

Harmonious Relationship in 1 Corinthians 1:10-12 as a Panacea to Ethnic and Class Conflicts in Nigerian Churches

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Abstract:

Nigeria is a country that deals with problems related to ethnic, class and religious differences. Lack of unity and instability are two key challenges that impact Nigerian society. These problems have slipped into the Church, causing it to struggle with social and political issues. While society deals with problems related to ethnicity, social class and religion, the Church encounters issues of ethnicity and social class. The research adopted a mixed-methods approach that combined the historico-critical method and the advocacy approach of the existential method of biblical exegesis in the analysis of 1 Corinthians 1:10-12, suggesting that Paul's teaching on unity in 1 Corinthians 1:10-12 serves as a model for resolving conflicts within Church groups and communities. Church leaders need to focus on bringing people together by creating well-thought-out plans that guarantee everyone is represented fairly. Church members should promote a feeling of brotherhood among all under God, while respecting the dignity of each person, regardless of their background. They should also avoid ethnic and class stereotypes that could cause divisions.

Keywords: *Ethnic conflict, Poor leadership, harmonious relationship, Church leaders*

Introduction

Nigeria's efforts to achieve national unity, togetherness, and stability face various complicated and deeply rooted challenges. Explicitly put, disunity and instability are two major issues that have plagued Nigeria since independence, and these challenges are intrinsically connected to ethnic and class contests, which have rendered the project of making Nigeria a true nation a work in progress for over 60 years with no end in sight. Nigeria, home to over 250 different ethnic groups, has struggled to overcome ethnic and class conflicts and related challenges that have beleaguered it for decades. In many parts of the country, tribalism remains a major issue, leading to countless ethnic conflicts and violent clashes with loss of life and attendant destruction of property. Ethnic conflict, which is a form of tribalism used interchangeably, create an 'us versus them' or a loyalty-or-preference-to-one's-own-people mentality that often lead to a breakdown in communication and understanding. It breeds distrust and suspicion, and often leads to violence, if not checked.

The consequences of ethnic conflicts in Nigeria are far-reaching. We have seen the loss of countless lives, the displacement of people, coupled with economic woes. Incidentally, women and children bear the brunt after the dust settles. Many believe ethnic conflicts have also hindered economic development in Nigeria as well as prevented it from reaching its full potential as a nation as exemplified in the following instances. The Tiv Riots occurred between 1960 and 1964. An unknown number of victims lost their lives during the fracas. It is said that the Tiv people felt marginalised and excluded from the scheme of things in Nigeria as independence threw up three ethnic based political powers – Hausa, Igbo and Yoruba. The Tiv demand for greater autonomy led to the creation of Benue State, after violent protests and attendant losses. The killings were allegedly to have occurred in response to the audacity of the Tiv to claim an identity different from Northern Nigeria. In another instance, anti-Igbo violence occurred in Northern Nigeria between July and August 1966. A staggering 8,000 to 30,000 persons were allegedly killed in retaliation for the coup of January 15, 1966, which was said to have been instigated by officers of Igbo extraction, a contested position. In a similar development, over 500 males, comprising youths and men, were said to have been killed on 7th October 1967 at Asaba during the Nigeria-Biafra civil war. Close watchers claim it was presumably in retaliation for the role of Major Chukwuma Kaduna Nzeogwu, leader of the 1966 coup, who hailed from Okpanam, a community not distant from Asaba. In another development, a total of 65 people were killed during the Ugep Massacre on Christmas Eve of 1975. The killing was in reprisal for those who murdered drunk soldiers. Over 30,000 civilians were said to have been displaced by the invasion of the community by machete-yielding soldiers on a rampage. Figures of death connected to conflicts over religious differences are overwhelming. Arnold (2024) suggests that ethno-communal and religious violence in Nigeria claimed nearly 56,000 people within a period of four years, between 2019 to 2023.

