

**Dibjā Mgborogwu na Mkpaakwukwọ and the 21st Century
Development Demands in Africa**

By

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Abstract

Originally, Igbo people are known for curing every type of ailment using *mgborogwu na mkpaakwukwọ*. Later due to civilization and development, attitude of people toward *mgborogwu na mkpaakwukwọ* began to change. People now feel that at the mention of Dibjā that you are fetish. Again, that

taking *mgborogwu na mkpaakwukwo* means that you are not enlightened or that you are timid. What is trending now seems that people are going back to the cradle having seen the efficacy of *mgborogwu na mkpaakwukwo* and the failure of the medical treatments due to the fake drugs people are producing. This paper examined *Dibia mgborogwu na mkpaakwukwo* and the 21st century development demands in Africa. The paper will find out using interview to understand if it is working, who can administer it, whether the knowledge is transferable. Does *Dibia* accept to transfer the knowledge? Whether people are even ready to learn? How does 21st century view it? Is it worth learning? What are the implications? 50 people were interviewed both youths and adult to ascertain their opinions about the topic. The results of the findings showed that people are going back to tradition having failed by the orthodox medicine. Few recommendations are given as follows: that youth should come close to their homes to understand some of the local herbs from their elders so that such knowledge would not go extinct; also that *Dibia mgborogwu na mkpaakwukwo* should allow people understudy them to be able to transfer the knowledge to people.

Key words: *Dibia, Mgborogwu na Mkpaakwukwo*, Demands, Education, Development.

Introduction

Dibia mgborogwu na mkpaakwukwo is the traditional healer who provides health care services to people who needed his/her services. There are many traditional healers depending on the needs of the individual. Their services are quite different as Ezekwesili-Ofili, & Okaka, (2019) asserted that traditional healer is the one who render health care services based on culture, religious background, knowledge, attitudes and beliefs that is prevalent in his community. For the traditional healer, every ill-health is caused both by natural and supernatural therefore. must be treated by both physical and spiritual means.

The difference between *Dibia mgborogwu na mkpaakwukwo* and other native doctors or traditional healers is that *Dibia mgborogwu na mkpaakwukwo* does not use divination, incantation, animal sacrifice and exorcism to treat his/her patients. They only get roots and herbs, prepare them for their patients and also give direction on how to take it. Most of them see beyond the physical. Sometimes they hear directives from the spirit. Once they get such directives, they must quickly get up and do it. Some of them who are enlightened would write it down for them not to forget it.

Previously, people see traditional medicine as something that is primitive and crude but in 21st century, people's attitude have changed from the way they see traditional medicine as they have seen the efficacy of the roots and herbs. Nevertheless *mgborogwu na mkpaakwukwo* are still shrouded with secrecy, for the *Dibia mgborogwu na mkpaakwukwo* would not expose his medicine to people in order to strive and prosper alone in the medicine. *Dibia mgborogwu na mkpaakwukwo* is not like other *Dibia* who do all kinds of incantations to know what to do. One does not see them with any white cloth or red cloth, white chalk on their face or tie cloths on their hair with different types of feathers to show the supremacy rather, *Dibia mgborogwu na mkpaakwukwo* has spiritual knowledge which helps them understand the powers of certain leaves and roots and how to get it done for healing. They are so remarkable that they have the thorough knowledge of the medicinal properties of indigenous plants and the pharmaceutical steps in turning such plants into drugs such as the collection of the herbs, mixing them, knowing the dosage, the function of the herbs and its side effect.

Conceptual clarification of some words:

Dibia mgborogwu na mkpaakwukwo

Dibia mgborogwu na mkpaakwukwo is the person who uses roots and herbs to treat ailments. The person could be anybody – man, woman or even children as the case may be. They are not diviners but most of them have special gifts of vision that they see beyond physical even to understand the type of sickness and the drug that can cure it. *Mgborogwu na mkpaakwukwo* are different roots and leaves or herbs used in treating diseases. They may be seen in the environment where the *Dibia* is living or inside the bush. Sometimes, it may be seen far away that the *Dibia* can purchase from distant market. Likewise, the herbs may be found in the environment of the *Dibia* or inside the bush or from a distant market. The roots may be guava roots and leaves, pawpaw roots and leaves, avocados roots and leaves, bitter leaf roots and leaves, orange roots and leaves, back of mangoes tree, back of oil bean tree, *morringer* leaves and backs, acacia leaves and back, etc. *Dibia mgborogwu na mkpaakwukwo* can be transferred to anybody who wishes to use it in helping mankind. The person does not do it to get very rich rather the passion he/she has in helping people to recover. Some of them do not charge money as they treat people; only a token from the patients is required. These leaves and roots have been very effective. Some have been used in curing leukemia and any other cancer. Some are used in curing mental ailment and people are testifying of recovering of so many ailments that are seen impossible to cure.

Demands

This is law of nature. People demand something as they have need for it. The quality of something may make one demand for such a thing. The demand this paper is talking about is the frequency of the individual in this contemporary world demanding for traditional medicine instead of normal orthodox

medicine they used to. Webster dictionary have it that demand is asking for the commodity or service at a specified price and time. It went further to say that it is the willingness and ability to purchase a commodity or service. It is what you need that one demands to have.

