



GNOSI: An Interdisciplinary Journal of Human Theory and Praxis

Volume 6, Issue 1, January -June, 2023

ISSN (Online): 2714-2485

Promoting Goodwill and Universal Humanism through Storytelling; the *Ibuanyidanda* Philosophical Initiative

Lilian Okoro

Department of Theatre and Media Studies,
University of Calabar, Cross River State, Nigeria.

Email: lilianokoro@unical.edu.ng
paciafrica@yahoo.com

(Received: May-2022; Accepted: June-2022; Available Online: June -2022)



This is an open access article distributed under the Creative Commons Attribution License
CC-BY-NC-4.0 ©2023 by author (<https://creativecommons.org/licenses/by-nc/4.0/>)

ABSTRACT

In recent years, the tradition of storytelling has experienced a significant decline, raising concerns due to its historical role as a primary vehicle for enlightenment. The aftermath of the COVID-19 pandemic has exacerbated this decline, characterized by increased social isolation and diminished communal relationships. Economic challenges and urban lifestyles have further eroded opportunities for family storytelling sessions. The adage “if you are not informed, you will be deformed” underscores the urgency of revitalizing storytelling, particularly for children and youth. This paper advocates for the collection and documentation of stories aimed at young audiences, emphasizing the incorporation of the *Ibuanyidanda* concept. This concept promotes unity and understanding, aligning with the principle of 'Igwebuiké' (unity is strength) among youths. Methodologically, the paper reviews stories with themes relevant to *Ibuanyidandaism*, highlighting their potential to instill courage for teamwork and peaceful coexistence in the post-pandemic era. Findings suggest that families engaged in storytelling develop deeper mutual understanding, especially regarding sensitive topics, and find solace in narratives with positive outcomes. Asouzu *Ibuanyidanda's* theory provides theoretical grounding for this paper. In conclusion, fostering storytelling across various platforms in the digital age offers a promising avenue for promoting universal humanism, goodwill, and understanding among young people.

Keywords: Innocent Asouzu; *Ibuanyidanda*; *Igwebuiké*; Goodwill; Universal Humanism.

INTRODUCTION

Life in the post-pandemic era has changed tremendously; most activities involving communal life have been reduced and are now virtual (Mitchell, 2023). This new ‘normal’ has its effect on everyone, but the most affected group of persons are children, as the regular times allotted for play and storytelling are non-existent. “It has been hypothesized that during the COVID-19 pandemic, children's play was impacted, both in terms of the quantity and quality of play that children engaged in. Play is an essential component of children's healthy psychological, emotional, social, and cognitive development” (Thornton, 2023, Internet). The implication of reduced play time and space, especially physical spaces, is detrimental to children's development. It has been observed that children's

play is gradually becoming more virtual than physical (Moore, 1997). This has its pros and cons.

There are emerging issues regarding the shrinking physical play space for children. Uwaoma Nwazue and Okoro (2023) opine that when the space for play is reduced or shrinks, the shrinking space is not only physical but psychological. Whatever challenge the girl child is confronted with may also affect the boy child. This paper, therefore, perceives that if the space for children's play is reduced physically, it will also be reduced psychologically. Introducing storytelling may help alleviate the emerging issues in children's plays and interactions, as stories teach children to understand themselves and others.

Playtimes are learning times for children. In recent times, the way children play has changed as there are now various restrictions on how and where children play. There is an observable decline in the art of storytelling. "Because of the modernization and digitalization of the arts, oral storytelling, an African tradition used to preserve and pass values from one generation to the next, is in grave danger." (Okoro and Nwazue, 2022, p. 1). Reintroducing storytelling may help children regain the privilege of learning during play. Most stories are both educational and entertaining. The entertainment role of storytelling is a valuable element required for the enlightenment and development of children and young people; "the act of telling stories, whether they are fairy tales or personal anecdotes, has a transformative effect on both the teller and the listener" (Thornton, 2023, Internet). These transformations range from physical to psychological and may include emotional development, the strengthening of relationships, and brain development, among many others (Umotong, 2014).

