
Cultural Pluralism and its Moral Implication on Bajju Values in Southern Kaduna, Nigeria.

Dr. Istifanus Thomos Chechet

Abstract

Many interpretations given to pluralism in Nigeria and particularly in Bajju society appear to always portray a positive global presence which has engendered large scale cultural values. This can easily be felt in the areas of morality, language, Religion and a few others. This discourse recognizes that although pluralism can be said to have brought about certain developments, progress and civilization. But should be seen beyond the parameters above. A genuine civilization is capable of providing necessary ingredients for appropriate development that recognizes the need for conceptual freedom of Nigeria and Bajju in particular, the capacity for self-knowledge with which values and norms which are essentially Bajju can be adequately articulated. The researcher employed historical method. The main aim of this paper is to examine how cultural pluralism has affected the moral values of Bajju society, both positively and negatively. And to proffer some recommendations as to how to cope with the continuous decline or eroding in moral values of the Bajju society.

Keywords: Cultural Pluralism, morality and Bajju Values

Introduction

Nigerians as a people particularly Bajju people exist and live outside the environment where the proponents of this global phenomenon stemmed from. However, by extension or

implication, Bajju as a society, willingly or forcefully is being initiated into the pluralise culture. In this regard it is somewhat an arduous task to reconcile the possibilities of the process of pluralism in the area of cultural values and development with Bajju moral system. In view of this analysis, one is inclined to believe with Omoregbe that in any given policy or situation there is cause and effects. More so, philosophy of a time is traced to prevailing circumstances of the environment and its corresponding reactions (1988).

The culture of a people is what Mark them out distinctively from other human societies in the family of humanity. The full study of culture in its vastness and dimensions belongs to the discipline known as anthropology, which Studies human beings and takes time to examine their characteristics and their relationship to their Bajju culture and values environments. Culture as it is usually understood, entails a totality of traits and characters that are peculiar to a people to the extent that it marks them out from other peoples or societies. These particular traits go on to include the people's language, dress, music, work, arts, religion, dancing and so on. It also goes to include people's social norms, taboos and values. Values here are to be understood as beliefs that are held about what is right and wrong and what is important in life. A fuller study of values rightly belongs to the discipline of philosophy. Axiology as a branch of philosophy deals with values embracing both ethics and aesthetics. This is why philosophical appraisal of Bajju culture and values is not only apt and timely, but also appropriate. Moreover, the centrality of the place of values in Bajju culture as a heritage that is passed down from one generation to another, will be highlighted.

The paper shall illustrate that Bajju culture and values can be appraised from many dimensions in addition to examining the method of change. Here we hope to show that while positive dimensions of our cultural values ought to be practiced and on to succeeding generations, negative dimensions of our cultural

values have to be dropped in order to promote a more progressive and dynamic society.

In light of the foregoing, cultural pluralism in a strict sense, hinges basically on culture, values and technological integration without hindrance while in the loose sense it goes beyond that scope. It has fundamental and basic tenets which are cultured based in character. These tenets are alien to Bajju culture in nature owing to their imperialistic values. It is against this background that cultural pluralism in this work is perceived as an international activity that is capable of jeopardizing economic, political, cultural, social and religious life of Bajju society.

The Concept of Cultural Pluralism

From a cultural point of view, pluralism refers to the fact that cultures are expressions of a variety of values, practices, and beliefs. Cultural variations yield in turn ethical diversity. From Protagoras (Plato 92) to Michel de Montaigne (13) and Max Weber (Gerth & Mills 194), all have acknowledged the relevance of cultural diversity. Cultural pluralism is a sociological view about the existence of heterogeneity in practices, beliefs, and value systems, which may or may not turn into a philosophical position about the nature of values and our experience of them. Some thinkers admit to the existence of cultural pluralism and integrate it into a political arrangement and a philosophical theory about justice but abstain from asserting anything conclusive about the fundamentally pluralistic nature of values or their impact on social agency. That is, cultural pluralism does not necessarily involve an ethical view about the irreducibly plural character of values.