Notably, the killings above were orchestrated by dislike for people of different ethnicities or tribes, within a nation. Sullivan (2017) argued that most scholars agree that tribalism is an inherited social construct, a default of our collective ‘existential experience’. He further argued that the proximate implication of this supposition is that ethnicity and its attendant challenges in contemporary societies cannot be easily wished away, as they have been largely perpetuated through stereotypes, albeit derogatory stereotypes. Stereotypes often exist to demean people and their ethnic stock. For instance, Igbos are generally called *A je òkúta má m’omi* in the South-West. This expression conveys the notion that the Igbo man can consume very strong *eba* (cassava meal) without drinking water. It is actually not a commendation. Again, Igbo men are often called ‘*okoro*’ by Yoruba people of South West Nigeria and ‘*nyamiri*’ by the Northerners. The Igbos, in turn, call the Yoruba ‘*ofe mmanu*’, which is a derogatory description which connotes that Yoruba people only have soups full of palm oil. The word ‘*aboki*’ which denotes ‘friend’ originally in the Hausa language, is used derogatorily in the Southern half of Nigeria to imply a lack of education or sophistication of the Northerner. They are also called ‘Gambari’ in recognition of their resilience and physical endurance. ‘*Kwararafa*’ is a derogatory term used to refer to people from the Middle Belt and those from the North East. It is a variant of ‘*aboki*’. Igbos again were also called ‘*Bawa*’ (baboons) in Northern Nigeria during the civil war. These derogatory clichés, unfortunately, Nigerians use in describing one another who supposedly are partners, or better still, brothers and sisters in the One Nigeria Project. Regrettably, these disheartening derogations are entrenched, despite efforts at disabusing minds that find it appealing to denigrate people from other ethnic groups in Nigeria. These are symptoms of ethnic conflict. Ethnic hate does not spare genders. Going down south of Nigeria, Calabar women and men are often said to have high libido, as if it were a natural endowment to all who are from that region. Similarly, Calabar, Bini and Benue girls and women

are often tagged as witches. In recent times, however, Bini women are labelled as highly promiscuous. They appear to have overtaken Calabar women in that regard.

Ethnicity and tribalism have the potential to threaten national stability, leading to conflicts and violence, as evidenced by the past elections in Nigeria. In the aftermath of the 2023 National elections, for instance, tensions between the Igbo and Yoruba ethnic groups reached fever pitch. Regrettably, ethnic conflicts and divisions which exist in Nigeria's democratic space are also present in the Church. Since independence, Nigeria has battled disunity, instability, religious, ethnic and class conflicts, while the Church has been inundated by ethnic and class conflicts, sharing certain commonalities. Conflicts in Christianity dates far back as the Apostolic era, beginning with the Hellenists' complaint against the Hebrews over neglect of their widows in the daily distribution of goods (Acts 6:11). Higgins (2020) argued this account was an example of prejudice against the Hellenists whose first language would have been Greek and had affinity with Greco-Roman culture. Similarly, frictions and divisions existed in the Corinthian community. Conflict among believers in 1 Corinthians 1:10-12 is akin to those in Nigeria's polity. Quarrels broke out in the Church of Corinth, leading to divisions in the community. In addition to division among members, the Church in Corinth was also divided over their ministers, whom they rated based on individual rhetorical abilities and estimated by the wisdom they displayed. The secularism of the Corinthian Church saw them tolerate deadly sins like incest (5:1-13). The community did not address this sin; perhaps the culprit was wealthy and exercised influence in society. They had lawsuits against themselves over trivial matters (6:1-11). They even ate food offered to idols (8:1-11:1). The first letter to the Corinthians speaks to us today because the problems it addressed are seen in Christian communities today (Schreiner, 2018).

