CHAPTER ONE

INTRODUCTION

1.1   Background to the Study

Igbo family is dynamic. It principally revolves around a very strong web of extended family system. This dynamism stems from marria'ge link which may either be polygynous whereby a man marries more than one wife; or monogamous whereby a man marries one wife. Igbo social obligation induces marital responsibility upon the man with his in-laws. The family system demands that social cohesion, respect for constituted authority, fear of the supernatural, parental training of the children, proper political administration, care of the aged, religious observances, and so on, are to be maintained. These formed the basis for the uniqueness of the traditional Igbo family system. It is important to note *that* the Igbo family system does not function in isolation from the community; rather, both the family and community work together in promoting stability and unity of all.

The Igbo traditional family thrived in the core values of traditional life such as respect for humanand care for human life. This is exemplified in the sence that life is of great benefit and has to be protected. No one planned to neither eliminate a kinsmans life when there was an emergency nor show a known enemy the gate of his enemy especially if that enemy was a foreigner. Despite the fact that there may be quarrels whithin the inner recesses of the family system, a kinsman preserved the life of another kinsman and shields him from imminent danger. If somebody had killed a kinsman by error, he was made to flee the village to the mothers land and stayed for a stipulated amount of years before coming back. If a family was facing an imminent danger of being wiped off because of   lack of male issues whithin the marriage, the family mensfolk organized and married another wife for their brother if the wife had disagreed to polygamy. The absence of male issues in Igbo falilies was a source of worry not only to the immediate household but to the entire village.

There was the value of traditional collegiality in the traditional Igbo family system. Different

families saw themselves as members of other families and shared in the joys and sorrows of their neighbours. If there was either marriage or bural occourences, members of different families gathered together to help out their kinsman from the burden of the celebrations. Different contributions of cash and materials helped to cement the line of kinship and provide strong support for the celebrating families after the whole incidences. If a kinsman was marrying, the age grade went and helped to erect mud houses for the young man who was about to marry before the suitor came in. it will be a shame for a new wife to be ushered into her new home still sharing the same mudbed with the mother- in – law.

There was the value of the respect for the elders and parents. Disrespect for them means offending the ancestors and was met with stiff resistance. The elders were known as the custodians of the traditional Igbo family ethos and.they pass down the ways of life of the old to the generation ahead. The elders and the parents organize the families and showcased the traditions of the community. The elders held administrative powers over the family thereby ensuring proper behaviours amongst members of the family.

The Igbo family was renowned for hard work. No one was found lazy because each member engaged in profit yielding projects such as farming, blacksmithing, cutting of palm heads, wine tapping, brick making, and other forms of business ventures. One aspect of business that had appealed to the Igbo family was clientage. This is the idea of a businessman or ba craftsman from the family training on agreement a member of the family and training him for a specific period of time and settling him after that period. It was like the Old Testament period of Jubilee. The young person started the business either supervised by the trainer or allowed to run on his own. Through clientage Igbo businessmen had advanced areas of different aspect of business life across the nation and had increased economic base and volume for different families across the Igbo world.

Notwithstanding the strong foundation on which Igbo family stood and which includes the extended family system was the influence of globalization. With globalization in place, the researcher observed that the key component parts which form the foundation of the Igbo family system are operating in abysimal lowest level. These component parts.include the extended family system, fear of the earth goddess, respect of the brotherhood, sanctity of blood relationship and unity of purpose. Globalization, seen as wind that daily imports diverse issues into the Igbo family system and bears with it transformations, has become the factor of socialization and de-socialization within the Igbo family system. The researcher has identified globalization as the bearer of distortion of socio-religious values in Igbo family system. Colonialism, Christianity and Americanization and so on are major agents of globalization.

1.2   Statement of the Problem

The just concluded background revealed that the Igbo family system was known for positive and life transforming values. This include but are not limited to community consciousness, and the enhancement and preservation of human life, love of the brotherhood, respect for constituted authorities, fear of the earth deity *ala,* attending to family chores, strength of positive character, truthfulness in dealing with others, justice seeking in all things, brotherly love and strong moral formation. The extended family system played a strong role in ensuring a balanced family system where strong ones gave social and religious meaning to the weaker ones. The family system was indeed communitarian in nature. Every adult person played a satisfactory role in the life of another person within the family system.

With the entrance of globalization, the Igbo family started noticing changes and challenges. Globalization does not go without its positive effects on the Igbo family system. Ritzer (2012) asserts that globalization which is the spread of worldwide practices,

relations,consciousness and organization of social life has transformed the lives of billions, brought a lot of people together throughout the world. Its adverse effects are numerous. Some of the changes it introduced into the Igbo family system are that the social and moral life found among Igbo family has drastically changed. These are evidenced in unbridled sexual practices especially amongst teenegers and even the children, high rate of divorces amongst couples, disrespect of the constituted avithorities, and high rate of abortion resulting from unwanted pregnancies amongst female teenagers, neglect of the extended family system and so on.

Furthermore, city life has destroyed the bond of family life. Respect for the elders of the family, sanctity of life, family hospitality and so on which were the hallmarks of the Igbo family system have been eroded at the wake of globalization. The extent to which these practices affected the Igbo family system is what the reseatcher has set out to investigate. The questions which the work sets out to andwer are but not limited to these: what was the nature of the Igbo family system before the incursion of globalization? What are the extents at which globalization has affected the Igbo family system? Can the Igbo family system be able to withstand the aftermath of globalization on it? Are there positive values in globalization which can be of help to reposition the Igbo family system and give it a positive outlook?

1.3 Purpose of the Study

The purpose of this study includes the following:

To describe the nature of the Igbo family system in the primordial times and characteristics of the family for harmononious communal life.

To critically evaluate the Igbo family system in the globalizing world.

To explain that despite evil effects of globalization on the Igbo family system, that globalization still injects some positive values to the ancient practices formally found within

the Igbo family system.

1.4   Scope of the Study

This study is centred on the evaluation of the socio-religious features of the Igbo family system. Careful tangential considerations are given to other issues like geographical location and major characteristics of the Igbo in addition to the revival of the Igbo socio-religious family values. Since these concepts are also usual and could be too broad to be studied bit by bit, the researcher decides to limit the scope to the evaluation of the socio-religious life of the Igbo family in a globalizing world. This is to enable him dig out data and arrive at valid and reliable conclusion.

1.5   Significance of the Study

The importance of globalization in the field of academics, cultural and in the ethical setting cannot be over emphasized.

Academically, the work will expose teachers and students of religion and other disciplines to ways which the Igbo family system operated before the incurssion of globalization. The understanding of the nature and operation of the primordial Igbo family system will help to analyze and evaluate its features. It will also help the teachers and students of religion not only to know the importance of these features but also how globalization has affected them.

        Culturally, the Igbo people through the study will be enlightened on the socio-religious life of the primordial Igbo family and values therein. This study will also discuss the usefulness of globalization to the Igbo family system and why the Igbo will accept the changes offered. The Igbo will see the reasons also why some useful primordial values in the Igbo family system should be continued and not be left to die. The old values of Igbo family system complement the modern global values in vogue. The old and the new values will make life easier for the Igbo in the

globalizing world.

Ethically, the study will educate the modern Igbo children and adults to learn the dos' and Uion'tsVof the Igbo socio-religious family life, and act according to these features despite the effect of globalization. The knowledge of collective responsibility in Igbo family system will entrench the values *ofanyi* (we) in view of the philosophy of the extended family system. As the family system strengthens the structure of the society, the study will reposition the Igbo family system and make the children and growing adults appreciate the impact of globalization on the Igbo family.

1.6 Methodology

The data used in this study were generated through primary and secondary sources. The primary source consisted of oral interviews. Several people in the study area were contacted. Some of them consisted of traditional rulers, religious leaders, the aged, the community leaders and leaders of thought. They provided some useful information on the features and characteristics of Igbo families and reasons why some of the relevant ones should be revived.

The secondary sources consisted of documented materials by different authors and internet publications. There was recourse to both published and unpublished materials, journal articles and magazines for information on the whole idea of the socio-religious life of the Igbo family system in the contemporary times. These were the secondary sources of data. The choice of the above mentioned methods of data collection was that they were considered the most effective and available methods for gaining information on the subject matter. TJie^study used qualitative approach in the analysis of data. There was recourse to both published and unpublished materials, journal articles and magazine for information on the whole idea ofthe socio-religious life of the Igbo family system in the contemporary times. These were the secondary sources of data.

1.7 Definition of Terms

There are two words or terms that the average Igbo man uses to address the family system. These terms/words are *ezi na ulo,* and *ndi be.* These terms can be used interchangeably as each complements the other and to denote the same meaning. There are social and religious contents attached to these words as they also refer to both immediate membership of the family and could also mean the extended family system.

Vital terms used in this work are given detailed definitions. Such as: The family, globalization and system.

The first word *ezi na ulo* (the family) combines two cognate&ezz (outside) which could mean the family members who are not living within the immediate household but are part and parcel of the patri-lineality or the matri-lineality. According to Arinze (1970), *ezi* means the sisters, brothers and other members of the family in the lineage. All these are grouped together. It agrees with the claims of Ilogu (1986) who used the term as *Umunna.* According to Ilogu (using a quarter of Ihiala) reitrates that "all 'Umunwajiobi regard themselves as brothers and all *Umu Nwaku* regard themselves as closer brothers still. Hence the word *Umunna* applies to three levels of relationships in this case: viz all *Umunwajiobi* is one *Umunna"* (p. 12).

Another word that denotes the same cognate group is *Ulo* (house, building). This term actually means both a physical structure where people live and find shelter and people who live in it. *Ulo* in this sense combines the people and physical features as both convey the actuality ofcompleteness. It could also denote the immediate membership of the nuclear family including thehead of the house that is the husband.

The next term is *ndi be*(those *who* belong to the same house). This term draws all who share the same blood relationship from the same parentage. The term again gives a collection of all who share the same root with the householder and include the *nwadiala* (child of our

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daughter) who lives in the house. Ilogu further says that:

> This intricate network of relationships involved in the concept of the lineage structures of *Ibo* traditional life, is the basis for understanding the Igboman's social consciousness, the structure of his political, religious and economic concerns and the means of bringing up children in the customs, ethos, and manners, that is to say, the culture of the people. (P-13).

Globalization

This is the interaction and subsequent integration of peoples and nations into a common system. It can also be seen as a process through which the entire human population is bonded in a single society. Ajalla (2010) defines globalization as a "process of interaction and integration among people, companies and governments of different nations, a process driven by international trade and investment and aided by information technology" (p. 216). Takis (2010) gives a simple definition of the term as the "process of world shrinkage, of distances getting shorter, things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact to mutual benefit, with somebody on the other side of the world" (p.3).

In order to find out the sense of globalization among the Igbo people, it is necessary to define the Igbo word for globalization. What words do the Igbo use for globalization? In the

language of the Igbo, there are sometimes no exact expressions or words of certain concepts. This is particularly true of Igbo language. For instance, paw-paw is an English word which up till today has no Igbo expression in most part of Igboland even though some people may just call it anything in their own dialect. *Ugha* on the other hand is also an Igbo word which has no English expression, and so, it is most often written as *Ugha* leaf. The word globalization falls under these types of words. It is a new concept or nomenclature that is conspicuously absent in Igbo dictionary. However, certain expressions can be used to explain its idea in Igbo. Some of them include *Ntuhirikota, Ojikoritarauwaonu, Mbiakoritmva. Uwa* here means the whole world that can be reached through the pressing of a button on a computer set or even on a handset.

The first word *ntuhirikota,* as initiated by Obiefuna (2014), conveys the idea ofinterconnectedness of people, companies and even governments of different nations. The secondword *ojikotarauwaonu,* has the same understanding as*ntugharikota.* It agrees with Mbila's idea ofglobalization as the increased interconnectedness of all peoples on the face of the earth. *Mbirikotauvoa* goes with the idea of joining together of the inhabitants of the world. One of the features of globalization is that it brings the entire world tog ether. Hence, Okoye (2010) looks at globalization as an attempt to bring people from all parts of the world to the same table of dialogue. This implies that globalization breaks all barriers separating nations and continents and thereby making the world a global village. For Nkoro (2014), it is *mmekoritauwa.* According to him, globalization is about inter-relationships between communities of the world; the way people relate in the village becomes the way the world is relating today. What makes the relationship new is the system of interaction - the movement from analogue to digitalization. And so, the relationship which is brought about by information technology is what the researcher thinks has affected the socio-religious system of the Igbo people.

System

Systems according to Mondal (2012) imply an orderly arrangement of components. Every part of the component has a fixed place and a definite role to play. The parts are bounded by interactions. To understand the functioning of a system, for example the human body which is a system envelopes subsystems for instance circulatory, nervous, digestive, excretionary etc. Understanding how these various subsystems enter into specific relations in the fulfilment of the organic functions of the body explains how the body system operates.

> The concept of the system serves to identify those manifestations of natural phenomenaand process that satisfy certain general conditions. In the bradest conception, a system connotes a

complex of interracting components together with the relationship among them that permit the identification of a boundary maintaining entity or process. Ackoff (1981) asserts that a system is a set of two or more interrelated elements with the following properties ; each element has effect on the funtioning of the whole, each element is affected by at least one,other element in the system and all possible sub-groups of elements also have the first two properties. Macy (1991) asserts that a system is a group of interracting components that conserves some identifiable set of relations with the sum of components plus their relations that is (the system itself conserving some identifiable set of relations to the other entities including other systems).

Bullock and Stallybras (1977) assert that a system specifies a limited set of entities in the real world. If any set of events in the physical universe is to conserve an identifiable set of internal relations, it must be capable of at least temporarily withstanding the statistical outcome of disorganization predicted by second law of thermodynamics. The second law of thermodynamics states that entropy always increases in any closed system not in equilibrium and remains constant for a system which is in equilibrium. Macy insists that systems will dissipate

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energy unless they are purposively maintained by an outside agency. Thus there must be organizing forces or relations present which permit the conservation of its structure and function.

Society may be viewed as a system of interrelated mutually dependent parts which cooperate to preserve a recognizable whole and to satisfy some purposes or goal. Social system may be described as an arrangement of social interactions based on shared norms and values. Individuals constitute systems and each has place and functions to perform within it. Society is a system of usages, authority and mutuality based on we-feeling and likeness. Differences within the system are not excluded. Interdependence and cooperation are bases of system. It is bound by reciprocal awareness. System is essentially a pattern for imparting behaviours both social, industrial, administrative, culturally and so on.

System according to Parsons (1981) functions as a whole. Neither an individual nor a group can function in isolation. They are bound in oneness by norms and values, culture and shared behaviour. The pattern that thus comes into existence becomes the social system. The family is a system. Kerr (2000) asserts that family members are intensely connected emotionally. Often people feel distant or disconnected by their families. Families are so profoundly affected by their members thoughts, feelings, and actions that it often seems as if people are living under emotional skin. People solicit for each others needs, expectations and upsets. The connectedness and reactivity make the functioning of family members interdependent.

CHAPTER TWO

LITERATURE REVIEW

This chapter reviews related literature on the socio religious evaluation of the Igbo family system. The review centres on the following sub-headings: Conceptual Framework, Theoretical Framework and Empirical Studies and Summery of Literature Review.

2.1   Conceptual Framework

This chapter focuses on conceptualizing various terms that appear in the study. Some of them include family system, structure, social values, family values and globalization. The explanations will help the reader understand clearly the meanings attached to the concepts.

Family System

The term family means a group consisting of one or two parents and their children. The family therefore consists of the man and woman who are united in marriage and who forms a legitimate house whereby a new born child is welcomed and given social, psychological and religious training. It consists of a man (husband) and a woman (wife) who either through natural birth or through adoption welcomes a child to their midst. Nnonyelu (2009) affirms that the family is the first port of entry of every child except for abandoned babies or some orphans. According to Nnonyelu, the first social world encountered by the child and family members is the mirrors in which children begin to see themselves. This means, the new born child understands himself as the product of the group that welcomes him and the society also weighs the life of the child based on the make-up of the family that rears him/her. The family therefore becomes the first socializing agent of the child, the first group that forms his interactional framework. Ilogu (1989) and Nonyelu (2008) insist that the family remains the primary agent for childhood socialization.

Iffih (2005) confirms that the family remains the most important primary group and the smallest social unit of any given society. As a miniature society, the family is the place where the child first learns the appropriate behaviour patterns, values, attitudes, norms, and folkways of society. Therefore, the act of positive integration within the immediate family and outside the family by the child speaks volume of the kind of training which the child inherited or imbibed. The African traditional family was identified before and even after the colonial contact for honesty, morality, decency, industry and absolute obedience to the gods, parents and constituted authorities.

The family performs important functions in Igbo society. Haralambos and Holborn (2008) opine that the family performs four basic functions in all societies which are sexual, reproductive, economic and educational. These functions are discussed as follows: Haralambos and Holborn (2008), affirm that "without sexual and reproductive functions, there would be no members of society" (p. 462). Ilogu (2011) affirms that to the Igbo, sexual intercourse is between the married man and his wife. No sexual relationship was allowed outside the enduring atmosphere of family as sex was geared towards pregnancy and raising of children. Before the process of marriage, there were several areas where young men and women met. The market place, apart from economic activities, has aspects of meeting where intending singles that have prospects of marriage can confer among themselves and exchange pleasantries though through the watchful eyes of the elders of the community. Other areas like moon light plays at the village play-ground or *Ilo,* age-grade meetings, local streams, and festivals like New Yam festivals, burial and funeral ceremonies created avenues for interaction.

Kami (2015) opines that the Igbo country was bound with the fear of gods and respect for local deities. These deities are there to inflict punishments on those who infringe on the laws of the

community. The earth goddess *ala/ani* played strong roles in checkmating excesses including sexual profligacy amongst youths. So, it was possible for growing and suckling young maidens to roam about almost half naked without being raped.

Basden (1921) affirms that in almost all Igbo communities, a prospective young man reported his intention over a particular girl to his father. It was then the responsibility of the father to follow up the process by sending his kinsmen *(umunnd)* to ask about the parentage of the girl. As Igbo prepared to get married, courtship, as such, rarely exists. The word, love, is not even found in Igbo language when they engage in the process of marriage. Iffih (2005) affirms that in traditional African Igbo family, the choice of marriage partner was the exclusive right of parents. There was no provision for the roles of the bride or bridegroom in the exercise. Love or romance was definitely out of the question. Based on this, the *Umunna* (kinsmen) (selected few from the man's family) asked about the value orientation of the bridegroom's family especially the mother. Marriage in Igboland involves more of the Umunna (kinsmen) and Umuada (kinswomen) than even the immediate families of the bride and the bridegroom as they were the groups that consolidates the legitimacy of the marriage. Family values and social acceptability were identified. Iffih (2005) insists that in *iju ase*(process of asking about the bride), these issues were cleared:

> The quality of the bride, whether it was a good or bad family if the mother or father was a thief, lazy, wayward particularly the mother, and whether anybody from the family committed suicide by hanging. If the mother of the girl was known to be common wealth sexually, the daughter would not be married by anybody for the simple fear that the daughter might behave like the mother, (p.390).

When all these have been verified and there was a positive confirmation that the road was clear, other cultic and social rites would then start. Without the completion of the social, cultic (religious) requirements, sexual contact was highly forbidden. Peil (1977) confirms that:

Basically, marriage is a publicly recognized, more or less permanent alliance between a man and a woman (the conjugal unit). In most societies, the families of the partners have a role in establishing the relationship (often choosing the mate and at least manifesting their approval of the choice) and participate in the rite of passage which constitutes the formal marriage). The marriage legitimizes sexual access and the children which result, giving them an ascriptive place in the society as members of a particular lineage and family. They have both rights and responsibilities to their kinsmen because of their parents union, (p.138).

Iffih (2005) averrs that sexual function outside of the family which involves intercourse between unmarried boy and girl in the Igbo family system was seen as abomination *aru* or desecration of the land *imeru* a/a in most Igbo communities. Such practice is known as incest. If such thing was discovered, the persons involved do not go scot free. The community would make such person (s) go through the process of cleansing the desecrated land. The chief priest took charge of this rite. The required items for the rite were dictated by the oracle and required sacrifices made to cleanse the land. After the cleansing, the offending persons faced their age mates at the full watch of the elders. Both persons were tied with broken snail shells, round their waists and were marched round the village square and market place with shameful music and flogging.

Sexual intercourse must be between a man and his wife. This agrees with Otite and Ogionwo (1979), and Ilogu (1986) who maintain that in family, the man and woman's sexual lust was satisfied. The man took in the full service of the wife. Otite and Ogionwo (1979) affirm that:

> Marriage is a means by which men's and women's lust and sexual competition and interests are regulated in the society. Marriage confer's rights on a man over the economic and domestic services of a woman in African societies. In many societies, marriage gives the man and his kinsmen right and control over the children of the marriage. In nearly all societies, marriage gives a man the exclusive right to his wife's sexual favours. Nearly all societies stipulate this ideal, (p.58).

This is the process whereby the family system fulfilled this desire for society to procreate and populate the earth. This process among other things prepared the atmosphere, for society as a group to intensify their economic and commercial functions.

Afigbo (1986) opines that whether the family is nuclear (which consists of a man, his wife and children, otherwise called the nuclear family) or extended (which consists of two or more nuclear families), the Igbo consider economic aspect of life very important. This aspect of life explains the constructive and productive life aspect of the traditional Igbo. The traditional Igbo naturally is polygamous as the man reaches out to have much more children who would help in farm work.

It will be useful here to attempt the typology of Igbo marriage since the legitimacy of family system was domiciled in the marriage types obtained. Ilogu (1974) surmises that "marriage together with the many customs associated with it, is another avenue through which an individual shares in the group life of the Igbo community". Ubesie (1978) traces the legitimacy and sacredness in several observations and cultures in marriage stressing that these traditions

were observed to discourage levity in the family. Ubesie (1978) surmises that there are two aspects of marriage in Igbo land. These include child marriage and marriage when the girl was fully grown. There are, however, other types found in the preliterate societies.

Typologies of Marriage

 Monogamy

This type of marriage refers to that between a man and a woman at a time. According to Monjal (1977), this type of marriage is strong in nature. Heinrich, Boyd and Richerson (2012), opines that the emergence of monogamous marriage is as a result of intergroup competition since monogamy creates benefits at societal level and reduces aggregate societal costs thereby giving edge in inter group competition. In particular, imposing monogamous marriage reduces intra-sexual competition and enhances parental investment in children which is the key to achieve success in competition between communities. Still (1999) affirms that monogamy indeed may have been a female choice; if resource inequality among men is small, women prefer to marry monogamously.

Ilogu (2013) confirms that the idea of monogamy in Igboland suggests legally and traditionally having one woman as a wife but does not rule out having concubines outside of marriage. Monogamy in Igboland abhors bringing in children of concubines as legal and acceptable members of the man's family. The advantage of monogamy is its absoluteness to peace and stability of the family especially amongst the woman and man in marriage. In Igbo setting, this marriage type ensures that the children of the family enjoy the property (both moveable and settled) of the man as he shares his will amongst them.

Afigbo (1989) affirms however that, in.Igbo agricultural and industrial society, monogamy was discouraged as it is found to reduce the number of children and women who help in farm work and production of agricultural out- puts of the family. Apart from this, it paints the picture of a man who cannot maintain a harem of wives and therefore lacks courage and coordinating tendency to govern a large family. In -a society where infant mortality was at increase, monogamy encourages lesser survival of children in the family which is what every couple expects in marriage. Brondage (1987), and Boswell (1988) assert that after the medieval spread of Christianity, it became virtually impossible for men to simultaneously father different children from multiple women, and remarriage was only possible after widowhood. This kind of strict monogamy was progressively institutionalized and enforced as confirmed by the deterioration of the status of illegitimate children.

There was a tendency of Igbo men having progressively children from different women without being in polygamy. This was made possible during dissolution of marriage or divorce, what the Igbo refer to as *Igba alukwaghim* or divorce. This system derives from the fact that a woman was caught having sexual relationship unauthorized by native law or by the husband. This case of infidelity was highly forbidden. Through this, a man after divorcing his wife can remarry and have children. Anthropologists like Tylor call this "serial monogamy". This is an institutionalized setting in which an Igbo Man can have children with different women but not simultaneously. Emersy, Felstenstein and Akey (2010) affirm that serial monogamy essentially started off as temporal version of polygyny, in which divorce was initiated by men.

Polygamy

This is a more complex form of marriage. Otite and Ogionwo (1979) say that this system involves a man marrying more than one wife. Polygamy is more natural among the traditional Igbo before the advent of Christianity. Polygamy has two aspects, namely polygyny and polyandry. Polygynous marriage is mostly cbmrnon and natural to the Igbo as it is actually what is referred to as polygamy. The second type, polyandry, is not practiced amongst the Igbo at least as it seems. This is because a married woman may have different sexual partners who may intimately produce children but not known traditionally by the husband.

In Igbo polygamous system, a man who decides to have many wives performs many marriage ceremonies. Each ceremony involves an acquisition of one more wife and creates a new network of relationships and new opportunities for more children. The Igbo man showcases his level of wealth through polygamy. Achebe (1962) affirms that polygamy is therefore a show of high status and which creates a strong social stand and respect. According to Ozioko (2012), polygyny has been widely practiced at various times in many societies throughout the world. Agha (2003) maintains that there are no rules governing how many wives a man should many if he is not a Christian. A man does not wake up in the morning and start marrying many wives at once. Cheta (2009) affirms that most polygynous families started as monogamies and some of the reasons for polygyny include wars, rapid infant mortality, and family tradition, and in some cases, a belief that women age early.

Polygamy was highly valued by the Igbo. This is seen in area of child bearing. Izeka (2013) affirms that the traditional Igbo believed that children could be of immense help, according to the age of the child and his or her ability in enhancing the welfare of the family. There is the belief that in area of farming especially in the time when agriculture was

undeveloped and needed more human involvement, multiple children becomes a good bet. Okonkwo (1992) reiterates that the Igbo are mainly agrarian people with little or no mechanization. There are duties that cannot be adequately performed if the number of the people in the family are small. High birth rate was needed to ensure a high labour force for agricultural work. Ogbalu (1979) affirms that a wealthy man among the Igbo then was seen as the one who had many wives and children and had enough to feed them. Uchenna (1982) reiterates that it is a "wealthy Igbo who marries many wives and is able to command the resources to keep them as well as attract agnates to his compound" (p.l 1). These women and the agnates or the children of a man had played important roles in buffering the economic situation of the man. It was the pride of every family head because they would cultivate the land, plant and harvest crops.

Women have important roles to play when issues arise in a polygamous marriage. This involves the idea of securing the man's property. Large number of family members especially one's children help to secure the fortunes and wealth of a man. In agrarian societies, a man who has many children, especially sons, was likely to have less land disputes unlike the one who has none or only daughters. Nwabara (1976) and Ilogu (1985) agree that rights over the use of land depend primarily on agnatic descent, and secondarily, on local residence. A person depends on his agnates to get up; they provide social security and comfort. Nwabara concurs that children especially males support their fathers' claims of land ownership against other groups and provide ladder needed for social climbing. That is why according to Ilogu (1985) the Igbo have a philosophy of *igwebuike* (unity is strength) or *umu nna bu ike*(kinsfolk is strength). This philosophy informs the names the Igbo give to their children like *Afamefuna* (may my name never go into extinction), *Ginikanwa* (what is more precious than a child), *Nwakaego* (a child is worth more than wealth), and so on.

A human loner is abhorred among the Igbo, therefore Izekwe (2012) argues that among the Igbo, no one would like to be alone. Apart from economic reasons, Ogbalu (1978) affirms that men take more wives in Igboland for social as well as political reasons. A man with large family has a special social status and prestige in his clan more so if the wives appear gorgeous and well fed.

There is also the instinct to rule and exert power. In this, they marry three or four wives and become lords and masters in their families. They determine the freedom of their wives, including the choice of days and nights to sleep with them. Some incite their wives to compete for their love and while the women work hard to please them and at the same time look after their children, the man lords it over them. A man who lives with more than one wife is really a king in his house. If he marries three wives, he is sure of three dishes of meal, especially during the day's major meals. If he is the type that likes settling cases, he will be inciting the wives to quarrel and misunderstand one another. Misunderstanding and quarrel amongst the wives and the children in such a family setting certainly cannot be avoided. Mbiti (1979) says that quarrelling is part of the problems of polygamy.

Levirate Marriage

Levirate marriage is a type of marriage in which the brother of a deceased man is obliged to marry his brothers widow, and the widow is obliged to marry her deceased husband's brother. Nwokeabia (1981) affirms that levirate marriage has been practiced in societies with a strong clan structure in which exogamous marriage was forbidden. Nwokeabia (1981) agrees with Ilogu (1986) that Igbo practices this form of marriage based on the traditional belief that a married woman is the property of the husband's family, whether the husband is dead or alive. When

death occurs, the family members have to retain her because she is their property. They therefore betroth her to the nearest blood relative.

Ogolla (2014) confirms that Levirate Unions are those in which a widow is taken by one of her late husband's brothers in order to raise up children for him. Agarival (1984) affirms that in Africa, Levirate Unions are found amongst all communities from West Africa to East Africa. The Igbo of Nigeria and others practice it. Ogolla (2014) opines that the terms that can be properly employed to describe the real situation are widow custody, care for the widow, or management of a deceased brothers home; the man was a guardian. The terms used for it by ethnic African communities do not also portray the idea of inheritance in their literal meaning. Ogolla therefore posits that:

> The writer's conclusion therefore is that the word is political, pejorative, and abusive or meant to degrade some African communities. If a person inherits something, it becomes his or hers for keeps. However, in Africa, death does not end marriage. The widow remains the wife of the deceased until her death, (p.l).

Kirwen (1979) affirms that levirate unions in Africa are institutions for the care of widows and never a new marriage. They are a continuation of the original covenant. Kirwen clarifies that "the brother in law acts as a stand-in for the deceased husband as proved by the residence and the identity of the children born in such an arrangement. They are never his but the deceased's and they live on and inherit the land of the deceased" (p.288).

Mbiti (1969) says that Levirate marriages were fairly common in Africa. The children born belonged to the deceased and as such inherited what was legally the property of their late father. Such children continued the genealogy of the deceased, not the biological father, and

poured libations of him even if they may not have known him physically. Literally all African communities had a way of managing or taking care of their widows.

Chuma (1996) opines that this practice was very alive among the Igbo of Nigeria. According to him, this is in line with immigrations and Refugee Board of Canada (2006) which also gives remarks about the Igbos: " I regard to levirate marriages amongst the Igbo, both texts observe that the widow is allowed to choose a man from the kinship system to take care of her. However, she is not compelled to become involved in a levirate arrangement particularly when she has grown up sons. The widows are free to choose the kind of life to lead with their sons" (p.265).

Ogolla (2014) outlines reasons for levirate marriage thus: The main reason for it was inheritance of the deceased property by his own sons; Family identity had to be kept to avoid step or outside children. This was done through involving the brothers to the deceased only, in the arrangement; ladies required support in terms of wealth and farm management which the guardian would do or was categorically supposed to do; it provided sexual satisfaction to the widow without having to pose as a prostitute.

Ghost Marriage

The essential character in ghost marriage is that a woman marries a man who is already dead in order to raise children for the family of the dead man. The idea is for the younger woman to have children for the dead and principally to safeguard the landed property of the dead man. Ewelukwa (2008) gave an instance where a man dies without a child and the wife herself cannot produce children. She may, where it is permitted, marry a woman in her late husband's name who will raise children

for the deceased and who will subsequently inherit it. Anyogu and Umobi (2004) give various instances and circumstances where this may be allowed: female children of a dead man who did not beget male children may also marry a wife for their late father.

In a polygamous home, the only son of one of the wives dies without an issue; the sisters may marry a wife for him to beget children who will inherit their father's properties with the male children of the wives. The idea is to avoid the termination or their mother's lineage in the family. This situation is of course liable to abuse as sometimes, it is not known whether the sisters use it as a ploy to partake in the inheritance of their father's real property since females do not inherit real properties in Igboland. (p.2). Ogbalu (1979) confirms that another situation is a case where a man intends to marry a girl who is already pregnant for him and dies in the pregnancy. For the sake of love he has for her, and for the sake of the unborn child, he may decide to perform the marriage rites on the corpse and have her buried with his unborn child in his home.

In the above instances, the fathers of the children are known, and they are the ones expected to marry the corpses of their mothers. In all the other instances narrated before, there is usually no mention of the children's biological father because no one cared who he was. In the eye of custom and its laws, the children were the offspring of the various dead-men whose lineage were sought to be either expanded or not allowed to go into extinction.

Sorrorate Marriage

Sorrorate marriage is a system whereby a man marries the sister of his dead wife. Many communities in Igboland practice this type of marriage. According to Asogwa (2016), the Ugo-Iheaka people of Igbo-Eze South of Enugu State practice this type of marriage. In most cases, the Igbo encourage this form of marriage for child rearing and security. It was thought that the sister of the deceased will play a more positive role in enhancing the children in the absence of their

mother. The sister will ensure the stability of the family and ensure that her dead sister's children suffered no loss beause of   the death of their mother. That does not deprive her of her chances and desire to have her own children from her husband.

Endogamy in Igboland

This is a form of marriage within the same social group. Ejiofor (1982) reitraes that endogamy is not a salient feature of Igbo marriage institutions, except to the extent that a special class of ritual slaves, the *osu,* the *ohu* and people of free status *diala* are prohibited from intermarrying. The traditional social order also includes a wider category of domestic slaves, who regularly intermarried with people *of diala* status. Endogamy could either be by blood or through enclosed socio-geographical group.

Dike (2012) asserts that endogamy encourages intra group marriage whereby a man does not marry outside his group. The system discourages love relationship and prohibits inter marriage for instance between the *diala* and the *osu.* The *osu*is expected to marry only within the *osu* group. Any *diala* that goes against the unwritten rule of endogamy is ostracised.

Paul (2012) asserts that in most societies such as the Igbo people of the South Eastern parts of Nigeria; people belonging to same village whether related by blood or conjectural are not permitted to many themselves because it is an abomination. In some cases, Paul still asserts that:

Villages that have blood linkages are not supposed to many each other even when they are sparsely dispersed. Endogamy is an abomination among the Igbo and it constitutes inbreeding; In a traditional Igbo community, endogamy is an abomination not only to the

people but also to the gods of the land. In the ancient times, couple who commits endogamy is ostracised from the community even when it is committed ignorantly. (p. 1).

Danmbaezue and Okolieukwu (2015) assert that the practice of endogamy is the oldest social regulation of marriage. When the forms of communication with the outside groups are limited, endogamous marriage becomes a natural consequence. Endogamy has not stopped in the Igbo family system since according to Dambaezue and Okolieukwu, cultural pressures to marry within ones social, economic and ethnic group are still very strongly enforced in some societies in Nigeria and other communities along the coastal lines of sub Saharan Africa.