Concept of Morality

A balance assessment of Nigerian perspective to morality should not solely situate it in the behavioral patterns of a

number of individuals but also in the total framework of the ways Nigerians express themselves individually and in their traditional groups. Ethics embraces every aspect of life; it governs man's understanding of himself and his relationships with beings other than himself. Ozumba sees ethics as a theory of morality which deals with principles of good conduct. That is, it deals with judgment as to the rightness or wrongness, desirability or undesirability, approval or disapproval of our actions (1999). Ozumba went further to say that the subject matter of ethics is human actions. It is therefore concerned with the norms of acceptable reasons behind the approval and disapproval of not only his actions but those of other human beings with whom he interacts in his day-to-day earthly living (53). Human beings as we know will not willingly accept sanctions against those attitudes and actions which they cherish unless it is clearly pointed out why such attitudes or actions are not approved by the society in which they live. This means that ethics takes serious view of the reason behind the prohibition of certain acts and the approbation that goes with certain other acts. The task of ethic is to explain moral good. It is not the norms, principle or values themselves that stand in need and are capable of explanation, rather the actual fact from which they are abstracted. A people's morality can also be assessed from the sanctions or commendations attaching of the infringement or observance of those norms. Some of the creation myths, especially the myths on the coming of evil are very useful information, on some aspects of Nigeria concept of morality. According to Metuh; Evil includes both physical and moral evils (1997).

Concept of Bajju values

Values are to be understood as beliefs that are to be held about as what is right and wrong and what is important in life. A fuller study of values rightly belongs to the discipline of philosophy. Axiology as a branch of philosophy deals with values embracing both ethics and aesthetics. This is why philosophical appraisal

of Bajju culture and values is not only apt and timely, but also appropriate.

The value of a thing be it an object or a belief, is normally defined as its worth. Just as an object is seen to be of a high value that is treasured, our beliefs about what is right or wrong that are worth being held are equally treasured. A value can be seen as some point of view or conviction which we can live with, live by and can even die for. This is why it seems that values actually permeate every aspect of human life. For instance, we can rightly speak of religion, political, economical, social, aesthetic and moral, cultural and even personal values. There are many types and classifications of values. As people differ in their conception of reality, then the values of one individual may be different from those of another. Life seems to force people to make choices, or to rate things as better or worse as well as formulate some scale or standard of values. Depending on the way we perceived things. We can praise and blame, declared actions right or wrong or even declare the scene or objects before us as either beautiful or ugly. Each person, as we could see, has some sense of values and there is no society without some value system (Idang 4). Whether we are aware of it or not, the society we live in has ways of daily forcing its values on us about what is good, right and acceptable. We go on in our daily lives trying to conform to acceptable ways of behaviour and conduct. Persons who do not conform to their immediate society. If a man, for instance, did not think it wise to make honesty a personal value, and it is widely held by his immediate society that truth telling is not a non-negotiable virtue, it would not be long before such an individual gets into trouble with other members of his society. This shows that values occupy a central place in a people's culture. It forms the major bulwark that sustain a people's culture, making it more down to earth and real. Elsewhere, We have seen Bajju culture as all the material and spiritual values of the Bajju people in the course of history and characterizing the historical stage attained by Bajju in her development kavok assertion simply means that there is a peculiar way of life, approach to issues,

values and world views that are typically Bajju (Oral interview 2023). Based on cultural considerations, some forms of behaviour, actions and conduct are approved while others are widely disapproved of. To show the extent of disapproval that followed the violation of values that should otherwise be held sacred, the penalty was sometimes very shameful, sometimes extreme. Nigeria culture, with particular reference to the Bajju people in Southern part of Kaduna State. For instance, has zero tolerance for theft. The thief once caught in the act or convicted, would be trip naked, his or her body rubbed with charcoal from head to toe and the object he or she stole would be given to him or her to carry around the village in broad day light. The sense of personal shame and the disgrace the thief has brought on himself or she, family, relations and friends would be enough to discourage even the most daring thief. Anita writes that; what a people hold to be true, right or proper with regards to those things explains much of the cultural traits by which they become identified (2002). What Anita call treat here can as well be called values, and Etuk says that no group of people can survive without a set of values which holds them together and guarantees their continued existence (22).