There have been efforts over the years to reduce or eliminate ethnic crises in Nigeria. These include Simwa (2018), Arowosegbe (2019), Adetola, Oyedeji, Oyafunke-Omoniyi & Ogunola (2023), and Chukwudi (2024). This research seeks to mitigate ethnic and class conflict in pious societies in the Roman Catholic church. It argues Pauline teaching in 1 Cor. 1:10-12 is a model for resolving ethnic and class conflicts in pious societies and by extension, can ensure unity among warring groups in other churches, in Nigeria. The study argues the thesis that Pauline teaching on harmonious relationships in 1 Corinthians 1:10-12 provides a framework for promoting unity, peace and communalism in the church and society. This study employed a mixed method which comprised the historico-critical method and the advocacy character of the existential approach of biblical hermeneutics in the exegetical analysis of 1 Corinthians 1:10-12. The study attempts to understand the 1 Corinthians 1:10-12 in itself and then apply it to the contemporary context of pious societies in the Roman Catholic Church, advocating for oneness, unity and fellowship among members on the one hand, as well as among various churches and groups in Nigeria, on the other hand. The study is a contribution to the existing body of knowledge in New Testament studies on 1 Corinthians and its application to contemporary issues in Nigeria. The study also provides church leaders and members of pious societies in the Lagos Province of the Roman Catholic Church with resources for curbing ethnic and class conflicts, and related issues. This research is limited to pious societies of the Roman Catholic Church, Lagos Province and covers three Dioceses that cut across two States in Southwest Nigeria, namely Lagos and Ogun States. Lagos Province of the Roman Catholic Church is made up of the Catholic Archdiocese of Lagos, the Catholic Diocese of Ijebu Ode, and the Catholic Diocese of Abeokuta.

Conceptual Clarifications

Conflict is derived from the Latin *conflictus*, which means collision or clash. Nicholson (2009) argued that the word conflict is a vague term despite its everyday usage. The ambiguity is connected to the fact that conflicts are largely unavoidable aspects of human reality. Daily experience shows that conflict or sharp disagreements are associated with interactions of human persons during work or play. Furthermore, Nicholson supposed that conflict in its various forms affects relationships, communities, and nations; and has even made the church contentious.

Causes of ethnic conflicts include real or perceived structural injustices, lack of resources or imbalance in the distribution of resources and wealth, cultural and perceptual differences as well as political affiliations. Mohapatra & Muscato (2022), dissecting ethnic conflicts, argued there is a need to differentiate ethnicity from nationalism. National identity, like ethnicity, is a factor that helps a people to self-identify. While ethnicity is a division within nationhood, nationality is the bigger picture. Class conflicts and classism, as a form of racism. This view is expressive of the rationale that systematic labour market racism has resulted in an over-representation of racialised groups in low-income and precarious jobs which are connected with poverty and poor health. Offshoots of ethnic and class conflicts include poor leadership, ethno-religious violence, unbridled corruption and many other negative consequences.

Poor leadership is one of the banes of Nigeria. According to Chinua Achebe in his 1983 masterpiece *"The Trouble with Nigeria,"* the trouble with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with the land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibilities of forthright leadership. Achebe observed that whenever two Nigerians met, their conversation would sooner or later slide into a litany of our national deficiencies (Achebe, 1983). Going further, Achebe observed that although the national anthem says: "though tribes and tongues may differ, in brotherhood we stand," he observed that "within six years, we were standing or sprawling on a soil soaked in fratricidal blood". Referencing the civil war, Achebe argued that "unity and faith are inscribed in Nigeria's coat of arms. Unity is a desirable good, and its recognition and placement in our Coat of arms shows it is desirable". Ogunmodede (2017) contended that several case studies of ethno-religious conflicts in Nigeria abound. Practically, they illustrate the severity and frequency of ethnic and class conflicts in Nigeria. These conflicts are often violent, resulting in significant loss of life and property. Notable conflicts include the 1981 *Maitatsine* uprising in Kano and the subsequent advocacy for Sharia Law, the ongoing efforts by groups like the Movement for the Actualization of the Sovereign State of Biafra (MASSOB), Indigenous People of Biafra (IPOB), the Boko Haram militant insurgent with its violent campaign against Western education, the Movement for the Emancipation of the Niger Delta (MEND) operating in the Niger Delta creeks with resource control agenda, the OPC and proponents of Oduduwa Republic in the South West. As it were, every geo-political zone in Nigeria is experiencing one form of unrest or another. Corruption in Nigeria is said to be endemic, affecting all levels of government and society. Resources meant for public services and infrastructure are diverted. This worsens ethnic and regional inequalities, as resources are often allocated based on patronage rather than need. Nigeria has been plagued by leaders who lack vision, integrity, and the ability to unify the diverse population. Many leaders have been more concerned with maintaining power and enriching themselves than with promoting national development and unity. This lack of effective leadership has hindered the development of a cohesive national identity and the implementation of policies aimed at addressing Nigeria's socio-economic challenges. This explains why government officials establish universities and other critical infrastructure in their