The values embedded in stories with themes centered around unity and universal humanity are required in present times (McAdams, 1988; Umotong, 2004). Children need to learn to rely on each other for better and easier access to accomplishing greater and more impactful feats as they go on in life, and this can be achieved through well-articulated stories. "It is through hearing stories about wicked stepmothers, lost children, wolves that suckle twin boys, youngest sons who receive no inheritance but must make their way in the world, and eldest sons who waste their inheritance on riotous living and go into exile to live with the swine that children learn or mislearn both what a child and what a parent is, what the cast of characters may be in the drama into which they have been born, and what the ways of the world are" (MacIntyre, 2004, p. 216)

In the face of new demands and skills for successful living and work prospects, the ability to be a good team player is a necessary prerequisite. How can children acquire team spirit when they are not exposed to stories that encourage cooperation and resilience? The *Ibuanidanda* concept is derived from Igbo philosophy and promotes inclusivity and harmonious coexistence geared toward accomplishing great deeds. *Ibuanidanda* can be a necessary theme that, if properly embedded in stories that children hear often, will help in their intellectual and humanistic formation and development.

Ibuanidanda is a cliché derived from the Igbo language of Nigeria. Literally, it means, "No load is too heavy for *Danda* (a tiny ant)" (Asouzu, 2005). It is a philosophy that justifies the resilient nature of the Igbo and reflects on the beliefs, cultures, values, and world view that have over the years served as catalysts for progress and the achievement of great feats (Umotong, 2023a; Umotong, 2023b). The business apprenticeship scheme success story is a reflection of their culture and beliefs in *Igwebuiké* (unity is strength); "Igbos believe that a rich man is not truly wealthy unless he has also helped his neighbors rise, and the word for a wealthy man in Igbo is *ogaranya*, which means "he who went and gathered and gave" (Ndubisi, et al., 2019). This is the Igbo concept of *onye agalla nwanne ya*, or leaving no one behind in the story of success" (Chimezie Chika)

(Anuonye, 2023). This paper, borrowing a leaf from the Igbo philosophy, points to the need for adaptation and adoption of narratives from other cultures for content creation in curating stories with timeless themes. This paper reviews 10 selected stories for the sole purpose of exploring the need for stories with Ibuanyidanda-related themes.

UNDERSTANDING THE IGBO AND THEIR PHILOSOPHIES.

The Igbo people are identified as an ethnic group in Nigeria whose states of origin are predominantly in the south-eastern part of the country. These states are also known as Igbo-speaking states and include Abia, Enugu, Imo, Anambra, and Ebonyi states (Mgbeafulu, 2003; Benson, 2018). Some Igbos are also found in the mid-western Delta State. In Nigeria, the Igbos are among the three major tribes, with dominance over other tribes (Ijeaku, 2009). They have high regard for oral tradition. Proverbs and words with deep meaning are usually their way of communicating. “The Igbo believe in a supreme god who watches over his creatures from a distance”. He rarely meddles in human affairs (Ezeugwu & Chinweuba, 2018). No sacrifices are made directly for him. However, he is seen as the ultimate recipient of sacrifices made to the minor gods. He is called Chukwu Abiama—the great or the high god—as the creator of everything. These minor gods include Ala, the earth goddess, who is connected to fertility, both of people and the land. Anyanwu is the sun god who makes crops and trees grow (Anyanwu, 2023). Igwe is the sky god and the source of rain. Minor gods are typically subject to human passions and weaknesses. They may be kind, hospitable, and diligent; at other times, they are treacherous, unmerciful, and envious. Mbataku and Agwo are spirits of wealth, along with Aha Njoku (the yam spirit) and Ikoro (the drum spirit), among others (Eze, 2020). Forests and rivers at the edge of cultivated land are said to be occupied by these spirits. The Igbo also believe in a variety of spirits whose goodwill depends on treating them well” (Who Is the Father of the Igbos?).

Historically, Igbo folklore says that the Igbos can be traced to a divine figure ‘Eri’ who came to heaven as the son of God, one of the sons of the Biblical Jacob. “The Igbo claim that Eri, the god-like founder of what is now Nigeria, settled the area in or around 948 and that his reign as king began in or around 1043. Each king is supposedly able to trace his lineage back to Eri” (“Who Is the Father of the Igbos”) (Kanu, 2018; Benson, 2019)).

It has been observed that Igbos are hardworking and always strive to stand out in their endeavors. Intellectually too, there is a global record of great academic feats by people of Igbo origin: “Igbo people boast of the Ndebe Script Project, the first completed Igbo writing system in history. The Ndebe script is unique and original and pays homage to the old Nsibidi logographs. It was invented in 2009 by Lotanna Igwe Odunze” (Van Vuuren, 2012; Benson, 2016). Several Igbo scholars have contributed to enriching the world with Igbo stories and ideas; among them are the late Chinua Achebe, author of *Things Fall Apart*; the late Professor Nolie Emenanjo, author of numerous Igbo textbooks; Chimamanda Adichie; and Father Asouzu, in whose honor this paper is written.