Education

Education is a process of change. It is a process by which mind is developed through learning at school or other places. A theorist, Demey (1944) says that education is a form of learning in which knowledge, skills and habits of a group of people are transferred from one generation to the next through teaching, training, research, simply through experience that has a formative effect on the way one thinks, feels or acts. In another dimension, Dryfoos (2008) stated that education is a science but it cannot be separated from the educational traditions that existed before. Adult members trained the young ones in the knowledge and skills they would need to master and eventually pass on to the next generation. Human beings depended on this practice of transmitting knowledge. In pre-literate societies this was achieved orally and through invitation story telling continued from one generation to the next. Language developed into written symbols and letters. Then formal education and schooling

Education in its entirety produce change therefore for somebody to be educated , there must be evidence of change in the person's life as Fafunwa (1992) view education as the aggregate of all the processes by means of which a person develops ability, skills and other forms of behavioural positive (and sometimes negative) value in the society in which we live. Badmus (1999) also says that education is the totality of experience; schooling is only a part of the education process. Indeed more education (formal and informal) takes place out of the school than inside the classroom. Therefore, Fagerlined &

Saho (1989) contend that education in the formal sense is an essential component for the development process. Education is a core instrument of change that brings about innovations and inventions because the creativity, resourcefulness, and imaginative abilities of learners are sharpened as they go through various educational programmes (Itedjere, 1997; whawo, 1997).

Development

Development is an evident of growth. Development according to Fletcher (1974) means the actualization of an implicit potentiality, there is a value-free meaning contained in the notion of development over and above the ideological and political uses of the concept. Development as described by Gboyega (2003) is an idea that embodies all attempts to improve the conditions of human existence in all ramifications. This suggests improvement in material well-being of the citizens in a sustainable way such that today's consumption does not constitute problem to the future. Development is not only an economic exercise, but also involves both socio-economic and political issues and pervades all aspects of societal life (lawal & Oluwatoyin, 2011). This is why Edward, (1993) view development as economic growth to societal transformation. Edward went on to say that development may bring material gain to the people but development is much more than riches. It involves so many things such as Toaro & Smith (2006) see it. Smith argued that development is physical reality as well as mind set.

Method of Data Collection

Interview was conducted by the researchers with 50 adults and youth's respondents' gender not differentiated using these questions to ascertain their views with regards to the concept. The questions are as follows:

1. Have you heard about *Dibia mgborogwu na mkpaakwukwo*?
2. Have you seen any of them?
3. Have you seen *mgborogwu na mkpaakwukwo*?
4. Have you been taking it?
5. Were you relieved of the ailment?
6. Will you like to take it again?
7. Does the *Dibia* have apprentices?
8. Are they willing to transfer the knowledge to other people?
9. Do people like to learn from them?
10. What shall be done to see that people understand them?

The interview was made with 10 adult males, 10 adult females, and 15 male and female youths each to ascertain their opinions about *Dibia mgborogwu na mkpaakwukwo*.

Results

All the respondents answered in affirmative in question numbers 1, 2, 3, 5, 6 and ten adult men and women said yes in question number 8 while the rest of the respondents said no that the *Dibia* are not ready to give out what they know to people. For question numbers 4 and 7 all the youths except 2 said no to it. All the adults' respondents agreed on question 4 and 5 and no for number 7 except for their relatives. In question 8, all the respondents said no except their children. For question 9, people would like to learn if they were taught.

In question number 10, all the respondents suggested that for the *mgborogwu na mkpaakwukwo* to strive, that the *Dibia* should be open to people and let out their knowledge to people so that such knowledge will not go extinct.

Discussion

Mgborogwu na mkpaakwukwo is very essential to man only that sometimes man abuse the use of it. There is nothing that does not have gauge. This is why some of the youths' respondents disagree with the question number 4 that they do not take it, their reason being that it does not have gauge. Some said that they do not know the chemical components of the drug and therefore would not take it. Apart from dosage, the mgborogwu na mkpaakwukwo may have side effect which the Dibia may not know. Despite the disadvantages, there are lots of advantages of mgborogwu na mkpaakwukwo such as accessibility, natural less toxic and even cheap to procure.

Recommendations

Government should seek to recognize traditional medical practice by putting out regulations and policies that will be fully implemented to ensure that the traditional medical practitioners are qualified and accredited but at the same time respecting their traditions and customs. They must also be issued with authentic licenses to be renewed frequently.

Dibia mgborogwu na mkpaakwukwo should come together as one body and collaborate. This will make for intense research and efficacy of the drugs. Collaboration of traditional medicines will enhance the use the medicine.

Government should develop a system that will provide an enabling environment to promote capacity building, research and development and also produce traditional medicine that of good quality and high standard.

Government should also find a way of bringing the dibia mgborogwu na mkpaakwukwo together with the medical

personnel to harmonize their medicine for curing of deadly diseases. Such as cancer, HIV/AIDS etc.

It is also necessary to encourage the Dibia mgborogwu na mkpaakwukwo in their effort to research on how to do better in what they are already known.

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