The concern with values whether moral or aesthetics, occupies a very wide area in the discipline in Philosophy. To show the fundamental important of values, it is regarded as a core area in Philosophy, together with knowledge and reality. When we are dealing with actions that a people see as good or bad, right or wrong, praise worthy or blame worthy, we are dealing with the aspect of value theory called aesthetics. It does appear that while material culture can be studied and evaluated under the ethical aspect of value theory. Just as ethics and aesthetics are twin sisters that form or constitute two related aspect that gives a people their unique identity, hence, the relationship that exists between ethics and aesthetics. It can be stated that the values of culture are what give it uniqueness and identity.

The concept of Bajju values is multifaceted, deeply embedded in the history, culture and social systems of the community.

These values are centered around the idea of community, respect, hospitality, justice and interconnectedness. They provide a framework for harmonious living, where individuals are expected to prioritise the well-being of others, contributes to the collective good and uphold traditions that connect them to their heritage and ancestors. As Bajju continues to evolved and engage with the modern world, these values remain foundational to the social fabric of many Bajju society

MORAL IMPLICATIONS OF CULTURAL PLURALISM ON BAJJU VALUES

Moral Implication of cultural Pluralism on Bajju Communal Values

According to Kamba, “whereas in the past Bajju people were much more community-centered, today they are becoming more and more ego-centered” (2015). Bennaars expresses agreement in the following words; “In traditional Bajju morality was always intrinsically linked to the community the sole criterion of goodness was the welfare, the well-being of the community any form of individualism was seen to have a negative value; it was seen as a potential threat and thus regarded as intolerable” (23). But today the situation has changed according to : B.J. van der Walt In die Skriflig Individualism in various forms is increasingly evident in daily life. Education, religion and culture imposed from outside have all contributed, not to speak of economics and politics (2001). Today, western individualism has largely replaced communalism, as both individuals and nations struggle for survival ... (Bennaars, 138). Oruka draws attention to the influence of colonialism. For a society so seriously disturbed by the invasion of a foreign culture to come back to cultural normality it needs at least to pass through five generations or a hundred years! (103). There can be no doubt about the fact that the influence of the West is uprooting the cultural, social, political, economic and moral systems of traditional Bajju society and restructuring them to meet the needs of the West

(Nthamburi, 108). This was not only the case during colonial times, but it is continuing up to the present. One of the clearest influences from the West is the growing materialism in Bajju society (ikamba, 102).

Moral Implication of cultural Pluralism on Bajju Moral Values

The Bajju traditional societies experience what the sociologist called cultural shock, that is, the continued encounter of new cultural values and norms. The Bajju moral standard is turned down. The norms and values of Bajju culture in the modern societies are deplorable. Educational institutions in Nigeria for instance are institutions of devaluating the Bajju moral standard for instance; the moral standard in dress code is vanished. Differentiation in male and female is on the crossroad. The ladies' mode of dressing is lamentable. One wonders where the Bajju moral codes have disappeared to. In this puzzle is discovered that these changes in moral behaviour are traced to globalization activities of the western world through modern technology. The western cultural products are the instruments behind the devaluation of Bajju cultures. The programmes, of electronic media facilitate the process. According to William Wilson; the product, styles or ideas of one society are inferior to those that originate elsewhere though they have the capability to change a society (1991).