ASOUZU’S IBUANYIDANDA THEORY

Father Innocent Isuchukwu Asouzu is a renowned African philosopher of Igbo origin. He propounded the theory of Ibuanyidandaism, extracted from the concept of Ibuanyidanda, and he has contributed greatly to the Calabar and global schools of philosophy. He is an erudite scholar of international repute. He suggests in his Ibuanyidanda philosophy that “anything that exists serves as a missing link to reality” (Asouzu, p. 2007a, p. 281). This invariably means that all of God’s creations are part of a whole, without which the whole is not complete (Umotong, 2004). It is a reinforcement of the

‘no man is an island’ axiom. It is deduced from this that all human efforts are complementary to each other.

Ibuanidandaism is a theory postulated in 2007 by Professor Father Innocent Isuchukwu Asouzu in an attempt to attend to the reality that every person is interminably a missing link between reality and another. Due to the fact that humans cannot survive on their own, Ibuanidandaism emphasizes harmony and unity and aims to eradicate human differences in general as well as in specific areas and structures of divergence. “As a being among others, the fundamental insufficiency in human nature, on the basis of which it maintains relationships, reaches out to others, and attracts others towards itself, turns out to be one of the main benefits of its mode of existence. Taking this insufficiency into account always proves to be a necessary condition for the achievement of full self-realization of the human person within the framework of the whole and of full human autonomy in history, as a being destined for higher modes of actualization. In this case, complementing units appear disagreeable and repulsive to each other due to this insufficiency (Asouzu, 2007). He advocates that human cooperation is essential for the achievement of great feats.

Father Asouzu’s theory comes as an attempt to advocate for a better life for humanity through cooperation. Asouzu believes that the division, discrimination, unduly concealment, and creation of cognitive barriers in the world are facilitated by supernaturalism and scientism. According to Asouzu, supernaturalism is a type of reduction that only sees the transcendental and rejects any claims to knowledge that cannot be seen on this plane, including the knowledge that absolute certainty and unity are possible and necessary for global development and the achievement of universal humanism (Asuquo, et al., 2022). “We are dealing with a situation where the mind accepts the existence of supernatural forces and thinks that all complex situations can be explained using only concepts derived from these forces and related phenomena” (Asouzu, 2007b, pp. 102–103).

This philosophy promotes the mutual dependence of people as complementary parts of the whole (Ofana, 2023). It is a representation of the need for universal humanism and goodwill. Ibuanidandaism stands on the threshold of peaceful coexistence, pure intentions, universal goodwill, and the recognition that the existence of people in every segment of life is indispensable and necessary for the continuity and progressive dissemination of knowledge and values. The virtues of this theory will be beneficial to children to a large extent because it promotes cooperation, mutual understanding, and peaceful coexistence. The quest for inclusivity in children’s education can be achieved via different approaches like storytelling and other dramatic pedagogical approaches, which can be supported by theories like Ibuanidandaism. Various Igbo assertions support this concept, amongst which are Igwebuiké (unity is power), which projects the ‘no man is an island’ approach to life; “Ibuanidandaism from the perspective of Asouzu is closely knitted to the English word ‘complement’. By complementarity, Asouzu deeply understands the inherent mutual dependence between two units within any framework, as they serve each other interminably as missing parts. It also clearly states that one cannot achieve anything or little when one attempts to pursue a case alone (Chimakonam & Ogbonnaya, 2022).

Owing to its versatility, philosophy has been used in varying spheres of life, ranging from politics to religion, among many others. Various professors and schools of thought have successfully proven that Ibuanidandaism is a philosophy necessary for productive continuity and for tackling problems in even the most minute spheres of life, including children’s development. The philosophy dives into the complementary relationship shared by *danda* (ants) in achieving their common purpose. It explores the individ-

ual weakness of ants due to their size and how easily they could be subdued if they operated individually, yet how much they can achieve if they work together. In this paper, the *danda* (small ants) is compared to a symbolic representation of children, who, just like the ants, are small in size and can easily be subdued. Storytelling can go a long way in empowering young people and equipping them with narratives that can immensely boost their confidence.

