

Interrogating the Declining rate of the Authentic Moral and Family Values in Contemporary Igbo Land

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Abstract

The seeming state of collapse in the religious, cultural, moral and family values in Igbo land, has been a great concern to many people. The elderly ones seeing what is going on now, bemoan in retrospect those ethical concepts that defined and highlighted the morality, norms and core values cherished by the people; as they watch helplessly, these ways life go down the drain. The Igbos, like other Africans, from inception have a developed system of living comprising their norms, behaviours and character through which they express their deep fundamental relationships with reality, man and nature around them. Unfortunately, this understanding of morality and family values has been neglected, abandoned and almost eroded in recent times given the incursion of negative western values. The result of which includes lack of love for humanity, insincerity, corruption, lack of respect, injustice and inequity. This study adopted descriptive and sociological methods to address the problems. Secondary sources of data collection were equally employed to give the research the needed attention. The findings of the study revealed that neglecting the family values and the cherished morals, have been the cause of myriads of societal ills and moral decadence. It recommended that Igbos should get back to their moral root, revive, restore, encourage and uphold those neglected ethical and family values handed down by their progenitors. When this is done, the people shall be on the right path towards addressing the moral lapses menacing the society today and thus build the virile environment conducive for all and sundry.

Keywords: morality, family, values, ethics, culture, religion, Igbo land.

Introduction

The ethics of a society is embedded in the ideas and beliefs about what is right or wrong, what is good, or bad character. Furthermore, it has to do with reflected doings of morality of the human person. It seeks to device reasons for approving or condemning human acts as right or wrong, good or bad, and as worthy or unworthy of a rational being (Echekwube, 2010). It takes into consideration the forms or patterns of behaviour that are considered by the members of the society to bring about social harmony and cooperative living, justice, peace, equity and fairness.

The Igbo people, as organised and functioning human communities in Nigeria, have undoubtedly evolved ethical systems. That is to say values, principles and rules

which are intended to guide social and moral behaviours of the people. This area of study has however, not received the deserved attention and this has affected the morality of the African society in general in various respects: socially, religiously, economically, and politically. One of such areas badly affected is the African family value system.

It is pertinent at this point to note that the Igbo family value system has also been bastardized or neglected in recent years. Instead what is experienced as a result has been social unrest, inhuman treatment, lack of respect for human life and values, injustice, inequity, disrespect to elders and constituted authorities. The erosion of these core social and moral values which are inculcated and nurtured in the family, has been the bane of the society.

This research among other reasons, aims at investigating the factors that gave rise to the decline in moral aptitude and family values; with a view to reviving them for societal development. Using descriptive and sociological methods, including the aid of secondary sources of data collection, the researcher discovered that the infiltration of modern technology and the neglect of moral instructions in various families and institutions of learning have given rise to this menace. The paper calls on the religious leaders, teachers, parents, elders and traditional rulers in Igbo land to rise up to their responsibilities in reviving the values and moral dispositions for which the people are known. In the next sub-heading, the key words that formed the nexus of this study shall be explicated.

Explicating the Terminological Underbrush: Morality, Family and Value system

The term ‘morality’ according to Okere (2006) is defined as “that quality of human life by which it can be described as good or bad, good in the sense that it must be done, or bad or evil in the sense that it must be avoided” (p.38). Morality is a spiritual dimension of human action. Animals have no morality. Iroegbu and Echekwube (2005) understood ‘morality’ to mean “the conventionally approved rules of behaviour in the society” (p.32).

‘Morality’ in the words of Obaje (2002), in Kudadjie ed. (2002), “is usually considered as ways of regulating the conduct of individuals in communities” (p.22). In other words, human conduct must be guided in order to avoid chaos in the society. Morality is further defined as “the quality of conforming to the principles of good conduct, moral or virtuous conduct” (p.22). This boils down to the fact that morality covers good or bad, right or wrong principles of human behaviour. That is why it can be said that some of human actions are bad, some are morally good, and some are immoral.

In Igbo language of Eastern Nigeria, the word ‘*agwa*’ meaning character, is used in such a statement as “he has no morals” (*onweghi ezi agwa*). Furthermore, the Igbo people see character as a very essential component of morality or ethics. Character is equally conceptualized as beauty. That is to say character is beauty (*agwa bu nma*) (Bewaji, 2004).