Folson (2013) asserts that there are four forms of endogamy and they include divisional/ tribe endogamy, caste endogamy, class endogamy and race endogamy. It is common for families to ask their son who was about to marry to know where he intended to bring the wife from. This question was to ascertain the the true birth history of the lady as most parents will prefer their son to marry from within their social domain yet not marrying a girl from the same blood relationship. Peil (1977) asserts that parents everywhere prefer that their children marry "one of us", but the limits of this endogamous orientation vary.

They may prefer someone from a lineage with which their lineage has regularly exchanged spouses but approve of someone belonging to the same subgroup or even ethnic group. They often object if the prospective partner speaks another language and follow different customs, feeling that he or she cannot fit into the family as they should.

Incest was a social taboo amongst the Igbo and was highly disoriented within the Igbo family system. Endogamy therefore was highly prohibited as it encouraged mating between blood kins (both male and female). Buttressing this point further, Goldthorpe (1968) affirms that:

Incest in the strict sense of sexual relations between near kin is not only prohibited in all human societies. It is regarded in all with such extreme horror that many people think its avoidance is instinctive - an inborn or hereditary pattern of behaviour" (p .87).

Paul (2012) insists that in recent times, if people are unknowingly married outside their community and later discovers that they belong to the same village, such marriages are dissolved after several rituals of cleansing has been carried out on the offenders. This kind of mistaken marriage often takes place among the Igbo living in the urban areas; who may not actually know the history of their roots. It becomes more difficult to handle when the couples in question have begotten children before discovering the abnormality. The researcher knew of one near relative who married "his sister" without knowing. Meeting in Lagos as friends, the lady became pregnant and when questions regarding the history of the lady's family were asked, it was discovered that they had blood relationship. The marriage relationship was endogamous. Even as Christians, rituals were performed before the lady was restored. Paul (2012) asserts that "the Christian confessions and the perceived forgiveness from God have set the culprits free from cruel rituals and sacrifices to the gods" (p.4).

Exogamy in Igboland

Dow, Reed, and Wood Cock (2013) affirm that exogamy is the kind of marriage in which partners come from different communities. Exogamy means that one may many outside one's group of kinsmen.

The Igbo acknowledges this marriage pattern and that is the norm. One of the reasons for inquiry before marriage proper, civic, church or traditional, was to ascertain very properly the kin and blood links of both parties who are entering into marriage agreement. The reason is that

any mistake undertaking in the course of relationship may amount to incest. The Igbo has a saying that *akwukwo Ugiri anaghi ada n' ukwn ugiri* (literally an ugiri leaf is not supposed to fall at the base of ugiri tree). The cultic explanation is simply that a kinsman will not marry a kinswoman. That is why the Igbo abhor endogamy as sacrilegeous. It is a crime against the earth goddess *ani/ala.*

Exogamy has some positive implications. According to Dow, Reed, and WoodCock (2013), households in which spouses come from different communities is mobile. One reason is that spouses can share knowledge about the natural environment at two different locations. Another advantage is that they have kin in two different places and can expect to be welcome in each of two communities. Another advantage is that the pool of potential marriage partners is larger when agents are heterogeneous and better matches can often be achieved by searching outside ones community. This effect is less important when groups become large because then there are more opportunities for good local matches.

One of the challenges facing exogamy in Igboland is the long distance which kins travel to marry a woman. Another seeming challenge is the issue of wife socialization and communication within her new home. In some cases, it takes upward of two years for the wife to fully integrate herself with her husband's people. It becomes more problematic when the marriage relationship was contracted from far distance.

Afigbo (1981) confirms that the marriage contract entered between Awka and Nri men along the trade routes through Makurdi and Akwanga in recent Nasarawa State was exogamous in nature. This claim was true as Afigbo (1981) insists that:

There were such institutions which were used to encourage trade and travel. One of these was marriage. Most long distance travellers were polygamists and usually took care to

choose their wives from important and strategically placed towns along their normal route of business. By marriage, such a traveller became an accepted member of his father-in-laws clan, especially where the father-in-law came from an influential family. The mere mention of the father-in-law's family could constitute a safe-conduct pass. (p.136).   -

Values

Values are those extrinsic and intrinsic ideas which project a group as distinct from others. They are those forms of behaviour which mark the group out and which the group sees as desirable, right and acceptable within that group. Each culture has its own ideas, not only about what is important in the world but also about how people should act. This is the normative component of a culture, made up of its norms and values. Values are what an individual or society holds to be right and desirable. Values are but not limited to love, honesty, fidelity, beauty, truth, integrity and so on. According to Thio (2009), "values are socially shared ideas about what are good, desirable or important" (p.43). These shared ideas are usually the basis of society's norms. They are social rules that specify how people ought to behave. Myers (1993) posits that values are "Personal convictions about what is desirable and how people ought to behave" (p.20).

Values can be seen as what a society believes about desirable end-states or behaviours that guide the selection and evaluation of behaviour. Ifeagwazi and Uzondu (2010) opine to this by looking at value as "strongly held beliefs about desirable end states and behaviour and can be thought of as desirable goals that guide the selection and evaluation of behaviour and events" (p.74). They are beliefs about what is right and wrong and what is important to life.Values are therefore, things of interest to man such as pleasure, preferences, duties, moral obligations, desires, needs and other modalities of selective orientation. They are moral principles or rules

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which guide and direct the life of people in the society. Nwala (2006) asserts that values are effective and influence the behaviours of individuals and societies. They affect everything people do including the way they bring up their children. In man}' cases, values are the remote causes of human actions.

Religious Values

The next important concept that needs to be explored is the issue of religious values. Religious values are those ethical principles founded in religious traditions, texts and beliefs in contrast to personal values. Religious-based values are based on scriptures and religious established norms. Cumings (2003) avers that value functions in religions are in at least three ways: as the ground of obligation, as the framing values orienting culture and thinking and as specific moral traditions. Every religion has what it intends to achieve in the lives of its adherents. These adherents are expected to behave in some kind of ways. For instance, an unmarried girl is not expected to become pregnant before marriage. This is because pre-marital fidelity is sacrosanct among the Igbo as a religious value. It is sanctioned by the deities. Kalu (1978) and Ejizu (1987) contend that the Igbo deities *Chukwu* the sky father above and *Ani* the earth mother below goes against such idea as it is immoral. Therefore, according to Taskis (2010), "religious values are ethical principles founded in religious traditions, texts and beliefs" (p.l). These values are based on scripture and religious established norms. They are built in the list of dos and donts or sets of codes by which its adherents should live. The votaries of these religions generally make a show of following that religious behavioural code.

Ogbalu (1978) asserts that Igbo religious values are tied with the deities, Supreme Being and the divinities. Igbo Indigenous Religion provides the charter of behaviour to be observed by the

votaries. These charters (though not written down) establish the value and standard for the community.

Social Values

Social values are those values approved by the Igbo family system to guide life and behaviours of people. Social values form an important part of the culture of the society. Social values account for the stability of the social order. They provide the general guideline for social conduct. Such values as fundamental rights, patriotism, respect for human dignity, rationality, sacrifice, individuality, and so on, guide behaviour in many ways. Social values are the criteria people use in assessing their daily lives. Leslie, Larson and Gorman (1978) assert that values are group conceptions of the relative desirability of things. Values are standards of social behaviour derived from social interaction and accepted as constituent facts of social structure. They are objects that social conditions desire. These are culturally defined goals and involve "sentiments and significance" (p. 11) . These consist of aspirational reference. Social Values are expected to be followed for judging and evaluating social interaction, goals, means, ideas, feelings and the expected conducts. Without such evaluating standard, it will be difficult to judge individual behaviour or social action. Social values aim to integrate expected individual behaviour and social action. It tends to forestall tension management role.

Social values therefore have to do with cherished patterns of social behaviour in the society. It involves how people interact of relate with one mother especially about social values and conventions, relations and institutions. Odelele and Egotanwa (2002) assert that social values are "norms the society expects from the people living in it or its regulations for members" (p.42). Every society has rules that control the behaviours of its members. So, social values are standard

behaviours accepted by the society but guided by social norms and which guide members at all times. These values according to Ilogu (2012) include honesty, justice, patriotism, hard work and so on. Odedele and Egotanwa (2002) give the attributes of social values to include: Co-operation and willingness to share with others; having and showing the spirit of brotherhood; demonstration of friendliness; performing selfless services in communities. Kalu (2002) posits that:

> The traditional Igbo are fully conscious of the fact that man lives in society and that the action of each individual has bearing on the other members of the society. At every level of the traditional social structure, principally based on inter-group relationship, there are stipulated norms of behaviour operative in the community and into which young members are always socialized but such norms are always given solid religious foundation, (p. 356).

The implication of Kalu's view is that in every Igbo society, there are stipulated norms of behaviours that operate and function in that particular community in which young members are socialized. These norms which direct the behaviour of individuals in the community have their foundation in religion. The strongest point of Igbo social value is founded in public morality. In that vein, Stinton (2010) concludes that: "If African morality focuses primarily on inter human relations, this does not exclude God from consideration. On the contrary, traditional African thought simply assumes God's existence, even if God is rarely mentioned" (p.34).

Okonkwo (2006) asserts that religion equips man with adequate and practical guide in his moral and social life. This function is performed by religion through its code of ethics through which it becomes really and practically meaningful in the lives of its votaries. That means that religion must possess living ethical dimensions through which it renders itself relevant and

consequential in human life and society. Christians and Muslims are therefore guided by religio-ethical systems based on and inspired by the Bible and Koran respectively. The traditional Igbo is also guided by ethical and religious principles as stipulated by the gods and the divinities of the land. Religion serves as the repository and custodian of human and social values.

Globalization

Sen (2012) confirms the view that globalization pertains to integrations between economies of all types, at different levels of development and encompasses developed and developing countries. For him, globalization is an economic activity hence he characterizes it as a process involving the absorption of developing economies into the world economy dominated by developed countries.

The term, globalization, is derived from the root "globe" or *"globus"* (Latin) meaning sphere, round, mass, ball and so on. It carries the sense of planet earth. However the understanding of the concept has changed over the years. In its etymological sense, globalization, according to Tonkari (2010), could be seen as the coming together of the inhabitants of the world of making reality, action and thought not local but universal. Since the movement of coming together started in the early years of pre-history, it therefore implies that globalization is as old as the earth itself. So, at its earlier stage, globalization was seen as the coming together of the inlmbitants of the world, seen in trans-national and counter cultural relations.

The advent of Christianity, colonialism and Americanization could be seen as aspects of globalization. Baylis and Smith (1997) assert that "globalization is what we in the third world have for several centuries called colonization" (p. 15). According to them, "In the 15^n and 16^n centuries, there was a global movement of people and goods and ideas expanded significantly in

the following centuries" (p. 16). Oguejiofor (2010) insists that the transportation of people through Africa to the new world in the era of slave trade speaks of globalizations.

With the improvement in world transport system, communication network, between different countries from 19th - 21st centuries, globalization assumed a more universal approach. In its modern understanding, Larson *(2010)* affirms that "globalization is the process of world shrinkage of distances getting shorter and things moving closer" (p.2). This has to do with the ease at which persons from one side of the world can interact with persons elsewhere on the other side of the world for mutual benefit. Ezenweke (2012) opines that globalization is the spread of worldwide practices, relations, consciousness and organization of social life, thattransforms people around the world with some transformation being dramatic. This is a cultural transformation that also affects cultural identity of people that are being transformed. The idea of global culture would not be evenly applied in all African countries.

Globalization is an intensification of global social relations that links distant markets or location. Robertson (1992) refers to globalization as both "the compression of the world and intensification of the consciousness of the world as a whole" (p.8). Global culture, a part of globalization, has not only transported the good side of the economic and social development across the globe but has also changed the culture of host communities. Abioje (2010) asserts that the idea of globalization was not a recent development. The idea, according to him, has its root from the acronym "global village". The effort at unifying the world dates back as far back as 1945 with the formation of the United Nations Organization (UNO) which was primarily an attempt to unify the world and control its affairs in a humanized way. The UNO which was, initially formed by 51 member nations was, eventually by 2005, counting and enjoying the membership of over 191 nations. In fact, there is hardly any nation in the world today that does

not belong to the organization. Therefore the concept of global village or globalization implies that the whole world should see itself as a single entity with shared vision and ideologies.

There are several arms of globalization. Odumegwu (2010) records four of them as economic globalization, political globalization, cultural globalization and religious globalization. Economic globalization, according to- Shangquan (2001), refers to the increasing interdependence of world economies as a result of the growing scale of cross-border trade of commodities and services, flow of international capital and, wide and rapid spread of technologies. It reflects the continuing expansion and mutual integration of market frontiers, and is an irreversible trend for the economic development in the whole world at the turn of the millennium. The rapid growing significance of information in all types of productive activities and marketization are the two major driving forces for economic globalization. In other words, the fast globalization of the world economics in recent years is largely based on the rapid development of science and technologies. This has resulted from the environment in which market economic system has been fast spreading throughout the world, and has developed on the basis of cross border division of labour that has been penetrating down to the level of production chains within enterprises of different countries.

Takis (2010) surmises that economic globalization comprises of the globalization of production, market, competition, teclmology, corporations and industries as well as the integration of economic decision making. Ogunbameru and Rotimi (2006) insists that globalization is a process of integrating economic decision- making such as consumption, investment and saving process all across the world, a process of creating a global market for goods and services across national boundaries. Monkir (2011) asserts that economic and industrial globalization is increasing substantially and is creating new opportunities for both

industrialized and developing countries. The largest impact has been on developing countries, which are now able to attract foreign investors and foreign capital. This has led both to negative and positive effects for those countries. Economic globalization gives governments of developing nations access to foreign lending. When these funds are used on infrastructure including roads, healthcare, education and! social services, the standard of living in the country increases. If the money is used only selectively however, not all citizens will participate in the benefits. Apart from this, globalization leads to freer trade between countries. This is one of its largest benefits to developing nations. Ake (2012) assert that home grown industries see trade barriers fall and have access to a much wider international market. The growth thus generated allows companies to develop new technologies and produce new products and services.

Paul (2006) affirms that cultural globalization refers to the transmission of ideas, meanings and values around the world in such a way as to extend and intensify social relations. This process according to Steger and James (2006) is marked by "common consumption of cultures that have been diffused by internet, popular culture, media and international travels" (p.l). This has added to process of commodity exchange and colonization which have a longer history of carrying cultural meaning around the globe. The circulation of cultures enables individuals to partake in extended social relations that cross national and regional borders. The creation and expansion of such social relations is not merely observed on a material level. Cultural globalization involves the formation of shared norms and knowledge with which people associate their individual and collective cultural identities. It brings increasing interconnectedness among different populations and cultures. Tomlison (2008) analyzes the impact of cultural globalization insisting that it has to do with loss of cultural identity of developing nations. The economic vulnerability of these non-western cultures is assumed to be

matched by a cultural vulnerability. Cultural identity is at risk everywhere •with the depredations of globalization, but the developing world is at more risk. Only the developed western cultures are gaining in this aspect because they see the trend as the transportation of their own cultures thus popularizing them to the detriment of developing cultures.

From the socio- religious point of view especially as it affects the Igbo family which is the interest of this work, globalization has played its part. Asu, Ekwok and Dumezie (2014), referring to globalization, were of the view that Africa has existed as a continent even before the colonial era with its own distinct cultural beliefs, values, norms and practices despite its multiethnic nature. The peculiar nature of African culture is evident in their way of life depicted in marriages and family relationships, legal system, religious, economic, and political structures. These value structures or systems were used to ensure and promote order of socialization and morality in the African (Igbo) society. Inasmuch as these traditional culture and value system may not be perfect, they served the purpose they were meant to serve and kept the society moving without the rancour and disorganization experienced in the modern day African (Igbo) society. Asu, Ekwok and Dumezie, (2012) assert that unfortunately, "the eventual contact with western culture and civilization and subsequent upsurge of globalization are threatening to erode these well-established values" (p.2).

2.2 **Theoretical Frame Work**

Many theories explain the concept of society and its functions, how it change or adapt to changes. Changes in society could come as a result of activities within and outside it such as wars, political activities, and globalization and so on. Onwuzurumba (2008) outlined twelve sociological theories

For the purpose of this work, the researcher considers three theories. These theories are Systems theory, Culture Differentialism theory and Cultural Convergence theory. The reason for the choice of these theories is that they consistently explain the issues of the family as a system directly and indirectly affected by globalization.

Systems Theory

The major proponent of systems theory and its major proponent is Talcott Parsonsbut David Easton a Canadian academic who served as a Professor of Political Science at the University of Chicago from 1947 -1997 developed its application to political Science. Parsons himself authored a Book published in 1957 called "The Social System"Cuff-Sharrock and Francis (1979) assert that "system is an abstract general term used to capture anything from a two-person conversation to the international system of nation states." (p.94). According to Parsons (1984), a system has persistent identity in an environment; it is distinct from its environment, but must transact with it, so it is an open system. For example, a mouse as a living creature is an open system; the mouse is not the same as its environment, but it must take in necessities (air, food) from the environment and must release waste into it. The overriding task of the system is to maintain its own identity in the face of that environment and this involves two main aspects: the regulation of transactions with the environment and the maintenance of effectively operating relations inside the system itself. Parsons and Bales(1957) developed the A.G.I.L paradigm meaning Adaptation, Goal Attainment, Integrationand Latency).

On the basis of these very simple assumptions, Parsons (1951) attempts to provide a completely general analysis of the way social system operates. Working with Bales (1951), Parsons observed the activities and behaviours of task oriented small groups. This group according to Parsons and Bales go through four phases: they gather together the things they need to do a task; they manage their own internal relations like stifling quarrels and keeping people

interested. When they have successfully completed their task, they relax for a while into task unrelated activities before gathering themselves for the next task.

Parsons sxirmised that since a system must transform its environment, activity is initiated by the gap between the way that the world is now and the way that the system (be it an organism, a small group, or a large society) requires it to be for the satisfaction of its needs. Systems according to Parsons (1951) is "goal oriented",(p. 128), in that there are ends they must achieve, situations they must bring about if they are to survive and operate. The pattern of such activity in the system will vary over the course of the attempt to realize a goal. Much of this activity being involved is goal attainment, that is whatever is necessary to deliver the desired goal. The pattern of such activity begins with preparing the conditions for goal attainment, for the acquisition and assembly of the means necessary to the pursuit and realization of the goal. This is the phase which Parsons termed "adaptation". This involves extracting from the environment the means towards the goal which include people capable, suitable and willing to do the work to get the goal. The pursuit of goal involves problems and troubles, stresses and strains in the relations of those involved in the group. Therefore, things have to be done to maintain good working relationships or to restore fractured ones. This is what Parsons terms the "integrative" phase. System does not remain permanently in activity; people are members of many different systems and after a group has attained a goal, a system will often dissolve as people go about other activities and contribute to the goal attainment of other groups. The group continues to exist: the fact that all one's family is out of the house, at school, or at work or whatever, does not mean that the family ceases to exist, only that the family is at a "latent" state that is not currently active as a unit. After the goal attainment, the group can enter latency phase. During this phase, however, things have to happen to ensure that the system's capacity for collective action is kept up, that people will be able to recuperate their energies and commitment for another phase of its activity.

Parsons introduced four phases "of" activities to buttress his theory. These phases are Adaptation, Goal attainment, Integration and Latency.

Within a system according to Parsons (1951), not all parties will be involved to the same extent in all phases, and different parts of the system will specialize predominantly in one or other of these activities on behalf of the rest of the system. Systems can be dismembered in terms of priorities that the different parts give to the functional phases of the system as a whole.

For Parsons (1951), it is systems all the way down, that is the question of "what is the system" is relative, depending upon purposes of analysis. For example, the family can be treated as a part, that is a sub system, of the society's social system; or, it can be treated as the system itself, so that the relation of husband and wife, of father to daughters, of mothers to daughters, and so on, are seen as sub-systems of the family system. Thus the researcher adopts Parsons Categories to apply to systems and their sub-systems. Of course, any sub-system will not engage purely in one of the four functions, for each sub-system will have to satisfy its own functional requirements. For example, within the four phases of society, the family can be allocated to the latency phase, for people at home with their families are often taking time out from other social commitments like relaxing, engaging in leisure pursuits and building up their capacity to face another day at the office or elsewhere. However, if family as a system can be analyzed in its own right, then, its activities will also have to go through the AGIL cycle and it is possible to find out that within the family some members specialize in one or other of these functions. For instance, in the traditional nuclear family the wife/mother specialized rather more in integrative activities than other members; she was held responsible for smoothing relations between others, providing comfort and support for those in distress or under pressure.

In the AGIL Model, the issue of internal relations within the system came to dominate the latter phase of Parson's work. He sought to understand the interchanges between the functionally differentiated phases. For example, the adaptive phase (A) involves the accumulation of the means for transforming the environment for the system, but if these means are to be put to use in goal attainment, (a) then have to be handed over to those engaged in these goal-attaining activities. There has to be some incentive, some return, if those involved in the (A) phase are to make resources - or facilities as Parsons often talks of them. If people keep on handing over things without any reward or return, they are likely to feel resentful, and eventually, will become fully alienated. For any system to work, there have to be some (at least minimally) balanced exchanges between the various phases.

The government fulfils the goal-attainment function of the society, seeking to direct the society as a whole towards its objectives (such as economic growth or national glory, or some combination of both). The economy is the adaptive component of the society, i.e. producing resources out of the system's natural and social environment.

Cuff- Sharock and Francis (1979) assert that obviously, the running of government consumes resources, both to support the existence as an organized structure and to pursue its policies, so the adaptive system must hand over some of its product to government. Equally clearly, the government has to deliver something to the economy as some of governments policies enhance, sustain and gratify those who work in business. Parson's scheme is intended to be used in subtler, delicate ways, but it should be possible to see how it can be elaborated. One way is with reference to the patterns of interface and exchange between the difference phases. Another is the way that these exchange patterns are nested inside each other as will be identified with investigating the hierarchy of subsystems, their interrelations with the system in which they are

included, and their own internal exchanges. Since AGIL Model applies to a two-person situation as well as to the level of the total society, and to everything in between, the elaboration of these patterns is necessarily complex and sophisticated.

Parsons was criticized on three major issues. The society is portrayed as a perfect harmony, devoid of conflict. Secondly, this portrayal according to Cuff, Sharrock and Francis (1979) partly derives from Parson's neglect of the sources of social conflict, namely, the unequal distribution of power. Thirdly, by emphasizing harmony, and excluding conflict, Parson's theory cannot explain social change.

Cultural Differentialism Theory

Cultural Differentialism theory was propounded by Hutinton (1996) and Bauman (1998). They state that among and between cultures, there are lasting differences that are largely unaffected by globalization or by any other bi-, multi-, Inter-, or transcultural processes. Ritzer (2010) opines that'this is not to say at their core, cultures are largely unaffected by them, they remain much as they always have been' (p.580).

Baylis and Smith (1997) look at culture differentialism as culture diversity, a situation where national identities and solidarities survive or thrive in the contemporary globalizing eonomy. They mantain that'most firms involved in global trade and finance retain a mono national board, and the operations of many of these enterprises reflect a national style of business practice connected with the country of origin' (p.445).

This globalization theory can also account for the unchangeable nature of some Igbo socio-religious values. For instance, the breaking of kola nutsin the Igbo families during visitsis one Igbo custom that have not been affected by globalization. If he kola-nut is not available, the

throw such greeting as "good morning popsy" or reply "hi" to a greeting. This form of anglicised greetings makes no meaning but that is the modern form of greeting constantly obtained among modern youths.

There is a weakness though in this theory. Although Ritzers work focuses on cultural convergence, it certainly does not argue that this is not all what is happening in globalization, or that local cultures are disappearing completely or even necessarily being altered in some fundamental way. Rather the arguement is that the global process is bringing the same or similar phenomena (for instance McDonalds restaurants in 120- plus countries in the world) to many parts of the world and in that sence, there is cultural convergence. However, side- by side- with such global phenomena exists local phenomena (for instance local open - air food markets or craft fairs) that continue to be vibrant and important. Furthermore, it may well be that the arrival of these global forms spurs the revival or development of new local forms.

For the purpose of this work, the systems theory will be employed. Other theories on globalization serve as support to the theory as globalization affects the Igbo family system positively and negatively. This is because the systems theory explored the family as a system comprising many components that make up the Igbo family system. These components include the nuclear and the extended families -which form the basis on which the Igbo family stands. According to Ekeopara (2012), the family by implication the extended family system is the cradle of domestication of the individual in the society. The extended family performs the function of educating and teaching members of its unit the correct customs and traditions or *omenala* of the society. The correction of social misnomers is corrected in the family system. This is the position of Ojatabu (2007) as he asserts that it is usual for the husband of the wife/wives to impose a fine on the wife or ony of the wives or his children for misbehaviour.

Such fines ranged from kolanuts, chicken, some kegs of palm wine or even a goat as the case may be. This and other measures were what kept the family going as corrective measures against social disorders and those were the things that kept the family system intact.

2.3 Empirical Studies

The empirical studies of this work will base on major issues related to the topic under review. Suffice it to start with the major factors and players that help to organize the Igbo family system. Then the issue of the extended family system will be explored. This is because the extended family system plays a major role in explaining the importance of Igbo family system in a globalizing world.

In the Igbo family, several factors are adopted to ensure proper coordination, maintenance and proper ordering of events. These factors are religious, social, political, and cultural.

Okafor, Emeka and Inyiama (2008) awer that religiously, chief priest and elders of the community *ndi oji ana* commanded strong respect. The community wove around them with an aura of respect and authority. Proper religious rituals and sacrifices performed by the chief priest with the staff of authority which he bore, and the ritual gesticulations which he employed as he does his work, all gave him the needed aura in performing his sacred priestly functions. These ritual gesticulations of the traditional priest generated in the mind of the community some level of psychic power believed to be bequeathed on him by the deities. In this regard, the chief priest served as the mouthpiece of the deities and his words were oracles regarded as very powerful tools of authority within the Igbo family system. So, the chief priest enjoyed profound awe in the family.

Socially, age grade impresses its force among members of the Igbo family. Being a social phenomenon, members are drawn from different families. Social responsibilities drawn from age grade formations increases the volume of usefulness among members. Eldership and leadership were determined within the age grade. Security system of the community and the attendant military formations of the community are regarded as the sole responsibility of this group. Age-grade is also part of the force that ensured cleanliness of the community's sacred spots like the shrines, the stream, the markets and the community's meeting ground.

In the Igbo family sj'stem, child tending and training processes rest on the child's biological parents. However, the understanding of the Igbo that a child belongs to the community imposes the liberty and obligation on every adult member to play a surrogate role in the upbringing of the child. Hence, the Igbo saying, *nwa bu nwa ora*(a child belongs to the community) is the basis for this assumed responsibility. The elders in the community spearhead the campaign of effective upbringing of a child in line with the cultural, ethical, social, moral and philosophical life of the community. Therefore, the training of a child in almost all the constituents of the community's ethical life fell squarely on adults of the community. They regulated the forms of greetings and ensured the survival of the community's ethos. They sat in judgment over every plethora of the community's quarrels and ensure that honest judgments were delivered. In fact, they were the custodians of the community's morality. During marriage rituals, the elders were the people who gave legitimacy to the contract and ensured its survival. In case of divorce issues they were the strongest voice in the extended family system that ensure that family peace is maintained when there is a major misunderstanding between the husband and the wife. Amongst them were the *umunna* (the male members of the community) and the *umuada* (the female members of the community).

The strength on which the Igbo family system stands grew from the extended family system. The nuclear family though is the mainstream of the family formation and which gives the man the right of primary responsibility over his own immediate family. The power which he exudes in the nuclear family imbues him with the delegated responsibility of overseeing the administration of the extended family which he sees as the extension of his immediate family.

The man plays both religious and social roles in the family. He becomes the custodian of the culture and the tradition of the society as it concerns the family and made sure that the dictates of the society were kept to the letter. The cultures and traditions of the people include but not limited to the fear of the deities, respect of the constituted authorities (like the elders, chief priests of the village,), greetings, discharging house-hold chores and so on. Social responsibilities like communication with other members of the household, knowing who are the senior's whithin the family and beyond, taking the fathers stool to village meetings, learning how to speak in local parables and so on lies on the tutelege the father. So the religious and the social duties in Igbo family are mostly paternal. There are though maternal responsibilities borne by the wife but which its weight is on the girls and whose duties were feminine in nature. The wife took the responsibility of teaching the girls how to make good soup, bearing and rearing of babies, how to be good house wives, and other feminine responsibilities. Most Igbo families are patriarchal which imposes the men to be both bread winners and keepers of their families but that do not remove the community's socializing influence upon the families. For instance in child training, the adult members of the community plays surrogate roles like directing the child to proper social and ritual habits. These habits include but are not limited to how to greet elders, when to pick shares during community functions according to age limit and so on. In the aspect of the communities role is the function of age grades.

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Igbo family system was known to have encouraged social and religious obligations. Such obligations include but are not limited to respect for constituted authority, fear of the deities, strength of positive character, truthfulness, brotherly love, justice seeking and strong moral life. For instance, sexual matters were not discussed openly. This was to discourage sexual urge and practice especially among children and teenagers. Sex was considered an adult business and so was not thrown open.

Notwithstanding the strong foundation on which Igbo family stood and which includes the extended family system was the influence of globalization. Globalization has been existingwith Igbo family system for ages as each era has its form of globalization. Globalization, seen as wind that daily imports diverse issues into the Igbo family system and bears with it transformations, has become the factor of socialization and de-socialization within the Igbo family system. The researcher has identified globalization as the bearer of distortion of socio-religious values in Igbo family system. Colonialism, Christianity and Americanization and so on are major agents of globalization which have come to stay.

Lorimer (1995) assert that the extended family is a group of people related by blood for instance children and their parents, their cousins, their aunts and their uncles. There are many types of extended family system in igboland but the vital factor in the extended family system is marriage. This because without marriage, there will be no genealogy to trace. Uchendu (1995) therefore asserts that marriage creates four kinship matrices thus; husband-father, wife-mother, brother-brother, sister-sister, which are packaged into eight basic kinship syndromme,. Husband -wife, father-son, mother-son, father-daughter, mother-daughter, sister-sister. In Igbo family system, using integrative mechanism such as norms and values, Ekeopara (2012) opines that extended family system serves as a vehicle for the maintenance of socio-ethical order in the

society. The extended family system has the power and authority to exert influence in the attitudes, behaviour and conducts of individual members in the society. The influence of the extended family system covers the areas of social relationships, interaction and morality. In the Igbo family system, the extended family drives certain intergrative functions as impartation of traditional education and discipline on the members.

The family by implication the extended family is the craddle of domestication of the individual in the society. Ojatabu (2007) confirms that the extended family performs funtions of educcating and teaching family members of its unit the correct customs and traditions or *omenala* of the society. The extended family guides every member through a well articulated practical system of traditional education to become good and obedient citizens of the society. The extended family in which the child is born and in which the child grows up helps in the shaping of the behaviour of the child. Hence the extended family environment and training deeply affects the character of the child and leaves a lasting impression on the child. Nwala (1980) affirms that unless a stronger cultural influence overshadows the initial influence the child or the individual lives a life closely related to the initial upbringing. Ejiofor (1981) asserts that the "first year of life in the family, the experience of authority and discipline of the family constitute the most rapid and binding stage of socialization, more of an impact occours than at any other point in the process" (p.87).

Onwuejeogwu (2007) affirms that the process which sociologists refer to socialization began in the extended family circles. Hence the inherent strength of the family represents the first social base of man and his main support in his years of formation. It is in the extended family unit that basic cultural norms and values, dos and donts, the ethical principles and moral demands of the

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society are inculcated in the lives of the members. Kanu (2015) asserts that early education and constant guidance, acted as tonic, which nourished the lives of the individuals and enabled them to absorb the shocks of life experiences in the Igbo society. Values such as respect for elders and ones seniors, hard work or diligence, loyalty, honesty, obedience and discipline were imparted to the lives of the individuals in the extended family unit. The aforementioned teachings help to integrate members of each extended family unit into the larger society in conformity with the Igbo cultural heritage.

Ekeopara (2012) averrs that to inculcate discipline is one of the major functions of the extended family in the Igbo society. A well behaved child or individual is a pride of his kingroup. Nnonyelu (2009) assert that to ensure among its members, the extended family has a system of reward and punishment. Each extended family unit ensures compliance to cultural norms, customs and values by adopting tough disciplinary measures. Individuals were required to measure up fully to the high expectations of the group, through responsible and honest participation in the socio- political and domestic affairs of the unit and the society at large. Deviants were severely punished as a deterrent to others. A child does not belong to his biological parents alone. Ilogu (1974) affirms that "members of the extended family take it upon themselves to correct, teach and admonish the child. Sometimes a child's aunt or uncle or cousin can take away the child into his or her own household to rear especially when the child's mother is regarded as being incompetent" (p.25). The participation of the extended family members in child upbringing is made easier because members lived closely together in a compound social structure under the watchful eyes and guidance of many people. The situation of guidance throughthe watch of many makes it difficult for a child to misbehave or go against the customs of the society. However when a child misbehaves, any member of the extended family has the right to

punish or discipline the child without the consent of the biological parents. The authority which the Igbo tradition confers on individuals within the kin group to discipline an earring child in the absence of the biological parents contributed to a large degree the high level of discipline and morality that existed in the pristine Igbo societies and in the Igbo family system.

Apart from the extended family is the> place of marriage in the Igbo family system. Achebe (1958) assert that marriage in the Igbo family system is a product of willing submission between the man in marriage and the woman who has agreed to be married. Marriage involves all the cultic, social and religious observances which concretizes the agreement and therefore discourages divorce. The extended family again plays a very significant role in marriage ceremonies in Igboland. Achebe posits that "marriage should be a play and not a fight" (p.58). Dowry payment symbolized by either a group of sticks presented by the extended family of the man or goat dungs to the family members of the lady is a sign of willing acceptance of the bride. When there is an agreement which is fulfilled by addition and substraction from both in-laws, the selected members of the mans extended family finally settles on a particular number. That number of sticks represents the amount of money which the male suitor will pay on the bride. The money was to seal the agreement on the marriage ritually and religiousls. It is not meant to legalize sales of the lady to be married. In the period of divorce, the man recieves that exact amount of money paid and that seals the annulment of the marriage.

Basden (1942) reiterates that the Igbo starts thinking of marriage immidietly he approached his age of impression. In Igbo life celibacy was impossible and childlessness was a taboo. Any married Igbo must be able to reproduce children. Basden asserts that "to be childless is the greatest calamity that can befell a woman" (p.68). in the prmordial Igbo family system, the word

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love is seen as a secondary issue. The love wishes and longings of the marriageable adults was not considered as family love develops in course of marriage.

