbos, is the foundation of their resilience, persistence and perseverance even in the midst of what appears to be hopeless. It is their gift, a gift that translates to their success and accomplishment. This fundamental belief, faith, and hope in the existence of transcendental reality, supernatural or supreme being, sustains their ambition and their hard work that God will make a way even where there seems to be no way, and is reflected in their proverb that *suffering will never crush a person that enjoys the favour of divine providence*.

It is a statement of fact evidenced in scholarly literature that religion could have both constructive and destructive elements. While the Igbos possess and express strong believe in religion and spirituality, and as well, allow such beliefs to permeate and manifest in every aspect of their lives and actions, they should strive to balance their belief system with sound human reasoning. Medieval philosophers and theologians such as Aquinas and St. Augustine were right when they asserted that faith and reason although distinct, are inseparable. They highlighted the complementarity and the compatibility between faith and reason (Stumpf, 2008) [6]. The Igbos should make commitment to understand the essence and the context of what they believe in, which could translate to credible and healthy religious and spiritual beliefs, as opposed to irrational beliefs and erroneous worldview.

Healthy religious and spiritual beliefs could manifest in the form of resilience. That resilience could translate to hard work, persistence, and high stress tolerance. It is important to emphasize that most of the theological, ethical, moral, and cultural principles we have are context specific, and are somewhat, idealizations. As such, the application of cognitive flexibility, cognitive humility, and the use of discretion are essential in both the interpretation and the implementation of those principles which Appiah (2017) [7] described as “idealizations”. Since those are idealizations, Appiah argued, we need constant readjustment between the ideas we have, the principles we work with, and the reality we encounter.

On the other hand, unhealthy religious and spiritual beliefs, which are devoid of logical reasoning and sound theology, could translate to delusions, especially with the subtype of delusion of grandiose, and with underlying religious themes. Iyassu *et al.* (2014) [8] noted that “religious themes are common across delusion categories and types, with between a fifth and two-thirds of all delusions reflecting religious content. To be classified as religious delusions, the belief must be

idiosyncratic, rather than accepted within a particular culture (p. 1). Due to the tenacity and the centrality of religion and spirituality in the lives of the Igbos, they should guard against being ensnared or becoming victims of delusions of religiosity.

Delusional disorder, a psychiatry illness, sometimes manifests and shares complex relationship with religious themes, beliefs, and spirituality. Delusions are “fixed beliefs that are not amenable to change in light of conflicting evidence” (American Association of Psychology, 2013: p. 87) [9]. When this condition is the case, same belief that brings hope, faith, comfort, soothing and calming effects to the Igbos, that translate to their resilience and hard work, could equally be the source of their affliction, discomfort, and torture.

2.1.3. Conglomeration of Courage, Arrogance, and Aggression

In Igbo culture and worldview, courage is praised and cowardice is frowned upon. Braveness suggests strength while timidity is an indicative of weakness. Courage which is considered a state of mind or a moral strength enables an individual to face danger or fear. In discussing the meaning of courage, I want to introduce Aristotle’s concept [10] of mean within the meaning and the understanding of courage, where courage is understood as the golden mean between cowardice and recklessness. In other words, the virtue of courage is positioned in the middle between cowardice and recklessness, the two extremes.

Igbos have been called arrogant and aggressive, especially, but not exclusively, due to the obvious bluntness that often manifest in their tone or their choice of words, when they give reasons or cite evidence to support their point of view or idea, and in speaking angrily while showing disagreement with the opposing ideas. Achebe (1983) [4] articulated this animosity well in his assertion that “Nigerians of all other ethnic groups will probably achieve consensus on no other matter than their common resentment of the Igbo. They would all describe them as aggressive, arrogant, and clannish. Most will add grasping and greedy” (p. 56). It is overgeneralization to perceive every Igbo person as possessing a sense of superiority, self-importance, verbally aggressive, and confrontational, while fearlessly asserting their opinions, ideas and perspectives. Also, it is a fallacy to believe that every Igbo person is greedy, and has a tendency to exhibit behaviour that demonstrates sense of arrogance and aggression, with an obnoxiously elevated sense of self-worth.