Family is considered a basic cell of the society. All social and cultural practices find their connection with a notion of family either supporting or distorting it. Family plays a crucial role in Africa. Mbiti (1975:175) says that, “each person in African traditional life lives in or as a part of the family.” In the same line of thought, Kisembo (1998:202-203) asserts that, “the family community was fundamental element of the

African basis of action, through which he became integrated with the larger, human community... he always acted from within the sphere of the family.”

Family according to Obi (1996:9) quoted in Okafor (1992:1) primarily means:

A social institution consisting of all persons who are descended through the same line (the male line in patriarchal, the female line in a matrilineal society) from a common ancestor, and who still owe allegiance to or recognize the overall authority of one successor to the said ancestral founder, together with any persons who though not blood descendant of the founder, are for some reasons attached to the households of persons so descended, or have been absorbed into the lineage as a whole.

The secondary meaning of the word family in Igbo context is a social unit comprising a man and his wife or wives with their unmarried children and any other dependants such as wards and domestic servants. This corroborates what Obi (2014:15) underscored as the components of African family. Citing Onyechoa (1983) he noted that, “the African family or family group is not equivalent to the family in the strict sense of persons: the head of the family and children. It comprises of a whole group of persons: the head of the family group with his wives, his children and grandchildren, and his brothers and sisters with their wives and children, his nephews and nieces in a word, all those persons who descend from a common ancestor.” Family includes father, his wives and the children from all his wives, extended family, as above plus the children of the man’s daughters and sons, maternal and paternal uncles and their families (Nmah, 2010).

The importance and functions of the family in Africa cannot be over emphasized. The ‘family’ according to Obi (2013:193) is, “a natural society where love and respect are called into play; a place where social values are taught to enhance social order.” It is the principal school of social virtues which are necessary to every society.

‘Value’ is defined as, “is a modern term used to indicate what traditionally has gone by the name of “good” or “the “good”” (Macquarrie and Chidress, 1986:645). It is the identification of what is good with human interest and desire.

The term value comes from the Latin word ‘valere’ which means “to be of worth or to be strong.” It literally means what we value the most, hold dear to ourselves, what is precious, important and what we could not live without (Thomson, 2010).

Obi (2014:9) understood value as that which could be regarded as “the moral or professional standards of behaviour, principles, morality that we can hold, respect, cherish and adopt.” In other words, our choices are a reflection of our values which could restore social order. Examples include: respect for elders, humility, punctuality, obedience, discipline and justice among others.

African family values can be taken to mean a *complexus* or a set of attitudes, behaviours and actions adopted and evolved by persons, organisations and society as standard to guide their behaviours and preferences in all situations. This concept is hereby used and adopted as a coherent set of African attitude, behaviour and action adopted and/or evolved by African family and community as a standard to guide their behaviours and preferences (Falade and Adejube, 2009). These values need to be restored, cherished, upheld and developed. Africans need to develop a sense of ontological nature of value and of the cultural lineage to enable our society be free from moral decays that have continually plagued it.

The Authentic Moral and Family Values that distinguished the Igbo People of Nigeria on the verge of Extinction

Under this subheading, we shall examine in detail the core morals and values synonymous with the Igbos. These moral values are nurtured within the family system and transmitted to the larger society for the development and wellbeing of all. Unfortunately, they are constantly declining in the present day Igbo society and are at the point of fizzling into the thin air. Such morals and family values like brotherhood, solidarity, communalism, sacredness and sanctity of life, truthfulness, honesty, and respect for the elders, sincerity, industry, justice, and obedience among others shall be succinctly examined in what follows.

One of the notable moral givens and values in Igbo land is that sense of brotherhood and solidarity. The notion of brotherhood is essentially, a moral notion, for it is about the relation between individual human beings that make for their own interest and well-being. There are some affiliations between humanity and brotherhood in Igbo moral conceptions and values. If we are human, we are (must be) brothers in a capacious comprehensive sense of the word brother. Iroegbu, (1994:86), defined solidarity as “the disposition for, the positive will to and the practice of living and working together, crowned by profound mutual assistance: spontaneous or organised, among the members of a group who are brought together either naturally or professionally.”

Wilson (1971:98) said that, “the basis of morality was fulfilment of obligation to kinsmen and neighbours, and living in amity with them”. Africans value brotherhood. The Igbo people say ‘*mmadu ka aku*’ (human being is greater than wealth).