Iffih (2005) asserts that in traditional Igbo family, the choice of marriage partner was the exclusive right of the parents. There was no provision for the roles of the bride or the bridegroom in the exercise. Iffih (2005) agrees with Basden (1942) that "love or romance was definitely out of the question" (p.390) durring the arrangement of marriage. Ogbalu (1980) asserts that; the parents of the young man wanting a wife select the bride for their son based on certain criteria namely: The quality of the bride, whether it was a good or bad family. If the mother or father was a thief, lazy, wayward particularly the mother and whether anybody from the family committed suicide by hanging, the family is stigmatized bad. (p.391). In Igbo family system, the place of marriage was given a strong family and cultural setting and divorce was greatly discouraged. Kami (2015) asserts that marriages are not done to be broken but that it may endure till death. So the case of divorce was highly guarded against. That is why protracted and prolonged questions were being asked by both parties. The moral worth and community acceptability of both families was sought. Marriage among Africans (Igbo) generally brings two persons and of course two cultures together. This is such that there is a mix-point compromise and mixing adjustments between the two cultures (culture of the bride and that of the bride-groom). In marriage, the departed are in effect reborn in the children of the family. Kunhiyop (n.d) asserts that procreation is not an important or necessary purpose of Igbo marriage. He asserts that childless couples should not be worried about their condition. Kunhiyop projects Christian point of view whch disregards procreation in Igbo family system.

Obiefuna and Umeanolue (2015) disagree with Kunhiyop as they assert that a childless couple is a source of disappointment and often leads to crisis in marriage. In most cases the woman was accused of being the cause of childlesness in the Igbo family system. They assert that in the Igbo family system the sole aim of marriage in Igbo family system was for procreation. Obiefuna and Umeanolue insist that in the Igbo family system, any marriage which does not produce children especially male children was not regarded as successful.

The Igbo family system is patriarchal in nature. Ejiofor (1982) assert that the well being of the family in finds strong foothold on the ability of the father to answer many social and religious calls in the society, and to provide for the upkeep of the family. Acquiring a ritual title gave him advantage over others and that is why each father in the Igbo family system struggled to obtain at least one title. There is shared responsibility in the Igbo family system since the wife and the mother of the family apart from giving birth to children also took her share to train those children according to the demands of the family. Her work was mainly centred around the girls of the family.

Arinze (1970) affirms that family ties are strong in the Igbo family system. Marriage according to Arinze is not just an affair between a young man and his fiancee rather marriage is an affair mostly of the male kinfolks of the family. From the time the assent was sought from the girl to the last day of the traditional wedding, the extended family system plays out the marriage functions and made sure that all the necessary socio-cultural procedures of Igbo marriage was followed. Arinze assert that all the Igbo family rituals Ike circumcission especially of the boy, presentation of kola to visitors, respect for seniority and love for music all stems from the family system.

Ilogu (1985) asserts that marriage is a veritable avenue through which Igbo shares in group life. Marriage provides that driver for effective interaction both between the families and the rest of the macro society. This was obtained within the initial period when the marriage was at the infancy stage until the final contracting was made. There was mutual communication between the in-laws as the character and trie attitude of the girl to be married was analysed by the prospective in-laws. Despite the urge for marriage, in some places like Ihiala in Ihilala Local Government Area, endogamy was highly forbidden. If on the cores of the marriage, it was discovered that there was blood relationship between the two families that marriage arrangement was annulled. In case of divorce, the go-between was asked to get the dowry from the father of the girl. If in the course of divorce the woman became pregnant when the dowry had not been retrieved by the former husband, that husband claims the child.

Technological aspect of globalization had its toll on the ways the Igbo handled family matters especially marriage. Technological globalization is helping to open up the Igbo family system towards a new system of contracting and celebrating marriages. Culture hybridization brought new innovations. Local raffia palm and up wine are now been replaced with beer. Some charismatic Christian families even now insist that beer is immoral as the Bible condemns to hell any believer who tastes any form of alcohol.

Apart from the above mentioned phenomena, the position of the man in the family was called to question. The place of the extended family system has become eroded. Madiebo (1980) asserts that the plight of the Igbo woman was so agitated that as the Biafran women were fallen sexually to the advances of the Federal troops across the Biafran boarders, fellow Biafran soldiers were using the same war excuses to sexually abuse Igbo women in Biafra. Amadi (1982) observes that being captured and in prison, officers used the advantage of their positions to have

sex with women who came to offer hospitality to their detained husbands. Nwoko (2014) asserts that the civil war fought between Nigeria and Biafra bacame one of the greatest undoings of the Igbo family system as the war period exposed the Igbo women to undue harrasment at the war zones. Most of the Igbo women went out in search of the much needed salt and other forms of foodstuff along the enemy line. The Relief materials brought in by the CARITAS and the World Council of Churches (W.C.C) helped in no small way to lessen the acute food shortage in Biafra but also created another opportunity for sexual exploitation amongst the Biafran women from male relief officials. Nwoko asserts that women who had no other source of help since their husband have either had been killed in the war fronts or declared missing were exploited sexually before they were allotted rations of the relief materials. Madiebo (1980), Ubesie (1984), Ojukwu (1987), Achebe (2012) and Nwoko (2014) agree that the massive deaths in the war fronts of the fighting Igbo soldiers created serious administrative gaps, roles played by Igbo men in their families before the civil war. The family administrative positions were picked up by the women. The civil war situation gave the women the dual mandate of taking care of the disrupted family structure as well as fending for it. The increased family responsibility on the woman not only meant the increased burden on the welfare and care of the aged, but also increased their pains, stress and desperation.

Iffih (2005) affirms that with massive western education now in place all over Africacountries coupled with Christianity which came at the hills of colonialism, too many questionable changes in value orientation have left the African familyfar from being African especially in non Moslem communities or countries. For instance the issue of sex was played downas sex issues are openly and recklessly discussed with impunity by youths and adults. Nakedness has become a culture of fashion. Pre- marital sexual union has become common and

no longer seen as social stigma. Modern day marriages are organized and marriage selections made based on beauty of the bride and in some cases based on the financial worth of the bride. Parental imputes on marriage choices is no longer sought.

Okeke (2005) asserts that one of the foremost factors that brought in change in the Igbo family system apart from globalization is urbanization. Large scale social changes came through introduction of new elements into the traditional culture that also negatively and positively affected the Igbo family system. Caldwell and Caldwell (1977) assert that because of the widespread economic boost around the cities, people moved from their primordial homes and moved to the cities to work either for the government or for the industries. This shift crated lesser dependence on family members in the cities on kinship/ extended family ideals which tends to weaken kinship ties and extended family obligations.

Adding more to the issues discussed is the case of globalization. Nwegbu, Eze and Asogwa (2011) assert that there are negative and positive sides of globalization. The positive impacts include integration of Nigerian culture, digitalization and preservation of cultural artefacts,

speedy access to Igbo culture and global access to cultural heritage. Nwegbu, Eze and Asogwa insist that globalization integrates Nigeria (Igbo) culture and allow each cultural community to view other cultures in the internet. The cultures to be viewed include Igbo family cultures like food preparation, child training and rearing, hospitality, family consecration and so on. Negetively, Nwegbu, Eze and Asogwa insist that due to the impact of globalization on cultural norms in Igboland, socialization processes and values are affected for instance some parents are no longer frowning at what the youths put on. The traditional pattern of greeting an elder has changed to" hi" (p.3).

2.4   Summary of Literature Review

In this chapter, relevant literature on the subject under investigation is reviewed. The interest of the review was centred on conceptual, theoretical and empirical frameworks. In this, the researcher attempt examination of relationship between the Igbo family system and globalization. Igbo has a family system that is very dynamic. Globalization is also a process that affects the Igbo family negatively and positively. Scholars like Ilogu, (1984) Mbilla, (1990) Ike, (1991) Udoette, (2004) and Obiefuna, (2016) believe that globalization although with different meanings attached to it does not enjoy a uniform definition. Scholars mentioned also believe that Igbo family's meeting with the west removes negative values from the traditional system but also added even more destructive tendencies as a result of globalization. Much has been written on Igbo families but not much effort has been made to study it in line with the emerging global realities. This is a serious gap which this study aims at fulfilling.

      This review insists that Igbo families have a lot to offer to the global economy despite the fact that globalization is negatively affecting it. The Igbo cherishes values like fear of the

gods/God, chastity, brotherliness, egalitarianism, democracy (ohacracy), strong family interaction, care of the aged and the elders and so on. All these positive values are what globalization is gradually eliminating and in their place infusing negative values.

CHAPTER THREE

A BRIEF HISTORY OF THE IGBO

3.1   Ethnological Studies of the Igbo

A study of Igbo ethnology poses a considerable challenge. The challenge is as a result of diverse and complicated results presented by anthropologists of which mostly are foreigners who habited the Igbo world. Afigbo (1981) surmises that few historians, aware of the present state of Igbo studies, would yet undertake to write a comprehensive history of Igbo-speaking people. The best one can hope for now is a cautious and episodic approach leading to a collection of studies which will at once help to show how far 'we' have advanced and how much 'we' have lagged behind in the attempt to extend to the Igbo field.

It could be vital to stage an archaeological presentation of the Igbo as that will clear some dust regarding Igbo origin. Chikwendu (2002) presents an attempt to this direction. According to him, the dividing line between the earlier and later prehistoric periods in Igboland is blurred. Normally, the entire Stone Age is regarded as the early agriculture and the Metal Age comes under the later prehistoric period. Jeffreys (1951, 1972), Chikwendu (1979, 1980) agree that in the case of Igboland, this problem is more evident for the fact that some of the late stone age assemblages contain implements which could have been used for agriculture. Because of this, Chikwendu (2002) says that "there is bound to be some overlap in dealing with the later phases of early prehistory and the early phases of later prehistory in Igboland" (p.24)

Archaeologists divided the historical processes of Igbo into four major stages. Anozie, (2002), Chikwendu (2002), Ijoma (2002) agree to this. Chikwendu (2002) was very insistent as he maintains that the four stages are: the age of transition from Stone Age to agricultural economy; the age of the formation of the different cultural characteristics: fanning and fishing

communities; the metal age (Bronze/Copper and Iron); and the post-metal age during which certain centres of population concentration or civilizations developed.

Validating his claims, Hartle (1980) who submits that in Igboland the bulk of the evidence for the period of transition from the late Stone Age to an agricultural economy comes from Ehugbo, where three sites have been excavated. The first site excavated was at Ezi-ukwu Ukpa rock shelter, located about 2 kilometres northwest of Ehugbo on a piece of land called "Azu Nkpume". Later on, Chikwendu (1975, 1979, and 1980) maintains that the second and third excavated sites in the area are located to the 'Ogwugwu' Valley about 7km northeast of Ehugbo. See Archaeological sites in Igboland (fig.l).

Hartle (1978) who suggests that another site which could fall within the first category discussed above is the Isi Ugwu Obbukpa rock shelter, Nsukka, also excavated by Hartle. According to Chikwendu (2002), the "uncertainty concerning his site arises from the non-publication of a full report ... to enable us establish the character of the assemblage" (p.24).

In all this, Daniels (1969) surmises that once the food producing economy was reached, the different communities began to lay the foundations for the characteristics culture in tune with their different environmental settings. Before this period, the cultural relics consisted mostly of the stone, bones and wooden implements. In most cases, the bones and wood items had decayed, thus tilting the balance in favour of stone tools. The stone tools of the Late Stone Age of West Africa appear morphologically identical. The period has been divided into two. The earlier phase lasted from about 15, 000 - 5000 B.C. The later phase occurred between 5000 - 3000 B.C. Shaw (1969) conducts series of archaeological findings around Igbo-Ukwu. In their summary of Shaw's findings, Chikwendu and Anozie (1979) conclude that all Archaeological indicators point to the 16th century as a period of uncertainty in many parts of Igboland. From then till the

early decades of the 20' century, the oral accounts of the many Igbo communities have enormous gaps. For example, after Shaw's discovery at Igbo-Ukwu, the extant population had no idea whatsoever to offer to help him in his interpretation of the finds. This was, so, notwithstanding the evidence from neighbouring Ezira where bronze casting continued till the 16th century A.D. In the Ihiala specimensja few objects were recognized by the elders as ritual items, but beyond this, there was a vacuum. A more recent case at Ogbudu Abe in Isi-Uzo Local Government Area, near Nsukka confirms this hiatus theory. Here, subterranean structures (catacombs) of exquisite ingenuity were excavated.

Chikwendu (2002) concludes his findings by insisting that "we can now say that about A.D. 600 traits characteristically Igbo began to appear. Before then, wasted stone axes, which were probably used for the cultivation of root crops, were found at Ukpa and Ugwuagu rock shelter in Ehugbo. Pottery was recovered from the Ehugbo sites and the University of Nigeria farm site, Nsukka, indicating at least a sedentary type of life" (p.37).

Ijoma (2002) accede to the problems associated with Igbo histology. He argued that Western penetration into Igbo hinterlands was most difficult insisting that the first attempt on penetration was 1830 when Richard and John Lander travelled down the lower Niger Delta. Travelling from Badagry, they reached the Niger at Bussa and got to Asaba in a canoe only to be taken captive there. They were rescued by a Brass Prince by a ransom and delivered to an English ship captain. What looked like a written historical document started appearing in European accounts.

Ijoma (2002) agrees that historians are now agreed that Western notion of historical archaeology or approach is grossly inadequate for areas such as Igbo land. Ijoma (2002) put up one theory and

two hypotheses of Igbo origin. They are the Oriental hypothesis, Niger/Benue Confluence Area Theory, and Igbo Homeland Hypothesis.

The Oriental hypothesis was exemplified by Osuji (1984) who believe that the Igbo came from the East. This claim was supported by speculations that they were either one of the lost tribes of Israel or Egypt for some inexplicable circumstances. This claim insists that they left the East and wandered across until they came to their present abode. The exponents of this theory found similarity of culture between that of the Igbo. and some of the Eastern peoples. Such traditional systems like circumcision, manner of naming children, sentence structure and similarity in some words, religious and ritual symbols, love of adventure and enterprise were used to explain the Eastern derivation or Oriental hypothesis. This hypothesis was strengthened by Olaudah Equiano an Igbo ex-slave and an eighteenth century commentator, Basden (1912) supports the idea that: "the investigator cannot help being struck with the similitude between them (the Igbo) and some of the ideas and practices of the Levitical code" (p.12).

Jefferys (1956) that the 'Aro' in particular were believed to have derived from an alien stock because of the level of socio-political organisation they had reached at the time of British invasion. Apart from the 'Aro', the 'Nri' were also attributed to culture carriers of Eastern Provenant. Ijoma (2002) conclude that these speculations.

The Niger/Benue Confluence Area Theory was put up by Afigbo (1981). He believes that the Igbo migrate from the Niger/Benue Confluence area. The Niger/Benue Confluence idea of Igbo origin would appear to have been introduced after the rich NOK archaeological finds and other discoveries that have to do with that area. The reason for attributing Igbo origins to that area has been mainly on linguistic theory. Though without circumstantial evidence, Afigbo (1981) believes that all speakers of 'kwa' sub-family of languages such as the Edo, Ijo, Yoruba,

Idoma, Nupe, Igala and so on dispersed from the general area of the Niger/Benue Confluence region. It is believed that the speakers of these languages lived in Niger/Benue area before their dispersal and resettlement to their present locations in parts of West Africa. No convincing explanation has been offered why this spot must be seen as birth place of the 'kwa' family of languages. There is every certainty that 'kwa' speakers may have emigrated from somewhere else.

Afigbo contends that the proponents of this theory validated their claims by using antiquity relating to yam cultivation and the importance of that crop in rituals and festivals in the culture area to support their argument. It has been asserted that yams would not thrive well in the rain forest - the present Igbo environment because yams need sufficient light to grow. The argument claim that the forest - savannah borderlands are best suited for yam cultivation. There are evidences of wild yams thriving in forest zones for instances two such species, "Diascorea Odorotisima" and "Dioscorea Poacchen" sillis are known to exist. According to Afigbo (1981), the yam as it is well known, is a creeping plant and the stems quickly climb even tall trees in the forest environment in search of sunlight.

The Igbo Homeland Hypothesis which originate from the Northern Igbo Platue. The area generally identified as primary cores of this settlement are Nri/Oka, Olu/Owerre, and parts of Okigwe. From the heartland, the people migrated to present day Igbo locations. Ijoma (2002) suggests that reasons have been put forward to show that those areas appear to have been of early human occupation. The conversion of the natural vegetation of the region from rain forest to derived Savannah tends to suggest early settlement and protracted utilization thus, giving rise to the greater deterioration of the soil than most parts of Igboland except the river valleys. The antiquity of the present sites can also be inferred from the people's oral traditions and sayings.

They generally do not possess migration stories which derive the people far from their immediate environment. Ijoma (2002) notes that Archaeology has provided some clues regarding human habitation and exploitation of the long Platue. Archaeological excavations in the Ezi-Ukwu Ukpa Rock Shelter near Ehugbo, have produced stone tools and pottery sherds whose radio carbon dates (2935+15B.C.) reveal human activity Jn that part of Igboland for several millennia. Similarly, artefacts of the same late Stone Age recovered from Nsukka (Isi-Ugwu Obukpa Rock and university of Nigeria Agricultural Farm Site) have demonstrated the continuity of human occupation and the material culture of the people of that area. The dates obtained for the pottery indicates that the pottery is about 4500 years old. Hartle (1967) indicates that is similar to what is still made at Nsukka. Shaw's excavations at Igbo Ukwu, within the Oka/Olu axis, have revealed a high degree of social and political organisation which must have taken centuries to achieve before A.D. 1000. Bradbury (1964) and Ifemesia (1980) indicate that "from linguistic evidence, the speaking of Igbo language, probably in its present ecological location has a great time depth and must have lasted thousands of years" (p.41). Ijoma (2002) testifies that he "accepts the idea of Igbo homeland and rejects the Niger/Benue Confluence hypothesis because it lacks convincing evidence" (p.41).

The migration from the Core Area according to Ijoma (2002) took many directions Southwards to the Coast, South-South east into Ngwaland and from there to Ikwerre, east into the Umuahia area and then to the Ohafia-Arochukwu ridge. On getting to Arochukwu, the expansion would appear to have been blunted with recoil northwards to develop into the north eastern Igbo of Ehugbo, Ezaa, Tkwo and Izii. From the Nri/Oka/Olu area, there would have seem to have been movements westwards across the Niger to found the west Niger Igbo communities.

A strong proof to this theory was Ijoma. (2002) who asserts that:

On the other hand, the traditions of most Igbo communities 011 the West of the Niger and Onicha on the east bank tend to derive the people from Benin. A cultural hero, Chima (or Essumei Ukwu in the case of Abo) is generally associated with the founding of the following chiefdoms: Obior, Onicha Ukwu, Onicha Ugbo, Iselle-Ukwu, Iselle Mkpime, Iselle Azagba, Ezi, Obamkpa, and'Abo, among others, on the West bank of the Niger and Onicha on the East. The founder father, Eze Chima or Essumei, is reputed to have been praise from the royal house of Benin and had migrated with his followers because of a dispute over succession or trespass. Those who accept the Edo descent of the founding fathers of the Chiefdoms use Monarchical and title institutions found in these areas to buttress their argument. It has often been claimed that the Igbo make no king *Igbo echi Eze.* But the names of the founding fathers, the basic customs and language are Igbo and yet the chiefdoms, apart from Onicha, are neighbours of the Edo and are separated from the rest of the Igbo by the Niger, (p.41).

Really, it is not unlikely that some kingship emblems may have been borrowed from Benin. This is not unusual from neighbouring communities. A distinction need to be made

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between the origin of the people and the origin of some political institutions. Ijoma (1982) says "nor are we certain that monarchy in this area is as a result of the early contact with Benin"(p.42). There is however claims that according to Ijoma (1982) Igbo people have been kingless" (p.43). There are some negative pointers to these claims. One is the issue over Igbo-Ukwu excavations. Shaw (1970) highlights that one of the sites (in Igbo-Ukwu) contains a store-house or shrine for the keeping of vessels and regalia. Another site was identified as probable the burial chamber of some dignitary, dressed in royal regalia and surrounded by treasures, one foot rest on an elephant tusk. According to this source, these finds have been linked with the

'Eze-Nri' or

'Oreri'. Ifemesia (1980) affirms that Nri which is hot far from Igbo-Ukwu, is known to have kingship institution from times and occupies an important place in Igbo history. Ifemesia (1980) still suggests that contrary to received notion, regal influence may have dispersed from Igbo-Ukwu, or Nri for that matter to Igala/and or Benin. There is every tendency that even those parts of Igboland where there are no kings today, sometimes have traditions of the existence of kingship at an ancient period. Ijoma (2002) surmises that it would therefore be wrong at attribute the existence of monarchy among the Igbo whether east or west of the Niger, to entirely Benin influence. To Ijoma, the bulk of west Igbo communities crossed from the east of the Niger. Like other migrations of the Igbo heartland, it is difficult to date when the migrations took place.

The Igbo is known for her agricultural life. This life permeates her ritual and celebratic thinking and forms her entire horizon. To an Igbo, agriculture is habit. Afigbo (cited by Akinjogbin and Osoba,1978), in pre-colonial Igbo society agriculture was the most important economic activity with regard both to the number of people engaged in it either in full or part time basis or to the prestige it carried. Afigbo (cited by Uchendu, 1978) remarks that:

> To remind an Igbo that he is "Ori mgbe ahia loro" "one who eats when the market holds" is to humiliate him. This does not imply that traders are not respected: all it means is that the Igbo see farming as their chief occupation and trading as subsidiary not a substitute for it. (p. 2).

The Igbo approach to agriculture is so sublime that each family employ farming not just as a occupation but as a way of life. Each family produced various forms of food items such as yams, cocoyam, cassava, vegetables and so on to last for the year. More prosperous ones even produced enough to trade to other areas through distant markets. This group are distributed according to land locations and soil types. To this, Afigbo (1978) conclude that there were some

communities whose soils were so fertile and who gave so much of their time to farming that by the dawn of "Modern times" they had started producing for outside markets. In this group (Ogu-ukwu), the Eastern Igbo (Ikwerre) and riverine Igbo. These exported some of their surplus agricultural products to areas outside the Igboland and helped to supply the needs of certain Igbo groups whose soil had deteriorated so badly that they increasingly come to pay less and less attention to farming.

It was envisaged that claims to robust agricultural production aided boost to population and aided Igbo emigration. To this Darmon (1966) submits that the Igbo originated further north in the forest Savannah interface which, having more foot in those days than the Guinea forest enabled the Igbo to multiply as a result of which they moved into the forest to overwhelm the Igbo and the Ibibio who probably preceded them there. Afigbo (1966) argues that:

If this was so, it would lend weight to the argument that Igbo agriculture is older than hitherto suspected, for only cultivation could have had the dramatic effect on Igbo population that would give them such numerical advantage over their predecessors in the forest. In any case, it is significant that Igbo agriculture had by the first millennium A.D become so advanced that it could support the civilization with which the Igbo-Ukwu finds have been associated. And it must have taken centuries of slow development for it to attain that stage (p.3).

This claim to the ancient nature of Igbo agriculture attaching itself to the founding of Igbo world was associated with Nri Oral traditions. Afigbo (1966) evolved three stages in the evolution of Igbo agriculture. According to him, the first stage was marked by the crossing of the barrier from vegeculture to agriculture based on experimentation with local crops, such as certain species of yam and palm tree. This transition probably derived from local initiative which owed

little or nothing to ideas and techniques from South East. Asia as formally thought scholars are coming round to the view that African agriculture is so ancient that it would not make sense to explain its origin in terms of lessons learnt from outside Africa. The second stage was marked by the coming of South east Asian crop complex-certain species of yam, cocoyam, banana etc. either by the northern routes via Egypt and the Sudan or across Equatorial Africa or by the sea route round the Cape of Good Hope. The main importance of this lay in the increased variety of cultivable food crops which it make available thus making it possible for the land and social units to support larger densities of population. The third stage was reached when European enterpriselinked West Africa with America and the Caribbean from where many food crops like certain species of maize, mango, breadfruit, cassava etc. were brought in.

There was every tendency that in those days, Igbo agriculture was very efficient. This was echoed by Flint (1966 cited by Afigbo, 1978) suggest that "it was perhaps the most efficient in Africa" (p.63). Flint (1966) thinks that it was largely for this reason that Igbo population developed a density per acre only matched in Africa by that of the Nile valley. It was also intensive as shown by the fact that using such simple tools as the matchet and the hoe, the Igbo reduced to either grassland or palm bush vegetation which most authorities think must have been originally tropical rain forest. It is also seen in the system of land tenure under which firstly there was no freeborn *amadi* who had not a piece of land over which he enjoyed 'usufructuary' rights, and secondly, there is no piece of land not even that over which stood "bad bush" without an 'owner'. It was the role which agriculture played in the life of the pre-colonial Igbo that determined the great importance which they attached to land as well as the key role which land and its spirit force *Ajala on Ala* occupied in Igbo life.

Agriculture was ritualized in Igbo life very highly. This would point at festivals associated with farming (before planting and after harvest). Afigbo (1978) discovers that the beginning of the farming season, the date of which varied from one part of Igboland to another for ecological reasons was a formal occasion marked by a festival or ritual. It was the same with the beginning of harvest season which was marked by New Yam festival. It was not only the practice of agriculture that was ritualized. This is because, both crops constituted the major backbones of the Igbo economy. Each of these crops was believed to have a spirit force *alusi,* which laid down the specific code of conduct for cultivating, harvesting, cooking and eating. Achebe (1958) opinions that "yam is the king of crops" in Igboland. Its spirit force *Ufiejioku* or (Njoku), was very powerful, widely feared and venerated. It was reputed to inflict very heavy punishment on those who broke the rules for handling yams either with running stomach or swollen belly. It has more serious taboo and according to Achebe (1958, 1962), Ilogu (1966) and Afigbo (1976) it forbid people fighting or defecating in a yam farm, yams being cooked in the same pot at the same time with cassava which being an inferior crop will pollute *'iifiejioku'.* It was alleged that when once yam was planted, *""ufiejiokn'* (yam deity) would forbid anybody cracking palm nuts at night. The cocoyam eJe also has its own spirit force. It is known as 'njokuede' and this had fewer rules guiding its treatment. In many communities in Igboland, cocoyam is a feminine crop while yam is a masculine. Southern Igbo areas as Abagana, Nimo, Abatete, Ogidi etc celebrate *iri ede*with much feasting and merriment. On that day according to Afigbo (1976), husbands who should normally have finished planting and tending their yams, would work for their wives in the latter's cocoyam farm and be feasted. Okigwe Division calls this festival *nta ede.* The other crops are different species of beans cassava grains and banana were not thought of as possessing spiritual Igbo except in the general sense "that Igbo through every individual thing, including

stone had its obi" (p.4).The Igbo society is patrilineal according to Afigbo (1976) "for the most part" (p.4). As Afigbo (1980) traced an Igbo cosmogonic story of the masculine and feminine origins of yams and cocoyam thus:

> When 'Eri' died, this food supply (from heaven) ceased and Ndri at Aguleri complained to 'chukwu' that there was no food ... Jand 'chukwu' told him he was to kill and sacrifice his eldest son and daughter This killing of the eldest son and daughter was carried out and the bodies buried in separate graves. Three native weeks later shots appeared out of the graves of these children. From the grave of his son Ndri dup up a yam ... The next day Ndri dug up koko yarn from his daughter's grave ... for this reason the yam is called the son of Ndri and koko yam the daughter of Ndri, (p.8).

Another aspect of veneration of yam to its primacy in Igbo agricultural economy was the institutionalisation of the *Eze ji* (yam king) among the Igbo. Still according to Afigbo (1981), this title society was opened to such freeborn Igbo as were successful farmers, planted the right type of yams and could boast of at least a certain quantity of yams (counted in units of 'nnu' -400). Each of these would then feed the members of the society for a fixed number of days with yams from his own barn and pay the prescribed fees. Members of this society served as experts in yam cultivation, and their opinions were generally sought in disputes over yams and farming land, and by young men new in the farming businesses.

The Igbo society was one in which every able bodies person was actively engaged in farm work. The result was that most families, male and female, did their farm works. In areas where the land was first tilled before yam mounds were made, that was done by both men and women. The man sowed seed yams in the mounds, while the women planted beans and maize in the process between the mounds. The man cut sticks and tended the yam vines, while the women

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did the weeding and the planting of cassava. Though cocoyam could be planted at the base of the yam mounds, for the most part they were planted separately, and this was largely a woman's job. This is not to say that the man would help their wives if they could find the time and the relationship was good. It was not unusual however, for a man who helped his wives too often with the planting of cocoyam to be taunted'by the members of his age-grade.

The need and value for large families may have developed in the Igbo life because of agriculture which have family base. This is because according to Afigbo (1981) a man who wanted to prosper as a farmer had to have many wives and children. A common Igbo maxim says *mbe nwa okochieoha si na otutu aka di mma na oruru ma odighi mma na oriri"* (Tortoise the son of *'Okochieoha* said that many hands are good for doing work but not good for eating). This maxim uncovers the uncertainty of Igbo prosperous farmer *diji* who would entertain many hands in the period of work (planting, weeding and harvesting) but may likely not want to feed many mouths. This is even more vexing when such man may want to take yam titles. Apart from need for agricultural work, Igbo love and value for large families is explained in his show of wealth and prestige. There are however two sayings that display the need for members in agricultural economy of the Igbo. One is *nriri bit ugwu ezi* (members are the prestige of pigs) and *igwe bu ike*(multitude is strength). These sayings explain the need for mass intervention in production of agricultural inputs and yet within the family circle, boost the towering figure of Igbo 'Ogaranya' (a wealthy Igbo man). Wealth in Igbo cosmology was not measured in terms of physical cash; it was ascertained through the enormity of living members of a family unit. When the man, moved to ritual and religious festivals, he paraded a retinue of wives and children. In terms of agricultural economy, he can challenge his mates. Agriculture then was still at its infantile stage.

In Igbo agricultural economy, a man was not dependent on his wives and children alone. A real successful *Di Ji* (literarily husband of yams) depended on large retinue of slave workers. This inclusion of slaves only reduced a bit of the quantity of labour put-in by the freeborn. Achebe (1958), Parrinder (1979) Ilogu (1980) and Afigbo(1981) all agree that the Igbo does not leave labourers of farm work in the hands of slaves not even in the hands of expert farmers. According to Afigbo (1981) "slave labour merely supplemented rather than supplant the labour of the freeborn" (p.7). Others who could help out in yam cultivation for a family are the man's age-grade or the age-grade of his sons.

Another source of labour was clientage. Clients of the yam farmer were those who had either taken yams or money on loan and could not pay back or were required to pay back in labour. The modus operandi of the labour was strewn between stated days of the week for a specified period or until the loan was repaid. Achebe (1958) recounts how Okonkwo visited Nwakibie for such loan on yams. They could also be people who enjoyed the support and protection of the rich yam farmer generally and in return gives their labours to him. Basden (1921) was of the opinion that if a farmer was the head of labour of all the able-bodied men and women of the kindred on one day of the eight day week *izu uka.* According to Afigbo (1981) "in parts of central Igboland at least, this labour was exacted on the *orie* day following the big Eke market day" (p.7).

The Igbo is no an alien to trade and business. To the Igbo, business is not just act of survival; it is an act of God. Afigbo (1980) submits that although subsidiary to agriculture, trade was non-the-less an important aspect of Igbo economic activity. Just as *chukwu* is behaved to have instituted agriculture so he institutionalized trade and marketing by creating Igbo market

days naming them after four heavenly fishmongers. These fishmongers went around establishing markets bearing his name.

Trading and business activities had been a major part of ritual and economic life among the Igbo. This accounts for several forms of migrations and inter-marriages between the Igbo and other major trading areas among and outside the Igbo territories. These activities were first propelled by the Aros and Nri in their endless ritual and prophetic activities. According to Stride and Ifeka (1971):

A village group would specialize in one or two activities, its men traveling widely over a specific territory selling their services in this way, links were created betweensettlements. Priests from Nri arid blacksmiths from Awka, travelled between northern Igbo country and the River Niger, traders and blacksmiths from Nkwerri journeyed Southas far as Ogoni, wood carvers and native doctors from Abiriba near Ibibio countryworked in the Cross River area. The Aro trading system stretched as far west as Nri-Awka and penetrated South over much of the central and eastern delta, (p. 352).

Ifeka and Stride (1971), argue that though the Aro trading system penetrated little into other areas outside their sphere of influence. The Aro traded and inter-married wit 'Ozo' title holders at Awka for example but this seems to have been as far as they got in a westerly direction. Perhaps Aro and other groups made informal agreements divide up their spheres of influence or, and perhaps this is more likely, "Aro were prevented by sheer distance and problematical rivers from trading extensively in the Niger area" (p.352). Corroborating this, Onwuejeogwu (1975) argues that:

Nri men regularly moved from one settlement to the other, as ritualists, diplomats and agents of Eze Nri or as traders. They were paid for some of the rituals or political duties

they performed. For example, Nri men were paid for every 'Ozo' man they installed outside Nri, and a part of the payment was sent to Eze Nri. These ritualist diplomats were also traders. They traded their stocks of ritual and social objects and iron. The peace of Nri enabled inter-settlement trade to flourish (p.47).

There is no doubt that because of the season of inter-marriage between the Nri, Awka and Aro, there was considerable peace along what became traditional trade mates. This peace negotiated through marriage became a certain point for settlement of the immigrants and establishment of trade. According to Afigbo (1987) the researches of H,F Mathews, P. A. Talbot, Simon Ottenberg, U.I. Ukwu and David Northrup have clearly shown that the people of Southern Nigeria were intimately linked by a network of trade routes largely controlled by the Aro, Efik, Ijo, Awka, Nkwerre, Abiriba, and Akunakuna, and along which flowed not only trade goods but also other items of culture.

Igbo traders' cross-connection went beyond what could be termed internal trade negotiation. Afigbo continues to argue that up to fifteenth century, there were occasional reverses and yet increased stabilization .and consolidation of trade agreements and activities with the Jukun states of the Benue valley, the Igala state of the lower Niger and the Edo kingdom west of the Niger. According to him:

The material and other needs of these states had to be met not only through increased contact with their neighbours for the exchange of goods and ideas. For the states of the Central Sudan, the Benue valley and the lower Niger this meant, among other things, increased trade and exchange with neighbours to the north and south of them" (p.55). Nwabara (1977) agrees to this when he testified that before the arrival of the Whiteman, indeed, before the nineteenth century A.D, (if one goes by Thurstan Shaw's suggestion) of north-

south cultural contacts, the Ibo not only traded outside their own geographical zone but also established cultural contacts with other ethnic groups. By 1930, for example, when the British penetrated northern Iboland following the conclusion of the Aro war (1901-2), they found Igala and Hausa traders in Enugu and Udi, while the Awka blacksmiths were settled for trade reasons in Igala and Idoma. These Merchandise from the north reached the Igbo; horses, coral beads, cloth, dye, ostrich feathers, potash, raw cotton and native tobacco.

Apart from trade which was well known within the Igbo econosphere, industry and mining were also aspects of Igbo life. Ijoma (2002) surmises that pottery was in important occupation. This occupation was feminine in nature and largely localized. Ijoma (2002) notes that "this important occupation was undertaken by woman in Ehugbo and Okigwe areas of Imo state and Isheagu, Nsukka, and Ewuru in Bendel state, among other communities" (p.43). The potters produced a wide variety of earthen ware - cooking pots, bowels, mugs, water jugs and containers, traditional pipes and 'Udu' (musical instrument for women). The big pots were, and are still used for storage of com, raw and processed, cassava and palm oil. The making of pots was usually carried out by individual women, but the firing could embrace other members of the family. The clay was obtained from banks or rivers.