Relating this philosophy to the physical, psychological, intellectual, and behavioral development of children, it is therefore conceivable that storytelling may be the missing link between reality and children's development. Just as the *danda* cannot achieve their common purpose without their community to complement their weaknesses, so is it difficult for children to attain all-round development without the tool of storytelling. In intellectual development, storytelling helps children develop early literacy skills with ease; psychologically, it builds and develops children's imaginative skills and their approach to life. Storytelling is one of the oldest and purest forms of teaching. It is an important part of the early childhood learning program and plays a vital part in a preschooler's overall development because, through stories, children learn more about life, the world, and themselves (Marlar Lwin, 2015). It is therefore imperative to incorporate storytelling at all levels to facilitate the positive all-round growth of children.

STORYTELLING

Storytelling basically involves the use of well-crafted words to curate stories that can be transmitted through different means, but especially orally. When stories are written down, they can still be read aloud with the intention of entertainment. The interactive art of storytelling involves revealing the details and images of a story while provoking the imagination of the audience (Miller, 2019). There are different types of stories; they include folklore, fables, and fairytales. In folklore, the narrator tells stories about people and their ways of life, but fairy tales project magical characters and situations that may not actually occur (Udoette, 2015; Udoette, 2018). Folktales, fables, and fairy tales are just a few of the many types of stories that can be used to educate children on a variety of subjects (Udoette, 2023a; Udoette, 2023b). The art of storytelling has been useful to humans since their earliest days. Fairy tales are stories with magical characters and supernatural occurrences that give the story a twist, especially when people are going through difficulties. Most folklore is stories about people's culture and records, while fables are stories with moral lessons.

Globally, storytelling has been utilized for different purposes; however, this paper focuses on storytelling for children in line with the *Ibuanyidanda* concept. It has been observed that almost every story intended for children's consumption usually comes with a moral lesson that is derived from the theme of the story. The moral lessons are capable of equipping young people through their journey in life. This paper considers and puts into perspective the fact that the post-pandemic era has been identified as an era of distress, and one of the ways to bring succor to children is by inculcating well-curated stories into their activities. This paper reviews three popular stories.

Popular Children's Stories.

The following popular children's stories have been used over time to admonish and entertain children: These stories have been randomly selected from different cultural milieus, and the themes of the stories are briefly reviewed with moral lessons that suit the need for collective humanism. This paper therefore establishes a close relationship with the concept under review (*Ibuanyidandaism*). The following (a–c) are the selected stories:

1. *Why does the tortoise have a broken shell?*

Once upon a time, there was a great feast in heaven, and the tortoise persuaded the birds to take him along with them and also offered to be their spokesperson; however, out of greed, he got there and betrayed them all by changing his name to “all of you,” eating the food that was intended for everyone. After the party, all the birds took back their feathers, which they had earlier contributed to making him a pair of wings; consequently, he had no wings to fly back home. The tortoise pleaded with the birds to tell his wife to bring out all the soft objects in the house to enable him to land safely. However, when he jumped, he landed on sharp and hazardous objects that his wife had placed on the ground as a result of her receiving false information from the birds who claimed to have heard her husband's instruction.

Moral of this African story: The moral of this story is that we should never repay good deeds with evil and that we should instead preach against greed and promote contentment and good team spirit. In line with the Ibunya theory, universal humanism is essential for success in life.

1. *Unity is strength.*

Once upon a time, three antelopes were great friends. They lived together peacefully. They shared everything without discrimination. Unknown to the antelopes, the lion has been watching them closely and greedily longing to devour them. “What a nice, tasty meal the antelopes will make,” he thought to himself. The lion had a difficult time attacking the three antelopes at once since they were always together.

One day the three friends had an argument, disagreed, and separated, each going different ways, and the lion was very happy. Seizing the opportunity, he followed the first antelope, whom he killed, then the second, and then the third. Sadly, the lion eliminated the antelopes because they were separated. There is indeed strength in unity.

The moral of this story is that it teaches unity and mutual understanding as the only ways to happiness and survival. No man is an island. And in unity, there is strength. This moral lesson replicates Ibunya theory and the need for people to know that we are “better and stronger together.”

1. *The ant and the bird*

Once upon a time, there was a certain ant that toiled throughout the day and was very tired, thirsty, and dying. When a bird saw the ant, instead of feeding on it, the bird picked it up and carried it to the river for a drink. A few days later, the ant saw a hunter aiming his gun at the bird, and the ant quickly climbed onto the hunter's leg and stung him severely. As the hunter cried in pain, he lost concentration, and the bird flew away. One good turn deserves another.