On the other hand, my aim is to bring to the attention of the Igbos the wisdom and the knowledge embedded in Aristotle’s understanding of virtue as a moderation, especially the virtue of courage as a balance or the mid-stance between cowardice and recklessness, and to be consciously aware of how these two equally negative extremes could impede diplomacy and tact in their relationships, thoughtful deliberation and communication with others, despite their best intentions and best efforts to get their points across. Instead, to learn and practice assertive communication skills that enable one to present their case or their point of view, ideas and thoughts in a respectful and polite manner. Equally, to

show moderation within reasonable and acceptable limits in their behaviour, goals and aspirations that are solidly grounded in ethics and moral values.

2.1.4. Flamboyant and Boisterous

The Igbos have been judged and perceived as both boisterous and flamboyant by their counterparts in Nigeria and around the world. It is not unusual to find an Igbo person that is loud, energetic, and cheerful. Neither is it unusual to find an Igbo person that appears noticeably stylish, colorful, and exuberant. These unique attributes often evidenced among the Igbos are not fundamentally flawed. Indeed, boisterousness and flamboyancy does not necessarily suggest an impediment, and both are not mutually exclusive with goodness, nobility and integrity of character.

Nevertheless, despite the reality that these attributes are not in themselves character flaws, and it is not my intention to suggest that they should be jettisoned. It is equally important that the Igbos should be consciously aware of how those traits could annoy and irritate their counterparts, both friends and foes alike. Understanding the public perception of these attributes by others could help them to guard against excessive or extreme exhibition of these attributes, which in moderation could be incentives and beneficial, and in extreme, impediments.

It is of great importance for the Igbos not to lose sight of the fact that humility is a virtue that is often cherished and adored by many. Excessive boisterousness and flamboyancy could translate to pride, a vice that many people dislike intensely. Humility here should not be understood in the context of self-degradation, stupidity, lack of intelligence or reason. But Igbos should understand humility in the context of modesty and meekness, knowing one's appropriate place and proudly standing on that place without unnecessary self-degradation or unnecessary self-promotion or self-aggrandizement.

2.1.5. Individualistic and Clannish in Their Community Life

Central to the Igbo worldview is the idea of brotherly love, and the idea that charity begins at home. These ideas feature prominently in both Igbo cultural and religious beliefs, and as such, inform and influence the lenses through which they understand themselves, their actions, their behaviour, and their interpretation of morality.

Evolutionary psychologists perceived the human individualistic and clannish tendencies as both fundamental and foundational to human adaptation and survival, which in fact was needed to preserve oneself in being. It was a great survival strategy that helped group of people with similarities, especially, but not exclusively, cultural similarities and worldview, to band together in order to protect their common interests, including their safety from the outsiders, and advance their ambition against other groups who may be a threat to the accomplishment of their goals, and may be in competition and fight to accumulate and hoard similar resources of interest.

A prestigious African and British philosopher Anthony Appiah (2018) [7] contended that “we are clannish creatures. We don’t just belong to human kinds; we prefer our own kind and we are easily persuaded to take against outsiders (p. 31). These clannish and individualistic attributes, although could be seen among the Igbos, could be arguably said to be imbedded in the very nature of human person, and as such, could translate to human identities and what the people are known for.

In other words, the shared similarities that are associated with these clannish tendencies such as race, tribe, religion and culture, to mention but a few, feed into our subconscious drive, and both consciously and unconsciously inform and influence the choices we make, including how we perceive others, and how we treat others from different and competing groups. Individualism is not a strange concept in Philosophy. The idea of human independence and self-reliance that opposes any interreference of individual goals, choice and freedom, including self-preservation, competition, and survival is not strange when pursued in the right context.

These clannish and individualistic traits prominently feature among other major tribes in Nigeria: the Hausas and the Yorubas. It is grossly evident in plain sight that the Hausas predominantly control the political powers in the Nigeria, and turned what was once understood as a democratic office into a birth right of privilege and status. The Yorubas are not innocent of these clannish and individualistic behaviours that often manifest in the way they treat people from different tribes that live in the states or cities generally understood as the Yoruba land.

My point is this: before making hasty conclusions that the Igbos are clannish and individualistic, it is important that other tribes in Nigeria, including people from different cultures, engage in self-reflection and self-examination, and as well, perceive these two attributes as imbedded in the very nature of human person, and that everyone has equally a shared responsibility in identifying and controlling these common biases that often translate to how we perceive and treat outsiders. My argument is simple: it is not just the Igbo problem, it is a humanity problem, and we collectively have to make commitment toward eradicating the problem.