The Igbo produced mats, baskets and fans. There were two types of mats - the thick and coarse fabric made from fronds of raffia palm and the soft tender and glossy kind made from rushes. Plaiting was made on the floor of the mat makers' house. Ordinary fans were produced by mat makers from the rushes. Baskets were also widely produced from palm fronds and canes. The products included fishing and farmers' wicker baskets and trays and shallow baskets made of thinly split cane, while the strong ones were woven from *ata,* spear grass, bags, ropes and twine were equally produced.

The Igbo attach much importance to land. Land was fragmented in families based on descent from the father. Being patriarchal, the first born son receives double portions from the father before what remained of the ancestral property was designated to other siblings. It was not commercialized as it was inherited from the family. The Igbo value land. Apart from it being a dwelling place, place for agriculture, it is also a place for burial and houses the ancestors. The "ala/ani" (earth goddess) resides in the earth and so. The land served both social and ritual purposes. The issue of land commercialization became a case point with the Europeanization of the Igbo. Nwabara (1979), Ilogu (1981), Ejiofor (1982) and Ijoma (2002) all accede to this. In fact, Ijoma believes that "land among the Igbo was not commercialised until the European intervention" (p.45). He maintains that the sanction against the sale of land arose from the general belief that land was a sacred trust held by the present generation of users on behalf of the dead ancestors of the group as well as on behalf of the unborn generation. This belief is attested to by the following reaction of a northern Igbo group, the Nike, in the 1920s.

Ijoma (2002) testifies that when the sum of £230 in return for a piece of land. It acquired for the construction of a military base in the area, the people agreed to give land but not to take the money. The people argued that if they took the money, their crops would fail. At the same time, land at Onicha and one or two other areas that were increasingly assuming urban character was being commercialized. Oluwasommi (1966) argues that it may be observed that land was neither completely communal nor individualistic among the Nigerian communities. The rights of the group and those of the individual existed side by side within the same system of the tenure.

As already noted, land also plays a cultic role in the life of the Igbo. According to villager (2007), the 'ala' spirit is the goddess or providence spirit of the earth who is also the guardian spirit of living descendants and moral rectitude. Ilogu (1986) noted that "in Owerri area, the

shrines *of Mbari* houses built to ala are prominent. In Awka area, *Agbara* shrines are prominent" (p. 17). Domestic shrines are given daily worship especially *Ndubunze* (ancestors). Ilogu (1986) continues that "others receive occasional worship, some quarterly and some monthly. Particular sacrifice of atonement is given to the lineage gods when and as ordered by the diviner for any member of the man's household, especially wives and married daughters. The lineage shrines as well as village gods are worshipped at specific months of the year for instance *Ifejioku,* the gods of the farms is worshipped at public ceremonial by the middle of the third month which is the same as March before the start of a new agricultural season.

Having discussed very briefly the issue of land to the Igbo, it is crucial to mention that the Igbo have always being in the manufacturing industry in the pre-globalized era. In this case, the Igbo manufactured according to Afigbo (1978) agricultural tools, war implements, and various kinds of baskets, cloths, earthen jars, house-hold, and furniture and so on. Some of the crafts which produced these wares could be, and were, practiced by anybody, but some were practiced only by select communities, either because only they had the necessary raw materials or because the crafts demanded so much time and expertise that they could easily be combined with full scale farming. By and large it could be said that no region in Igbo lacked specialists in at least a particular craft. Pottery, for instance, was carried on wherever the necessary clay could be found, so such places as Ishiagu, Inyi and Ibeku fall into this clay area specification. Apart from these three communities mentioned, Smithery, Awka salt manufacturing (especially in Uburu), cloth weaving (Akwete) and carving were among the most developed of Igbo industries.

Afigbo (1981) maintains that of all Igbo communities engaged in smithery, the most famed and the best organised were the Awka, Nkwerre and Abiriba. The Awka dominated the industry in Northern and Western Igboland and were active among the Isoko of the West Niger

area, as among the Igala and Idoma of the Middle Belt zone. The Nkwerre carried on the industry among the southern Igbo, Ogoni and Ijo; the Abiriba in the Cross River area. However, by the end of the last century, the lines of demarcation were no longer neat. The Awka and the Nkwerre in particular were beginning to encroach upon each other's sphere of influence, as upon that of Abiriba.

To an agricultural people like the Igbo, smithery was very important; so important in fact that a Northern Igbo legend says it was the smith who dried up the land at the beginning of the world, thus making smithery the first profession in Igboland. The art of smithery did not come from blues. Legend According to Afigbo (1978), the Awka and Nkwerre obtained it from the Agbafa of Udi and the Nsukka people who smelted the ore partly to meet their own smithing needs and partly for export. The Abiriba mined and smelted their own ore. Smithing has not been an easy job. It is actually a very difficult profession as it required strong artistic ingenuity and physical strength. Smithing was not just a profession, it possess spiritual aspect as it was believed that smiths through their art has conversation with spiritual beings. In fact, Ilogu (1981), believes that the ingenuity to mould and smith ritual implements emanated from revelations from the spirit world. Therefore Afigbo (1978) believes that "smiths enjoyed special rights of passage wherever they went" (p. 15). The Awka smiths were so united that they organised themselves into a guild which almost transformed into a battalion. This gave a sense of security for the home front and for those travelling abroad. Anigbogu (1981) argues the "the Awka smiths organised themselves into a guild, one half only of whose members were allowed to travel in any one year, while the other stayed back to guard the home" (p. 18). The Nkwerre and Abiriba smiths do not have such organisational arrangement. C. Chukwurah (personal communication April 17, 2016) intimates to the researcher that the inspiration for business and trade amongst Awka smiths arose

from the Nri ritualists. As the Nri performed their ritual cicatration *igbu ichi* and ritual cleansing *ikpu am,* the Awka smiths sold to them the ritual iron staff *Ngwu ajilija.* Both worked together.

Igbo smiths casted and moulded a number of iron and metal equipment that suited all forms of needs. These needs ranged from agriculture, ritual economic to war equipment needs. Afigbo, (1978), Anigbogu, (1981), IlSogu; (1981) and Ijoma (2002) all agree that it would beafutile attempt to enumerate all products of Igbo smiths. Afigbo (1978) says that:

Very artful and adaptable, they soon learned to make dane guus and to build imitations of imported European metal wares. There is an Igbo saying that *Odighi the asi uzu kpua ona akpughi*(there is nothing a blacksmith is asked to forge that he cannot forge) - which summarizes the competence of these smiths and the faith the Igbo had in them (p. 16).

Mention had been made of several other manufacturing and industrial prowess of the Igbo. It will be worthy to also mention the art of wood carving as a special Igbo art. The Umudioka of the Southern Igbo are reputed for his speciality. Afigbo (1978) again comments that "the carvers of Umudioka were specially famed for the manufacture of ritual objects and insignia" (p. 17). This art was of both spiritual, trade and economic significance. They made money carving ceremonial stools, doors and panels used by titled men. Achebe (1961) also mentioned that these men of Umudioka also carved 'alusi' (deities) for some communities. To this, Afigbo (1978) comments that:

> This was a particularly lucrative line of business, for each rank in the hierarchically ordered 'ozo' title society had a special design of stool appropriate to it. 'Asa' man moved from one rank to the next, he bought the stool that went with it. So also did he acquire and display the right types and number of carved wooden doors and panels attached to each rank. It is not known how much the Umudioka and other Igbo carvers

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pursued their profession to produce objects which were bought and cherished for purely aesthetic reasons. What does appear to be certain; however is that their work was determined mostly by the demands of religion and utility, though in execution, they did not ignore proportion from beauty, (pp. 17-18).*j*

3.2   Two Igbo Culture Zones

It may be necessary to attempt a brief study of two Igbo culture zones. This will bring out details of descent of the peoples and also authenticate several methods of family formations and traditions obtained. The result may likely be the same for other culture zones for despite the fact that there could be different areas of origin, traditions seem unique and the same. Could and Kolb (1964) Afigbo (1971, 1981, 1987), Nwabara (1977), Ejiofor (1982), Onwuejeogwu (1986) and Ejizu (1986) all agree to the Quadruple Cultural Zone among the Igbo. Ejiofor (1982) aptly presents the five culture zone in a table thus: Northern or Onitsha Igbo, Onitsha, Southern or Owerri Igbo, Owerri, Western Igbo, Ika, Eastern or Cross River Igbo, Aro and Abiriba, North Eastern Igbo, Izza.

Ejiofor (1982) notes that the Igbos are highly individualistic people. Strenght is placed on their ability to make their own way in the world. Afigbo (1981) maintains that the Igbo speaking peoples of southern Nigeria have in recent times excited the interest of many inquiring minds. To the merchant captains of the dark and bleak age of slave trade, it was mostly the Igbo who occupied the hinterland of the Bight of Biafra. In this belief, they indiscriminately labelled as 'Eboe' most of the slaves exported from the ports in this region. Even the Ibibio were considered a branch of the "great Eboe tribe", a misconception which helps to explain the fact that they were in time called "kwa-iboe". That is the 'Ibo' whose territory is drained by the 'kwa' river. The

Latter Day Missionary visitors of the nineteenth century considered many of the peoples and the languages of the lower Cross-River as offshoots of the Igbo people and their language. Thus among the first things about the Igbo that impressed early European visitors were their great numerical strength and their impact on their less population neighbours.

What seem latter to be doubtful was -a historical paraphrasing of Ifeka and stride (1971) who claim that the Ibo have no weighty traditions of origin. They insist that nevertheless oral evidence and settlement patterns:

Suggest that in about A.D 1300 to 1400, Ibo began to move South and East from the region of Awka and Orlu. Later, there seems to have been a second wave of migration to the Eastern Isu Ama area around Orlu, and from there, parties of migrants went to Aba, Arochukwu ridge and other places, (p.347). The link between descent lines of Igbo and Ibibio was yet attempted by Ifeka and Stride

(1971) and validated by Afigbo (1981) and Onwuejeogwu (1986). The general belief of this was put up by Ifeka and Stride (1971) when they agree that:

The Ibibio believe either that they came from a place called Ibom, or that their ancestor is called Ibom. Earlier on, Ibibio appear to have settled to the lands between Arochukwu to the North, Ika to the west and Oron to the South. A second dispersal then took place from a centre around Abak and Uyo when the Ibibio separated from Anang (Western) and Ibibio (Eastern) peoples. It is likely that the people who eventually became the Efik of Old Calabar originated in this second wave of migration, (p.347). Having established this, Nwabara (1971) makes attempts on reviewing the culture zone

anchors of Onitsha (of the Northern Igbo) and Arochukwu (of the Eastern or Cross River Igbo).

3.2.1   Onitsha

According to Nwabara (1971), many writers have joined issues in the legendary quarrel between Oba Esigie, the King of Benin, and Chima the leader of Onitsha. Major A.G. Leonard, Archdeacon Basden, Talbot and Meek support the view of Eastward Movement, which is the Bini-origin, while Northcote N. Thomas holds contrary views. According to him, the original Onitsha, together with its sister towns, Onitsha Ugbo, Onitsha Uku, Onitsha Olona, and others, seen to have been located a few miles from Iselle-Ukwu until they were driven out by the forces of Benin. He is supported by Isaac E. Iweka Nuno a native writer from Obosi, who suggests the town of Nteje-north east of Onitsha - as the centre of Onitsha Westward Movement.

While not conceding Bini origin, Lelth Ross observed a marked difference in physique between the Onitsha and Owerri Igbo. Ross remarked that "Onitsha Igbo is far from being pure-blocked Ibo but that the bringing of Bini blood and customs could not have been the more obvious traces of Bini art and language. With regard to the difference between the Onitsha and Owerri Igbo, she perhaps expected a common physique to accompany a common language, but this is not so: as Igboland varies in physical locations so the people vary in physique, political and social organizations, forms of religious worship and culture. At best, the Igbo can be regarded as representing the main physical type or types of the South eastern provinces of Nigeria. Nwabara (1971) conclude that Henderson was in all probability nearer the truth when he wrote that the Onitsha Igbo lacked an independent myth of primordial origins because in their cosmogony, they simply relate themselves to the cultural focus of Nri where it is said the Onitsha dead go on their way to the underworld:

3.2.2. Arochukwu

Arochukwu belongs to the Cross-River Igbo Culture zone borders of the 'kwa' river. Nwabara. (1971) still recalls that about 1905, Frank Hives, a district commissioner made comments on the town thus:

> The Aros were quite a different racial type from the indigenous inhabitants of the Ibo country. They were of fine physique, with delicately moulded extremities and features more nearly approximating the European than even the negroid peoples. Their colour was very light, so much so that some of them might have been taken for sun burned Whiteman(p.l9).

According to Nwabara (1971) links the Aros with the Phoenician descendants of a colony that had been established on the lower Congo. Nwabara says that other Europeans who came into contact with this section of the Igbo people found them so mentally advanced, crafty and diplomatic that only European origin could account for such traits. Going further, Nwabara postulated the French connection theory with the Aros associating them with some French Missionaries who went to Congo before the French Revolution, intermarried with the Congo women and became natives (of Congo).

Having given the Aros a European descent, the Aro according to Nwabara (1971) was quick to take advantage of every opportunity to justify their superiority to the non-Aro Igbo. When among certain sections of the Igbo they called themselves "Aro Okeigbo", that is "greater Ibo", but in other places they regarded themselves and were regarded as non-Igbo. This was demonstrated in writing in a land agreement made on 17 August, 1911 between the people of Ajali in Awka and the Aro settlers. Nwabara (1971) records that agreement pact in these words:

Now we the Aros recognise that the land we live on and that our forefathers lived on is not our property but the property of the Ibos, the original inhabitants of the country. We therefore, agree on behalf of ourselves and our people to pay the Ibos … an annual nominal rental of five pounds sterling and we the Aros and Ibos fully understand the agreement we are signing. Fourteen chiefs signed for the Aros and thirteen chiefs signed for the Ibos it was witnessed by the district commissioner, S.W. Sproston. (p. 19).

Coming back to themselves the Aros reject any foreign origin in their ancestry except from Igboland. They believed that Arochukwu was not only the abode of the long-Juju whose legitimate children they were, but also the capital and the oldest town in Igboland, hence the

"Aro Okeigbo", or "greater Ibo". Iweka-Nuno according to Nwabara (1971) shares this belief as he believes that all the Igbo towns excepting the Nteje-Onitsha group originated from Arochukwu.

From all indications, the uniform origin of the Igbo according to Nwabara (1971) is indeed uncertain. Local traditions are flimsy and often conflicting (p.20). Scholars agree that there was certain considerable interbreeding with the Efik-Ibibio, Idoma, Igala, Bini and Ijaw People and until all available evidence is scientifically sifted - oral, documentary, archaeological and ethnographical - any conclusions on the subject must therefore be tentative. Among the scholars that share this view are Nwabara (1971), Afigbo, (1978), Isichei, (1978) and Ifeka and Stride, (1981).

3.3   Igbo Kinship and Descent Systems

Issues of kinship and descent have bordered so much the minds of anthropologists, historians and ethnologists over the years. Scholars on Igbo have constantly dug deep into the conflictual

patterns of relationship. The Igbo concept of kinship is so complex that any form of relationship is seen in both matrilocal and patrilineal terminology of 'nwannem' (literarily son of my mother) and *nwannam* (son of my father). Peil (1977) ascertains that as a basic principle of social organisations, kinship gives a person his place in society. This link defines the parental origin of people and gives room for identification'for instance X is the grandson of Y. This basic ascription however is less important in more developed societies, but it is still significant, especially for women and children and wealthy, where inheritance provides considerable advantages.

The Igbo society is bound by both patrilineal and matrilineal ties. The commonest term given to this tie is drawn from the line of descent but more of genial ascription of 'nwannem' or *nwannam.* This means literally (son of my mother or son of my father). Ilogu (1985) traced the formation of the whole village to that patrilineal or matrilineal cleavage. According to Ilogu (1985), the localised patrilineage *umunna* is the central or basic social unit of Igbo society. It is made up of descendants in the male line of a founder ancestor by whose name the lineage is sometimes called. At the bottom of the lineage are families of men, their wives and children living in homesteads surrounded by a mud wall. Sometimes, the homesteads contain within the walled compounds not only men, their wives and children, but also patrilineal cousins. Sometimes, brothers with their own respective wives and children live within one walled compound.

Ilogu (1985) maintains that the size of a lineage *umunna* varies. There are segmentations into major sublineages. Very often members of *umunna* occupy a single hamlet of scattered homesteads. There are local terms used to designate these segments of the village. This comprise of *Ebe, Ebo, Ogbe* or *Ama.* These Igbo words according to Ilogu "designate a group of villages

or the land and homesteads along a given path" (p. 11). The size of each collection of people could also be referred to as clan. Gould and Kolb (1964) maintain that "clan is used here in the more general sense of a large agnatic group of communities who may not necessarily be organised in a closed political group" (p.94). Ejiofor (cited by Nzimiro 1982) asserts that "a clan is the highest unit of organisation" (p. 11)'. It then means that a town could be a clan in this sense, in which it becomes a localised and intimate clan. A group oftowns occupying the same geographical area could be a clan in the sense that they trace descent from a common founding ancestor and has a certain ritual, exogamous or totemic indices in common. A clan may also be dispersed due to historical emergencies.

The dynamics of Igbo descent is reflected by Onwuejeogwu (1975) who suggests that there are two important ways of looking at kinship. As a human being, one has relationships with people one refers to as father, mother, sister or brother. The relationship between the person and his parents and siblings is the most elementary kinship system. One's father and mother are related to other members of a similar elementary family and as this extends, a complicated pattern of relationships emerge.
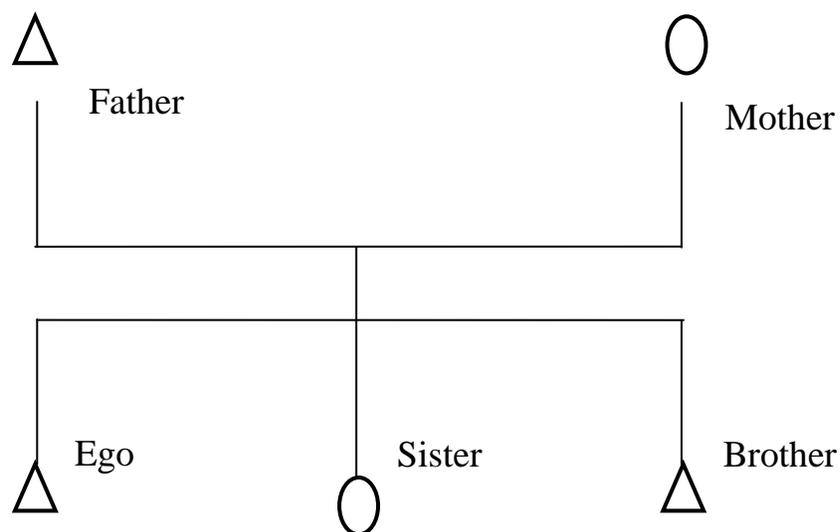
Onwuejeogwu (1975) Fig. 1. The Igbo Nuclear Family

Onwuejeogwu (1975) maintains that this system of elementary ties does not occur in all societies. To him, in some societies, the role of the father is played down and he is regarded as mother's husband. As far as Ego is concerned, his relationship with his father is a social fact based on 'alliance' or 'marriage between his mother and her male spouse. From Onwuejeogwu's (1975) views, the issue of kinship and descent emanates from marriage relationships between a man and the wife. Thus Otite and Ogionwo (1979) surmise that:

Kinship has biological and socio-cultural aspects human beings are not immortal, and society needs to replace its dead members in order to maintain its continuity. Society replaces itself through reproductory activities occurring in the family. Human reproduction is not haphazard, there are rules regulating it.

In Igbo, marriage relationship is sacred in that its resulting from it acts as a bond of unity between persons either born by biological parents or others who follow through their line. Thus Otite and Ogionwo(cited by Firth 1963) asserts that one's consanguine are only part of one's kin, a person's kinsmen are all those people who are "in consanguineous and affinal relation to him" (p.61).

Kinship extends to distant relations to Igbo. Again, the issue of *'nwanem'* (son of my mother) or *'nwannam'* (son of my father) corinects to those who are either part of the extended family and those who are not. Thus, the 'we' concept was developed by Nganwuchu (2002) to envelope both the affinal and consanguine aspect of extended family relationship. Each of the members of the extended and nuclear family has major roles they play in one another's life. An instance is the period of marriage and marriage preparations. The whole members of the nuclear and extended families are seriously involved as the wife in question belongs to all. The whole clan put their weight behind their 'kinsman' who was marrying both in manual labour and contribution

of cash. The whole married women engaged in kitchen services and distribution of food during the feast. Hence, to the Igbo affinity and consanguinity which involved the whole of life was viewed more in the periscope of extended rather than nuclear family system.

Peil (1977) divided kinship in two levels. They are the agnatic and the cognatic kinship. To her, kinship involves biological link through blood (biological kinship), descent (jural or legal) and marriage (affiliation). People descended from a common ancestor are referred to as cognatic kins or cognates, those who become kins through marriage are affinal kin or affines. A kindred, clan or group of people may claim to come from the same ancestor. This group project a story relationship to the general father that the group answer his name like the Tiv people of the Northern Nigeria. Peil (1977) claims the situation may not be as clear as definition of ancestral affinity make it seem people may for instance:

Claim to be related who cannot trace all the links between them to a common ancestor and as the record is seldom written down, less important ancestors are likely to be dropped from the list. The Tiv for example all claim to be descended from an ancestor called Tiv, but many of the intervening ancestors have been forgotten. In some societies, sub groups differ in their rules, so that part of the society follows patrilineal norms and another matrilineal norm. This may indicate that a changeover from one system to another is taking place or that what is at present considered a single ethnic group was in the past two or more separate societies.(p. 135).

Ilogu (1985) used his town Ihiala of Owerri Igbo culture area as a point of illustration. He viewed the issue of kinship as a 'network' (p. 13). According to him:

There are two sub-clans, Ezi and Ihite. Ezihas five 'Ebe' (Quarters or group of villages) and Ihite also has five 'Ebe'. Hence in music and parables, as well as in myths, Ihiala is spoken of as the people of ten 'Ebe' (Ebe leri Ihiala). One of the 'Ebe[?]in Ezi is 'Amamumu' (the descendants of 'Amumu' one of the original inhabitants of the village group). This has ten 'umunna' units. One of the 'umuiina' units is 'Nwajiobi' - a lineage having within it three major sub lineages known as "Umu Asodike" again divides into two minor sub-lineages known as "Umu Mgbeafulike" and "Umu Nwaku". Thus, all members of 'Umunwajiobi' regards themselves as 'Umunna' (the highest unit of umunna, that is a lineage); again all members of 'Umu Asodike' (one of the children Nwajiobi) regard themselves as 'umunna' (a smaller unit of umunna, that is a major sub-lineage); and all the children of 'Nwaku' (son of Asodike) also regard themselves as 'umunna' (the smallest unit of umunna, that is a minor sub-lineage) (p. 13).

In Ilogu's description of kinship in this major Igbo town, the linkage through all the major and minor lineages sees themselves as 'brothers'. In Igbo kinship, nothing separates all the constituent lineages in coming together and doing things together. Marriage within the sub-lineages is highly prohibited as it will represent a man marrying his blood sister. Sexual contract between opposite sexes within the sub-lineages was incest (a taboo among the Igbo).

A typical example of the patrilineal system of kinship was demonstrated byOnwuejeogwu (1975) among the Nuers of Upper Nile. To this group, marriage wasprohibited among the cognates, affines and so on. According to Onwuejeogwu: "marriagewas not permitted between clans folks, close cognates, close natural kinsfolk, closekinsfolk by adoption, close affines and persons who stand to another as fathers anddaughters in the age system. Clan exogamy is stated in terms of clan symbols" (p.63).

Just as in the Igbo unilineal society, polygamy was the mode of marriage practice. Onwuejeogwu admits that ideally a Nuer family is polygynous within this group and outside it kinship relations are translated into the idiom of cattle. That is where the difference has between theirs and the Igbo society. In particular Igbo lineage and descent, political and social filiation is intertwined within membership of particular minor sub-lineage. Without belonging to this minor sub-lineage group, belonging to the larger clan or family life is impossible. In this sense, it is difficult to see a son or a daughter not belonging to a particular minor sub-lineage, even when such a person was born out of traditionally accepted manner. So in Igbo lineage pattern, there is no space for bastard. Each person is either a 'brother' or a 'sister' to another person within the minor sub-lineage. Ilogu (1985) describes it this way:

> There is an 'Okpara' or head of 'Nwajiobi' as well as the 'Okpara' or heads for "Umu Asodike", "umu-umerue" and "umu-ogamanya"   All 'Umunwajiobi' has one or two

shrines in common, but also each of the three sub-lineages in 'umunwajiobi' has its own particular ones ... so a young man born in 'umu-nwaku' minor sub-lineage, for instance shares in the extended family of his own father He also has his own 'Nwaku' minor sub-lineage rights, his own 'Asodike' major sub-lineage relationships, and his own 'Nwajiobi' lineage membership. He- also shares in the community life of the village known as "Mbara-Akpaka", and he is in all things a member of 'Amamumu' from Ezi sub-clan, and finally a son from Ihiala "village group" or 'town' (p.13). Another social and cultural issue attached to lineage and descent is the 'nwadiala'/'nwadiana' which Ilogu (1985) describes as "child of our daughter" (p. 13). The "nwadiana" (child of our daughter) as the description implies descends from the father's patrilineage but has certain cultural, ritual and religious rights in the mother's household. In this system, if a man had problems or life challenges in his father's house, the next possible place to seek. Protection is the mother's lineage home. Achebe (1958) paints a lucid and vivid picture of Okonkwor (who committed a female ochu-killing a kinsman inadvertently) and was ostracised by his father's community ran to his mother's people and was warmly received. He belonged to his matrilineal village as long as the period of ritual punishment lasts. Ilogu (1985) again admits that:

> This intricate network of relationships involved in the concept of lineage structures of Igbo (Ibo) traditional life is the basis for understanding the Igboman's social consciousness, the structure of his political, religious and economic concerns and the means of bringing up children in the customs, ethos and manners, that is to say, the culture of the people, (p. 14).

3.3.1   Patrilineal Descent

This is a descent system traced through the father. Otite and Ogionwo (1979) say that "this is where descent is traced through the father as with many societies" (p.62). Descent is traced through one patrilineal ancestor for generations. The segments of the patrilineage are internally more united than the whole of the lineage from the ancestor. In case there arises a dispute between the minor sub-lineages and that of another ancestor of a similar range, the whole of the lineage will be internally very united. There is therefore a possibility of fusion (coming together of the members of the lineage) or fission (breaking a part of the lineage), depending on whether or not external quarrel and conflict are present. According to Otite and Ogionwo (1979), this phenomenon is linked to the theory of segmentary opposition.

Most communities in Igbo trace their descent through patrilineal system. There is though some who traced their descent through matrilineal system but due to modem trend and derogatory ideas attached to matrilinealism, they resort to patrilineal system. Charles Chukwura (Personal Communication) confirmed that in the olden days the Nri traced their descent through matrilineal means but have to turn patrilineal at the walk of modern globalization. Such communities as Ndikelionwu, Arondizuogu, Nanka, Awka, Ihiala and so on are patrilineal.

3.3.2.   Matrilineal Descent

This is the descent traced through the women. Bachofen (1861) drew on ancient Greek historical texts and myths on matrilineal descent and made the following propositions: Humanity once lived in a state of sexual promiscuity;there could be no certainty of paternity;Kinship was traced through females alone;Women's status was correspondingly high;Monogamy emerged relatively late in history going further in his submission. Bachofen (1973) admits that:

Mother right is not confined to any particular people but marks a cultural stage. In view of the universal qualities of human nature, this cultural stage cannot be restricted to any particular ethnic family. And consequently what must concern us is not so much the similarities between isolated phenomena as the unity of the basic conception (p. 71). A matrilineal tale of descent states that a child belongs to the clan of his or her mother; not that of the father. According to Otite and Ogionwo (1979), the Trobriand Islander has such a rule of descent. Among the Trobrianders, as in all matrilineal societies, the continuity of the clan is not through a man's own children but through those of his sister. The Afikpo area of south west Igbo still practice matrilineal descent.

3.3.3   Double Descent

In some societies in the world, each person belongs to two descent groups one patrilineal, where descent is traced through the father and father's father. The other is matrilineal, where descent is traced through the mother and mother's mother. Anthropologists call this double descent. The two groups to which an individual belongs do not conflict with one another since each group has its distinct functions Onwuejeogwu (1972 and 1975) submits that the Yako of the south east Nigeria had patrilineal clans called Yepun, which owned land in common and possessed a single shrine and an assembly house, and whose men and families resided together and farmed together. At the same time, each Yako individual also belonged to the matrilineal clan, or legina, of his or her mother.

The matrilineal clans carried out ritual and religious activities such as funerals, and period rites during the year. This is aimed at maintaining fertility and harmony. While land is inherited patrilinealy, moveable wealth such as valuables and household goods, is inherited

through matrilineal line. Thus, the two types of kin groups patrilineal and matrilineal, serve different functions.

Otite and Ogionwo (1979) submit that in double descent system, not one or the other of the descent lines are recognised hence the name "double descent or double unilineal descent" (p. 64). Both lines may be maintained for different but complementary purposes. Ford (1964) maintains that in double descent system, "the patrilineal group is used for political and land-holding purposes while the matrilineal group serves as the basis for inheriting moveable property" (p.61).

3.3.4   Non-Unilateral Descent

This descent system according to Otite and Ogionwo (1975) describes societies with non-unilineal descent, or kinship systems. This is variously described as bilateral, cognatic, multilineal or omnilineal in which an individual is linked to several groups of kinsmen through his father or mother.

Onwuejeogwu (1975) recommends seven forms of filiation in this system of descent. These include: Matrilineal filiation in which the role of the father is absent example the Mayas, .matrilineal filiation with patrilineal complimentary filiation example the Bemba; Patrilineal filiation with matrilineal complimentary filiation example the Zulu and some Igbo; Double unilineal filiation in which the patrilineal and matrilineal groups are both property holding units; Double unilineal filiation in which only the patrilineal or matrilineal group as a property holding unit; Bilateral filiation in which filiation is through both parents.

3.4 Kindred

There is kindred group among families in Igboland. As Otite and Ogionwo (1975) put it, a unilineal kinship system may have shallow or no descent groups unlike most unilineal kinship systems. But they very often lead to groups or circles of kinsmen called kindred. This is not to say that the kindred is not found in unilineal kinship systems.

Otite and Ogionwo (1975) maintain that the kindred are an ego-centred group of patrilineal and matrilineal kinsmen. No two people, except full siblings, can have the same kindred. The kindred is not a descent group because it is not based on common ancestor. Some societies that have no descent principle generally organise their kinship around the kindred, the point of reference always being the individual. The kindred do not have neat boundaries and it is not a corporate group. A person can mobilize a part of his kindred for a specific action or purpose; he can also join part of it for hunting or other economic purposes.

CHAPTER FOUR

IGBO FAMILY SYSTEMAND ITS BASIC VALUES BEFORE GLOBALIZATION

4.1   Igbo Family, Major Characteristics and Values

The Igbo exihibits major characteristics which mark them out as distinct people. This is anchored on the ways and manners at which they understand their lives and which informs the way they act. This section studies these different ways the Igbo perceive their world especially as they relate with others.

4.1.1 Igbo Religious Life

For major characteristics of the Igbo, Nwala (1985) maintains that "the traditional Igbo are deeply religious people" (p.l 14). He maintains that they are truly religious people at whom it can be said as it has been said to the Hindus, that they eat religiously, battle religiously, dress religiously and sin religiously. This implies that the Igbo are so religious that it manifest in anything they do. They are so religious that one can specifically say without any form of contradiction that religion is in their very existence. Obiefuna and Anago (2010) further maintain that "the Igbo people are deeply religious and as such deeply culture conscious as religion is at the heart of culture"(p.340). This goes to explain that the Igbo people are so tied to their religion that it is almost impossible to separate them from it. Okoro (2010) adds that "religion permeates all aspects of Igbo life".(p.34). Religion as far as the Igbo are concerned is intrinsically woven into the society's various aspects of life.

As discussed above, religion plays core value in Igbo life. This is discovered in Igbo life of prayer. This the Igbo believe helps them as they offer to the gods and this helps them in what they do. Nwala (1985) agrees that:

> When a man is sick, libation is poured and incantations said invoking *chukwn,* the local gods and the ancestors to come to his rescue. Before food is eaten or even kola is taken, bits are thrown out for the gods and the ancestors. Parents take bits of food or kola and encircle over their heads and those of the children and have them thrown out for the gods and ancestors, (p. 144).

The Igbo form of prayer varies. Many people confuse Igbo prayer with sacrifice and offerings. Inasmuch as the two items mentioned above go with prayers, prayers for specific purposes may either be long, short or in outbursts. They could also appear in names and statements. That is why Mbiti (1969) insists that "Praying may or may not always be accompanied by sacrifices and offerings" (p.61).To him, it is the commonest act of worship, and most African (Igbo) prayers are short, extempore and to the point though there are also examples of long and formal prayers. It is important also to note that prayers, sacrifices, with other vital elements of inception are constant features of the daily lives of the Igbo people. When the Igbo receive gifts from a loved one, he proffers sacrifice and prayers to the gods as thanksgiving and appreciation.

4.1.3 Igbo Love for Parables

Another veritable arm of Igbo life is the love or proverbs as a form of speech. Arinze (1970) says that "for Igbos, to speak always in very plain and simple language is to talk like inexperience little children"(p.3). For the Igbo, proverb is the oil for eating speech. When issues of vital

community importance was discussed, the grey heads spoke and discussed through proverbs and the uninitiated though there understands absolutely nothing. Arinze (1970) further argues that proverbs makes definite plea accumulated wisdom handed down by the ancient sages. This implies that proverbs reveal profound thought to the soul of the people. Igbo describes proverbs as the oil with which words are eaten *Ilu bti mmanu ndi Igboji eri ok\vn.*

4.1.3 Igbo Respect for Family Life

The Igbo have great and absolute respect for marriage and family. Arinze (1970) says that marriage is not just an affair of a young man and his fiancee but a long process between both families, entailing the marriage payments by the fiance, religious ceremonies and sacrifice, and the celebration of the maniage itself. Peil (1977) suggests that family institutions (sex, maniage, parenthood, kinship) are basic to the society because they provide and cherish new members without which the society would disappear. The implication of the above statement is that marriage and family are community affairs in which the families of the fiance and fiancee including their villages are involved. This goes further to mean that a child does not belong to his family alone but to the generality of the community. As a member of the community, his character in the society does not affect his family alone but the entire community. Hence there is a chain reaction when a member of a community misbehaved. Onyewuenyi (2002) therefore asserts that "the ontological cobweb relationship is exhibited in the full" in the process of maniage" (p.422).