towns or villages, even where these institutions have no bearing in the locations or life of the people (Ogunmodede, 2017).

Conflicts in the Church

The Great Schism of 1054 split the Christian church in two: The Roman Catholic and Eastern Orthodox Church (Schreck, 2013). The Western Church experienced another thorny division in the Protestant Reformation championed by Martin Luther with his *Ninety-Five Theses*. Accordingly, in the course of history, waves of dissensions and conflicts occurred among the fragmented Christian groups. Divisions led to more division, creating an endless cycle of crises. In contemporary times, cases of conflict abound in the Roman Catholic Church as well. There have been conflicts among Church officials and members, and there have been conflicts between members of the Church. There have been instances of conflict traceable to differences in spirituality, especially between admirers of the traditional Latin or the charismatic spirituality, respectively. Also, differences in theological understanding were harbingers of conflicts. Suffice it to say every sphere and department of Church life has had specific issues of conflict.

Pious societies or “sodalities” are organisations and associations of members of the Church; they are groups created in the Roman Catholic Church, and their history dates back to antiquity, when, for example, Early Christians formed communities to support each other in faith, prayer, and charitable works. The first example of a pious society was established in the 12th century by the Benedictine Order for Lay people to participate in Monastic life. The Franciscans and Dominicans followed suit in the 13th century, forming the Third Order, which, like the Benedictines, emphasised spiritual growth and service. Various instances of ethnic and class conflicts abound among members of these associations and organisations. Members of Lay associations and groups appear to be perpetually at loggerheads. Deep-seated quarrels over mundane concerns like leadership and management of money are sources of conflict in societies. Through hindsight and participant observation, a careful watcher will notice that some faithful resort to ethnicity as a tool, to achieve their particular aims. They promulgate unwritten laws that only persons of particular ethnicity should stand for election, because they are sons and daughters of their particular dioceses and non-natives are disfranchised. More often than not, the Yoruba and the Igbo gang up against one another, to the detriment of the integrity of the societies and the generality of the members. These difficulties, the biblical analysis of 1 Corinthians 1:10-12 addresses as Paul admonished the Corinthian community as well as establishes a template for harmonious relations for members of pious societies and Nigeria in particular.

Exegetical Analysis of 1 Cor. 1: 10-12

¹⁰Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ. ¹¹Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσιν. ¹²λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ.

Translation

¹⁰ Now I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. ¹¹ For it has been reported to me by Chloe's people that there are quarrels among

you, my brothers ¹² What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ."