It is now public knowledge that some families are torn apart and become strange partners because of one or both couples and even their offspring becoming obsessed to social networks while overlooking the existence of the other in the same household. Sharing her experience, Mrs Ogbo, a marriage counsellor told the story of how a couple's marital watersheds started when both the husband and wife got severely involved in the social network, one on Facebook the other on Whatsapp. It happened that at night both lie on the same bed and each is busy chatting away in their separate networks and unmindful of the presence of the other. Each looked forward to coming

home from work, rush the meal and get busy with their separate Facebook and Whatsapp friends and resent it when the other tries to disturb him or her in the name of seeking attention. The situation deteriorated to the level that they could not stand the attention of each other again (Oral interview 2020). The same goes to young men and women who are better at making friends online while putting little effort to socialize with their schoolmates.

Moral Implication of cultural Pluralism on Bajju Political Values

In discussing political effects of pluralism on Bajju cultural values it is obvious that culture can never be denied central focus. (In as much as the way of life or world view of the people or group of people cannot be neglected in discussing the people itself). This is important because people derived their rules and regulations based on the cultural values and norms. The government of any people is based on their ways of life. The Bajju society, we are told and we come to know was founded on communalism and egalitarianism. This explains the concept of brother's keeper! All eyes were on property with Gado as the custodian for the purpose of safe keeping because of ours there was no individualism.

This structure was demolished; the colonial government put in place the structure that was in conformity with the aims and objectives of colonial mission in Nigeria. It is however salient to note that the introduction of a new system administration unfamiliar to the Bajju political system gave birth to a new socio-political structure, which fashioned a new middle class with corrupt propensities. This is so since this new middle class that is the creation of colonial government were strengthened by the manipulative tactics the colonial regime that had very little or no respect for traditional institution. Given the fact that many of these conscripted civil servants do not work in their communities, they have little or no worries exploiting the host

communities, since they know their misdeeds will certainly not be questioned.

Another very broad cultural conflict and outcome of pluralism is in the area of political volatility among traditional Bajju communities. With the annihilation of the old political structure among the Bajju communities and the imposition of warrant chiefs who have now converted into paramount chiefs or Agwam, it should be noted that this system was not applicable in other regions of the country as the Nigerian state was divided in two albeit the northern and southern protectorate. The old system was discarded and the so-called paramount rulers were appointed to replace the traditional system of Emirs. According to Adesoji frequently, Warrant Chiefs were appointed subjectively. In some cases, personalities were installed who were actually local leaders before, but more often than not it was an unintended issue (1990). Sometimes, the communities recommend people of low moral standing in the community to the British, occasionally even persons of foreign origin were installed and this in many ways changed the dynamics of the progression of Bajju political structure (Danvu, 86).

The entire cultural values of the Bajju society disintegrated beneath the influence of pluralism eroding with it the sense of the sacrosanct, respect for human life and dignity of the person well safeguarded by the traditional system. The ensuing consequence politically is that vicious political reform and change as seen in many western countries have penetrated the Bajju political system. The value of truth and uprightness has been replaced by might and financial influence. There is a popular saying *Okwu baa n'egoogbenyeesereonuya*, (once a discussion requires financial commitment, the poor man closes his mouth). This suggests that the cultural change in Bajju society did not take the natural process of cultural evolution and integration brought about by powerful imposition of military might to the condemnation of the indigenous cultural values. With these cultural and military defeats, there was no fight left for the Bajju people to flight and defend their culture

and land but only succumb to superior military and ideological force (Mahfouz, 26).

The Bajju political structure, which forms the fundamental bases for the execution of moral principles, is based on the *ditiok* system in a hierarchical order. Here everybody knows everybody and good name is valued more than treasure. With the opening doors of opportunity in the cities, there is a great urban exodus and this weakens the manpower needed at home to efficiently operate the *ditiok* system. One of the obvious effects of pluralism on Bajju morality is the diminishing of the *ditiok* structure in most Bajju communities. The reduced number of people living continuously in the villages weakens village institutions and makes the implementation of village norms and values futile.