Iffih (2005) assert that "in traditional African family, the choice of marriage partner was the exclusive right of the parents" (p.390). In this respect, therefore, marriage revolves around

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the consent of both families, and involves both relatives who have a say in the suitability of the choices made.

Just like in marriage, the Igbo people have great love for children. A family without a child in Igbo is like a home without hope or future. Obi (1978) contends that:

This love for having children is manifested in Igbo names. One of these is "nwabuwa" -a child is the entire world. This name exposes the Igboman's sentiment and the high water mark of his ambitions. Other things in life rank second to this desire. Then, there are names equally very expressive — *Nwakasi,* a child is priceless, most precious; *Nwakaku* or *Nwakego,* a child out-values all money, all wealth; *Nwadi-aguu,* a child is desirable, man is literarily famished with the hunger for children, (p. 1). A childless marriage is universally recognized as *chi-ojoo* or bad luck. On this, Basden

(1946) comments that a childless marriage is a source of serious disappointment, and sooner or later, leads to serious trouble between man and wife. Arinze (1970) therefore asserts that a family without children has little or no meaning for the Igbo.

4.1.4 Igbo Spirit of Egalitarianism

The next most important character of the Igbo is their spirit of egalitarianism. Nzomiwu (1999) affirms that it is a special feature of Igbo traditional community that it is both communitarian and egalitarian. Anyone who has perceptibility to pierce the veil of Igbo corporateness will discover the tensions as well as the individual self-assertions that sometimes go on within the group. Ogbonnaya (1982) asserts on this note that:

The political, social, economic and religious structures of the traditional Igbo society revolve round the unwritten *Omenala* as guide for morality and for socialization. Its

egalitarian republican spirit makes it easy for everybody to participate in the running and governance of the village and community. Everybody is important and every view point counts in decision making, (p.4).

Individual persons are definitely recognized but are inseparably linked by the concrete solidarity of all in the community. Obi (1982) still argues that

Although some parts of Igboland have a kingship structure, even then the participation of members of the community is not in doubt. This lack of centralized political structure and Ndigbo's republican spirit account for the failure of indirect rule system in Igboland during colonialism. No human society however achieves absolute equality among its citizens and in it is not different in the Igbo society, (p.7) .

4.1.5 Hospitality in Igbo Family Life

Perhaps, the place the Igbo excel is in her life of hospitality. Nobody visits a friend, even his enemy without first receiving the salutatory word *"nno"* (welcome) and the offering of kola nut by the guest. Kola nut is the tangible element of the welcome which is also symbolic. The psycho-religious ritual of breaking the kola-nut signals the goodwill of the host. On this,Olikenyi(2001) affirms that:

Having verbally indicated their (i.e., the host's and the guest's) good relationship through the exchange of greetings, African (Igbo) hospitality demands, first, that the host concretely shows the guest that he is accepted by presenting a tangible symbolic element (or elements as the case may be) to him; second, that the relationship be re-affirmed by

both parties partaking of the element This'is done before any discussion about the purpose of the visit, (p.l 14).

In most Igbo societies, the host presents *nzu* (white chalk) in the absence of kola nut and could be accompanied by presenting and sharing of palm-wine. Olikenyi (2001) continues to argue that the Igbo present kola nut *Qji* of which they and their guests partake. In most cases, it is accompanied by sharing wine *mmanya.* There could be other secondary elements. This may include water which will be used to wash hands which is a cleansing function and according to Olikenyi (2001), the "white chalk with which to draw lines on the floor symbolizes purity of heart" (p. 115).

4.1.6 Igbo Love for Music

The Igbo love music. Music plays vital role in their life. Through music, the Igbo relay their joy, sorrow, thanks, appreciation and any form of feeling for God/gods and fellow human. Music is also an inseparable part of Igbo festive and ritual life. To Okafor, Emeka and Inyiama (2008), the Igbo have only one word: *egwu* or *nkwa* or *uri* dialectical variants for vocal music, instrumental music and dance. Okafor (2008) corroborates Jone (1949) confirming that:

In a land where science does not provide ready-made recreation, the people have to make

it themselves; and so all social recreation is always accompanied by music. One might

almost say that it is built in music. It is a social musical occasion, (p. 291).

But Chiriedu (2014) was of the opinion that the expression of dance among the Igbo can

be traced to their traditional ceremonies, such as the child birth and all ceremonies surrounding

the birth of a child. This includes, naming ceremonies, festivals, and other activities which

appear in appointed order, and which have music or dances and usually both as a sine quo non.

Achike and Umezinwa (2010) maintain that the "Igbo are naturally musical" (p.440).This is true because throughout history into the modern times, the advent of Christianity has neither destroyed nor diminished this musical nature of the Igbo people. It has only brought with sharper focus the conflict in the musical sensibilities of the meeting cultures. Christianity in fact has added a new rhythm and genre to Christianinusic life.

4.1.7 Igbo Life of Tolerance and Competitiveness

The Igbo are strong, competitive, tolerant and ultra-democratic. Arinze (1970) maintains that "the Igbo emigrate outside their home areas for trade and clerical work. They believed in hard work and are very skilled in commerce" (p. 7). This assertion is correct because there is hardly any part of the globe where the Igbo of South-East Nigeria are not seen actively involved on any human endeavour. Migration in Igbo economy has been so rewarding. Mgbeafulu (2001) laments that "Igboland apparently has been drained of its young and resourceful men "through migration"(p .121). He quickly asserts that migration also has alleviated problems of land pressure for which Igboland is known for.

4.2   Values in Igbo Family System

Many values of the Igbo have been discussed. The Igbo family system can be viewed in other perspectives as these serve as most basic. They are discussed under cultural, political, moral and socio-religious dimensions. Cultural values are commonly held standards of what is acceptable or unacceptable, important or unimportant, right or wrong, workable in a community or group. In this vein, Ajalla (2010) adds that:

They are the life ways of a given society that could be in form of customs, beliefs, arts, crafts, oral traditions, festivals, dances, traditional dishes, and social organizations, like the *umuada*, and cultural norms like folklores, tales by moonlight, kolanut presentation among others, (p.215).

These values are cultural emblems of a particular group at any given time that makes the group distinct from others. People's cultural values are their reputation.

Morally, the Igbo family system is replete with uncountable retinue of code of conduct. These codes of conduct or norms enable life go smoothly. Moral values are standards of good and evil, which governs an individual's behaviours and choices. Odelele and Egotanwa (2002) agree that "moral values have to go with conduct as they relate to disciplined behaviour." (p.42). Anwulorah (2010) sees moral value as "what is right in terms of concepts of justice or other moral principles." (p. 287).

Moral values entail religious values. This implies that morality is heavily dependent on religious prescriptions. Nwala (1985) maintains that "Igbo traditional morality is heavily dependent on religious prescriptions and sanctions. In fact, much of the laws governing the society are religiously based" (p.!25).Iwe (2010) also maintains that "religion as the teacher and custodian of human and social values is a powerful agency for education and socialization of man's conscience - that powerful indispensable barometer of his moral life", (p. 10). Anwulora and Asike (2010) indicate that values are fundamental in all human societies and in human action and activities. Generally, morality originates from religious considerations and so pervasive is religion in Igbo culture that the two cannot be separated. What constitutes moral code of any particular Igbo society - the laws, taboos, customs and set forms of behaviour - all derive their compelling power from religion. Thus, Asike asserts that "morality flows out of religion, and

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through this, the conduct of individuals are regulated; and any break of the moral code is regarded as evil and punishable"(p. 25).

Kalu (2002) identifies two principal sources of morality. The first one is the authority of the social group while the other one is the force of the religious cosmology of the people. According to Kalu, "the taboos and norms of social living which have been constructed to orderliness and harmonious co-existence invariably are backed up by spiritual sanctions" (p.356). The implication of this statement is that the decrees of the society are at the same time the precepts of the gods, ancestral spirits and the earth goddess. To me, the source of Igbo morality is God/gods and the precepts of the society. God is the creator of the universe with a wonderful design and hands down the required principles of moral life. This idea is shared by Ilogu (1986) who outlined:

(a) *'Chineke'* which means "the God who creates" and indicates the people's belief in a supreme being.

(b) The large number of ancillary gods which lead up to this Supreme Being suggests the people's belief in the unfathomable nature of the High and Lofty one who inhabits eternity.

(c) Next to *'Chineke'* there is a Pantheon of high gods. These high gods are variously related to *'Chineke'*.

(d) Innumerable minor deities.

(e) The spirit of the departed ancestors.

Kalu continues that; "The spirits of the departed ancestors are of tremendous significance in the Igbo concept of deity. At death the ancestors are believed to have entered the spirit world, and as spirits they share in the ordering of the community"(p. 8).

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Ilogu (1985) again agrees to this assertion on the issue of "a/a" (the earth goddess) as he suggests that as the most important deity in Igbo social life: "She is the guardian of morality, the controller of the minor gods of fortune and economic life"(p-35).

In morality, good life and decent sex relation are central. Good life involves being honest (truthful), and self-disciplined. Go6d sex relations have to do with abstinence from unlawful or immoral sexual intercourse and self-control. Nwala (1985) maintains that good life means "what the Igbo cherish and hold dear to their very existence" (p. 139). He further identifies two divisions of positive moral values. Those that stress communal values and the pre-eminence of community as well as determine proper social and human relations as in the respect for community and seniority, justice, peace, order and harmony, co-operation, unity, hospitality, transparency, honesty and so on.

The second section impresses on individual virtues and values requisite for personal ability to reach the pure state of life *Ndu.* These virtues include intelligence, and wisdom *"ako na uche",* craftiness and with *ntu na aghugho,* ability and courage, fidelity, bravery and strength, truth and honesty, humility and patience.

On the other hand, political values are those things and actions in politics *(ndorondoro)* that are regarded or accepted to be good. It means that positive politicking forms a dependable aspect of political value. They are the dividend of democracy. Odedele and Egotanwa (2011) agree with the above assertions when they suggest that "Political value has to do with good leadership and followership" (p.43). The features of this value include: Demonstration of real democracy and not pseudo-democracy or ruling without deceit; Patriotism; Democratic welfarism; Effective leadership of the community led; Commitment to security of life and property of the people and the society.

Ajaegbo (2012) aptly commenting on the political values in Igbo democracy include majority rule, sovereignty of the people, the process, government predicated on the will and consent of the people, guarantee of basic human rights, free, fair, periodic, competitive and inclusive elections equality before the law and principles of checks and balances or constitutional limitation of powers of government. Others include the accountability of elected representatives to the free flow of information and the values of consultation, negotiation, tolerance, cooperation, accommodation, compromise and concensus.

The Igbo had been running an all-inclusive and egalitarian government before the advent of colonialism. Uzoazo (2014) suggests that although the Igbo political institutions varied across the various Igbo groups with very few adopting some monarchical characteristics from neighbouring centralized states the vast majority of Igbo communities were highly decentralized and open. They adopted a system of governance where democracy was direct and real". That actually is the concept *of Igbo enwe eze* (the Igbo have no kings). The government ran through political unit which included *Umunna, Umuada,* and Age Grades and so on.

In this discussion, the study of social values is important. Social values are those cherished and sought for patterns of behaviour in the society for the wellbeing of the people. Anwulorah, (2010) is of the opinion that social values involve how people interact and relate to each other, more especially about social rales and conventions, social roles, relations and institutions.

Odedele and Egotanwa (2002) outlined attributes of social values to include: Co-operation and willingness to live with others; having and showing the spirit of brotherhood; Demonstration of friendliness; Performing selfless service in communities.

It is important also to understand the idea of religious values. These are kinds of behaviours which adherents of a religion desire so much and which could be seen as the basis for their belief, commitment and attachment in that particular religion. They are sets of codes by which religious adherents should live. Takis (2010) recommends that religious values are "the ethical principles founded in religious, traditions, texts and beliefs. In contrast to personal values, religious-based values are based on scriptures and religious established norms" (p.l). They are religious based values that find their root in scriptures and other religious established norms.

The Igbo lives in the society and is conscious of that society. This informs the form of actions that guides his existence. According to Kalu (2002), the action of each individual affects the personality of the traditional social structure, principally based on kin group relationship.There are stipulated norms of behaviour operative in the community and into which young members are socialized., "such are always given solid religious foundation" (p.356). To Ilogu (1985), religious values in Igbo include: Respect for elders, Respect for ancestors, Hospitality, Fidelity, Kindness especially to less fortunate ones of the society, Generosity, Not being greedy, Not breaking covenant, Not defrauding or denying ones debts which he owes, not even the death of the creditors.Others include sanctity of life, justice, honesty, fair play and so on.

This study examines a critical issue in the life of Igbo family value. That is the issue of sanctity of life. According to Ekeopara (2013):

The Igbo hold *Ndu* (life) in the highest esteem hence the value for human life is placed at the apex of all other values. Human life is the highest value because without it, every other thing relating is meaningless and useless. The value which the Igbo place on life is higher than any material thing. This explains why the Igbo say that, *ndu kariri ihe eji azu*

ya. This means that, life is worth much more than what is used to maintain and sustains it.

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Kalu (2002) says that "human life is the pivot of the traditional Igbo cosmology. It is the highest value in the peoples' perception of reality"(p.356). Life *ndu* expresses the supreme value of the Igbo as portrayed in their speech, thought and in their deeds. It is because of value placed on life that parents give to their children names like *Ndubmsi* (life is supreme), *Ndukaku* (life is greater than wealth), *Nduamaka,* (life is beautiful) and so on. This implies that no matter how noble human achievements are, if they do not lead to the preservation and sustainability of life, they are meaningless. Kalu therefore maintains that man's attempts are all geared towards the enhancement of his life.

The Igbo believes that human life comes from the Supreme Being *Chukwu.* That is why His name is 'Chineke' that is. God that creates. Mbiti (1969) affirms that:

> Over the whole of Africa creation is the most widely acknowledged work of God. This concept is expressed through saying that God created all things, through giving Him the name of Creator (or moulder, or Maker), and through addressing Him in prayer and invocations as the Creator, (p. 39).

The lesser beings like the ancestors, divinities, ancestral spirits and other cosmic forces are helpers or vicegerents whom God send on errands over man to serve him. They do not receive worship, sacrifices and adoration because the Igbo worship God/god through them. In Igbo cosmology, God/gods is too ubiquitous to behold and too large to dwell among men. Ilogu (1986), asserts that the world is created by God, who is a beneficent, uncaused, as well as the personal chief of the heavens. According to him, "God is all powerful and lord over all inferior spirits. He is generous in His favours to mankind, and in His justice metes out punishment for

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wrong doing" (p.9). The Igbo believes that God gives *Chi* (destiny) directly to each person at creation meant to lead the person through life on earth. A man will not act or grow contrary to the limits of his *Chi* (destiny). In that wise, the *Eke* (creator) links every man to his ancestral kins. Therefore, Onukawa (2012) agrees that "the importance the Igbo attached to human existence is also attached to its sustenance. "They believed that human life/existence is guarded and sustained by what we regard as essence of existence, namely *Chi,* £fe"(p.l3).

Another important aspect of value highly esteemed in the Igbo family system is respect for elders. This is because of the power invested on the council of elders and their functions in the society. Nwosu (2002) assert that "in most Igbo political communities, the highest political authority was invested on the council of elders"(p.235).This council which operates as the highest legislative, administrative and judicial body is made up of family heads, community leaders and so on. Political and administrative decisions are reached by them. Arinze (1970) asserts that "among the Igbo, there is great respect for elders"(p.5).The elders serve as on-the-spot priests for their respective families. This they do by being-in-charge of the family ancestral shrines and conduct all immediate priestly services for their families. Hence, Nwala (1985) affirms that "the elders offer prayers daily and especially early in the morning on his behalf and that of his family" (p.125). Apart from the on-the-spot priestly functions of the elders, it is also the family head that holds the *ofo* which is the symbol of justice. Nwosu (2002) therefore maintains that "first widely held value in Igboland is deference and respect for the family head that had a symbol of justice loiown as *ofo.* (p.236). The importance attached to the respect for elders is expressed in some Igbo sayings *Onye na-amaghi onye toro ya agabeghi* —" he who does not know his elder is not yet matured". ,

The Igbo developed a number of sub-social institutions designed primarily to keep the life of the family and community afloat. Community effort is the source of the Igbo strength matters of development and progress, hence the maxim *Igwe bu ike*(crowd, multitude, large number is power). These sub-social institutions set in this respect also serve as sources of hope for the future. Apart from these outline functions; the issue of social ties that bind the Igbo together plays its part here. According to Olisa (2002) "the communal character of the Igbo must be treated to the formative influence of their transactional social structure or pattems"(p.218). Olisa latter outlined some of these structures to include:The community *(obodo), (Umn di aid)* offspring's of a man's daughter, *Umuokpu/Nwaokpu —* a registered woman born in a particular town, *Umuada/Nwada —* A woman born in a particular town married or unmarried. *Nwanne m / Nwanna m -* My kinsman/kinsmen, *mmonwu/Mmuo -* masquerade.

In the aforementioned sub-social institutions, the community/town *(obodo)* ranks the largest unit as it comprises all other parts of the sub-institutions. It gives designation and designs the personality of a member of the group. Olisa maintains that: the *'obodo'* or town is described as an agglomeration at lineage groups occupying on territorial area and bound together by a belief in one common ancestral or one common earth goddess *(aid)* and all sanctions appertaining to it.

The Igbo is fond of blood ties and relationships. Kinship relationship is more fondly expressed in the line of *umunne/umunna,* two terms that cannot be easily described away. It is safer or easier to agree with 'Amaduime' (1996) who succinctly explains that:

Igbo society places strong emphasis on lineage kinship systems, particularly the patrilineage, although some Igbo groups, such as 'Ohaffia', have a matrilineal descent system whereas groups like 'Afikpo' Igbo have a double descent system. In all the Igbo

groups, one's mother's people remain 'important throughout one's life. The *Umunna,* children of one father or a localized patrilineage is made up of specific compound families which consist of even more basic matricentric household units of each mother and siblings. The *Umunna* is made up of both male and female cognates of an Igbo man's father's lineage. All blood related kinship groups are bound in the morality or ethics of *Umunne,* the ritualized spirit of a common mother. *Ndi-Umunne,* or, *Ikwunne,* is the term used to describe the mother's agnates, (p. 4).

This idea is shared by Arinze, (1970), Parrinder, (1980), Mbiti, (1982), Onwuejeogwu, (1982) and Ilogu (1982).

Honesty is also one of the most important family values in Igbo land. According to Odedele and Egotanwa (2010), "honesty is the human quality of being truthful" (p.48). The deep religious conviction of the Igbo people in God *(Chukwii),* the penal code believed to have been handed down by the earth goddess *(Ala)* and the immediate punishment for those guilty of any abomination makes it incumbent on people to be honest. For honesty to be ascertained, the role of *"igba ndu"* could be sought either between two persons or parties. This is a rite performed to ascertain confidence and truthfulness in a person especially in cases where there are elements of suspicion. According to Nwala (1985), *Igba ndii,* (oath taking) is a formal oath for establishing confidence" (p. 15).To be honest means to tell the truth and to be straight-forward.

Igbo family places value on justice and fair-play. To the Igbo, justice is a moral act as it involves giving one what is due to him according to law of the land. Justice to the Igbo family find fulfilment to the maxim "live and let live". Nzomiwu (cited by Nworji, 1999) asserts that:

Justice *(Akankwuoto/ikpenkwuoto)* embraces a number of virtues. In Igboland, a just man is one who speaks the truth, without any fear or favour. He is a man of the community.

He is kind, merciful, sociable, and upright. A just man is an excellent arbitrator, who spoke and judged according to *Ofo.* Justice is truth in action. *Ezi okwu bu ndu* .(Truth is life), (p. 31).

To Nzomiwu (1999) therefore, *Ikpenk\vuoto/akank)vuoto*refers to justice as a virtue of particular action or person. *Ikpenhvuoto* on-the other hand means truthfulness in judgement. This means that a person who extends his hands to be of help to another does what is right and when he speaks truth in critical cases like land matters, he was adjudged a good person. If he had spoken the truth to injure his friend who had a wrong motive over the issue, he is even better. Hence *Ikpeziri ezi* - truth in passing judgement is the right virtue to the Igbo. Nzomiwu (1999) still maintains that in the context of the Igbo, "notion of justice conveys not only the notions of straightness, straightforwardness but also those of impartiality, fairness, integrity, rectitude of life and honesty" (p.40). The Igbo express this in a maxim *egbe here, ugo here, nke si ibe ya ebena, nku kwapu ya* - let kite perch, like the eagle also perch, whichever that tries to prevent each other from perching, let its wing break-off. Ekei (2001) contends that there is no clear cut distinction between "law" and "morality" in Igbo traditional setting as obtains to the contemporary western society. For the Igbo, these areas of discipline are relevant in so far as they assist the members of the community to live harmoniously. Arinze (1970) therefore says that "it is the fight for justice which causes so many palaver and court cases especially over land disputes" (p.30).

Fidelity is highly respected among the Igbo families. This has to do with avoidance of indecent sex behaviour between husband and wife. Ejiofor (1984) contends that "one of the most significant features of Igbo morality is the indispensable roles which sanction plays"(p.73). In this direction, the Igbo placed sanctions against *nso ani/ana,* that is, abomination against the

earth goddess. Desecration of marriage vow was sanctioned and infidelity was one of them. Discovery could take certain dimensions of punishment from outright capital punishment of divorce. It is true that in Igbo, the laws against infidelity was not often leveled against the men, but incest, fornication and adultery are abominations of traditional code *omenala.*

Life is the greatest value as a person'has. All human beings as a matter of fact have right to life. Many religions of the world believe that God is one and is the only source of life. As such, all persons are equal before God. There are certain characteristics that every human being possesses irrespective of sex, race, nationality and creed. Every man or woman has instinct, emotion, and services of sight, hearing, smelling, talking and feeding. They feel hungry, thirsty, hot or cold. They enjoy pleasure and feel pain. Every human being possesses the power to move from one place to another. On the basis of these characteristics human beings have accepted that they are all equal before God and before the law that regulates human conduct by means of records and punishment. However, there are still other characteristics that can differentiate a community from another community. It is against this background that consideration will be given to the major characteristics of the Igbo in this study. The Igbo are therefore, known to exhibit different characteristics and that also affects the family system. It is these characteristics that make the Igbo unique and peculiar. On the characteristics and attitudes of the Igbo, Okafor (2004) opines that:

> When Nigerians of whatever ethnic group discuss the Igbo, they tend to draw a line and a lot of admiration and debate arise. There are contrasting attitudes of admiration, acceptance and hospitality. You could hear them say that the Igbo wholeheartedly accept the humblest jobs and at the same time accuse the Igbo of being their worst enemies, admit that the Igbo are egalitarians, but in the same breath, you could also hear the Igbo

passionately been described as poor and materially progressive, home loving and migratory, servants and masters conservative and progressive, (p. 110). The Igbo are strongly religious in nature. Nwala (1985), Ilogu (1985), Darrinder (1975) all agree to this religious nature of the Igbo. In fact Mbiti (cited by Nwala, 1985) asserts that "the Igbo are truly a religious people of whom it can be said as it was said of the Hindus, that they eat religiously, drink religiously, battle religious, dress religiously and sin religiously" (p. 114). This implies that the Igbo attach religiousity on everything they do. They are so religious that one can specially say without contradiction or error that religion is passionately prevalent in their actions. Igbo people are so attached to their religion that it is highly difficult for circumstance or incidence to separate them from it. Obiefuna and Aniago (2010) did not mince words as they remark that Igbo people are deeply religious and deeply culture conscious as religion is the heart of culture. Igbo see religion as passionately and intrinsically woven into their society's communal life. Religion highly regulates and permeates all aspects of Igbo life.

Igbo religiousity finds its way in their manner of prayer. For example, the pouring of liberation, incantations are made to invoke and allow the Supreme Being *Chukwu, Osebuluvva,* all involving local gods, deities and ancestors to come and rescue a person who was in need for instance a sick person. Nwala (1985), opines that:

> When a man is sick, libations are poured and incantation, said invoking the Supreme Being (Chukwu), the local gods., and the ancestors to come to his rescue. Before food is eaten or even kola taken bits are thrown out for the gods and the ancestors parents take bits of food or kola and encircle them over their heads and those of their children and have them thrown out for the gods and ancestors, (p.l 14).

The Igbo believe in worship of the Supreme God (Chukwu). They also believed in their ancestors and divinities. Iwuagwu (1998) says "that the Igbo perceived their religion through nature, history and human conscience of the reality of a great causative principle behind the universe, and awareness of the existence of law and order, of purpose and end in the created order" (p.59). According to him, this perception came through revelation by God himself even before Christianity came.

Another area where the religiousity and belief in the Supreme Being as shown is reflected through names they bear their myth their legend their folktales and their songs. Many person names carried by individuals out of significant experiences of the divine in their lives as well as prayers offered for different situations and events are good insights into the people's attempts to represent their varied conceptualizations of the Supreme Being. Such names include: Chukwukailo - God thinks best or God is the master thinker, Chukwuazo — God has saved, Chukwuemeka - God has done it. These and many other names reflects the omnipresent and omniscient attributes of God as though of by the traditional Igbo.

Furthermore, the traditional Igbo worship various classes of divinities. These divinities are believed to be emanations from Chukwu (God). Most traditional Igbo groups have their own pantheon, comprising of all the deities acknowledged in the place. Iwuagwu (1998) surmises that "the Igbo belief claims that the divinities are real and that they are counter parts of the Christian angels", (p.62).

Iwuagwu (1998) outlines some divinities that are generally or universally recognized in Igboland. They are *Ala* - the earth goddess, *Ajoku* - the patron divinity of fanners, *Agwu* or *Ogwu* - the patron divinity of medicine men, *Amadioha* - the thunder divinity and *Ikenga* -divinity for protection. *Ala* (earth goddess) is the divine female principle. She is the guardian and

supervisor of morality. She is also in-cbarge of productivity and fertility. Elaborate sacrifices are offered to *Ala* for appeasement especially during festivals like new yam festivals or other annual feast and rituals. This divinity detects the punishment that should be given to those who commit offences like stealing of yams sheep and other ritual elements of the people.

Agwu on the other hand, is the patron divinity of the medicine men. *Agwu* grants the power of healing. He knows the herbs and all the antidotes against various forms of illnesses and bad medicines. He also has the power to choose whom to invest with the power of healing certain diseases or sicknesses. Ikenga is well-known in Igboland. He is the divinity in charge of protecting people. This deity grants the necessary immunity against all forms of witchcraft, charms, and talisman and dangerous medicines. Iwuagwu (1998), concludes that "the Ikenga, as the name implies is the secret power of a place or of a person", (p.65). Iwuagwu further maintains that the Igbo who hold Ikenga believe that he is wearing his *akpo*. *Akpo* is an antidote against any charm motivated by envy or ill-will.

Ajoku (Njoku) is the patron divinity of the farmer. Because of central value placed on agriculture, this deity is placated. It is believed by the Igbo that yam leaves many turn yellow and wither during the growing season and may result to a bad harvest if they commit a crime on the farmland. The farmer must therefore do all in his power to avoid breaking any of the rules of the farmland and *Ajoku* its patron divinity.

These local deities have shrines where sacrifices and feasts are performed for them. By sacrifice, the researcher referred to Ekwunife (1995) who used "immolation" (p. 102) to mean killing of animals or persons, if necessary as offerings to the gods. For worship of these gods certain holy days are set out as annual feasts in their honour. These set days were set out as days of fasting by the priests. According the Ilogu (1985), "these are days holy to gods and to most

adults in Igboland. Priests dedicated to special gods observe as their own holy day the day that is holy to their gods", (p.54). Apart from animal sacrifice, there are still other offering that are made during the feasts. These offerings can be in form of money from farm products and so on. They serve as thanksgiving and petitions for protection and absolution for sins, request for life and health, children and security. Kanu (2002) opines that "there is little doubt that Igbo traditional religious experience, particularly as deciphered in the belief and worship of these deities, is carefully linked with the need to harness all forces that aid in the satisfaction of the basic people's needs psychological and socio-economic", (p. 355).

From the discussions, it is noteworthy that Igbo depend on the goodwill and protection of their gods. Prayer, sacrifice and other useful elements of religion are constant features of Igbo life daily, even when an Igbo receives gifts of any kind, he appeases the deities and the gods of their fathers through thanksgiving.

The Igbo use proverbs. For the Igbo proverbs are oil for eating words. This means that proverbs lubricate intricate statements especially those that are condensed. Ogada, (2012) sees proverbs as "the condensation of ancient wisdom in simple and few words born out of existential and metaphysical experiences of our forefathers", (p.2). Proverbs are very vital in Igbo discussions. A man cannot make an effective speech in Igbo without using some proverbs such a situation would result to childish talk similar to the babble of children playing on the sand. Arinze (1970) therefore asserts that "to speak always in every plain language as fat as the Igbo are concerned is to talk like inexperienced little children. Old men discussed vital issues using proverbs quite unknown to the initiated despite his age. Arinze (1970) continues that proverbs crystalize the accumulated wisdom handed down by elders. What this means is that proverbs reveal the profound thoughts of the soul of the people. When spoken out of context, proverbs

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makes it difficult for listeners to understand what is being said. Proverbs could be used to stress an issue of common interest. When proverbial statement like *agadi nwanyi daa nda ada abuo aguo ihe o bu n 'ukpa onu,* (if an old woman falls twice to the ground, the contents of her basket will be counted). This could portray Igbo people as those who are careful in their daily exploits and businesses. There is a call for caution and carefulness is not good for people to continue to make mistakes that are noticeable. That would project one as an untrustworthy person.

The Igbo over the years have developed many other notable values before the advent of globalization which its carrier was colonialism, Christianity and modernity. These values marked out the Igbo family as unique amongst all other groups in Nigeria. Such values include but not limited to desire for procreation, plans for longevity, industry and hardwork, homage *ihu/nru,* honesty and sincerity in inheritance, connectivity between the dead and the living, chain of succession, child training and upbringing, crisis management and solidarity among others. This area of discussion will centre on three of these values.

Children are the strong holds of every family in Igbo. Any home or marriage devoid of children was looked at as incomplete and an aberration. In fact, if the children were not many, the family was seen as a place that may not sustain for long. In Ihiala for instance, if a family had one child, that child was known as *azu ngwere ato nwa* or (the bare back of a lizard that did not beget or senior another child). So, a childless marriage or a childless home was frowned at and relatives far and near will start to show concern and suggest measures to be taken so that the kindred will not close. The importance and need for children in Igbo family will be seen in the names given to children as reflected by Okafor, Nnaemeka and Inyiama (2008). To them:

Igbo names are not mere tags of identity or appellations but very deep expressions of attitudes, sentiments aspirations and commentaries on life experiences. Igbo names give

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identity. The 'name' of a person is the expression of his individuality and his peculiar

possession, (p.24)

They outlined many names as they also give explanations of meanings attached to them.

The Igbo give children such names as:

Nwabuaku - A child is wealth '

Nwabuanuli — A child is the source of joy

Nwabude - A child carries fame

Nwabuikwu — It is children that become/make

relations *Nwabundu* — Life is empty without a child

Children are therefore seen as the life wire of any Igbo family. When any Igbo family

lacked children, the parents were always unhappy and several rituals and sacrifices were

performed as the gods and deities were asked through diviners the cause of childlessness of such

families. The desire actually for polygamy arose because of the need for children from closely

related whose desire for children is the need for male children. Every man wants a male child

who will keep the name of the family a float and take over the responsibilities of the fathers. So, the

birth of a male child was received with joy and thanksgiving to the gods and the ancestors. Apart

from taking over the male responsibilities of the house hold, the male children maintain the much

needed cultic link between the family and the ancestors. Nwokocha (cited by Akpan, and

Nwokocha 1996) as saying that:

Male children preference has remained one of the most lasting cultural values among the

Igbo of South Eastern Nigeria. This phenomenon is evident in societies where male

children are accorded special recognition and or higher status relative to their female

counterparts .(p.l).

Isiugo- Abanihe (1993) supports this idea by saying that "in communities where such gender distinction is a norm, male children are perceived as sustainers of lineage, holders of central, and often, most important positions of authority and inheritors of immovable properties". Abanihe continues that "the Igbo with very few exceptions are patrilineal and attach strong significance to male determined and dominated structure"' (p.3). As discussed, the place of monogamy was threatened due to inability of the first wife to conceive and give birth to a male child. Okeke (cited by Uchem, 2004) asserts that our need for male children scores a point on female gender subjugation in Igboland. According to Okeke:

> In the Igbo African context, this particular issue, among others is determinant of a woman's ultimate acceptability in marriage. To a great extent, it decides the stability of monogamous marriages. This is therefore a serious pointer to the basic cause of the perpetuation of polygamy even among Christians. All these are in turn tied to inheritance rights, which are reserved for males only. Thus girls are devalued at birth when boys are preferred in the family; and a woman's worth is linked to having or not having a child, especially a male child .(p.66).

Informal training given to boys before the era of globalization in Igbo families was aimed at preparing them for the task of providing security on the women and children in the house and during conflict periods. They were trained to be tough fighters, strong farmers and proud fathers. They must rule their household with tenacity and strong will in the strong ritual and cultic observations of religious observances of the clan. Ozumba (2005) suggests that:

> The boy's duty range from washing his father's clothing, taking care of the flock (sheep, goat, etc.), getting the yam seedlings ready, getting the knives sharpened, the hoes and other farming implements ready for farm work. He leads in the way to the farm lands, he

protects the girls, and he ensures that the difficult tasks are done by him and so on. He gets involved in age-grade, secret societies, masquerades, wrestling matches, meetings, and accompanies his father to ceremonies (funerals title takings, marriages, etc.), as the father will demand. He continues and begins to learn how to establish himself as a farmer, a shepherd or take after somejother trade .... The man could do a range of things, his movements were not restricted, he could try his hands in different occupations (p. 10). All these indexes give the reason for the Igbo value for male children. That does not mean that the Igbo family hated girls. It is true that the boys were most needed but the girls are seen as part of the family though regarded as other man's property. The place of girls was normally reserved in the kitchen and other feminine chores that do not exert much energy. The women were seen as softer part of the family and were protected not exposed to the hazards of the day. Afigbo (1985) did not rule out the place of women in different battles of the time before the incursion of the colonialists. According to him, as the men fought wars, the women will be by the sides of battle removing coipse of the men slained in battles and can serve also as brokers of peace. Zaparanmu (2011) remarks that in the Igbo family:

> Women were given certain responsibilities and these were not mutable aspects of Igbo culture but were sedentary culture norms. With new ideas from outside, however, the roles of women in "Things Fall Apart", and the Igbo culture began to shift, bringing larger cultural implications, for example, one of the rapid cultural changes that take place in Igbo society is apparent in terms of harvesting of crops. While the (women) do not harvest yams "a man's crop" (Achebe 22) and a symbol of manliners and greatness (Achebe 33), the "cocoa yams, beans, and cassava" (Achebe 22) becomes increasingly important to the Igbo and their trade, despite men's clinging to the yam as an important

aspect of Igbo culture. As the result of their position in the enterprise of trading, women had more direct contact with foreigners than men did (p.5).