Paul's use of ἀδελφοί - brothers or brethren is indicative of the 'siblings' metaphor. The use of ἀδελφοί indicates who Paul addressed the letter – either the community as a whole or certain members or leaders in the community, urging and reminding them of their being members of the family of Christ. διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (By the name of our Lord Jesus Christ). Paul's passionate appeal to the Corinthian community is not hinged on his person as an Apostle. Rather, he appeals to parties within the community in the name of our Lord Jesus Christ, knowing their respect and regard for that name fully. ἵνα τὸ αὐτὸ λέγητε πάντες - that you all speak the same thing. Speaking the same thing can well be understood in the light of Acts 4:32-37 – "being of one mind and heart" as well as "that ye may all with one mind and one mouth glorify God" (Rom 15:6). It evokes a spirit of understanding and togetherness and if you like, unity of purpose particularly. καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα and that there be no divisions among you) is an appeal that there be no schisms among believers. Paul's exhortation or appeal was to the Corinthians to eschew schisms or divisions which unfortunately had already engulfed the community. The divisions should not have occurred. σχίσματα in classical Greek was used only for actual rents or tears in material, evoking the idea of a complete break or split. It is a worse description than στασις, which translates as controversy. This difference is better appreciated when viewed against the backdrop of schisms describing a point of no return. Controversies can be resolved, but schisms linger. ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ - But that you be perfectly joined together in the same mind and the same judgment. From the foregoing, the schism presupposes the existence of contending parties within the Corinthian community, which before was one united community, in keeping with Jesus' priestly prayer - that they be one (John 17:21). The word κατηρτισμένοι is derived katarti/zō is rendered "as perfectly joined together" denotes "to restore, mend or correct" that which is disordered, as if the split was never there. λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ. Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ - I am of Paul, I of Apollo, I of Peter, I of Christ. The major issue Paul set to address is embedded here: there were divisions in the Corinthian church and the believers had fractionalized themselves into sects or parties, according to the minister or preacher of their fancy. From Paul's statement, some paid allegiance to Paul, some others to Apollo, Peter and Christ respectively. Κηφᾶ - Cephas is Aramaic for Petros (Peter) and is Paul's usual name for Peter as seen in Gal. 2:7-8. Stern (1992) highlights the fact that Apollos was Sha'ul's (Paul's) successor in Corinth and an effective teacher (Ac 18:24-28). Having lived in Hellenized Alexandria, he may have offered a Greek approach similar to that of the Alexandrian non-Messianic Jew, Philo, and this may have attracted a large followership to him. Kefa (Cephas), on the other hand, would have emphasised Jewish elements as seen in Acts 10-11 and Galatians 2:11-16, which would also have made him lovable to the Jews in the community. He was the Apostle of circumcision. However, doctrinal differences and preferences for one person over another should not have degenerated into infighting.

Garland (2008) interprets the expressions Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ as slogans or maxims which were in use in Corinth. Paul was not in support of these sayings because he digressed to other matters. A summary of the Corinthian debacle is given as:

The Corinthian believers were divided and not living up to their standing in Christ because they were mixing the Gospel with the

wisdom of the world, and they were glorying in men and were confused about the meaning of the Gospel ministry.

Chariot, V. (1992:III)

As Gorman (2004) identified, one very central impact of the divisions Paul talked about is the breaking of fellowship or *koinonia*. Therefore, there was a need for the Charismatic Corinthian community to live true to its identity as God's countercultural community, rather than broken into ethnic threads. If these class and ethnic demons were not culled in, it may result in the destruction of the church, in which case God would destroy the perpetrators of the divisions themselves.

In today's language, the underlying faults of the Corinthian Church can be said to be ethnic and social or class conflicts, which incidentally is the focus of this thesis. Whenever Christians take their eyes off Christ and start depending on, trusting in, and glorying in man, then they cause divisions. Such divisions rob the church of its power and give way to all manner of corruption. The solution to these divisions is three-pronged as outlined by Paul: firstly, agree with one another. Secondly, let there be no divisions amongst you, and thirdly, be perfectly of one mind and thought.