2.1.6. Insatiable Thirst for Wealth, Status, and Community Recognition

That the Igbos have thirst and cravings for wealth is an understatement. The underlying drive for what appears as excessive pursuant of wealth among the Igbos is anchored in their determination, admiration, and obsession for status, acceptance, and community recognition. In Igbo culture, similar to some other cultures, a person with wealth commands power, respect, and authority. The authority that comes from wealth extends to include an elevation to the leadership and rulership positions in the society. The possession of wealth becomes one of the most effective ways for individuals to assert themselves, and distinguish themselves as outstanding and worthy of respect.

Elaborating on ways individuals can distinguish themselves as possessing extraordinary abilities, extraordinary competencies, and outstanding skills from the rest of the commoners in Igbo cultural society, Njoku (1992) [11] identified other factors such as: heroic service, exceptional intelligence, persuasive oratory, and the accumulation of material wealth. And, by expansion and extension, the accumulation of material wealth is the most effective and the most relevant, necessary, and commonly accepted criterion for distinction, establishment of prominent status, and gaining community acceptance and recognition. Nevertheless, the Igbos also expect possession of intelligence, restraint, and wisdom to be observed in the midst of possession of wealth as evidenced in their common saying that: *the wealthy husband and wife that started fighting after eating to their satisfaction, are not better than their neighbour who has nothing to eat. Also, that an uncontented rich person is worse than a person who is in abject poverty.*

To accurately and fully grasp the rationale for the tenacious pursuit of material wealth, status, and recognition among the Igbos, it is extremely important to pay particular attention to the conscious, unconscious, subterranean or the intrinsic drives that translate to their worldview and actions around these topics. Failing to explore these underlying factors or drives is synonymous with failing to address the pertinent information that could produce a robust and credible understanding of the worldviews and behaviour of an individual from Igbo culture. This failure therefore could be a fundamental flaw.

Perhaps, one can proceed to argue that the quest for status, superiority, and material dominance evidenced among the Igbos, is fundamentally grounded in the very nature of human person, judging from psychological and anthropological perspectives.

In a seminal book “Things Fall Apart” Achebe (2009) [12] created a robust picture of Igbo culture and worldview in the character of Okonkwo regarding his pursuit of wealth, power, status, and community recognition. Okonkwo was a man who accomplished power, wealth, status, and community recognition through tremendous hard work which was dictated by his internal fear and overwhelming worry not to become like his father—a lazy man and a man of public ridicule. Throughout the book, Okonkwo was portrayed as a man who was in constant struggle to redefine himself and to maintain a public image quite distant and distinct from his father. Okonkwo proved himself to be a brave man, a warrior, a wrestler, a hard-working man and a wealthy man. These material accomplishments earned him a respectable position in the community. Although Okonkwo ended up as a tragic hero whose tragic flaws of extreme manliness with impulsivity, anger, and harness led to his destruction.

Also, Akwanya (1991) [13] created a fascinating picture of an Igbo man by name “Orimili” whose ambition is to be accepted by his community into the company of elders, in order to be able to wear the thick white thread around his ankle—a symbol of acceptance into the company of title men and the company

of the elders, a company that commands status, wealth, and respect. But, Orimili, in the process of pursuing his goal and aspiration, was met and greeted with ill fate and resistance. Indeed, he had both champions and detractors.

These two important books by two important Igbo scholars and authors could provide insight and shed light into the core underlying reasons why, and how the pursuit of wealth, status, and community acceptance is central to Igbo cultural worldview, especially, but not exclusively, to the outsiders who have genuine epistemic curiosity and commitment to the understanding of Igbo cultural worldview and behaviour, and how these beliefs both consciously and unconsciously inform, influence, and in some ways, dictate the actions of the Igbos.