A practical translation of the idea of brotherhood leads to social and moral virtues as hospitality, generosity, concern for others and communal feeling. Igbos, like other Africans cherish one another. They think more of the well-being of the other than that of self. They are their brothers’ keepers and will always advocate for brotherly love and solidarity (*onye aghala nwanne ya*). A brother’s misfortune was a common misfortune. A living example is the practice by which once there is a fire accident in which a person’s house is burnt, immediately and spontaneously the whole community gathers to work and rebuild the damaged house fully. A brother’s success was equally a common success, celebrated as such, “we have made it in you,” it is echoed (Iroegbu, 1994).

The second cherished values and morals of the people is that of communalism. The Igbos are not individualistic in relational behaviours. According to Iroegbu (1994:86) “to commune with one another, based on communion with God, natural and culture, is a pillar life-stone in African societies.” This is necessary, fundamentally because of the difficulties of existence and the requirements of full personhood.

In the community, life is seen and lived as one. The individual found the possibilities of being an individual, not in himself, but in the community. The community was the cradle that gave him life, welcome and education. That community defines the values he would embrace and the social standing he would receive or aim at achieving. His personality is in part defined by his communion in community. Outside of community, life goes. One exists in community or one does not exist at all Iroegbu, (1994). Ezekwugo (1992: 246) corroborated the assertion of Iroegbu. In his discussion on

Igbo traditional ethics and morality as a communal not individualistic ethics, he averred that:

In traditional Igbo life the whole human person manifests itself in communities tendencies. The individual lives a life quite inseparable from the rest of the community. He lives in the community. In fact his identification with his environment becomes so synonymous with his community.

Citing Nze (1989:1-2), Ezekwugo (1992:246) restates Plato by emphasizing that “in Igbo race, children belong to the community rather than to their parents. All human beings are members of one family and mankind thus buttressing what Heidegger might have in mind when he hypothesized, ‘I am because you are and since you are therefore I am.’ In other words ‘the individual apart from the community,’ to borrow from Bradley, ‘is not anything real.’”

Igbo communal life, sociality and world-view are considered by Ezekwugo (1992:246) as “a metaphysical cord that joins the Igbo families together. It is a mighty pot in which the *manyness* of all belongs to the oneness of the ONE.

The sense of sacredness and sanctity of life are morals and values cherished in Igbo land. African traditional societies had a high moral code believed to be sanctioned by the gods and by God. Certain moral vices were unpardonable while certain moral virtues cannot be compromised (Iroegbu, 1994).

Africans do not like violence per se. This is because shedding of blood is abhorred. Murder was the greatest of abominations, *igbu ochu*. To kill a kith or kin or any member of one’s community merited either capital punishment or total banishment from the community. People who were killed were those whose continued existence was a threat to the life of others and to the peace of all the community. In such cases the principle that it is better for one man to die than for all the community to perish, applied. After the murderer had been executed, his family would perform sacrifices and rites to remove the stain of evil and ward off the anger of the gods. In his light, the unborn children are protected (Amadi, 1982).

In Africa, abortion is tabooed. Sources of life are sacred. Trees and animals believed to facilitate reincarnation are also sacred. The sacredness associated with life goes to explain the rigidity with which the Africans treat and regard sexual intercourse and the sex organs. In fact sex taboos and the demand for virginity before marriage stem from the fact Africans believed that, “the blood of virginity is the symbol that life has been preserved, that the spring of life has not already been flowing wastefully, and that both the girl and her relation have preserved the sanctity of human reproduction (Mbiti, 1975).

The idea of sanctity of life makes it an abomination for anyone under any circumstance to take his own life. Suicide was never permitted. The punishment for it was that such a person was not buried since his corpse was also believed to be abomination to mother earth. The Igbos price life above every other thing thus *nduka*- life is supreme. It is very expensive. Any form of materialism which ultimately leads to the destruction of life is alien and unethical in African concept of morality (*Aghara ndu kpaaku aku onyi iro erie ya*). When materialism leads to death, the enemy inherits the wealth.

On the value of truthfulness in Igbo land, Iroegbu (1994:92) began by defining ‘truth’ as life, *eziokwu bu ndu*. This assertion corresponds with the understanding of Obi

(2013:197) that, “truth is life and truth is bitter (*eziokwu n’aku ilu*). Furthermore truth heals, liberates, and removes prejudices and fear.”