Pauline teaching on harmonious relationship

O'Connor (2005) was deliberate in pointing out that the immediate context of 1 Cor. 1:10-12 revolved around divisions in the Community (1:10-4:21). There were rival groups in the community, and the rivalry was tearing the community apart (1:10-17). Paul was emphatic in stating that "since the basis of Christian life and its only authentic expression is *koinonia*, lack of unity in the community has to be tackled. Paul argued that ethnic and class divisions cannot be entertained in a Christian community because we are brothers and have one father and one Lord, Jesus Christ. In other words, Christian brotherhood does not admit of ethnic cleavages. Ethnicity should be banished among believers, there should not room for bifurcations that tended to segregate people according to tribe. In practice and in letters, ethnicity must be shown and seen as intolerable. Another important lesson in Pauline teaching on harmonious relationships is the fact that if matters were not faced headlong, the situation would become worse; there would be a movement from stasis to schemata, which is a worse tear. Thus, the earlier the community moves to exterminate ethnicity, the better for them.

Contextual discourse on 1 Corinthians 1:10-12

The Church in Corinth was rich in human and spiritual gifts. However, it seems they forgot the Christian message and began imbibing worldly concerns and ways of life soon after Paul's departure to Ephesus. Instead of making an impact on the pagan population, members of the Corinthian church were busy fighting one another and creating divisions, which was not bringing glory to God. This led to despicable sins taking root in a supposedly Christian community. Like the Corinthians, myriads of challenges facing Nigeria have obviously influenced Nigeria's leadership recruitment process and created unhealthy rivalry and a deep sense of marginalisation and oppression among certain ethnic groups. Nigerians appear to have jettisoned the common fatherhood in God which all share. Emphasis is placed more on ethnicity and class rather than on "Nigerian-ness". Nationhood is yet to be realised. Paul blamed the divisions in Corinth on earthly wisdom, and pride garnished with eloquence. Incidentally, this description fits the personality of Apollos – he was eloquent, and puffed by earthly wisdom and eloquence, having received training in Greek philosophy. Primordial hate of ethnic stocks different from one's ethnic group in the case of Nigeria, Igbo, Yoruba, Hausa, Ika, Ikwerre, Idoma, Tiv, Jukun, etc, is also fueled by pride and superiority complex and tribalism in all its shades.

Nigeria, often called the "Giant of Africa," is characterised by electoral fraud, corruption, ethnic, class and religious strife, respectively, and these hurdles take away from the significant progress toward consolidation of the democratic system of government Nigeria practices. This accords with Paul's warning that if the division in the Corinthian community is not addressed, it could form a worse tear, from *στασις* to *σχίσματα*, from a tear or break to schism. Christian groups, churches and leaders should actively promote democratic values and practices, advocate for human rights, and take part in civic education projects. Their involvement demonstrates the potential of faith-based approaches to the challenges of nation building and democratic governance (Falola & Heaton, 2008).

Conclusion and Recommendations

This paper concludes that ethnic and class struggles exist in Nigerian Churches, and there appears to be no end in sight, even as leaders and members fuel that which divides the body of Christ for political gains. The Church has been involved with the task of peacebuilding and sustainable democracy within her fold and in the sociopolitical sphere of Nigeria; the same principles, as enunciated in Pauline teaching on harmonious relationships as seen in 1 Corinthians 1:10-12, should now be channeled inward, to solve ethnic and class conflicts within church communities. To maximise this potential, the following recommendations are put forward. Theological institutions should promote a systematic theology that has broader contextualisation within the ambits of Church politics and governance, thus equipping students with knowledge of conflict resolution and peacebuilding. Church leaders should prioritise unifying the people through carefully developed plans to ensure adequate representation, fairness, and equity. This, in turn, can be achieved through dialogue, education and promoting Christlike consciousness and values that transcend ethnic and religious divides. Church members should promote the universal brotherhood under God, which advances the dignity of all, irrespective of ethnic cleavages which are accidental. Young people must dissociate themselves from ethnic and class denigrating stereotypes. Inter-tribal marriages should be promoted. Affirmative actions that recognise and promote the smallest of tribes among us should be encouraged.

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