The women were seen as the keepers of the home which the men had prepared. The girl child was trained to be a man's wife and any form of ill training resulted to the failures of many different families. Therefore women rolesJ as bearers of the family children were respected among the Igbo. Jekayinfa (1999) observes the role position of the women in families as she remarks that:

The woman is a person is an agent of reproduction of life itself. This places her in the position of lifeblood of the entire humanity. She is the first teacher, the sustained and maintainer of the homes, the peace maker, the symbol of beauty and major moulder of the character of the child. She is the mother of the race. As mothers and wives, women do exert considerable impact on the productivity of male workers. As workers, in their own rights they can conveniently be linked to the rejected stone in the Bible which has become the cornerstone of the house. By their sheet psychological, physiological and intellectual makeup, they do perform more than mere complementary roles in the production process (p. 11). So in essence, Igbo family does not put away women into ignominy. The place of girls and women were handled with utmost care and yet boys were given pre-eminence because of very many advantages attached to the boys. The place given to many children of a household was not also in doubt. Each household needed many children to boost the image of the man of the house. It reflected the strength of wealth of the man and his ability to manage an extremely large household unveils his greatness and the volume of respect according to him. There were many advantages attached to it. The first such advantage was that the established many links through marriage of his children. That means a large stretch of extended family system.

Obindigbo (2015) outlines three major reasons why the Igbo prefer extended family system: The extended family is like a pillar of support for each member of the household as some members may not be-so-rich, widowed, orphaned etc. as the case may be. The popular Igbo saying *Igwe bu ike*(multitude is power) was coined to reflect the high value we place on the extended family setting.

It helps the upbringing of children as their training is not merely confined to the limits of the knowledge and experiences of their biological parents.

It reduces the financial burden and woes of the elderly members of the household as both the young and old jointly work together to make money and pay bills or put food on the table for every member of the family.

There was plan for longevity which was one of the uppermost values in the Igbo family. Inasmuch as death was imminent, living longer on the earth and achieving great feats was one of the cardinal points in the Igbo family. In this guise, it was a recurrent decimal for an Igbo elder to tell the truth at all times especially when that man had taken a title truth telling was adjudged one of the greatest values amongst the Igbo family as the saying goes, the elder will assert *ka m kwupuru ana,* this means (let me speak out for the land — the earth goddess). Truth telling prolongs life because the titled men amongst the Igbo family system saw life and man as resemblance of divinity and so there was divine relationship between man and God/ gods. Ozo men in Igbo families held that view. Arazu (2003) observes that:

In the solitude imposed by the 'Ozo' initiation, the candidate learns to pronounce 'man' with deliberation. He sees that this very nature is a statement from the Supreme Being. Let goodness exist. The man who does not meditate, who does not contemplate, will

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never realize what means ... the 'Ozo' chief attains the meaning of man. Man in his concrete existence is the nearest resemblance to divinity. The resemblance is neither moral nor physical. These concepts are not adequate in this matter. Man's resemblance to God is religious. The *Ozo* title rites of initiation are taken in every aspect of human activity political, social and religious (p.7).

As man wears divine cloak, the elder in the Igbo families reflected that divinity as they realized that *ezi-okwu* (truth telling) prolongs life. Living a good life therefore is embedded in telling the truth always. E. Anyaegbunam (personal Communication, May, 1,2016) reveals that when the elderly spoke lies, they feared that *ana* (the earth goddess and custodian of justice) will strike them down. So truth telling was not a preserve of titled men, it was also an established norm for every elder in the Igbo family system. Apart from truth telling another constituent plan for longevity is eating good food. Dietary forms a major part of extending life. Before globalization, the Igbo families lived green and were nearer nature. There was no consumption of junk and synthetic foods. Vegetables, fruits, herbs and roots formed the strongest foundation of dietary. No food consumed had expired or left to expire. Food preparation was done neatly and those to be cooked were done well. The sanitary conditions may not be as closely related as to what we have today but compounds were swept with long brooms and the mud rooms were cleaned well. Good foods actually promoted longevity and its plans. Presently in a globalized food market, trade liberalization which encouraged exports of several adulterated and expired food stuffs have been exported into Nigeria and consumed with relish even amongst the Igbo families. This has greatly encouraged strange sicknesses and massive untimely deaths amongst the Igbo families. Labonte (2016) summerizes it thus:

Trade liberalization has been on the forefront of policies to implement globalization. The liberalization and commercialization of domestic agricultural markets are also essential components to a more open food trading regime, since domestic markets need to be open in order to function internationally and a more agricultural sector is better able to compete in the world market. These processes of liberalization have led to changes in the types of food produced and an increase in the amounts of food imported into developing countries, which affect the relative availability and process of different foods. The most compelling evidence comes from the pacific Islands where increasing imports of fatty foods are associated with increased fat consumption, (p. 12).

One of the cardinal values among the Igbo family was industry and hard work. This was reflected in what the families do to make money as begging for alms/aids was seen as detrimental to the Igbo family life. In order not to beg the Igbo family engaged in robust agriculture where the men planted yams of all kinds. Basden (1945), Achebe (1958) and Ilogu (1985) all agree that yams are a man's crop. It was both cultic and commercial in nature and greatly served as domestic mainstay of Igbo family dietary. Yams play such trado-festival role that the new yam festival became a rallying point and a key recreational function amongst the Igbo.

 Sequel to yam farming were other feminine farm engagements like planting of cocoyam, vegetables, beans, maize and other agricultural crops which has less ritual and traditional values. Cocoyam was seen as representing the woman's cultic position according to Nri myth. Afigbo (1985) surmises that cocoyam was the second crop that grew out after yam on the head of the first daughter of Nri which Chukwu (God) provided for him.

Apart from farming, the earliest Igbo were not new to manufacturing business. The Awka was fained in smithery and manufacturing of war implements such as Dane guns, swords, bullets arrows etc. Afigbo in Akinjogbin and Osoba (1980) believes that the Igbo manufactured a wide range of items which include agricultural tools, war implements, various kinds of baskets, cloths, earthen jars, house-hold furniture and so on. gome of the crafts which produced these wares could be and were practiced by anybody, but some were practiced only by select communities, either because only they had the necessary raw materials or because the crafts demanded so much time and expertise. For instance, the Uburu community manufactures salt from the earliest, times till the present. Afigbo maintains that "pottery for instance was carried on wherever the necessary clay could be found" (p.lS).Akwete people were known for dyeing and cloth weaving and wood carving were among the most developed of Igbo industries speaking on smithery, Afigbo in Osoba and Akinjogbin (1980) points out that:

> It will be futile to attempt to enumerate all the products of Igbo smiths. It suffices to say they made all the varied iron tools which the Igbo needed in the home and in farm, in war and peace, for rituals and ceremonies. Very artful and adaptable, they soon learned to make Dane guns and to build imitations of imported European metal wares. There is an Igbo saying that "odighi ihe a si uzu kpua o nakpughi" there is nothing a blacksmith is asked to forge he cannot forge — which summarises the competence of these blacksmiths and the faith the Igbo had in them (p. 16).

The Igbo was known to have travelled away from their places of abode to far distant areas in search of greener pastures. These gregarious movements by the Igbo principally were made to stabilize the wealth, education and social lives of the family. Anagbogu (1992) intimates that histoiy records Awka blacksmiths moulding an Iron Gate at a fair in Great Britain as far

back as 1860's. That iron Gate is still preserved in the royal museum in London. Nwabara (1978) records that by the down of colonialism in Nigeria in 1900s. Igbo men had already acquired western education and were acting as interpreters to European District Officers (D.Os) at Enugu, Onitsha and Umuahia.

To summarize this chapter, Igbo families had engaged in social, political and ritual activities as values which had shaped their lives. Till the advent of globalization, the Igbo family had impacted on the socio-political activities amongst themselves and elsewhere.

4.3. Igbo Marriage Institution

Igbo has respect for marriage and family. Marriage has a unique place in the social life of the Igbo. If a man fails to marry when he is old enough to do so, he is seen especially among members of his age grade as an irresponsible man. In a similar way a girl who is not married when she is old enough to be a mother is looked down by the society. Therefore, the institution of marriage is highly crucial among the Igbo.

Marriage in Igboland is not just an affair between a man and a woman. It involves the whole family *uimmna* and to some extent the whole village of both the prospective husband and the wife. The expression, out contracted by an individual sums up the peoples attitude to marriage. Arinze (1970) affirms that "marriage is not the affair of young man and his fiance but along process between both families entailing the payment of dowries by the finance, religious ceremonies and sacrifice and the celebration of the marriage itself, (p.3). This implies that marriage is a community affair in which the families of the fiancee and fiance including their villages are involved. This goes further to mean that a child does not belong to his family alone

but to the generality of the entire community. Beside the choice of a wife is not just the business of the man but that of the whole family whose approval must be realized.

When a family finds a girl to be married to one of the members, secret investigations are carried out as to the lineage, the morality of the girl and her parentage was sought. In this all important enquiry the askers considers her mj3ral quality through character, sense of deity, ability to work hard, intelligence and excellent behaviour. They also discover whether her fore-bears or ancestors had hereditary diseases like leprosy and epilepsy. When the family of the intending husband was satisfied about the background of the girl, a man was sent to the girl's parents to open up marriage negotiation. In many parts of the Igbo, this man was seen as the intermediary (onye aka ebe/mbe) in the marriage transaction. According to S. Maduagwu (personal communication, 22nd Nov, 2014) the man should be a good orator who is well groomed in matters concerning Igbo traditional marriage and its customs. He must also be a man who understands other people's cultures.

In some part of Igboland, it was the deity of the intermediary (onye aka mbe/ebe) to go with a jar of wine alone. In some parts like Ihiala, the intending husband and one or two other members of his family shall go with the person. The girl's parents must be informed of the visit. The girl's parents though may feign ignorance of the visit. This first visit was an introductory part of the marriage arrangement. In Ihiala area, a second visit to be made must involve the intending husband and his kinsmen to the girls place. The kinsmen must involve the boy's father, members of the family and friends bearing all the required items for the dowry and bride-wealth. The girls consent and intent to be married being obtained during the first visit, the kinsmen now goes on and the marriage procedures began. As all other invitees of the man and the boy himself stayed outside, the middleman *onye aka ebe/mbe* of the boy along with about two men from the

boys immediate family goes into the.inner room with the selected members of the girl's family to bed and settle the bride price. In Ihiala area, they use pieces of broomsticks tied (about forty piece) each piece representing certain amount of money. The transaction involved adding a piece by the girl's relatives and subtracting each stick by the boy's kinsmen until a certain number of sticks were settled. A kinsman of the boy wjill now come out both to inform the boy and collect the agreed amount of money from him. The intermediary now handed the money over to the intermediary of the girl's family. It was the responsibility of the intermediary, *onye oka ebe* of the girl's family to hand-over the bride price to the girl's father. This transaction was symbolic. Marriage in Igboland was not a strait jacket issue. It must be contracted through intermediaries who represent the generality of both the man's family and his in-law. If there was an occasion of the divorce, it was the intermediary that was sought to bring back the dowry from the family of the girl and that reflected the dissolution of the marriage *igba-aluhvaghim.*

The bride price does not reflect an outright selling of the girl by the parents. According to Mbagwu V.C. and Igwenazor Clement (personal communications, 12th April 2015), the bride price represented or symbolizes a token and a seal of marriage. It has a ritual sign, that a transaction between two communities had taken place. Moreover, a girl was not just taken a way, the transaction gives her the pride of place in her husband's house (that she was legally married, and that she did not run after the man).

The Igbo have a great love for children. A family without a child in Igbo is like a home without a future. According to Arinze (1970), "the traditional number which will make a couple contended is nine children; a family without children has little or no meaning to the Igbo". (p.3). The awareness on the need to raise children according to the number one is able to look after has changed this idea of having many children. Many families are contended with having lesser

number of children like three or at most four or five. The Igbo people are egalitarian. Equality or near equality ensures that no one person or group of persons acquire too much control over the life of the other. All human beings are created by God and should be given the same treatment. The Igbo believed that the great God *Chi-ukwu* has provided numerous things for man and should be enjoyed by every member of the -society. Nobody should kill the other person just to eliminate him from the world of the living. That informs the Igbo maxim - "onye anwula, ma ibe ya efula" (let nobody die, and let nobody be lost), "ukwa daram ya dara nwunye dim" (let bread fruit fall for me and also fall for my co-wife). These maxims reflect the Igbo as people who strongly believe in equality and/or fairness to all people. The Igbo express the principle that justice requires that all men be given equal opportunities or equal distribution of gains of the community. However, no human society achieves absolute equality among her citizens and the Igbo are not different.

CHAPTER FIVE

IGBO FAMILY AND GLOBALIZATION

The concept of globalization and its explanation exposes the fact that all sectors and cleavages of life have been touched. Globalization is a process of change which started with things. As the world increased in thinking and opens her way to advancement, men continued to open up several ways of achieving maximum results through discoveries. Many new methods of improving life's health and tackling unwholesome challenges were discovered and given prominence. Simply put, Okpeh (cited by Olayemi, 2010) sees globalization "as a process of change in which countries and their economies are increasingly integrated as a function or rising cross-border economic and other activities" (p.l). In this chapter the effects of globalization will be discussed.

5.1   Characteristics of Globalization

There are many features or characteristics of globalization. This includes borderlesness, information and technological changes, mobility, International Corporation, talents mobility and integration and cultural diversity.

5.1.1   A world without Boarder

The influence of globalization does not respect borders and boundaries of countries and peoples. It cuts across peoples areas of settlement and affects their cultures. In globalization, communication becomes easier and simpler. People here in Nigeria can very safely discuss meaningful and meaningless issues via cell phones, Whatsapp, e-mail, and so on with their friends and relatives in United States of America and elsewhere. In this case, Ezeanya (cited by Chiegboka, 2010) contributes that:

Enhanced science and technology, especially in the communication industry has occasioned quicker and easier interaction among people in the world. A person in the United States of America and another -in Nigeria can now interact at the same time with ease. Mails are exchanged within seconds, and electronic conferences take place among several people scattered around the global all of them discussing as it in the same venue, (p. 171). "

The Igbo family is not spared from the touch of the boarderless nature of globalization. Many rapid changes which had occurred overtime in Igbo families are attributed to the effects of globalization. Apart from communication through phones and whatsApp means, several films which include good and bad ones are being watched through Nollywood, Bollywood, Hollywood, and so on. These sites are beamed through television cables like GOTV, MYTV, and all sorts of internet television stations. A. cursory look at the quality of these films will expose the dire negative influence they are having on Igbo family values. Anwulora (cited by Keller and Edlersteins, 1991) reveals that:

> Socio-cultural development implies growing awareness of the self as an intentional and responsible agent. Social values involves how people interact and relate to one another more specifically about social rules and conventions.Socio-moral values of the youths in contemporary Nigerian society are greatly influenced by globalization. This comes through global communication network like internet, cable televisions and others. The society have access to pornographic and erotic sites. Today, sexual activities can be watched on the internet, (p.287).

The effort of globalization in its borderlesness stance is to draw other cultures to follow it. Watching the rapid ways at which peoples behaviours, thought patterns, attitude to life and inter personal relationship adjust themselves to change. One infers that globalization as a process has conquered the whole world. Because, globalization traverses all areas of life, what scholars also call Euro-centrism affects ideologies. One instance here is Afrocentrism. Chukwuokolo (2010) argues that Afrocentrism has played a fundamental role of protecting Africa in the arena of cultural identity. The reality of the African world is that its contact with the west has left as it where bare, and unprotected toward the penetration of these western values.

The impeding nature of globalization crossing communities at its wake frowned at and overcomes the ethos and values of the Igbo family. Schineller (1990) comments that perhaps the most central value that one observes in Nigeria is the wonderful respect for and love for life. Innumerable instances attest to this point. Iroegbu (1994) suggests that:

> In Igboland, to touch a person's life, starkly put, to shed blood, especially innocent blood is the greatest evil on earth against the earth and against humanity. It is "nso ala" (taboo) that has the weightiest sanctions in the world. Others who threaten or harass lives are proportionally sanctioned according to their evils. Those who should but are unable to produce life, that is infertile and barren people were scorned at. The African natural procreative law reads: *onye a mum, o muta ibe ya* (whoever is born should give birth to others), (p. 84).

Ceglowski (2015) opines that national economies are linked through trade in goods and services, cross-border flows of financial assets and labour migration. International economic integration is the process by which reducing barriers between national economics strengthen these ties. In the economics literature, integration traditionally has been associated with explicit

government actions to lower tariffs and other artificial barriers to the international movements of goods, services and inputs. Ceglowski is of the opinion that "recent advances in communication and information continue to be operative factors in the U.S. economy" (p.2).

5.1.2   Information and Technological Changes in Globalization

Lawlor (2016) in this context of globalization, information and technology analyses six processes that merge together to provide a solid foundation of what globalization is:

Speeding up flow of capital, people, goods, images and ideals across the globe. Through increased communication, transport and technology, flows have quickened immensely. Basically this is the quickening of actions that used to take much longer to complete. For instance, mail system. It used to take weeks to transport a piece of mail during the period of American revolution, now you can mail objects across the globe instantaneously.

Intensification of the links, modes of interaction and flows that interconnect the world.Meaning, "much more information is given to you at one time than ever before" (p.2). Example was that in the 40's, all people can do to listen to news was through the radio. Now, through the computer screens one can have news from ten different stations at a time. At the same time, news can come from cell phones and television.

Stretching out of social, cultural, political and economic practices across frontiers. This means that practices and decisions made in one part of the world can have consequences on communities and cultures in other locations around the world including Nigeria. For instance, when North Korea began testing nuclear weapons, it had a huge political and social effect on the rest of the world. Many countries saw it as an imposing threat and gesture by North Korea.

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Interdependency of the global and the local landscape such that, while everyone might continue to live their local lives, their actions made in their local environments have become global events that come back to have impact on local spaces. Basically whatever actions done locally, that action has effect on the lives of others around the globe. For instance, any policy on sugar by any country has an outstanding effect on Brazil whose mainstay of economy is production and exportation of sugar. It is the same thing on crude oil produced by Nigeria.

Anti-Eurocentric movement from the practice that take European or western values concerns, goods, values and culture and place them on other countries located around the globe. By getting away from Eurocentrism, there is now also movement mat occurs between periphery (smaller, less powerful) countries and from periphery countries to the Western countries. It used to be that all values, goods, cultures came from the United State and European countries and were then passed to everyone else. Now, values, goods, and cultures come from all over the world and are shared to any number of countries around the globe. A good example is medicine. Many medicine used in the U.S come from natural treatment and resources from other countries.

Westernization does not occur, in the scene that people absorb ideas, values and lifestyle from western civilization. People now customize their own ideas, values and lifestyles. This means that people do not just take what is provided for them, people now shape and form their own ways of living that was once not the case. For instance, in the early part of 20^n century when immigrants from Western Europe came to the United States, they tried their best to assimilate the American lifestyle in order to provide a better opportunity for their families. Now, immigrants assimilate somewhat to American life, but for the most part they make their own way of life that is unlike any others.

5.1.3 Population Mobility in Globalization

Population mobility has interconnectedness with issues of health. That has to do with spread of diseases and ill health among the people visiting many countries across the globe when it is certain that there are more of globe trotters. This also informs the distribution of anti-microbial vaccines and medicines throughout the world. Macpherson and Gushulak (2009) say that population mobility is a main factor in globalization of public health threats and risks, specifically distribution of anti-microbial drug resistant organisms. Traditional health policy approaches have focussed on diseases of global public health significance such as yellow fever, tuberculosis and cholera. Coupled with this, new diseases and resistant organisms challenge existing approaches.

According to this report, human mobility is causing an increase in antimicrobial drug-resistant organisms and drug-resistant infectious diseases. International population movement is

an integral component of the globalization process. Current population movement dynamics rapidly and effectively link region of marked health disparity, and these linkages can be associated with risk for importation of drug resistant infectious diseases.

Movement of people to Europe and America has increased very considerably as people seek international jobs. By embarking on military services to foreign nation, movement through visa-lotteries and admission into various international academy institutions, the volume of such international travels had increased overtime. According to Macpherson and Gushulak (2009), each year, two billion persons move across large geographic distance; approximately, half across international boundaries. The report shows that international air transport association report that their member carried 1.6 billion passengers in 2007, among which 699 million flew internationally.

Daly (2004) asserts that economic tendency from competition is to equalise wages and social standards across countries. But instead of cheap labour moving to where the capital is, and bidding wages down, capital moves to where the cheap labour is and bids wage up — or would do so if only there were not a nearly unlimited supply of cheap labour. In most cases, what moves the large flow of labour to international labour market is wage and good health. This tendency falsifies according to Daly the Malthusian theory. This is because the determinant of wages in the low-wage country is not labour 'productivity' or anything else on the demand side of labour at near subsistence wages. This demographic condition — a very numerous and still rapidly growing underclass in the third world is one for which demographers have many explanations beginning with Malthus.

There is a worry according to Daly on the extent of movement and migration into Europe and America. Apart from creating a sprawling underclass group in these countries the population growth in the developing world is stipulated. Many productive persons deny their countries their own quota of improving the economics of their poor countries as they move in droves out for "greener pastures". Daly wonders as he comments:

Further, one might reasonably wonder how a country could reap the benefit of educational investments made in its own citizens if those citizens are totally free to emigrate. Would nations continue to make such investments in the face of free migration and a continuing brain drain? Would a country make investments in education if it experienced massive immigration pressures, which would dilute the educational resources of the nation? Would any country larger try to limit its birth rate, since youths who migrate abroad and send back remittances can be good investment, a fact that might increase the birth rate? (p. 4).

5.1.4   Integration and Cultural Diversity

In globalization, there is coming together of people, *mbiakorita onu,* and sharing of ideas that centres on cultural heritage of people. Globalization makes it possible for people of different countries and belief to see areas of convergence and divergence. Wang (2007) commenting on the meeting of people many centuries ago submits that:

> Human societies across the globe have established closer contacts over many centuries; but recently the pace has dramatically increased. The communications revolution thanks to its rapidity and outreach has made the world a global village. The multi-national companies have made the world one global market. Jet airplanes, huge ocean going vessels, instant capital flows; all these have made the world more interdependent than ever. However, there are also interethnic, intercultural and inter-religious conflicts in the world. People are searching for their cultural roots. Globalization is an overwhelming world trend. Multinational corporations manufacture products in many countries and sell to countries around the world, (p. 3).

Because, culture is not static but continues to change as it connects and contracts with other cultures, there is the tendency that people's ways of life must change. People's way of life must conform with the current trend and speak with one voice. In this scene, Feather stone (1996) wonders as he raised issues like "does homogenization at the consumeristic and rational-scientific levels result in cultural homogenization?" (p. 2). after all, a culture is the way of life of a people through which they humanize and socialize nature. It implies a world-view, a value system and a network of social relationships. Culture changes overtime and is highly affected positively or negativity judging from contacts it made through people. For instance, the Awka people inherited a sort of priestly work of scarification and cleansing of the sins of the clan

through contact with the Nri. The business of blacksmithing was sold by Awka to Nibo a neighbouring town in the latter part of 18th century AD. The method of blacksmithing in Awka changed as they came in contact with the Ogoja and some areas of Benue state. In this sense, Appadorai (1996) agrees that "culture can be analysed in terms of three dimensions" (p. 12). At the first level, the humans related to nature and to life. They produce and use goods, and eventually exchange them. The second level relates to symbols and rituals which help the humans to structure social relationships build community and celebrate it. The third level is the quest for ultimate meaning that offers goals and motivations. Religions and ideologies provide answers to this quest.

Tomlison (1999) avers that "culture is changing, people make culture, and culture makes people" (p. 84). People making culture allows it to change as they learn new things which either gives them a simpler way of achieving so much or worse still make practitioners lose their own way of life and wear the cloth of a new culture. There could still be a situation in the face of culture shock, the weaker culture remains resolute while the people combine the two cultures and become somewhat confused. A plausible instance is the observation of Christian concepts and cultural values with the resilience of Igbo traditional cultural values. Tomlison (1999) still agrees that: "a culture changes with other cultures with which it is brought into contact through commercial or political relations. However, cultures are constructed by people. The source of culture, there is social agency a group of people with freedom and creativity" (p. 85).

5.2 **Globalization, Process or a Finished Product?**

Globalization has been seen by pundits as a process. This means that it is an on-going phenomenon which started from the time the world began. It can be rather seen as a

transformatory agent aiming to change all facets and arms of people's lives. According to Kami (cited by Chiegboka, Utoh-Ezeajugh and Udechukwu, 2010), globalization has been in place right from the history of western international relation with other countries of the world. This is right from the period of slave trade, colonialism and the present trend of imperialism and neo-colonialism.

As process it seems globalization is set to undermine the third world countries in their perilous search for self and cultural identity. Kanu notes that it is seen as growing integration of economics and societies around the world as a result of goods and services, capital, people and ideas. Apparently, globalization is the breaking down of barriers between nations of the world thereby making the transmission of goods and services, values, beliefs, standards and so on easier across the globe. Globalization as an emerging phenomenon has created a new civilization and submerged like a mighty flood the cultures and civilization processes of nations. Sanci (2013) surmises that:

> In the early years after the collapse of the Soviet Union which gave rise to globalization debates, this concept was deeply affected by the excitement of disintegration process more than anything else. However, after a while the early simplistic expectations about cultural unification in the world dissipated. Of course, technological development created similar pathways but it could not totally eliminate existing differences and generate a unified culture, (p. 2).

Drawing on that, Tomlison (1999) comments that this shift from narrow angle to wide angle is not just a transition from micro order to macro order. It means a deeper impact made by communications, transportation and consequently intensifying interconnectedness among people. For example, expansion of communications and its equipment and also growing transportation

networks easily connect long distances and besides that, create various political/cultural unifications.

Moini and Jhangir (2003) agree that since globalization is concurrently advancing in various areas (for example, trade of good capital and services, public communications, knowledge fashion and even organised crime and so forth) increasing interdependence and global interconnectedness phenomenon give rise to international networks. These networks reduce borderlines caused by isolating people's interests based on national, ethnic and tribal divisions. To them, to offer a conservative view on globalization "we should take it as being placed in a global unity" (p. 8). This interpretation of globalization implies however, lower control of government over its subjects. The uncontrollable economic situation manifests itself in growing foreign investments at international level. However, it is not limited to that scope and has expanded into cultural realms. By growing satellite networks, internets and cultural privatization, government control over societies declined and various political/cultural messages are being exchanged more frequently. Moini and Jhangir (2003) comment that "but all these developments do not mean that a global culture is taking place" (p. 7).

Giddens (1996) discovers no controversy between globalization and intellectualism and holds that globalization is intrinsically, a controversial issue. Giddens discovers that globalization as a process helps people to feel differences more deeply and become sensitive to them. These sensitivities might cause trouble. Therefore, too much emphasis on converging aspects of globalization is not recommended since its divergent aspects might be ignored. For instance, cultural globalization did not actually eliminate the concept of borderlines, but strengthened it, or creates new borderlines that invoke much quarter in various parts of the globe. Giddens groups

correlation of globalization process into three namely: cultural homogeneity, cultural customization and cultural mingling and evolution.

In cultural homogeneity, reaction to globalization is a typical passivity and metamorphosis. In this relationship culture passively faces globalization and adopts new culture and loses its own. This reaction is a result of economic globalization under capitalist hegemony and multi-national companies. In cultural customisation, in spite of cultural homogeneity theory, some theoreticians hold that the cultural reaction against globalization does not mean passively giving-up. In most instances, the reaction of cultures is a resistance and even stressed confrontation which manifests by resorting to linguistic, religious, ethnic and racist identity elements. To put it in another way, although globalization homogenizes aspects of life in modern societies, it augments cultural and identity differences too.

In cultural mingling and evolution, the complex and diverse cultural universe is not only a battlefield of passivity. The globalization process encourages a universal culture but at the same time puts existing cultures and identities together which results in a typical relativity, cohabitation and competition. This reaction has been called hybridization, translation or offensive and implies that the cultures neither get annihilated in globalization process nor return to their origins, but they can survive by transformation and mixing with other cultures.

From this, it is evident that globalization is not a finished product. It is an on-going phenomenon that continues to affect people in their places and hitting cultures either to change them or at worst to cause a cultural mutation. The process continues with emerging cultural attitudes which from time to time emanates from new discoveries in science and technology. Science and technology are mentioned because they are the new process of change and the backbone of material culture. For instance, in recent times, eating culture has continued to change amongst the Igbo family. From sitting round the pot of food, globalization had introduced

"round-the-table manner" and which is a Europeanized table manner. There is gradually a new trend. This involves "eating out" (which involves couples and children driving out to cosy joints) ordering for already prepared soups of various types through facebook. Even cassava foo-foo which used to be a test of manhood in Igbo family has turned to brisk merchandise. Households now prepare it, wrapped in polythene wraps and sold in open market.

Globalization has features. Scholars like Ike (2004), Tonkari (2010), Ugbo (2010) have identified its various features. Some of them include: Migration and movement of people, that is, integration of people and nations into a common system; Capital, investment and financial movement or flow; international trade How; transfer of technology; compression of space, time and so on; ideology. On integration and migration of people and nations into a common system, Agbo (2010) was apt when he says that "Globalization is the cultural (understood in its embracing scene) integration of the peoples and nations of the world which is a direct result of increase in communication, interaction and info-technology (p. 29). Takis (2010) insists that:

> Technological advancement especially in the field of information and communication technologies have had the effect of connecting and bringing the world closer together in time and space making possible new ways of doing business and profoundly altering social integration and interaction, (p. 2).

Globalization makes it possible for people to move from distant areas to interact with one another in a wide range of areas with ease. This could be seen in the period between 1965-1990 when the proportion of labour force migration especially from Nigeria approximately doubled. This is the same in other developing countries of Africa and Middle East.

Apart from flow of people around the globe, there is the increase in the flow of capital. This results to an increase in investment by the developed countries as they invest in developing countries and vice versa. Ikeh (2004) submits that "even before trade in basic goods and services, by far the largest component of globalization is the movement of money across borders" (p. 9). Ikeh (2004 cited in UNCTAD report 2011) on this level stressed that "after having surged to unprecedented levels in 2007., and until mid-2008, private capital flows towards developing countries came to a sudden stop or even reverse as the system went into "cordial arrest", fleeting back towards the core countries of global finance that were the epicentre of the crises. Most currencies experiences huge exchange rate gyrations vis-a-vis the United States dollar, functioning as the world's key reserve currency. Takis stresses that:

> Financial globalization has proceeded at an even more rapid pace than trade globalization over the past few decades. While the developed economics continue to be most financially integrated, more and more developing countries have meanwhile liberalized and at least partially opened up their financial systems. Since the early 1990s, capital flows reached the shores of developing countries in two strong waves. The emerging market crisis of the late 1990s and the global crisis of 2008-2009 provided the major breaking points that saw sharp reversals. Apart from the crisis, the monetary policy and business cycle in leading developed countries provide the other key driving force for global capital flows involving the developing world, (p. 2).

Takis (2010) asserts that "deregulation and liberalization of external capital controls have propelled a vast increase in the volume of speed of capital flows of all types ranging from foreign direct investments to short term banking flows worldwide" (p. 2).

Another feature of globalization is trade flows under the aegis of "free trade". Ike (2004) asserts that "because of the technological advances in communication and transportation, goods produced in one country move rapidly into other countries, frequently disrupting traditional productive pattern in the second century" (p.10). Following the same line of thought, Coe and Helpman (201 l)'add that: -

> The tremendous growth of international trade over the past several decades has been both a primary cause and effect on globalization. The volume of world trade increased twenty-seven fold from $296 billion in 1950 to $8trillion in 2005. Although international trade experienced a contraction of 12.2 percent in 2009 - the steepest decline since World War II - trade is again on the upswing, (p. 1).

> Ugbo (2010) argues that "globalization is characterized by global common market based on freedom of exchange of goods and services as well as capital" (p. 55) while Coe and Helpman still maintain that advantage asserting that "as a result of international trade, consumers around the world enjoy a broader selection of products than they would if they only had access to domestically made products" (p. 1).

Another feature of globalization involves transfer of technology. This has to do with dissemination of knowledge especially in developing nations of the world. One of the most important aspects of this is global integration. Coe and Helpman (1995) assert that:

> One of the main opportunities which globalization - the integration of national economics - is said to offer developing countries is that they will have better access to technological advances in developed countries. Integration would help to reduce the technology gap and raise the level of total factor productivity and per capital income in developing countries, (p. 2).

Recent studies have shown that the internet has broken down communication barriers between cultures in a way that could only be dreamed of in earlier generations. For instance, job seekers now can log-on internet for job search. Many jobs can now be outsourced entirely via the internet. Teams of software programmers in India can have a website up running in very little time, for far less money than it would take to lure American counterparts. Borclue (2012) argues that:

Evidence of globalization is seen in our daily lives. We are influenced by the rush of economic and social forces. Internet is perhaps the most visible aspect of globalization and in many ways its driving force. Globalization tends to be most perceptible and observable in almost every facet of life mainly due to the emergence of internet technology. The internet technology globally integrates the people of the world, (p. 1).

Another feature of globalization is the area of compression of space and time. This is true on the aspect of uniting the globe into a "global village". Obiefuna and Aniago (2010) assert that that the "essential nature of globalization is that of compression of space and time so that people from distant areas are able to and infact obliged to interact with one another intensively in a wide range of areas" (p. 337). It is very easy to transport goods and people round the world with speed. There isin addition increase in global trade resulting from trade agreements by

organizations like General Agreement on Tarrifs and Trade (GATT), and the World Trade Organization (W.T. O) and so on. Ike (2004) observes other features of globalization which include political, ideological and cultural integration.

5.3 Igbo Family and Globalization

Several aspects of family life in the Igbofamily which are affected by globalization are outlined. The ways they impacted psotively the traditional Igbo family like and the ways globalization affects them are discussed. These aspects of family like include courtship marriage process, marriage rites pregnancy, child birth (rearing and training) gender of children teenage and Preadulthood stage, marital and family disagreements and disputes, separation and divorce and children from separated and divorced houses.

5.3.1 Courtship

In the pre-globalized Igbo and its family system marriage was contracted between a boy and a girls without consideration of love relationship. This is against Iroegbu (2011) who surmizes that "One of the premises of exercising love is in marriage and friendhip. To diret love well and reduce its abuse, marriage is provided as an insititution to systematically channel and stabilize sexual needs as important functions of love" (p1).