Truth in general is conformity between thought and thing. If our thought is conformed to things as they are, we have logical truth, the opposite of which is error.” No African parents would like their children/child not to conform to the custom of the people or taboo of the community. Thinking in the right perspective, correct mind set a child grows with self-esteem and self-affirmation. Dishonesty or lying as opposite of truth seems to have its own peculiarity. African philosophy affirms “Like father like son’ Like mother like daughter.” Each parent makes very honest effort to train their children to be truthful, just and fair by not showing and preferential treatment to each other. Tell them story that will empower them to speak the truth and be honest at all times. Great reward should be award at such time and events one is bold enough to speak the truth in the house. This also can build their self-esteem, and self-confidence. Parents should train their children to be truthful and respectful, to run errands, and keep their surroundings neat. They should always learn how to be trust and be honest to their friends (Obi, 2013).

Truth-being and truth-telling is a test of life and morality (Iroegbu, 1994). This virtue needs to be inculcated into the children through their parents and elderly ones in the family. Children have the right to know and be nourished by their parents through the value of truthfulness.

Innocence and justice are family values cherished in Igbo land and other sane societies. It means keeping ones hand clean (*ikwuba aka oto*) (Obi, 2013). It is a mark of social honour and religious piety; while justice means judging righteously. Societal cohesion rested on justice and any injustice and or grave unfairness destroyed confidence and communality both in the family and the lager community. These virtues are taught, learn and practiced in the family. The elders that dispense justice in the community were once children. They learnt justice from their various families and made it part of their lives. Thus they are duty bound to inculcate same into their children and orders. There were natural-communal roles of customary law in that if man fails in rendering justice, the gods will render it. All therefore took care to ensure that each person received his or her due (Iroegbu 1994)

Respect for elders and authority are core values in Igbo land. Iroegbu (1994:92) noted that “respect for elders, seniors and officials, were a pre-eminently valued social phenomenon.” This value has its root in the family and especially, the larger society. Even the ordinary politeness of greeting these elders was so important as to constitute one of the tests of goodness of character (*ezi agwa*). A child who did not spontaneously greet his seniors was judged to be bad-mannered (*onye agwa ojoo*).

In the words of Conton (1966:21), “Africans generally have deep and ingrained respect for old age, even when we can find nothing to admire in an old man, we will not easily forget that his grey hairs have earned him right to courtesy and politeness.” The elders are respected for many reasons in Africa. They are believed to be the teachers and directors of the young. The words of elders are words of wisdom.

These and other moral, social and religious virtues were determinants of the levels of formation, good sense and education (*ozuzu*), one has acquired in one’s community and family. The child was trained to be conscious of the laws, taboos and sanctions of the land. He was made to observe them meticulously (Iroegbu, 1994).

Children are taught obedience, honesty and sincerity in the family upbringing exercise. They are taught to obey first and foremost God, secondly their parents and the constituted authority. This is one of the cardinal virtues a child is taught in the family. Obi (2013:195) said, "one should obey his parents always unless, when their command leads to sin. For instance, if they (parents) command the child to steal, commit abortion, to adore idols, to mention but a few." Whatever is against God's law, Nigerian constitution, any constitutional authority and Igbo custom must not be complied with.

Honesty, especially when entrusted with a position to represent the people and the community is paramount in African traditional setting. In all endeavours, absolute value for right at home, in business practice and leadership was not compromised. It is only the honest person that can give account of the privilege responsibilities given to him or her. Many Africans did not find it difficult to give honest and satisfactory accounts of their stewardship. This means bribery and corruption have not been legalized in high places because they know their way of "nemesis". Consequently, it has been a changed perception.

Honesty and sincerity were rigorously demanded in both children and mature adults. Both were together the test of inner and outer integrity. The role parents in the imbibing these characters into their children are quite essential.

The Continuous Decline in Moral Aptitude and Family Values in Igbo Land: Why?

The authentic moral given and family values which distinguish the Igbo people and defined their outlook of the universe and the relationship they have one with another, have seriously come under the negative influences of western ideologies, philosophies and values. For the Igbos, what is morally good is what befits a human being; it is what is decent for man. It is that which brings dignity, respect, contentment, prosperity, and joy to man and his community. It brings about togetherness, sense of fulfilment, honesty, justice and fair play. These are the understandings of authentic African ethic and core family values cherished by the people.

However, the infiltration and adoption of certain western values into our system have brought abnormality in our society. That is why the present social dispensation in some parts of Africa is anti-human. This is manifest in the promotion of individualism and self-interest as against communalism and brotherly love.