The moral of this story is that it teaches us that there is a reward for every act of kindness and that one good deed deserves another. In relation to Ibunya theory, it highlights the need for the existence of other humans to ensure survival.

CONCLUSIONS

In the course of this study, there was a need to inquire from select teachers and parents. It was discovered that there are numerous benefits to storytelling in line with the Ibunya concept. The findings are as follows: Children learn from stories subjectively and objectively. Storytelling is one method that aids students in developing their critical thinking and decision-making abilities. Stories help the students put themselves in the same situation as the main character and try different solutions before choosing and executing the best resolution.

Secondly, most times, the moral lessons derived from stories are timeless pedagogical tools that have the capacity to teach children that there are resulting consequences for every action or decision. Furthermore, stories that teach children how to peacefully exist among other people will, in the long run, help build a better society. By passing down stories from one generation to the next, values, beliefs, and creativity are fostered in young people, which will in turn grow children who contribute to the growth of society.

Finally, the Ibuanyidanda theory is appropriate for stories intended for children as it teaches and promotes universal humanism and unity, which are essential for raising children who ensure peaceful coexistence and contribute to societal development.

RECOMMENDATIONS

This paper recommends that storytelling be utilized on different platforms at home, school, and other places where children are instructed and nurtured. At home, story times should be used to aid in the reinforcement of family ties. Also, storytelling in nursery and primary schools can aid in building great relationships between children and their teachers.

Curators of children's stories should promote more stories that teach cooperation, unity, and mutual understanding. These stories help to teach young people the value of kindness, teamwork, and mutual respect and also convey important life lessons through the stories.

Furthermore, this paper recommends that stories with themes related to Ibuanyidanda are valuable tools for children's psychological development. Ibuanyidanda as a theme in storytelling can help locate missing links and integrate philosophy into children's enlightenment. Other Igbo philosophies, like the Igwebuiké philosophy, give impetus to Ibuanyidandaism. If these philosophical theories are regularly integrated into stories, children can be guided to achieve greater feats with good team spirit.

Conclusively, amidst the current pressure and hardship in Nigeria, there is a need to cushion the stress for young children, who most often are the most affected by family trauma and stress; storytelling remains a reliable tool in this regard. The love for storytelling has drastically reduced, both at home and in school. If the art of storytelling must be sustained, the ability to explore, research, and implement complementary new ideas and principles is essential. The philosophical contributions of Fr. Asouzu are hereby considered for further collaborative utilization, both in storytelling and other dramatic pedagogical initiatives. The axiom 'variety is the spice of life' comes in handy; infusing different ideas into children's development and psychology will provide a palatable platform for young people and children to survive the hard times presented by the pandemic. This paper, therefore, serves as a clarion call for all stakeholders in children's training—parents and teachers alike—that all hands must be on deck to provide suitable stories for children's development.

WORKS CITED

- Anuonye, C. D. (2023). The Future is Exceptionally Bright for African Literature. *Postcolonial Text*, 18(3).
- Anyanwu, C. (2023). Eco-Nolly: The depiction of the gods as forest dwellers and tree nymphs in the discourse of preserving Africa's ecological richness. *IKENGA: International Journal of Institute of African Studies*, 24(2).
- Asouzu, I. (2005). *The method and principles of complementary reflection in and beyond African philosophy* (Vol. 4). LIT Verlag Münster.
- Asouzu, I. (2007a). *Ibuaru: The Heavy Burden of Philosophy: Beyond African Philosophy* (Vol. 6). Lit Verlag.