The Igbo view love as system that developes in the course of marriage and not before. So, Pre-love-social relationship was not given a serious thought. Moreover, the parties in marriage were not always consulted when the actual marriage contract was concieved. Iffih (2005) affirms that in traditional African family. The choice of marriage partner was the exclusive right of parents. there was no provision for teh roles of teh bride or the bridegroom in the exercise. love or romance was definitely out of the Question".(P.390). what loooked like courtship was the period when the parents of the bride arranged for the marriage by tying a cord on the hand of the infant bride when the child was grown both parents abide bride . with the custom agreed social prerequesitesd and the marriage arrangement was concretized. Ubesie (1978) concurs that this kind of arrangement was optional as it ranged between comunities. The growth and agreement period between the couples had period of

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cultural responsibilities. The youngman attends to some home chores for the parents of the bride either helping them to cultivate yams fetching water or some other total assistances for the bride's parents. In this wise, both reliogious could have avenues of meeting and socially intimating within themselves and knowing themselves better. As Ubesie agreed if persons did not agree, such mariage arrangement was cancelled. It course, Igbo parents are so conservative on issues of courtship. That may have informaed the choice of child marriage. This is because Igbo families want to avoid their family name coming into disrepute and as a result, young men and women dating openly without or without oarental permission are highly discouraged.

In the traditional Igbo family pattern, courtship therefore was not encouraged. it is however true that in some traditional society, the parents or community proposed potential partners and allow limited courting period to determine whether partners are suited. in some traditional societies however, courtship is highly structured activities with specified formal rules. the parents are often seen as part of the courtship practice as their consent and approval are commonly needed before the beginning of the relationship. however, it is very dooubtful whether there was courtship before marriage especially when it was child marriage arrangement.

In current globalized Igbo families, courtship was widely practiced among intendeing couples. The reason being that the intending couples prepared before hand to be able to withstand the pressures and expectations in the family they are intending to form.

5.3.2 Marriage Process

Igbo Marriage process takes different forms. They are described in these ways

5.3.2.aMarriage Introduction

In pre literate Igbo family system, marriage agreement was not actually the job of the boy who was to

marry or the business of the girl to be married. It was the duty of the parents of the boy, notably the father of the boy who recommended the girl usually during the infancy age of both children. Igbo practiced a sort of child marriage. The agreement was symbolized by the boy's father tying a ring on the right palm of the girls hand and proclaiming her the wife of his son. The boy's family started then to perform duties to the parents of the girl and probably informing their son of the marriage relationship as he grew.Marriage agreements were done not on the basis of love between both persons in marriage, but in some cases to cement friendship and business agreement that had existed between both families. Both persons may disagree as they grow and divorce or they may continue the marriage depending on understanding between them.

By the introduction of Christianity and formal education, marriage patterns started changing especially among the boys who attended the European Schools and who had secured appointments with either the Church or the government Institutions. It became unfashionable for educated boys to marry illiterate girls who may not be able to cope with the elite environments of those days.

Thewould- be suitors meet and agree that they will marry. In some cases, it was the parents of the boy that may repeat the journey as the parents of the girl may informally take excuses to ask their daughter if she consented to the marriage arrangement. Ubesie (1978), Ilogu (1989) agree that the reason was to concretize the marriage and for the boy to marry will value his would –be-wife. After the second visit of the boy's parents and relatives a day was fixed for paying of the bride wealth and wine carrying. In many communities, the would-be-wife followed the husband-to-be home and stay for four market days (usually four days). This short ceremony was called *Isela/na ite mmanya* or carrying home the pot of wine. The four days were used to physically access the suitability of the bride to the marriage and several of her habits were critically analysed both by the boy, his parents (if they were alive) and most of the extended family members of the boy. Whithin these periods, all friends of the boys family gave her gifts of appreciation and love. The behavior of the members of the boy's family

will be enough signal to the bride whether she will continue the process or not. After the fourdays, the girl went back. The outcome of the visit determined whether the marriage will proceed or not. However, if the road was clear, the boys parents sends back message to their in-laws on the day of the dowry payment and wine carrying or *Igba- nkwu.*

5.3.2.b Oath Taking   *IgbaNdu*

In some Igbo communities this process was not practiced. This is a process where by the two families were bound together under an Oath that nothing will separate them. During the marriage *igba ndu*(Oath taking), the groomdiscovered the prospective wife to be and introduced her to the the son. In some cases, the parents may have done some secret preliminary askings about the parentage of the girl. They must make sure that it will not be an endogamous arrangement. Scholars like Ogbalu (1978) Ifesieh (1989), Obiefuna (2003) and Obiefuna and Umeanolue(2015)all agree that endogamy was not allowed as a form of maariage amongst many Igbo communities. Apart from the fear of the incidence of endogamy, the behavior of the girls parents were secretly but properly ascertained. If the boys parents were satisfied with their secret findings the parents then suggests the girl to their son. If   the boy meeting or not meeting the girl nods to acceptance, the parents of the girl were alerted and informed to seek the consent of their daughter. If the daughter agreed, the marriage process continues following the second stage. This method may have changed over time Efeegene(2015) alludes that "despite the seeming change in the method of choosing a spouse, the Igbo culture has been sustained where traditional marriage is concerned" (p.1). In this visit the grooms family received marriage list from the bridegrooms family which they offset during the wine carrying*Igbankwu.*

5.3.2.c The second introduction/knocking on the door

 This stage involves the father of the young man and his kinsmen going to the family house of their

would-be in-law in the company of the young man. (If the young man was abroad and therefore unable to go, the parents and relatives may excuses him). They carried some local marriage traditional items which must include a bottle of gin, kolanuts and some other presents. On arrival, the parents of the girl who might have invited very few of their kinsmen welcomes their in-law. Once the wine and gins have been accepted and exchange of drinks done, it was customarily agreed that traditional marriage had taken place. However, in source communities, the parents of the boy. His father and chosen men with families will be taken aside where the items it the Igba ndu will be assembled usually by the eldest member of the brides family or the kinsmen Umuna). These items could items such as kolanut, palm wine, hot drinks, ofo staff, Palm oil, Plantain stalk cockrel, fresh palm proud etc.

During the process, the client priest or the or the appointed persons prepares the items for the Igba ndu and set up the sacrifice. This may range from kolanut to meat taken from the throat of a goat dipped in palmoil for some communities whatever each community used is symbolic to replace the older practices which is no longer observed. In some communities, the chief priest tug a hole and placed the palm fronts and the banana stalk over it. Both in-laws walked over it as crossing a bridge and shook hands. They partook of the sacrificial items and sealed their marriage relationship.

5.3.2.d Dowry Settlement/ Bridewealth Settlement

According to Boegbu, (2007), this rite of receiving dowry wealth may be done as part of Igbankwu, but in general it require a visitation to the brides family. In the past, at the end of the lengthy negotiation which can taken a whole night, money change hands in this globalized period, the exchange of money does not take place for security interest: Money can be handed at another moment as a symbolic token but the negotiations to still take place. Because of the difficulty in determining the value of a wife to a man, most families settle for a commitment from the groom that

he will take good care of the bride and her children and that he would assist the brides family with training of the brides siblings. This process embraces moving negotiations about what will be deposited by the bridegroom. In some communitiesselected members of the bridegrooms family met with those from the brides family and negotiations made using a set of broken brooms or a number of goats droppings. Each of the stick or droping symbolizing a certain amount of money. At the end of the negotiation, the father of the bride may toke a certain amount of money. It must be noted that in most communities, down price was not determined and the brides father was to take discretion on how much to take from his in-law.

5.3.2.e Winecarrying *Igbankwu/MmanyaNkute*

This is the final traditional marriage rite, before a wife follows the husband home and the marriage was consummated. This ceremony took place in the bride's family compound. This ceremony was open as all invited guests seem to attend. These include all extended members of the bridegroom and the bride and the contents of the brides familys list was provided by the bridegroom and his kinsmen. The *Igbankwu* ceremony according to Iroegbu (2005) kicks off with the arrival of the grooms party with drinks and other gifts. (Achebe (1958) captured a typical Igbankwu typical of the Igbo community before modern globalization. The grooms family on arrival where ushered in their prepared place. The in-law family comes out to greet the grooms and the in-laws. Meanwhie, the bride and her maids are inside getting dressed. Once most of the guests   are settled on their seats, the bride and her maids made the first appearance to humbly dazzle the visitors, primarily to greet the in-laws. They regally danced around the venue while the guests' splash money on them following the appearance of the bride. The grooms party will present their assigned gifts to the in-law according to specifications from the list from the brides family. Relatives of the bride will check the items to make sure that they are in accordance with their list and specifications. Any shortfall or omission usually

means that the grom has to make up for it by cash payment. Once the drinks and other gifts are accepted, the kolanuts are broken and shared. The rest will be feasting all the way.

In some communities the bridal train made second appearance and the highlight was for the bride to symbolically seek for and find her suitor. The bride will take the groom amidst dancing as she handed him a cup of raffia wine or any form of drink (as the case may be). They went and knelt down before the brides father (or his representative if the man was deceased or incapacitated by age). Nuptial blessing and prayers were poured on them and the groom and his wife danced back to their seats. After the feasting which may well drag late into the night, the bride moved home to her husband. That parting was always emotional.

5.3.4 Pregnancy and Rites in Igbo Family

The pride of every Igbo family is it traditional or modern is the gift of pregnancy. So, for each marriage the couple hopes for pregnancy and child birth. That was part of muptial prayers offered by the bride's father and mother during traditional wedding day. It was always a worry that an Igbo married and after a year or so of marriage, the wife had not gotten pregnant. The Igbo sees pregnancy as a manifestation of physical love of the woman to the man who married her. Without pregnancy, a marriage was deemed not properly consummated.

In the traditional Igbo family however, in the event of pregnancy, certain rites and rituals were observed. Certain animals were forbidden to be seen by the woman and certain herbs were forbidden to be eaten by the woman. In some communities, animals like Chimpanzee, and some other animals that have hairs were kept away for the fear the child may have hairs or resemble any of them. Some forbid consumption of snails and crabs. She may not watch masquerades during some cultural feasts.

Nzekwu (2004) believes that beliefs, customs and rituals are unique in women's birth experiences as birth is embedded in cultural expectations and rituals believed to enhance health and

well being of both mother and baby. Anugwom (2007) opines that in Nigeria as in many other non western cultures, pregnancy and childbirth are considered vulnerable states for the woman and her fetus and need protecting via rituals. It is believed that the formation and growth of the fetus depends on the maintainance or violation of some religio- cultural codes and social norms. Leamputtoug (2005) believes that as a result, the mother-to-be is expected to maintain certain restrictions during pregnancy and the chief birth experience. Therefore, attention to pre-and post natal needs are consistently reflected in rites, rituals, taboos and symbolic structures that inscribe protective meanings to the woman.

Pregnancy traditional rites stipulate periods of pre-natal separation when the pregnant mother was restricted from performing hard labours. Dike (2009) averrs that stipulated periods of rest and recuperation for instance, form part of the protective cultural rites and practices prescribed for parturient woman in Nigeria (Igbo) culture. The Idea that a new mother is segregated from the family and community and then reintroduced into religious and social life by means of social rite is not specifically a Christian or western ideology. In Nigeria (Igbo), this serves the purpose of protection for the new mother who would otherwise resume household chores and farm work within a short period after giving birth. Anugwom(2007) and okafor (2000) surmise that there is an element of assumption by the subscribers to this view that seclusion equates protection and rest and therefore is synoniumous with better health for the new mother and baby. In effect, this seclusion and the projected benefits may be dependent on the nature and quality of relationship between the woman and the members of her immediate family. Mattey (2007) opines that where tension exists in family relationships this seclusion could turn restrictive and cause distress to the new mother.

Meanwhile, pregnancy among Igbo women elicited community care and patronage. The family of the expectant mother does not lack any food item designed to foster a healthy partruition. It was a community contributory period in which any man brought in relevant items ranging from yams,

palm wine and meat of all sorts that kept the woman away from buying most items from the market. Okafor (2000) observes that pregnancy in Igbo culture is guilded by elders, the new infant is seen as the future for the family lineage, birth is celebrated as a victory, and the new baby and the mother are given special attention for a period of about one month after birth such traditional culture is claimed to accord women emotional support and protection against psychological stress associated with childbirth. Such protection could be seen as alienation in which the nearest of kin particularly the mother or her sister came in to minister to her in areas of cooking special delicacies associated with parturuction and birth. The husband helped by other members of the family may have provided necessary food items like yams, meat, fish and local seasonings for such joyful occasions. It is called *Ile/ine* omugwo.

5.3.5 Child Naming

Child naming is a very vital ceremony associated with child birth in Igbo families. It is a process of giving an endless inprint on a child. The name(s) given to the child portrays the feelings, fears agitations and even paranormal circumstances that surrounded the conception and the birth of the child. Child naming also projects the joy and happiness of the family both the nuclear and the extended over the birth of the child. If the child was born to fulfill the seeming void of the family the child received names conveying that feeling for instance if the child was an only male child in the midst of female children, the name may be "*Ogboogu*" (the child that eliminated the battle), Obi/Mkpu-echina (Let my home stead not be eliminated) and so forth.

In most Igbo societies certain rites may take place before the naming ceremony. For instance in Ojoto and Ndikeliouwu, the *Igbaagu* rite follows the naming ceremony. This is a rite whereby the house-hold elders notably the men went on to verify the ancestor who had reincarnated. The new child may be given the name of the ancestor either as real name or titular name Accoridng to Ojatabu

(2007):

> It is the belief of the Igbo people that people reincarnate and this happens within the family kindred. A friend can migrate to another friends house. Efforts are made to identify the ancestor who has come back to avoid certain complications in the life of the child, the child is given a chicken… Again, if a departed relation gave certain laws to be observed, care is taken to do so as soon as he or she is identified. The ceremony calls for the people on the mothers side. *Nna* ochie ie the mothers kindred. It is performed only by a native doctor assisted by the elders of the family who would recall the names of the departed in the big family as a whole….”(p.6).

In some cases, the child himself calls the name of the ancestor that re-incarnated him/her. When such thing happens, the whole family members joyfuly know that a departed ancestor had come back to life. The child was known and addressed with such name. Child naming in most Igbo families took place after seven native weeks (28days). Some of its Igbo terminologies are *Apumife*, Igu/*Ibunwaaha*/*afa*, *abamnaobi* according dialects. Ojatabu insists that day the child was brought out to the mans main house (mostly situated in front of the family compound) *Iba*, or *Obi* and given a name or names, the child starts answering those names. The naming ceremony was performed by the grand father of the child or the eldest man in the family. The mother's people often give a name too. In the absence of these elders, the father gives his child the names

In places like Agulu according to Ven. Georffrey Oji (personal communication 28th Aug.2018) Aniocha Local Government of Anambra state all the family members and that include the extrended families from all sides gathered at the man *Obi* amidst feasting. The father and his family members gave names first followed by members of the mother family. After that friends and well-wishers of the family gave names to the child. After this, feating continues

Some Igbo families in many communities within the period of naming ceremony performed

other rites like the one called *IkeIruli*. This ceremony according to Ojatabu (2007), Ogbalu (1978) was performed on the day of the naming ceremony. In this rite, Ojatabu affirms that a goat was killed including other items required such as palm wine and kolanuts. The rite was performed especially on the boys because it was envisaged that any young man must undergo title taking ceremony. If the child did not receive that rite before his naming, he must do it himself before he took titles and in case of a girl, she will be bestowed with the *Okpu* title –*ichiOkpu*. This was performed by the daughters of the family to enroll the girls into their group. It consists of presentation of kolanuts, food and money.

As mentioned before, the Igbo gave names to children ranging from circumstances surrounding pregnancies and births, social destractions or even psychological issues affecting the mother.the family or the child itself. For instance, Ubesie (1978),Ogbalu (1980) gave grave circumstantial incidences which informed child naming for instance, if a man had many suspectd enemies around him, he gave names that reflects his innocence. If a woman had the misfortune of burying her children too early in their lives, she will give names to her children to reflect that her enemies fight her in vain. Names like *Iroghara* (let hatred cease), *Chinweokwu*(the matter belongs to chi-God) etc. If a clued especially a girl was so pretty, the name of the most beloved stream will be given to her. If a child was born in a particular market day, the child was give the name of that market like *Okeke* (the great Eke market day) if it is a boy or *Ekedima* (Eke market is good) as the case may be.

5.3.6   Child Rearing and Training

In the Igbo family, the child belongs to the community. This means that child rearing and training was a duty that pertained to all especially the family elders and age-grades. Apart from the parents in the house, the child had multiple sorrugate parents outside and they were actually those who oversee the

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many facets of socialization for instance house hold chores which the child took part of in the house was allocated by the mother. Thus the female child learnt the act of cooking soup, kneading the clay and scrubbing the earthen floor and marking the huts with beautiful design etc. The boys learnt manly chores like pounding foo-foo, breaking the logs of wood, helping- out in preparing seed yams for planting, repairing the mud walls with palm fronds etc. Some fathers even taught their sons some elements of battle strategies. There could be combined chores like going to the stream to fectch water or fetching firewood from the forests etc. these house hold chores convey the message of bortherliness in the family and taught the children that they are one. In most cases, all the children born in a family whether monogamy or polygamy ate together. In case of polygamy (depending on the governing power of the man, or the genial attitudes of the wives), the bond of unity was established.

In the village or clan level, the communitarian rearing pattern was conveyed through communal responsibilities like cleaning and beautifying the markets, cleaning the community stream or farming together for a kinsman who was sick and ill-disposed to engage in any farmwork due to old age. In a pre-literate Igbo family system, age was determined during sharing of common items like meat during a feast. When nobody hardly remember when a person was born, age grade played vital roles in determing when somebody was born. Such valuables were taken *seniorspriores*.

Ethical part of life like greeting the elders of the homestead in the proper way was taught in the home stead. The children were taught through observing the behaviours of their seniors. If the child misbehaved outside, any elder of the community flogged the child and sent back words of corrective deed to the childs parents. The parents could thank the elder who helped train their child for them and on finding the truth from such child could even flog him/her the more. This was to eliminate or dissuade the child from indulging on any evil deed in the communinity. Ojatabu (2007) avers that:

The child who was up to eight years and above in the forties was an asset both to the family and himself. He had learnt to sweep the ground, fetch water fromthe stream, fetch firewood for cooking, fetch leaves for the goats, run errands for the parents, weave the climbing rope, hunt for pears, kernels, oil bean tree nuts, (which fetched him money), yams and cocoyams and to carve images no matter how ugly (p.31)

It was from the general and communal acts that the elders view such person(s) as matured or unmatured. It was from observation from the elders that those to be initiated into the masquerade cults were exposed.

Children were trained in the act of speaking in parables through many avenues. The Igbo will say of parables *llu bu mmanu eji eri okwu* or "Parable is the oil with which words are eaten" .Children learnt this special method of speech by escorting their fathers to the village meetings bearing their wooden short seats. Normally, adult males sat at meeting speaking few dozens of words plainly but speaking the rest in parables. The children playing some distances away listened and learnt this powerful oral ways of sending out information. Parable is the wisest way of speaking very difficult and dicey words.   It is a special way of mastering the art of Igbo method of speech. Any child who would not communicate in Igbo proverbs may be regarded as a foolish Igbo. Leaving in traditional proverbs is therefore vital although it is informal.

Echem (2016) avers that education in the Igbo traditional religion was mainly by observation and participation and only at the informal level while both informal and formal education exist in the contemporary society.

5.3.7 Child Gender and Choice of Male in Igbo family system

In the Igbo families, children are the cream of life. Any family that lacks children seemed not to have been consummated infact, the woman have always been faulted as being a witch that sucked the

blood of children. Zero child birth was a very worrisome situation and condition of childlessness put a woman into perpetual agony. In most Igbo families, men have become polygamous because they needed to have children who will take-over the homesteads when they were gone. Child bearing gave feelings of importance to woman. Apart from the joy of being pregnant, child bearing conferred special status to married women and consolidated the marriage. In some communities, a childless woman was not given any traditional title. Some cases of infidelity have been associated with childlenes. In the cases of women, there may be suspicions that the man may have been impotent and his wife (ves) may be adviced though secretly to seek children through other men who may be potent. Again Igbo families attached very much importance to male children more and less of female children. Igbo man prefered to have male children because it is believed that the male ones occupy the *Obi* the male portion of the homestead. This ensured the life of the family. The females were regarded as aku *onyeozo*(another mans property/ wealth). Inasmuch as female children were not wished away the male ones were highly preferred.

Ohagwu, Eze, Odo, Abu and Ohagwu (2012) during their research on male gender preference discovered that more than half (58.6%, 463/790) of the women desired to have male babies in their present pregnancies while 20.1% (159/790) desired female babies and 21.3%(168/790) did not care if the bady was male or female. Some of the women(222%, 175/790) wanted to have male babies in their present pregnancies for various reason predominnat of which was protecting their marriages and cementing their places in their husbands hearts.

According to this finding:

Male gender preference was strongly perceived by all categories of respondents… Anxiety levels associated with prenatal gender determination and loss of interest in the pregnancy associated with disclosure or undesired fetal gender… Anxiety level increased with increasing age, improved formal education, increasing number of wives married by the husband and increasing number

offemale children already had (p.5).

There are other reasons why Igbo families prefer male children apart from marrying and populating the homestead.

In the first instance, husbands are the heads of their different families. This is the view of Abara (2012) who insists that husbands are mostly heads of the families and their decisions are final while women must respect and obey their husbands at all times. Nigeria is a partriachal society where men control and dominate all areas of a woman's life. Women play subordinate roles particularly at the community and household levels. The impact of the mother and the father is particularly powerful in shaping and continuing patriarchy. The mother shows the role model for daughters while the father demonstrates to the son how to be a man. Ideas about manhood are deeply embedded. From early age, male children may be socialized into gender roles aimed at keeping men in power and control. Many grow up to know that dominnat behavior towards girls and women is part of being a man. This idea is therefore constructed in the minds of the women as dependent and inferior partners who need to listen to and follow the mens spousal leadership and instructions.

Igbo families prefer male children more probably because of family pressures and peer influence. Olubayo (2013) opines that in Igbo families, a custom of *Irachi/Nrachi* nwanyi prevails. This custom prevailed in circumstances where a man died without a male child, the family selects onethe of his daughters to remain in the homestead, chose a male friend with whom she cohabits with to raise male successors.

There could be religious reasons to male choice in Igbo family system. A critical survey of all the major religions in the world reveals that they are controlled by the men folk in the level of clergy and religious authorities. It is also easy to discover that most of the religions have male-dominated imagery and language about God. Onwutuebe(2013) opines that religious understandings of certain portions of the Holy Books fuel general descriptions regarding female submissions to men though

some of these religious texts and doctrines have, particularly in recent times, become highly disputed. However, the sustenance of patriarchy mostly through religious conservation still very significantly influences the persistence of unequal gender relations and son preference. Many religious leaders who are mostly Christians and muslims have for example espoused teachings and dogma that acknowledge women as minors in the spheres of religion. These forms of religious understandings often emphasize certain portions of religious texts while disregarding other areas in a bid to sustain the foundation of patriarchy which ultimately is one of the salient factors causing male child preference in Nigeria (Igbo), economy and family system.

5.3.8 Teenage and Pre-Adulthood Stage of Children in the Igbo Family System.

The stage of teenage age and pre-adulthood stage was a critical stage in child socialization in Igbo family system. It is a period at which parents exert stringent measures in dealing with cases of teenage delinquencies. Sexual activity seems to tickle off growing teenagers as several parts of their bodies grow rapidly. It was a period in which parents are very careful on training and response to the teenages mode of behaviours. This age is called the "age of puberty" and several rites of passage over the growing children are performed. Auede (2012) endorses that "many of the important rites are connected with the stages of childbirth, maturity, reproduction and death. Other rites celebrate changes that are wholly cultural" (p.1).

The children passes from one stage of rite of pasage to another. Isideenu (2019) emphasizes that their rites of passage are a period when an individual passes through different stages and ascends to very important changes and stages in life. Rites of passage thus serve a double purpose. Preserving the on-going community as a symbol of collective immortality and permanence as well as providing a clear and guided means for transitioin from one life stage sphere of responsibility to another. They thus confirm the hierarchies of values of the commuity and project an ideal sequence of personal

development the individual can look forward to and upon reaching each stage, evaluate his or her maturation against a collective standard.

This age is so important that each growing teenager sees him/herself as a member of the society if the required rites have been performed. Any Igbo (African) family system that neglects rites of passage on her growing adults sets a stage for social chaos, loss of identity of her youths and could go into outright anarchy. Davis (2015) averrs that:

> These rites are critical to individual and comunity development and it should not be taken granted that people grow and develop into responsible, community oriented adults.One of these rites of passage apart from those mentioned is the puberty rites. As children mature physicaly and therfore sexually, a special puberty rite was performed (p.3).

A significiant issue here is that during puberty rites, a child must die to child self in order to be reborn into an adult self, one characterized by greater knowledge of the world, deeper consciousness, insight and wisdom . The notions of symbolic death and resurrection are central to the initiation process. Those undergoing initiation must take a vow of secrecy. The first step is the separation of a group of adolescent novices from their usual surroundings to be secluded in an isolated place away from the community. There, they will be tested and taught by elders. The testing usually involves demonstrating physical endurance, mental strength and intelligence.

There are no minor or major instances of rites of passage,a growing teenagers in the period of their rites of passage.

- Circumcision:

Various forms of surgical and ritual operations performed on human sex organs throughout the world is the rite of circuission. According to Datis:

In African countries the age at which circumcision is carried out varies considerably among ethnic

groups and families and is dependent on in religions affiliations and in some cases, on personal preference. It can be performed at any leave of human development, as early as at birth or as late as adult stage. Although today circumcision is performed for the most part by physicians, it is embeddled in a wide range of cultural contexts and is quite different in mode, rationale, scope, significance and effects (p.8).

In most Igbo families, circumcision was done after the eight day of birth before naming ceremony which took place after eight market weeks (28days) of birth. Circumcision is mostly a male affair but in some communities, it also involved the females.

In traditional Africa, clitorectomy (circumsicission-*IbiUgwu*) was performed for social as well as spiritual reasons: the practice denoted that the female was making a transformation into womanhood. The practice was instituted on the onset of puberty, incorporating two age ranges for the male candidates: 7-15 years and 15-19 years. Other spiritual notions reveal that the practice was related to the duality of males and females and the need for gender diiferntiation. Therefore, clitorectomy functions to remove the male aspects in female. It reinforced the cosmological ideas that acknowledge theritual and androgynous nature of the gods. The act was much more than an operation on the flesh, removing what are considered the traits of the opposite sex: without it, people could not marry or have socially sanctioned sexual activities, nor could they have access to the secret or hidden information that gave them the right to function as adults. Thus clitorectomy symbolized the death of the girl and the emergence or rebirth of a new person- the woman. As a result, females were believed to experience greater fertility and more live births. As spiritual rituals, clitorectomy ceremonies were performed as a significant rite of passage for males and females. This has been described as an archetypical activity of the ideal feminine. Clitorectomy was considered a highly meaningful act that signified the sacred symbolism of feminine fertility. It was generally performed in sacred ceremonies by traditional female healers or wives who held high social status.

5.3.9 Scarification/Tatoos/Piercing- *IgbuEgbugbu*

Scarification is the practice of piercing the skin with a sharp object in a controlled way on various parts of the bodyin order to create marks of distinction. This can be done with a knife, glass stone or even a coconut shell and it is common to apply caustic plant juices, ground charcoal, ash or gun powder after cutting in order to provide emphasis. Traditionally, scar patterns were made by skilled practitioners and this skill is passed from generation to generation.

Scarification, in African culture communicates gender, age, social status and many other messages to the community who knows what these powerful messages mean. Additional traditional scarification is believed to have healing powers, enhance beauty and is an important part of ethnic identity and rites of passage to mark stages in the life process such as puberty and marriage. Scarification can be observed across the continent. Without scars, a person was considered ugly, antisocial, cowardly or poor. Men in Africa (especially in Igbo) often wear scars received during initiation or sometimes as a sign of bravery after having killed an enemy.

Ubesie(1978) outlined reasons why the Igbo make scarifications. According to him:

- It is a sign of reincarnation: The Igbo believes that some from conception and birth came out with scarification marks they got in their first world. The Igbo belives nd gives names to their children following the mysteries behind fore-fathers, tattoos and scarification marks denoted the actual persons amongst the ancestors that reincanated for the family. (p.34).

- It is identification for repeaters (those children who die and come back). The Igbo used scarification to sort out repeaters *Ogbanje*. Scarification takes place if the woman suffers from the scare of having children who die some times after birth *Ume Omumu*. The Igbo see those children as malevolent children (not necessarily spirit possession). If such a chid died, the

chief priest drew scarifications on the body of the dead child to punish it and dissuade it from torturing the mother from endless round of repeated births.

- Town identification for repeated travellers. In the ancient periods when men travelled to far towns and areas, scarifications became marks of identification for the destination of the traveller. During periods of stike and wars, a soldier may be lost in battle or be killed. His scarifications became mark of immediate identifying the corpse and taking it home.

- Scarification exposes manliness. Igbo believes that a man was not supposed to be as beautiful as a woman. There was a belief that a very handsome man behaved like a woman and so the scars evoked manliness. The scars on the mans face protected the manliness in the man.

- Sign of patience and perseverance

  A matured man is a person who perseveers in the face of pains scarification was a very painful experience but a person receiving the showed strong will and endurance as he was scarified. In some communities, an unscarified man does not get married because he has no qualification to endure pains and uncertainties that result from marital life.

Mark of free born

Scarification identifies a man as a free born. There are several rights given to a freeborn like acquiring titles like (*Ozo* titles) A cult slave or a common house hold slave *OsunaOhu* cannot take titles nor marry free born girls.

Davis(2015) agrees that girl's recive scarification. According to her, additional markings for girls and boys traditionally happens between 7-12 years of age though girls receive an additional cuts on their backs at this time in an attempt to further symbolize gender lines and differentiate them from boys. She adds that Betamarribe girls around the age of 15 receive encisions on the lower parts of their abdomen near the navel, near the kidneys and designs on their buttocks. After having all these

traditioinal scars, the girl is considered an adult and allowed to marry. Betamarribe women recive a set of scars on their shoulder blades and the pattern is enlarged once she becomes pregnant with her first child.

5. 3.10 Separation and Divorce in Igbo Family System

Separation and divorce was not always a daily occurrence in the Igbo family system. The reason for this is that Igbo families were founded on strong foundation of stable cultural and religiously bound marriage process. Igbo marriage patterns was built on very near efficient support of the extended family, the age grades, the supersensibles represented by the chief preiest and more through consent. Igbo mariages were not merely consented to by the man and the woman in marriage but also by the families of both in-laws. The worst that can happen to Igbo monogamous family was polygamy in which case the man married two or more wives. In few cases, there could be agreement between the husband and wife to have one or two more wives either to boost the social status of   the man or to get more children to help in the mans numerous farms. In unpronounced cases, the reason for polygamy could be for the man to satisfy his sexual lusts and to prevent extra-marital sexual practice.

When a marriage was to break, the man may have consulted (if he likes) the parents of his wife (if they were still alive) or the women folk of the family and his *Umunna* the menfolk of the family. There may have been cases presented against the woman in which she had fallen victim to.

The man may undergo some taboos and which pointed to dissatisfaction and therefore ending the marriage. Onwereji(2013) outlined these taboos thus;

> a husband pouring away or breaking the wifes pot of soup asking a wife to fill a raffia basket with water. Putting broom inside a basket and telling a wife to carry it to her parents. Hanging the husband's cloth, over a wifes shoulder, taking a wife back to her parents with a jar of palmwine, locking out a wife from her matrimonial home, giving a wife dry stick, a wife

abondouing her matrimonial home to live with another man (P.3).

However, divorce and separation does not occur without cause. Causes of divorce accorduing to Kunhiyop (n.d) are infidelity, infertility/barrenness, impotence (for the man), probing a mans sexual life by the wife, inability to reproduce male children and or large number of children, laziness in taking on assigned gender roles including farming, cooking late and or inability to cook delicious food, disrespect to husband and his kinsmen, deviant actions (like stealing, prostitution, witchcraft, fighting especially in public), cases of strange illness (like leprosy, tuberculosis epilepsy, and sexual transmitted infections including (HIV) (P.4).

Whenever a wife was divorced, the woman's family was asked to bring back the exact amount the husband gave to her family as bride-price *egongo*. The money was given back not directly to the former husband but either throught the go-between *onyeaka-ebe* or the former husband's best friend. If a bride wealth on a divorced woman was not taken back to the man, invariably the man was still marrying the womanand should any conception occour within the period the bride wealth was still withdrawn, the former husband still assumed the paternity of the child.

The process of completing the rite of divorce varied in many communities and families in Igboland. Ubesie(1978), Ogbalu(1979), llogu(1982) all agree on two methods. The first method was for the womans family to pay back the bethrotal few days after rejecting entreaties from the former in-laws family. This happened ifthe womans family was wealthy enough to pay back the dowry immediately.

In any case, if the womans family was poor, the next option was for them to wait until the woman remarried. If the woman did not remarry quick or failed to marry, the payback would extend longer period.

In most communities, the place where the dowry was paid back was the house of the womans

father. Where this ceremony followed time honoured custom, the in-laws came with jars of up-wine *nkwuenu/lu* with his kinsmen and the go-between Ubesie(1978) observed that after drinking the wine, the go-between was asked to inquire from the former husband how much he deposited in the day of the betrothal. The man will narrate the volume of work he delivered and how much were spent during periods of birth and separation *lle-omugwo*. If the woman had children in her former husband's house the man may consciously ignore finances spent during child tending and how much was spent on his mother-in-law. When all the calculations were made, the family of the woman would retire and remove every half of the calculated item and give half. When the former husband hadcollected this money from his in-laws, he retires finally from the marriage and leave off the hook on her former wife's neck for re-marriage.

Divorce was frowned at in igbo family system because that practice in most cases were uncalled for. It was not the volume of friends that attended the wedding that took part in the divorce ceremony. Divorce brings shame and dishonor both to the woman who divorced and on her family.

Divorce usually means that children loose daily contact with one parent-child bond and researchers have found that many children feel less close to their fathers after divorce.

Divorce also affects the Childs reltionships with the custodial parents-most often mothers. Primary caregivers often report higher levels of stress associated with single parenting.

Pope and Mucller(2002) discover that constituents of a broken family undergo economic hardship, at least for the period in which the child lives with a single parent. Brown (2000) noted that "divorce becomes a turning point towards stress" in asmuch as in a positive side divorce could be a source of growth and well being by providing a woman with an opportunity to realize her potentials for growth that might have been thwarted in the marriage to expand her personal competence and esteem.

5.4   Igbo Family in a Globalizing World

The Igbo family has actually being affected in the process of globalization. Globalization on its own brings about a lot of positive changes on both the Igbo society and family as well as negative changes. The way the Igbo family and' social values had fared under the forces of globalization is discussed under three broad headings: psychological, cultural and social.