Kanu (2010:159) noted that, "the introduction of such western values into the political and economic arenas has rendered the society backwards. Life is seen as competition. The 'love of your neighbour as yourself which is the background of our value system has been relegated to nothingness.'" Instead of progressing, African societies including Igbo land, are going backward. Man is seen as a threat to one another. Other African scholars have lamented the bastardization and erosion of positive African morality and family values. They blamed this on Western religion like Christianity and modernism. The traditional ethics having encountered these new ways of living has never remained the same. This encounter and its aftermath represented in Igbo cultural dictum and cuts across the whole of Africa.

Ekwuru (1999:11) termed this experience, "a revolutionary event, quite unprecedented in the history of the Igbos, the colonial encounter, which constitutes a watershed in the evolutionary process of the Igbo civilization". He went further to assert that, "indeed it represents such a historical point of references that demarcate between

what sociologists call the ‘the traditional Igbo’ and ‘the modern Igbo’ in her socio-cultural and religious realities.”

Nnawuihe (2005) lamented on the neglect and demeaning treatment some of the cultural heritages and values in Africa have attracted in recent times. He blamed this development on western religion and its negative influence on Igbo culture. Citing (Achebe 1958:141) he observes that:

The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart.

In the sphere of religious propagation, the white man arbitrarily bastardized and silenced our tradition, ethics and values, and popularized his own religion and culture. The Igbo traditional society was brought face to face with western culture through conquest, the imposition of a new political and economic order and the planting of Christianity (Afigbo, 1986).

The result of this whole process according to Ekwuru (1999:32) is, “the forceful imposition of alien cultural modes and forms which was the tragic infliction of all sorts of conflicts on the Igbo social character.” Uwalaka (2003:9) noted that, “there is in recent time, reversal of the great cultural values and traditional ethical norms which had always stood the Igbo society (and to a larger extent the African societies) in good stead.” The western idea of individualism has dominated the focus of many people in Igbo land. The quest to get rich and materialism have ravaged the moral aptitude of most people in Africa. Today we have seen such slogan as “*ana enwe obodo enwe*” (that is the land is owned by some). These owners are often the money bags. We hear such slogans an “*aku n’ekwu*” (wealth talks), *nwata tinye onu tinye aku* (the child should back up his speech with monetary wealth). These surely contradict our much trumpeted Igbo republicanism and egalitarianism. The emphasis is no longer wisdom, honesty and hard work. It is no longer good reputation and obedience to the laid out socio-cultural values and moral norms (Uwalaka, 2003).

In the family, children and adults are constantly exposed to watching movies and television programmes that are morally debasing. We are constantly forced to watch naked ladies used in the advertisement of one product or the other. Explicit sexual acts flood our movies, even the ones performed by the Igbo people. They try to copy the English movies and thus inculcate immoral behaviours among the youths and children.

The internet and other modern technologies have done more harm to our children and youths in Africa than good. These gadgets have alienated them from the community. People are seen spending hours on their cell phones, browsing the internet and most a times watching pornographic and explicit sexual contents in there devices. These menaces have done more harm than good to the society.

Children and youths find it difficult to respect, greet and honour their elders and seniors, Disobedience, lies, dishonesty, insincerity and lack of love or misguided love, premarital sex and abortions, are constantly on the increase. Parents are always out there in search of greener pasture, their children spent hours at school and return only to be take care by the house helps. These have affected the good moral dispositions of our society.

The Renaissance of the Cherished Morals and Family Values of the Igbos: The Way Out

The Igbos and other Africans need to avoid ever being victims of colonial exploitation, oppression, colonization or neo-colonization. To do this, there is need for the restoration and renaissance of the cherished traditional morality and the lost family values. In fact the solution to moral decadence in our society today is predicated and dependant of the restoration of the authentic moral norms and values in Igbo land. While Africans appreciate the roles of western education and Christianity in enlightening the people, but when such gesture is geared towards assimilation, depersonalization and dehumanization, they will not be welcomed.