- Asouzu, I. I. (2007b). *Ibuanyidanda: New complementary ontology: beyond world-immanentism, ethnocentric reduction and impositions* (Vol. 2). LIT Verlag Münster.
- Asuquo, G. O., Umotong, I. D., & Dennis, O. (2022). A critical exposition of Bergson's process philosophy. *International Journal of Humanities and Innovation (IJHI)*, 5(3), 104-109.
- Benson, R. M. (2016). Obolo and Ogoni Economic Relations in the Eastern Niger Delta. *International Journal of Novel Research in Humanity and Social Sciences*, 3(6), 43-46.
- Benson, R. M. (2018). The Historical Relevance of Obolo Women Crafts since the Pre-Colonial Period. *Port Harcourt Journal of History and Diplomatic Studies (PJHDS)*, 5(4), 335-348.
- Benson, R. M. (2019). The Ibani (Bonny) Civil War of 1869 and the Obolo Response. *LWATI: A Journal of Contemporary Research*, 16(3), 1-12.
- Chimakonam, J. O., & Ogbonnaya, L. U. (2022). Innocent Asouzu's Complementary Ethics. *African Ethics: A Guide to Key Ideas*, 51.
- Eze, G. I. (2020). The Interrelatedness of Different Cultural Practices in Selected Ethnic Nationalities In Nigeria. *IKENGA: International Journal of Institute of African Studies*, 21(3).
- Ezeugwu, E. C., & Chinweuba, G. E. (2018). The Supreme Being in Igbo Thought: A Reappraisal. *Philosophia*, 21, 26-47.
- Ijeaku, N. J. (2009). *The Igbo and Their Niger Delta Neighbors: We Are No Second Fools*. Xlibris Corporation.
- Kanu, I. A. (2018). Igbo-African Gods and Goddesses. *Nnadiesube Journal of Philosophy*, 2(2).
- MacIntyre, A. (2004). Virtue ethics. In *Ethics: Contemporary Readings* (pp. 249-256). Routledge.
- Marlar Lwin, S. (2015). Oral Stories and Storytelling for Language Teaching. *神戸市外国語大学外国学研究所*, 90, 91-107.
- McAdams, D. P. (1988). *Power, intimacy, and the life story: Personological inquiries into identity*. Guilford press.
- Mgbeafulu, M. (2003). *Migration and the Economy*. iUniverse.
- Miller, C. H. (2019). *Digital Storytelling 4e: A creator's guide to interactive entertainment*. CRC Press.
- Mitchell, A. (2023). Collaboration technology affordances from virtual collaboration in the time of COVID-19 and post-pandemic strategies. *Information Technology & People*, 36(5), 1982-2008.
- Moore, R. C. (1997). The need for nature: A childhood right. *Social Justice*, 24(3 (69)), 203-220.
- Ndubisi, E. J., Onebunne, J. I., & Haaga, P. T. (2019). *Igwebuiké Ontology: an African Philosophy of Humanity Towards the Other: Papers in Honour of Professor Kanu, Ikechukwu Anthony, OSA*. AuthorHouse.
- Nwazue, U. C. (2023). Boko Haram Insurgency and Shrinking Space for Survival of the Girl-Child in Chris Eneji's Zahra. *Media, Culture and Conflict in Africa*, 185.
- Ofana, D. E. (2023). Complementary Personhood and Gender: An Interrogation Within African Philosophy.
- Okoro, L., & Nwazue, U. C. (2022). Showcasing African Story Through Multimedia Performance: A Review of Rejected Blessing. *ELT Worldwide*, 9(1), 198-208.

- Udoette, M. (2023b). Re-Inventing The Past As “Re-Memory”: Trauma, Motherhood and History in Toni Morrison’s *Beloved*. *Sapientia Global Journal of Arts, Humanities and Development Studies*, 6(3).
- Udoette, M. S. (2015). Trauma and (Dys) Functional Family Bonds in Terry McMillan’s *A Day Late and a Dollar Short*. *International Journal on Studies in English Language and Literature (IJSELL)*, 11(9), 1-9.
- Udoette, M. S. (2018). The Woman: Possibilities, Positionality and Voice in Effiong Johnson’s *Not Without Bones*, *The Stolen Manuscript* and *Install the Princess*. *An International Refereed Journal of English Language and Literature*, 4(2), 82-91.
- Udoette, M. S. (2023a). Trauma and (Dys) Functional Family Bonds in Terry McMillan's *A Day Late and a Dollar Short*. *International Journal on Studies in English Language and Literature*, 11(9), 1-9.
- Umotong, I. D. (2014). African Notion of Reincarnation: The Illusive Perspective, *Ifiok: Journal of Interdisciplinary Studies*, 1, 1 – 17.
- Umotong, I. D. (2023a). *The Crucible of Philosophy*. Uyo: Minder International Publishers.
- Umotong, I. D. (2023b). *Theories of Knowledge*. Uyo: Minder International Publishers.
- Umotong, I. D. (2004). Death is a phenomenon to be appreciated. *Sophia: An African Journal of Philosophy*, 7(1), 77–82.
- Van Vuuren, C. J. (2012). Iconic bodies: Ndebele women in ritual context. *South African Journal of Art History*, 27(2), 325-347.