2.1.7. Receptive to Change and Highly Resilient

The Igbos are often perceived by their counterparts as very receptive to change and highly resilient. These two traits set the Igbos up for success, and as well, serve as the foundation on which their success is anchored in. In this classic book “The Trouble with Nigeria” Achebe (1983) [4] positioned the Igbos’ receptivity to change as a factor that translated to their success, despite all odds, when he asserted that:

The Igbo culture being receptive to change, individualistic and highly competitive, gave the Igbo man an unquestioned advantage over his compatriots in securing credentials or advancement in Nigerian colonial society. Unlike the Fulani, he was unhindered by wary religion and unlike the Yoruba unhampered by traditional hierarchies. This kind of creature; fearing no God nor man, was custom-made to grasp the opportunities, such as they were, of the white man’s dispensation. And the Igbo did so with both hands. (p. 58)

It is equally important to acknowledge that other major tribes in Nigeria have advantages over the Igbos, and that the Igbos were highly disadvantaged both from political and historical perspectives, their resilient nature and receptivity to change still sustain them despite all odds.

Authentic Igbos are full of ambitions, dreams, and aspirations of becoming great, despite realistic limitations, obstacles, and impediments they may encounter toward achieving their goals. The Igbos are willing and ready to make enormous amount of sacrifice toward rewriting their story and destiny, with the belief that human beings are the architect of their fate. Such resilience and determination for success translate to their receptivity to change to point that they are fearless about leaving the nonlucrative familiar cultural environments where they have support system and protective factors, to go to distant places or countries that they are unfamiliar with, in order to change their destiny and re-write their story. The Igbos’ receptivity to change is evidenced in their proverb that *when dancers shift their positions due to circumstances, the spectators also adjust their seats for a better view*

The tremendous success of the Igbo people is driven by their adaptability and

receptivity to change, their fearless self-reliance, and their worldview that “one man is as good as another, and that no condition is permanent (Achebe, 1983: p. 59) [4]. The Igbos survived the civil wars of 1967 to the 1970s that destroyed millions of lives, properties, and land, and left them devastated and disadvantaged among other tribes in Nigeria. They had to start life from nothing. They had the option of choosing to stand or to fall. But despite all odds and setbacks, they chose to stand. These advancements and accomplishments are owed to their resilient nature, their receptivity and adaptability to change, and their willingness to make enormous sacrifice for what they perceive and believe to be great.

3. So, What Then? Why Should People Care?

Our worldviews play an important role in our relationships and our interactions with others. The ideas and the beliefs we have about people inform and influence how we perceive them, how we relate and interact with them, as well as how we treat them. Those ideas and beliefs we have both consciously and unconsciously: may be true, partially true, or completely inaccurate.

We as human beings are collectively biased, a fact that many avoid discussing and accepting. But through growth in knowledge, openness to authentic and constructive feedback, the awareness of both the constructive and the destructive impacts of worldview, and self-awareness and daily commitment to reflective activity, we could start to notice this bias within each of us about others, especially, but not exclusively, with the people who are different from us either racially or culturally, and we could start to make conscious commitment to control them.

To understand the Igbo person, it is necessary to understand the Igbo cultural worldview that informs and influences how Igbo people behave, including what and how they think. In order to accurately grasp and obtain insight into the Igbos, one needs to make a conscious effort, possess genuine epistemic curiosity, and make a commitment to understanding the Igbo culture, which could open doors for knowledge sharing.

In discussing the character traits that are commonly ascribed to the Igbos, especially by the people who share different cultural worldviews, my aim is to bring to the attention of the Igbos the beauty and the gift that come from having an Igbo worldview, which needs to be celebrated and not to be subdued or suppressed. Also, to bring to the awareness of the Igbos the dangers that accompany extreme display of those character traits in form of impediments, to their counterparts. Indeed, “there is a strand in contemporary Igbo behaviour which can offend by its noisy exhibitionism and disregard for humility and quietness (Achebe, 1983: p. 59) [4].

The Igbos have to make the same genuine epistemic commitment to understanding people who may have different cultural beliefs and different concepts of values, and understand that as we engage with others in thoughtful conversation, the goal is not to demonstrate the possession of a superior worldview. Rather, establishing an avenue to understand others and to be understood as well, with the

knowledge that people are different, and that the differences don't have to be reconciled before we can all get along (Appiah, 2006) [14]. Instead, those differences could open the door for understanding other people, and allow other people to understand the Igbo cultural worldview.

Conflicts of Interest

The author declares no conflicts of interest.

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