Ezekwugo (1994:262) citing Toure asserted that, “Africans cannot recognise or accept any political or ideological system that does not respect African personality, its civilization and its cultural heritage, its poise to decolonise her peoples, respect her rights and dispose of her goods.” It is true that in this century, most of people may find it difficult to wriggle themselves out of the crises of cultural identity and consciousness but something must be done. The Igbos are in a battle of how to free themselves from a synthesis of different cultural values that combine to mould their character such as: Christian western culture, Eastern and Marxist culture, American pragmatic cum liberal culture, African culture; to build up an authenticated African personality and African ethical values. In other do this Iwe (1983) noted that, “we Africans must have courage to affirm our cultural identity without any indulgence in cultural anachronism and without any morbid and hollow quest for irrelevant cultural authenticity.”

One of the western cultural values that challenge the African morality and family values in this 21st century is the issue of gay. So many African leaders have refused to yield to the pressures coming from America and Europe to accede to this cultural anachronism. People like President Mugabe of Zimbabwe who spoke in the United Nations’ General Assembly held in America in September, 2015, he said:

Respecting and upholding human rights is the obligation of all states and is enshrined in the United Nations charter. Nowhere does the charter abrogate the right to some to sit in judgement over others, in carrying out this universal obligation. In that regard we reject the politicization of this important issue and the application of double standards to victimize those who dare think and act independently of self-anointed prefects of our time. We equally reject attempts to prescribe new rights that are contrary to our values, norms, traditions and beliefs. We are not gays.

The solution to the constant erosion of cherished morals and family values hinges on the leaders, leaders of thought, Igbo religious leaders, and leaders of traditional institutions, family heads and elders in the community.

Awoniyi (2015:11) asserts that: “in order to reclaim the humanity of African communities and assume the rightful heirs of our founding fathers, there must be a conscious effort to assert African historical traditions and consciousness.” We must explore African oral traditions and its prospects for economic liberty, natural integration, and stability.

Our political leaders must enact and sustain those laws that will encourage the restoration and institution of African ethics and family values. They should work hand in hand with the traditional leaders to be able restore the lost cultural values that defined the African people. The role of the parents in restoring family values cannot be over

emphasized. Obi (2014), outline some of the roles the parents have to play in order to restore family values. Parents especially, mothers are the first teachers of the child. Obi (2010:178) said that:

From early, childhood, each child is exposed to a variety of valued songs, stories, proverbs and sayings, directed by the mothers or the aunts. This is conveyed at the fireplace or after evening meals which is aimed at reducing the conflicts of immorality or indiscipline. The songs, stories, proverbs and sayings contain simple but clear messages of dignity and respect as well as embodied in moral teachings.

In these stories, children are taught to demonstrate responsibility through reciprocity, honesty and loyalty through mutuality and deference, and faith and compassion through inner strength and self-control. They all focus on the importance of human living and mutuality, and of consideration for others.

There is need to restore the practices of *egwu onwa* (moon light play time) in our society. Through this avenue parents and elderly ones tell stories that teach lessons to their children and values. Unfortunately, cell phone, computer games, internet surfing, television watching and other activities have engaged our children. At times the parents won't even have the opportunity to teach their children due to the type of jobs that engage their time from morning till night.

Religious institutions like Christianity have great roles to play. Moral teachings and disciplines need to be inculcated into our children and the society by the religious leaders. Christian parents also have a role here. They together with the religious leaders should train the younger ones in the right doctrines, duties and responsibilities of the children. This will enable them to know what is wrong and right from the cradle and to consequently, choose what is good for the benefit of the society. Our children should be taught to desist from lies, premarital sex, theft and all forms of evil. This will enable us have a society free from crime and moral perversion.

Placing premium on the authentic Igbo morality and family of values would solve the moral problem experienced in our society today. It would earn the people respect, global recognition, international cooperation, development and aid effective dissemination of Igbo culture and tradition by projecting the best of her history. It would naturally encourage the preservation of Igbo heritage- ethics, morality and family values.

Conclusion

The revival and restoration of authentic Igbo core morals and family values, and their capacity to check moral decadence and dysfunction, their ability to adapt to new situations and other cultural challenges of the time and reclaim the lost values and moral norms of the people have been the crux of this work.

The morality and values of the people under consideration have come under serious friction with the new morality that is prevalent and massively embraced in the contemporary Igbo land and other African communities. The neglect which has attended this heritage has pronounced woes to the cherished ways of life of the people thus, rather than progressing, we retrogress, morally, religiously, culturally, economically politically and value wise. The work recommended that the solution to this moral decay is the restoration of those ethical norms and family values for which the Igbos are known for. Various agents were enjoined to see to it that sanity is restored to the society by imbibing the authentic moral and family values that are of great importance to the Igbo people.

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