Moral Implication of cultural Pluralism on Bajju Economic Values

One of the primary virtues of a traditional Bajju person is hard work and honour. The Bajju people were predominantly farmers, artisans and hunters. A man's honour hangs on his ability to fulfill his social and economic obligations. This he does by working hard in his farm, being very committed in his hunting and handiwork. Laziness has no place in a traditional Bajju society and a man without any means of livelihood is regarded as an *Ohwan*, (a lazy fool). Today because of the effects of pluralism, many Bajju people have abandoned farming and their craftsmanship in search of white-collar job. Some have gone to the extent of engaging in stealing and get rich quick schemes. These days among many Bajju people, wealth with no known source is being exalted as people fight to meet up with the challenges of a globalized economy.

The few people who are holding resolutely to their crafts are not able to keep afloat in business, as they cannot compete favorably with the big corporations and international conglomerates. This is attested to by Agwam Bajju the first, of

Bajju society, who said that with the emigration of able-bodied young men and women, urging community norms morality turn out to be difficult and increasingly died off (Oral interview 2021). According to him, when he was younger, the community had a distinctive way of handling those who stole in such a way as to serve as both penalty and a warning to others unlike what is happening now that, when someone stole something and is charge to court, he or she will hire a lawyer to help argues his case and as some of the judges are corrupt, such a person can be set free. Traditionally, the Bajju society is built on an ethical system that encourages hard work, honesty, trust, and collaboration.

The community rewards people who perform their communities' duties and uphold the moral and ethical ideals of the community. They are usually bestowed chieftaincy titles that do not principally lead to material benefits but rather respect and veneration. Chiefs symbolize role models for the youth, and they are considered individuals of exemplary character. As a consequence of globalization and modernization of the Bajju society, the institution of chieftaincy has misplaced most of its original moral and ethical significance. Due to the worsening economic conditions in local communities, the inclination is to award the title of chief to those who contribute money to the community notwithstanding the source of the money. As a result, well-known criminals now obtain chieftaincy titles from their communities a practice that has conceded the high moral and ethical values of the Bajju. This has amplified the battle in the Bajju community, particularly with respect to land disputes, which were customarily resolved by the elders and chiefs. Most of these disputes are now resolved by the courts, rather than by the elders and the chiefs of the community who are no longer reliable to be neutral (Adejo, 203).

Moral Implication of cultural Pluralism on Bajju Educational Values

Western education is another agent of cultural change (Mwikamba, 94), reinforcing alienation from traditional morality. Initially schooling was Christian-orientated (mission schools), but after independence it became secularized state education. The new morality fostered by this kind of education was materialistic in outlook. It allowed the individual to pursue his own interests without much regard for the welfare of others (Bennaars, 25). Education, furthermore, often only provided intellectual or professional training without any moral "education for life".

Another strong influence is the mass media, especially television and videos. Most of the programmes are imported from the West, especially the United States. They propagate the secular moral values of the West like materialism and free sex. Especially young people in Africa become die-hard worshippers of Western ideals because they are considered to be modern.

Moral Implication of cultural Pluralism on Bajju Religious Values

Bajju people like most African societies are very religious and having a common viewpoint of reality, the Bajju religiously consecrate every aspect of their lives. There is no contradiction between the sacred and the profane and their daily life is structured around their religious beliefs and viewpoints. This clarifies why Kanmu argues that; the customary Bajju cosmology is fundamentally a religious one (203). Religion offers the basic and unifying apparition through which all is perceived. It is not shocking that the traditional value system and the attitude of the Bajju generally religious. This is so because religion is what brings the social and personal life of Bajju communities together, this made the Bajju people community oriented and made them to place higher value to

life; hence, their perspective to life is said to be anthropocentric in many ways (Kanmu 10).

Some agents of pluralism like Christianity, Islam and Western Education have helped to really downgrade and sometimes outrightly obliterate indigenous Bajju culture (Mahfouz 206) These cultural heritages that helped to knit the socio-political composition of the community was not interchanged with a culture or religion that fulfilled the basic cultural desire of the people. This has led to a massive setback of the socio-moral system in Bajju villages. African Traditional Religion as practiced by the Bajju people merged their world and there is no difference between the life in the room and the life in the market place, their religion requires them always to act justly and conscientiously and their whole affairs are filled with taboos. Cultural pluralism abolished these taboos and most Bajju communities do not detect these taboos that held the communities unruffled for such a long time in history.

Customs and religions of Africa began to disintegrate. According to Kerker J. Africans began to adapt the attitude that is identified with abandoned traditional African beliefs, customs, norms, values and way of life and adapt foreign ones, usually western culture is inferior (1998). The most obvious of this instance is the mass drift from traditional religion to Christian religion.

Some indigenous scholars who had either Moslem or Christian education turn to condemn the African religious system as undesirable, superstitious, which should be discouraged. According to Babalola, the religions of Nigeria are fundamental to Nigerian culture; like all other religions, they are in a state of turbulent as they confronted modern science, and that one needs to include their serious practitioners in economical dialogue with the established World religions as a condition of Nigerian Cultural renewal (1987). The argument and analysis above leaves no one in doubt that Christianity though came in a special way as to console the mind of the Bajju people.

However, it remains alien to the Bajju society considering the conflicts between African Religion and the Christian religion. It should be noted that religion should reflect the culture of the people in a given society; therefore, this global religion affects the religious life of Bajju people.

A number of authors express the opinion that Christianity did not always have a beneficial influence on the moral life of the Africans. Richardson is of the opinion that; "the Christian understanding of ethics and the moral life, which has been shaped almost entirely by Western culture, has seriously impoverished itself by not appreciating and learning from the customs, concepts and time-honored wisdom of Bajju people" (2004). The Christian ethics propagated in Bajju was strongly influenced by Western individualism, secularism and dualism (Chidawa, 139). Traditional African ethics is of great relevance for Christian ethics today because of its emphasis on community, religious rituals and *ubuntu* (Richardson, 137). Christian ethics should therefore look to Africa for guidance and inspiration. (However, to my mind some writers are not critical enough about the idea of ubuntu, e.g. Teffo, 1998; Shutte, 2001 and Broodryk, 2002.) According to Bujo; Christianity in two ways did not help the traditional African who accepted the Christian faith. Christianity, firstly, was too often preached as "dos" and "don'ts", a catalogue of sins – the virtues being for the most part only briefly mentioned. The negative (sins) were more important than the positive virtues (1999).

Morality was often transformed into a catalogue or code of dry laws, not leaving room for the love of Christ to bear witness among humans. Christian morality, in the second place, tended to concentrate on the sixth commandment ("You shall not commit adultery"). "Immorality" was in the first place understood as sexual immorality, while Christian morality consists of much more than only sexual morality. (40-1) The Bible is far too rich to let itself be reduced to a lesson in sexual shortcomings! A third weakness of Christianity in Africa is mentioned by Bennaars. Christianity waged a constant war

against African traditional morals. Such warfare had serious, negative consequences for the African because his moral traditions were an integral part of communal life in Africa. If an African refuse to reject the traditional morality – as was B.J. van der Walt In die Skriflig (371), it implies a refusal to reject traditional social life in its entirety, the value system included “the African Christian became thereby a displaced person, who had substituted for traditional social ethics a foreign kind of personal ethics” (Bennaars, 125). This is a very important point mentioned by Bennaars. The individualistic, pietistic kind of Western Christianity transferred to Bajju was very much worried about personal morality (lying, drinking, smoking, cheating, adultery etc.), but it did not provide a new social Christian ethics to take the place of the rejected traditional social ethics. There was nothing to guide converted Bajju people in socio-economic political life. The same point is taken up and emphasized by other authors as well.

According to Mwikamba; beliefs and morals were not private matters in traditional societies. In fact, there was no distinction between private and public morality (1998). However, with the advent of Western culture and Christianity, life has been compartmentalized into private and public sectors. Today we have a growing trend in Bajju to claim that what one believes and does in private is a private matter. An example is when a corrupt politician is welcomed in the church and even given a prominent position. The church seems to give credence to the view that one can remain in good standing with the church – and even be saved – and yet continue to enrich one-self by paying poor wages to one’s workers. In this way the church preaches against individual sins, but condones social sins – which are no less sinful in the eyes of God. Nthamburi also rejects this dangerous distinction between private and public morality “Morality does not only concern the individual’s behaviour but the whole of society” (110). He also traces the origin of this idea back to the kind of Christianity proclaimed by missionaries who tended to overemphasize personal sin and

salvation and neglected social or structural sins and the need of social renewal. By condoning the status quo, they have also condoned social sin and injustice. His urgent plea is that Christians have to extend authors, writing on Christian ethics in the African context, who took up this challenge by discussing in their books not only matters relating to sex, marriage and the family, but also with urbanization, labour, industry, politics, etc

Pluralism however, on the other hand has brought about positive change as Bajju society was practicing the system that if a man dies leaving behind a young wife and little children, the widow is required by custom to name someone in the family of the deceased husband for whom she will stay on and fulfill the life-time obligation that she owes her dead husband. Very rarely do they stop to wonder about the welfare of the widow and that of the children left behind by their brother's demise. But the coming of Christianity has eradicated such a horrible tradition. Prior to the arrival of Mary Mitchell Slessor in Bajju, ignorance, superstition and negative values made multiple births to be seen as a harbinger of evil (301). Explaining how twins were looked at in those dark days, Udoh says, "one of the twins was said to be genuine, while the other an impostor. Since this custom was stopped by Mary Slessor, multiple births are now seen as multiple blessings.

Conclusion

The challenges cultural pluralism pose to Bajju people are challenges that should make them embrace developmental policies that are deep-rooted in their cultural value systems. They are challenges that can make Nigeria and Bajju people in particular develop their own model of Nigeria global realities. These are challenges that should make them take earnestly the development of policies that would eradicate poverty and stagnation in the community, recover traditional moral values and encourage brotherhood. These are challenges that should make Bajju pluralise their cultures in the face of pluralize Western cultures. If these challenges are taken seriously, it

would decrease the level of dependence of Bajju as a society on Western culture, given them a sense of dignity.

It is a search for value, a search for identity and for renewal of the Bajju cultural values. It is a pursuit that should lead to the roots of Bajju's development. This would help Bajju people not just to be observers on matters affecting their social, political and cultural wellbeing and also make important input towards reshaping of their future in the global space. There should be a resilient commitment towards the repositioning that is truly Bajju and Nigeria in nature. Social values that prompt conflicts and divisions should be dropped for values that stimulate moral consensus and national integration.

Any value that does not contribute to national unity and reconciliations should be replaced with Patriotic values. Government should encourage research on traditional alternative medicine and the traditional spirit of "we" feeling and cooperate solidarity should be revived. It is obligatory on parents to demand on sound Bajju moral values for their children. Parents must create time to stay with their children and educate them about the conventional Bajju perspective. It is vital to instill Bajju values, such as commonality, hospitality and respect for elders. Educational institutions also have a big role to play in this course. It is mostly through education that Bajju values can be reinstated in the mind of Bajju youths. Also equipping the academic curricula to include but not limited to Bajju language, culture, history and ideal for the way forward. Bajju people can also, advance their culture by way of cultural adaptation and alignment. Rather than copying a foreign culture completely. On the other hand, however, pluralism has brought Bajju people from an uncivilised society to a civilised society through science and technology. In the uncivilised era for instance, when a person is critically sick it was always associated with either witchcraft, curse or sin. Today with the invention of science and technology such sicknesses are being diagnosed and remedy provided. It has brought about modernise farming through industrialization etc.

Finally, Nigerians and indeed Bajju in particular should not take naive dispositions toward the economic, political and cultural ideology of the West in the pretext of Pluralism. Bajju intellectuals, stakeholders and political leaders can reassess the fundamentals of traditional Bajju communal economy and politics in an effort to incorporate these fundamentals with what is attainable in today's Nigeria.

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