Psychologically, the first development of a bicultural identity or perhaps a hybrid identity, which means that part of one's identity is rooted in the local culture while another part stems from an awareness of one's relation to the global world. Traskyn (2011) avers that people today especially the young develop an identity that gives them a scene of belonging to a worldwide culture, which includes an awareness of events, practices, styles and information that are part of the global culture. For Traskyn, media such as television and especially the internet which allows for instant communication with any place in the world play an important pail in developing a global identity. Yet, along this new global identity people continue to retain and develop their local identity for daily interactions with their families, friends and community. For the Igbo family, a form of bicultural identity means that a local identity is interwined with the global identity. The Igbo at home and diaspora continues to care for their aged parents, wear native Igbo clothes and greet in their traditional Igbo manners. In the same vein, the marriage system has noticed systematic global interaction that intending couples do no more seek the consent of their parents before marrying. The use of traditional wine of *ngwo* raffia palm or *"nkwuenu* (up-wine) have been replaced with English wine like Eva and so on. Almost naturally, the greeting pattern of *Ututu oma* has been replaced with "good morning" when it is not a good representation or the greeting. Although developing a bicultural identity means that a local identity is retained alongside a global identity, there is no doubt that local cultural practice and beliefs change, a bicultural or a hybrid multicultural identity likely develops to include the

elements of the native, local and global culture. This affects both Igbo immigrants and non-immigrants.

The second part of this is identity confusion. Individuals from non-western cultures develop this experience as a response to globalization. While people may adapt to changes and develop bicultural or hybrid, multi-cultural identities, some may find it difficult to adapt to rapid changes. The ways of the Igbo culture may seem out of reach, too foreign, or even undermining their own cultural values and beliefs. Instead of becoming bicultural, they may feel isolated and excluded from both their local culture and global culture, truely belonging to neither. This dislocation, delocalization and dis-placement of culture have become the lots of Igbo families in the face of cultural globalization. The present Igbo families mostly dance to tunes between local cultures and global cultural demands. For present Igbo, delocalization of cultures have resulted to acute sense of alienation and impermanence as there is acute lack of cultural certainty, lack of clear guidelines for how life is to be lived and how to interpret their experience. Identity confusion among young Igbo is reflected in problems such as depression, suicide, and substance abuse.

The third change brought about by globalization among the Igbo family in the growth of self-selected culture, which implies that people may choose from groups with like-minded persons who wish to have an identity that is untainted by global values and its values. Traskyn (2010) agrees that the values of global culture which are based on individualism, free market economics, and democracy and include freedom of choice, individual rights, openness to change, and tolerance of differences are part of western values. To Traskyn, "one of the most vehement criticisms of globalization is that it threatens to create one homogenous worldwide culture in which all children grow up wanting to be like the latest popstar" (p. 2). As greater percentage of Igbo are jumping to the new changes and prospects of globalization culture the lesser percentage who chose to remain out of the globalization culture are forming pressure groups against the

cultural dissenters. According to Traskyn, "such groups can have religious basis, which can result in fundamentalism or espouse clear non-religious anti-global views.

The fourth consequence of globalization according to Traskyn, is the spread of emerging adulthood. The timing of transitions to adult roles such as work, marriage and parenthood are occurring at later stages in most part of the world as the need for preparing jobs in an economy that is highly technological and information based is slowly extending from the late teens to the mid-twenties. Additionally, as the traditional hierarchies of authority weaken and breakdown under the pressure of globalization, the youths are forced to develop control over their own lives including marriage and parenthood. This actually is directly and indirectly affecting the Igbo youths as there is increasing doubts over the truth of traditional institutions over marriage and parenthood. For instance, the traditional *oha/ora ajuju* (asking about suitors, social, formula and identity) has disappeared before marriage contracts are finalized. According to Traskyn, the spread of emerging adulthood is related to issues of identity. Where a period of emerging adulthood is present, young people have a longer period for identity explorations in love and work before they commit themselves to long-term choices. By experiencing different love relationships, different educational possibilities, and different jobs, they learn more about themselves and they clarify their differences and abilities. According to Amett (2000), they are allowed to spend their late teens and early to mid-twenties exploring possibilities for self-development because there is no pressing need for them to contribute to the economic well-being of their families. These and others are pitfalls and gains of globalization.

Psychologically, the Igbo family had loss her identity to foreign dominated and globalizing cultures. Castel (cited by Amadi and Agena, 2015) say that "identity is a people's source of meaning and experience. Cultural identity encompasses a broad variety of values, attitudes,

socialization and norms which are distinct about a particular people" (p. 17). Apart from cases mentioned above, Amadi and Agena note that several psychological changes had been noted in several areas of Igbo family life. According to them, traditional wrestling had been decimated by the process of globalization. They recalled particular spots:

In one of the well-known traditional wrestling communities known as Ezeogbamgba (Ezeogba) (king of wrestlers) in Emekuku Owerri, Imo State, P.C. Amadi recounts that the last my village experienced traditional wrestling contest was in the late 1940s, when my late senior brother Simeon Njoku threw a great wrestler from a neighbouring village. It was historic and memorable, (p. 17).

In Ihiala, in Anambra State, it is almost impossible to remember in history the last time a wrestling conquest took place Nganwuchu, T. (personal communication 12th March 2000) reveals that it was around 1950's, after the return of the last batch of World War II combatants that:

Sacred animals (totems) of the land: In Nnobi, in Idemili South Local Government Area of Anambra State, a culture disconnects with their revered sacred python is on-going. Same is applicable to *'Ekemiri' (Emit* python) in Emii community in Owerri North Imo State. According to them, other rituals like *Igba ndu* (traditional oath taking) or (oath of mutual trust), *idu isi* (swearing with the deity) are now uncommon. It is noted however that Christianity (one of the agents of globalization) introduced *Igba ndu* the Bible way. In this new custom, the Christian priest turns to a relevant passage in the Bible, places the hands of respondents at oath on the passage and there is a catechetical refrain of the words of oath. The weakness of this method is that both parties goes back and continued in their "sins". The reason being that the Christian God is either too weak to punish offenders or too kind or generous to spill offenders blood.

Certain festivals. The annual *Uguzor* festival in Emekuku Owerri one of the most developed and well attended festivals in Eastern Nigeria experienced its worst turn out last November (2014). According to Amadi and Agena (2015).the moderator Jude Ajero regretted "I am amazed at the rate our people are withdrawing from such great festivals" (p. 17).

Igo oji (ritual blessing of kola nut). This ritual has witnessed changes in recent Igbo history. Amadi and Agena write that, "we have left the natural transcended mode of blessing of kola nut in Igbo land. In the days of our fathers, kola nut observe some rituals and blessed with special prayers, "I salute *Nkwo, Eke, Orie, Afo* (names of market days), the gods of the land, our ancestors, kola has come,he who brings kola, brings life. Our ancestors ate this and lived long, may we eat it and live long life and prosperity, unity and brotherhood" (p. 18). Occasionally, this mode of Igbo prayer spirituality was punctuated by *Isee/Ihaa* by the participants. Presently, culture mutilation occasioned by globalization had changed this time cherished prayers. The "modem" pattern is "we bless this kola in Jesus name, Amen". According to Amadi and Agena (2015), "this does not reflect Igbo spirituality" (p. 17).

Pouring of ritual libation. Amadi and Agena note that the excision of libation is another mutant variant. The Igbo has systematic spirituality. Pouring of libation to their gods and ancestors is one of the mediums for expressing this. It is poured in three successions signifying the triadic Igbo spirituality. However, westernization and Christianity have resulted in a gradual end to libation. There is disconnecting among the present Igbo generation with the ancestors because libations to the ancestors are no longer offered.

Language Mutation - Forde and Jones (1950), Afigbo (1967), argue that the Igbo language belongs to the 'kwa' language group of the Niger-Congo language family. Ahamefule and Okoye (2012) contend that a recent study demonstrates the effects of globalization on Igbo language.

UNESCO Report (2006) argues that "western'globalization Pundits suggest that "Globalization has also contributed to an increasing interest in English Language education worldwide. In response to the emergence of English as a world linking, global language, an increasing number of schools have stepped up English-language requirements, even at undergraduate levels. The argument is that a universal teaching language is necessary as a natural consequence of globalization. Amadi and Agena however say that "ironically this has side stepped other languages and cultures and fosters inequality and promotion of western culture and ideas" (p. 17). Rasool (cited by Tikly, 2001), describes the issues surrounding linguistic human rights in the context of mass migration of peoples and the hybridization of indigenous cultures. On the one hand, she describes the tremendous possibilities opened up for language choice for migrant and formally colonized groups of people in relation to ever changing geographical demographics. On the other hand, she points to the difficulties of language planning in relation to these groups. Tulius-Dubrow(cited by Amadi and Agena, 2015) observe that a language is considered endangered when it is no longer spoken by children, moribund by only handful of elderly speakers and left to extinct when it is no longer spoken.

Igbo language falls under the labels of those languages that may soon become extinct if care is not taken. Igbo families have names given to phenomena, events and market days. These names are core Igbo identities which determine the market days and for great occasions.

Amadi and Agena agree that although not all cultural festivals have disappeared *Omenala* (Igbo culture/customs) as in dilemma and crisis. Amanze Iwuoha (personal communication, ll"[1] January, 2015) revealed, "I envisaged we could have re-invented the Igbo culture after the civil war but it has been futile". The core festivals that ought to have served as unifying factor and vehicle for transmission of knowledge like the days of our fathers such as wrestling matches,

folklores are dead. In its place is European Premier League (EPL). An average Igbo boy, even girls are fans of one or more European club sides. Such football addiction has grown deeper. Few Igbo festivals are strong and alive such as new yam festival - *(iri ji), 'ofalla'* (especially in Anambra State as it involves the *lg\\>e* (the traditional ruler). According to Amadi and Agena, what exists predominantly in most Igbo communities are "events", not "cultural festivals". The relegation of great festivals such as *Aju* festivals in Obibiezena near Owerri, Imo State, Odo in parts of Eha-Amufu Enugu State, "Nkwa Umuagbogho" (maiden dance) in Afikpo, Ebonyi State, "Nwa-okorobo" dance in Ikeduru, Imo State, *Nwa-alija, Ojionu, Ekpe, Okonko, Atilogwu, Agaba, Odogwu, Adamma* masquerades etc. are evidences of culture loss. In Awka presently, the *Imo Awka* cultural festival is still observed (though in its anglicised form).

It must be noted that these festivals which are becoming extinct or mutated by globalization possess psychological advantages. They help in reducing undue tensions in individuals and families and provide psycho-social balance in people. They help to maintain family health. These cultural festivals also shape the ethics of the family and completely from the stepping stone to effective family's integration. Omenuko (2014) confesses that:

The family in the Igbo society is not only the individual's first contact with social organization and control, but it is the home. The family is the centre of love, kindness, friendship, co-operation, education as well as control. The type of family organization being the extended family system, it is a place one is his brothers' keeper. The family system in Igboland makes moral demands on the husbands and fathers, wives and mothers, children, brothers, sisters and even the larger community. These moral demands are in terms of rights, obligations, fairness, benefit to society, among others. It is these moral demands that helped keep families close knit, progressive, disciplined, controlled

and orderly. However, there are now present in Igboland, factors that have come to displace these moral principles and weaken the bonds amongst families. These foreign forces are the products and values of globalization, (p. 2).

The social aspect of globalization in Igbo families has to do with cultural life of Igbo and how the Igbo family responds to such effects. Socialization of the Igbo family has gone beyond knowledge of kits and kins within the immediate environment. There is a sort of electronic social connection within the African (Igbo) culture and that of the west. So, there is a sort of cultural connection and actual disconnection between the Igbo and beyond. Ogoli (2011), suggests that the social dimension of globalization on the life and work of people, families and societies. There are more social aspects of globalization beyond the employment, working dimensions, income, and social protection and soon. The idea of social justice is being a distant dream to be accomplished. Globalization has seen to the inclusion of women in all fields of life. But evidence proves that women still work as casual labourers. Though globalization has expanded women's access to employment it has not done much considerable to reduce the gender inequality. Also, due to the influence of media and other socio-political-cultural aspects, the crimes against women have increased considerably.

Another social aspect of globalization is that it deeply influenced the social structure of different societies. Every society used to have its own unique culture with respect to language, social norms, morality, and civic sense and so on. With the advent of media and its special capability to influence millions at the same time has challenged the social institutions of the society mainly the family. A particular society following their style of living without being much influenced by the western culture is now seen as uncivilized which was a very cunningly

designed propaganda of the west to articulate their culture into the rest of the world and thereby dominating the globe.

Globalization involves the process of stretching or extending and intensifying human activities, relations and network across globe since globalization is a work in progress the end result cannot be predicted. But it is obvious that globalization has a major impact in social realm of society across the world.

Ogoli (2011) argues that globalization denotes the "expanding scale, growing magnitude, speeding up and deepening impact of transcontinental flow and patterns of social interactions", (p. 11). In the same vein, Kirby (2006) argues that an interest in globalization arose from a division between sociology which dealt with societies comparatively, and international relations and political science dealt with societies interactively.

Globalization has led to de-orientation of the people from their indigenous values and practices. Today, the situation is worsened by the spread of western cultural values through the process of globalization. New social anomalies like women/girls wearing trousers, wives buying isoup for family food from "kitchens" outside their homes or even "eating out" with members of the household, men/boys "sagging" (reducing the length of trousers to buttocks level) and so on. These social abnomalies are gradually becoming cultures and obviously have an unsettling implication on the development of positive native cultures.

Globalization has affected Igbo institutions in Igbo land such as the family. Polimeni and Polimeni (2014) see institutions as "constraints that human beings impose on themselves" (p. 1). To them again, a more realistic view is that institutions are repositories of incentives, rules, routines and conventions that constrain and also enhance the ability of agents to act in specific ways. They agree that "although institutions do foster and underlie particular behaviours, and

habits, they can also be influenced and shaped by human action" (p. 1). Polimeni and Polimeni,

studied two villages in Igboland and comment that globalization has encouraged mass exodus of young men and women from the village settings such as Lagos, Onitsha, Benin City and so on thereby weakening the cultural setting of the families. They looked at social capital and said it can be understood as the social structural resjources embodied in institutions, civic communities, families and larger societies. Modernization and the associated economic reforms have affected the social capital of third world countries like Nigeria by increasing poverty and income inequality. As a result of economic liberation, the ever increasing cost of living and the removal of subsidies on basic necessities such as health, education, and fuel exacerbated the incidence of poverty. Many villages were forced to migrate looking for a chance for a better income and as a consequence the village was depopulated and community life weakened. Since the social capital of the village depends on the close interactions between friends and family within the village, when people migrate farther from their village, "this network breaks down and the social capital is weakened" (p. 17).

Discussing on how globalization affect the traditional Igbo society, Igbo (2003) maintained that the Igbo society prior to the contact with the western world was not a confused society. The Igbo society was well ordered, constructed and organized system. According to him;

When a structure is used in reference to human societies, it is called social structure

meaning the structure of society or a designated social system. The term social structure

refers to the pattern of relationships among the basic parts of a society. Society is made

up of individuals, groups, and institutions, (p. 173).

The Igbo have common language, religion and culture and the extended family system knitted the Igbo society together as a nation with common orientation, goal and destiny. The

system of sacrality of the gods and the ancestors, respect for the brotherhood, supremacy of the constituted authority, chastity and respect for virginity and so on were the order of the day. Unfortunately, contact with the "white man" destroyed these cherished traditional practices. For instance, the issue of prostitution.Onwubiko(cited by Ezeanya, 2012), remark aptly that "in African traditional context, prostitution as a profession was unknown. " (p. 14). The contact with the "whiteman" introduced and exacerbated prostitution as they paid the professional prostitutes. On wubiko (1994) caught the incidence and reported:

Prostitution was becoming a lucrative practice at the expense of traditional African values on sex and sexual morality. Thus, the revolting women explicitly demanded "prostitutes should adjust their charges". This demand specifically was to discourage more young girls from plunging into this profession to their own degradation and that of the dignity of womanhood, leading to putting motherhood into jeopardy, (pp.150-151).

Majority of people in Igboland today are Christians. This is as a result of their contact with the Europeans. Onwubiko (1983) maintains that "what attracted the Europeans to African soil was to save the souls of those rescued from slavery by converting them to the Christian faith" (p. 199). And so, Christianity which as an aspect of globalization has led to the spread of the gospel message in Igboland. The advent of Christianity in Igboland no doubt positively have affected the Igbo socio-religious and political life. Crimes like murder, might are right and so on are now seen as evil no matter whom the victim is. The practice of going to another village to cut human head and bringing it to one's community to show brevity and valour was no more practiced in most parts of Igbo.

From the discussions above, there are evidences that globalization have many negative influences on Igbo land from cultural, psychological and cultural levels. As globalizations aim is

to promote western ideologies and practices, the developing second and third worlds are highly negatively affected. Gowdy (cited by Polimeni and Polimeni, 2014) suggests that globalization means increased flow of capital around the world; removal of barriers to trade; increased diffusion of technology and internationalization of production process" (p. 18). They argue that "the poor have been made worse off by globalization, or that the benefits have accrued disproportionately to the more affluent members of the society" (p.4). This claim is made more valid when we consider petroleum exploration in Nigeria. The crude is found in Nigeria but the exploration is being done by the multi-national corporations like shell, Agip and so on. This affects the Igbo family negatively.

At the cultural level, we must note that when values interact with some other values one is either diluted at the expense of the other or outright destroyed by the stronger culture. Mbilla (2003) maintains this position when he concludes that "cultural globalization made possible by the modern communication media, is quickly drawing Asian societies into a secularist and materialistic globe culture. As a result, traditional family and social values which had given people direction in life have been eroded" (p.32).

Many Igbo (African) families have had their strong human resources migrate to urban cities. The case in point here is the DVA Visa Lottery. Udoette (2004) argues that the

> on-going United States lottery system for example, in spite of all the advantages that may accrue from it is an attractive economic trap to get the best of human labour from the already battered and impoverished countries of the world", (p. 22).

Furthermore, this era of globalization has encouraged the importation of arms and ammunition. Criminal minded people employ the use of these dangerous equipments for anti-social engagements like kidnapping, ritual murder, child theft, murder and bribery and so on. It was true that these practices were low profited prior to the era of globalization; culture contact

with the West has exacerbated these practices to alarming stage.

The spread of deadly disease like the dreaded Human Immune Virus (HIV), Acquired Immune Deficiency Syndrome (AIDS) has become worrisome. This disease which started in America in the early 80s has claimed millions of lives from Igbo families. Anwulorali (2010) motes that "the resultant danger from this illegal practice is the global spread of such deadly diseases like HIV/AIDs, which now takes its toll on the numerical strength, economic fortune, and socio-psychological disposition of the individuals and families" (p. 290). The Igbo family system being dynamic is being affected by both the positive and negative effects of globalization and postmodernism. Globalization in trying to bring people together into one global community has also succeeded in breaking ethnic barrier. In the Igbo cultural setting of the past, families lived in villages and groups and social ties were close. Today unfortunately, city life has crushed the bond of communal life and Igbo families are worst hit. According to Ajalla, (2010) "people live in cities at times without knowing the names of their neighbours for months" (p. 217).

5.5   Negative Impacts of Globalization on Igbo Family System

For a long time, the Igbo have been transformed considerably from the effects of globalization. The Igbo family system is not left from the foray of upturn and downturn of the sweeping wind of change. From the marriage type and family practice the Igbo has continued to allying itself to new moments and introductions of globalization as the family system suffers several forms of culture shock prevalent and ravaging it from all sides.

The first port of call of the evil effect of globalization is on family/social relations existing in Igbo families ever before the advent of colonialism Christianity and western education. All the things like family values are been eroded by the day. The extended family system which was the main stock of family relationship is gradually giving way to nuclearism. Arowolo (2010) argues that:

> Extended family is giving way to nuclear family. Traditional African values breaking down very rapidly. Extended family that was wonderful instrument like a social nerve, social security in our community has given way to nuclear family. Little wonder that there is no more respect for family values that we held sacrosanct in Africa; younger ones now found it difficult to greet elderly ones. (p. 6).

There is nothing nuclear family can offer the Igbo than the proverbial word in the Bible "every man to his tent, look thou now thine house oh David" (II Kings 12:4). That is a song of anarchy, disintegration and division. No one carrier anymore part of the burden of another within the family system. The patriarchal system in the Igbo has been distorted very gravely at the wake of globalization. The fathers used to be the centre focus and stage of family cohesion and unity. The mothers were seen as co-labourers, but definitely not the arch bearers of family responsibility. Globalization or put more succinctly Europeanization of Igbo family patriarchal system has been knocked offstage. According to Therbon (2015):

> The erosion of patriarchy in Africa has gone hand in hand with urbanization, industrialization, the development of wage labour and the reduction of the importance of land and cattle in the economy. The power of the fathers has been challenged because it is no longer needed in the context of modernization, although it would be wrong to say

that in terms of parent-child relations, patriarchy does not continue to be a man characteristic of Africa (Igbo). Male supremacy over women has been eroded to some extent but by and large still remains strong, (p. 13).

Hospitality and reception of guests in the traditional Igbo family has suffered systemic collapse. In the days of old, the host greeted the guest by giving him water to wash his or her hands and kola nut and alligator pepper was presented. These two items have ritual significance and indicated that the host had an open and pure mind. The guest also discovered he was welcomed. Olikenyi (2001) argues that in the practice of hospitality, there was the element of reciprocity a mutual giving and receiving which is very fundamental. This reciprocity manifests exchanges of gift in sharing of food or shelter through which peace and harmony are achieved in what would otherwise be a chaotic world. Olikenyi (2001) argues further that:

Reciprocity in the practice of hospitality takes for granted the fulfilment of certain social obligations or responsibilities by both the host and the guest for the establishment and maintenance of a friendly relationship; hence, hospitality between the hosts and guests. It should be emphasized however that the goal of hospitality is not the fulfilment obligations that go with it, but rather the establishment and maintenance of a cordial relationship, (p. 85).

With the incursion and negative impact of globalization the practice of local hospitality within the Igbo family has been eroded. Coupled with this, those who called themselves Christians in some areas have disassociated themselves from their kits and kins and referred to them as unbelievers. The usual quotation is, do not be yoked with unbelievers. This has made peoples neighbours who do not align with one's neighbour's church as being not a member of one's family and therefore should be ostracised. The practice of presenting kola is soon

becoming history not to talk of palm wine in market places and sharing in kindred meetings. Udoye (2014) concurs that:

> Characteristically, the Igbos are hospitable and accommodative. It is an essential aspect of Igbo life. Hospitality both narrow and wider spectrums in Igboland. The narrow dimension links hospitality to one'sj kins and kiths. It is a social obligation to accommodate and often times grant privileges and rights to strangers especially when they might have stayed for long in a community. From this perspective therefore, Igbo hospitality is not only a socio-cultural virtue but also one of the Igbo moral virtues, (p. 39).

The structure of Igbo morality and ethical code has also been affected by globalization. Morality and ethics in any area depicts all the oughts and the ought-nots which either attracts commendation or incurs opprobrium from the traditional public. In the Igbo family system certain codes of conducts are allowed, as they lift up the family spirit of industry progress and good name afloat. From the preliterate Igbo to the globalized world, mannerisms which encourage sanctity and purity of life had been encouraged. Udoye (2014) explains that morality and ethics in traditional Igbo society are conceived as what is good that one ought to do and what is bad, one ought to avoid. One is considered good when he lives according to norms, ethos, customs and traditions of the community. On the other hand, one is taken to be evil when his mannerism obstruct or infringes the communitarian values and communitarian morality. Thus, sanctions are placed on infringements or violations of moral codes. Conversely, commendations and approval are given for those who observe the moral norms or have moral probity in the community.

Globalization has placed sanctions on all virtues and what could be termed traditional Igbo family morality. Dress code comes to view in this aspect of moral erosion. Amadi and Agena (2015) admit that:

As a result of globalization there is discernible change of attitude. The younger generation now feels they know mere than their elders "our people have now moved away (retreated) from our culture, our ways of life... maidens traditionally wear short wrapper and beads around their waist. These relics are now things of the past. The traditional Igbo coral beads (mgbaji), "Uli Mma" (traditional make up powder) is no more or rare, (p .40).

Another area where globalization has cast its web is the area of native language and mode of expression. The traditional Igbo family employed practically the use of Igbo language and expression. Ahamefula and Okoye (2016) explain that:

There is interplay between language and culture. Language is a medium for the expression of cultures. Again, language functions to preserve cultures and transmits same to generations. Culture is the embodiment of belief systems, knowledge, art, values, customs, tradition and norms. The Igbo and Igbo culture are faced with imminent danger of language and culture extinction if the trends continue unchecked, (p. 2).

Today the use of Igbo language as a form of cultural expression is almost removed from the realm of Igbo family. The commonest use of English/pidgin language now manifests a brilliant child in the home. Igbo parents now pay extra teachers to teach English French, Chinese and other foreign languages to their children. This is to show-off that one's child is brilliant and special. So the trend of globalization has become an instrument of cultural and ritual

disorientation. Eberinwa and Ewim (2010) agree that the western colonial education was the major instrument of cultural disorientation of the African countries. To them,

globalization goes with cultural domination from outside, thus African countries are rapidly losing their cultural identity and their ability to interact with other cultures on an equal and autonomous basis. Furthermore, globalization seems to be leading inexorably to the homogenization of the world, with the United States as the model and standard and by which all other countries are to be judged, (p. 267).

Another issue that calls for concern is the female dominance of men, a new structure in the Igbo family system introduced by globalization. The Igbo is known to have that a glowing economic and ethical concern over women noting the importance of the female sex to the communitarian principles of Igbo families. The arrangements placed by tradition to protect the interest of women, like widow inheritance, levirate maniage, exogamy etc. are structures that encourage stability in Igbo family system. In as much as Igbo is patriarchal in nature of inheritance and descent, there was that touch of masculinity which was placed in defence of women feminity which is frail and weak. That was the reason why men were placed even by God and Igbo tradition to protect the interest of women. They were not allowed to engage in labours and actions that jeopardised their frail nature. Omenukor (2013) suggests that:

The Igbo society has often been perceived in a patriarchal sense that shows male dominance. Igbo culture values masculinity, strength, wealth and the fighting spirit. The social rules of the people which demand, that a man not only present himself as strong and wealthy also demand that the must be able to control his womenfolk. Chinua Achebe states that if a man is unable to control his women and children (particularly his women) he was not really a man. However, despite these overarching social rules, it is not integral

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to Igbo culture to downgrade women or to make women subservient or mediocre. That the woman are restricted to less tedious and less tasking tasks is not a sign of inferiority, but really out of respect for womanhood and motherhood, (p. 4).

There was no doubt that the positions of women have been ritualized and adored by tradition-ritual ethics of the Igbo and they have occupied enviable positions in Igbo religio-cultural and prophetic space. Even in recent globalizing world those positions are still being reserved for them. There are the cases of major communal feminine deities and are served by women in different capacities: either in the pantheons as subordinate's deities or as priests. Indeed it is still known in Igbo world today that deities whose priests are most powerful and dreadfully feared are having women as their chief priests. The 'ogwugwu' deity in most part of Anambra area of Igbo is a case in hand. According to Achebe (1958), Okolo (1985), Ilogu (1985), Afigbo (1986), Omenuko (2014), in the communities, the position of the 'umuada' (daughters of the land) is often unquestionable and unshaken in matters of conflict resolution and rule enforcement. More so, women in being mothers exert a lot of control on the family and society. There is every tendency that in Igboland, the relationship between the men and the women is one of complementary role. That is the same within the context of the Igbo family system.

The influence of globalization on the part of women is that of rubbing shoulders with the men clearly and flamboyantly claiming the traditional position of men in the family system. The commonest maxim now is "what a man can do a woman can do it even better", with that

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assertion, the distortion had been created in the family system whereby the couple been working class has left domestic chores which were principally famine cares in the hands of both male and female maids and care givers. This distortion left the house and family separated from the haven

of love and understanding which the original intent of God and the ancestors was. Children of the house now have second mothers who have now turned to become the original house owners to the detriment of the socio-religious and economic concept of the family system. Omenuko (2016) still argues that:

> The modern Igbo have gone through a cultural metamorphosis, especially with regards to marriage and the family. This follows the fact also that due to western influences the status of women has also undergone great changes. These modem marriages afford the child to choose his or her ways at the detriment and destabilization of the family or the community with the attendant consequences. These consequences include incessant divorces resulting from incompatibility, issues, misplaced priorities, and carelessness among others, (p. 11).

Another aspect of the Igbo family which has been over flooded by globalization is the social control method. The importance of social control is its ability to dissuade the family populace from committing crime. There were many things that counted as crime against humanity like incest, stealing of yams, stealing of lamb or a free born man having coitus with a ritual slave *osn.* Other offences abound like killing or eating a domestic animal dedicated to the gods. Heavy offences such as advertently or inadvertently killing a townsman in the time of peace were punished by ostracism and the offender fled his clan and spurs many years. In some cases, such offender fled to his mother's place and spent between the periods of seven to ten years depending on the level of the offence committed. In some communities, such offenders according to Onyozili and Ebbe (2016) accept the status of 'osu' (ritual slave) to a shrine to escape death. The Igbo before colonialism (globalization) had no system of imprisonment. Onyeozili and Ebbe (2016) contend that:

When an abomination was committed the sending of the offender to a perpetual exile may be accompanied with dedicating him or her to a god. Where an offence such as murder was inadvertently committed an offender was sent on exile for a given length of time. The length of time varies among different Igbo different Igbo groups. The whole community shared a sense of guilt fo£ his crime which must be sanctified. The entire community had to offer a communal sacrifice to propitiate the gods, so that the anger would not fail upon the entire community, (p. 34).

This is important as crime control being part of social life affects the family. This is because all the major players and stakeholders were members of families and the reason for social control was to stabilize the family peace and instil the fear of the earth goddess on people. The Igbo family system, crime prevention and social control run paripasu (hand in hand). This is because no family member would want a near relative to be caught in unwholesome acts that could damage the reputation of the family unit. That is why parenting was taken as a very serious matter. Right from birth, the Igbos begin to teach children the dos and donts, the taboos abominations, sacred and profane, sacrilege and the importance of honour and dignity, respect for elders, women and older siblings throughout the Igbo communities and which the family is part and parcel of social control was informal but incredibly very efficient. There was no formalized police system.

The first court of appeal in the pre-colonial Igbo judicial system was the diviner. He was though consulted when there were doubts about the identity of the offender. The council of elders could submit the suspects names to the diviner after some incantations, would fell his consultants the person who had committed the offense. The elders would then take the offender home and apply an appropriate act or punishment. In some cases, the diviner could use trial by

ordeal to reach their conclusions. In the globalization system the method of offenders being arrested by the police has reshaped this time honoured traditional method of crime control. The system of modern policing whereby a known arsonist and community terror was taken to the policy station in few days despite police statements by the offender, the same offender was released and thrown back to his community and he becomes even a more terror to his people and terrible as the persons who handed him over to the police. There had been stories wherebyrobbers who smoke heroine were caught in the act. The policeman who arrested them retrievedthe hard drugs from the robbers and shares their loots amongst themselves. This is the pitfall of

globalized policing in Igboland. This act has left many families today disoriented dissatisfied and disfavoured by modern policy and government's crime control agents. Criminal acts in many parts of Igboland and families keeps on increasing in number and volume.

A quick look at western ideas of handling criminality especially amongst the youths will reveal an outstanding difference between what was happening in Africa and Nigeria and the way justice is dispensed in the emerging globalizing world. Muncie (2005) argues that since the Igbo, Penal Welfarism has been undermined by the development of forms of neo-liberal or advanced governance. He argues further that:

> This fundamental change in criminal and juvenile justice has been broadly characterized as placing les emphasis on the social contexts of crime and measures of state protections of individual/family/community responsibility and accountability .... Welfarism has been increasingly critiqued for encouraging state dependence, over-loading the responsibilities of the state and undermining the ability of individuals to take responsibility for their own actions, (p. 4).

This underscores the idea of state handling of family responsibility as far as juvenile crime was concerned. The penal code first subscribes to the age of the offender through which state punishments were accrued to the offender if especially the offender was not a 'minor'. If it was a minor, the offender was let off the hook of punishment especially if he had acted in self-defence. This act of penal justice has been transported to the penal code of developing nations of the world especially Nigeria and other African nations. That is globalization on the move.

In traditional Igbo family, crime whether juvenile or full-fledged was nipped in the bud when the offender was still a minor. The system was for the adult in the house who spotted an offending child to flog the victim with a stick and then go home and report the child to the parents. In fact, child training began in the Igbo family when the child was still suckling the mother's breast. If the child bit the mother at the teat of the breast, she beat her/him and at crying the mother consoled the child. This is because; the Igbo family believed that training for the future starts from the cradle. Isidienu (2015) argues that: "marriage produces the children that form the family, and it is the starting point for all the trainings and what the child will be in the future for a better society" (p. 12).

Through careful monitoring of children's behaviour proper training were traditionally given. Deviants were easily spotted and were immediately discouraged by the elders. If the child had entered the age grade group, the leader became the headmaster that put corrective measures on the growing person. In the remote past of slavery, such children who were internally and copiously deviants were sold off and money realized used to train the meaningful ones at home. So child training was a society and family oriented enterprise as the society planned for a better future of the community. Isidienu argues further that training of an individual begun at home. The home is the first port of call in the child's upbringing. In the traditional Igbo society, this

type of training is informal and transmitted from generation to generation. In actual sense, the Igbo see the training of a child as everybody's responsibility (nwa bu nwa ora) which means "the child belongs to the community. Ogbalu (cited by Isidienu, 2016) says that; "the training of children is everybody's responsibility and every person is expected to correct a child whether they are related or not".(p. 1).   ;

At the wake of globalization, the Igbo concept of community responsibility in child training died. Nobody cared whether another child was misbehaving on not and nobody pay attention on what wrong a neighbours child had committed. Nobody even care about tomorrow or the future of the Igbo society. The family and the community have lost grip on the overall behaviour of children. Globalization has encouraged blatant individualism. Isidienu (2016) argues that recently due to western civilization and tendency to belong to certain class, children behave as they like without outsiders giving them instructions to avoid exchanging words with their parents.

The choice of marriage in Igbo family system did not actually involve the two persons in marriage. It involved partially the man and his father who became the arrow head in the marriage inquiry. The father of the boy in question actually sends delegates to the village, clan or family of the bride who verified the habit and behaviours of the girl's mother and not actually the girl's father. This is because, marriage in Igbo was seen as the centre of existence and communal focus. It is the centre of life and who married who determines the method of behaviour of the new family. Marriage also directly and indirectly involved the community. Kunhiyop (2004) proposes that in order to understand marriage in Africa, we must first understand that it involves not only the joining of a man and woman, but this marriage involves directly and indirectly, the active participation of the community. The community does not only involve the living but

involves the living-dead (ancestors) and future members of the family yet unborn. Kunhiyop argues further that it involves bringing together in an intimate way, two villages through those extended and immediate families members represented in the husband and wife. At the wake of globalization, there is no longer recourse to the seeking of parental consent and direction in search of marriage partner. In some cases,, inquiry into the parentage of the bride is no longer done. The community at which the bride and bridegroom came does no more make meaning. The two persons in marriage may have communicated through Facebook or twitter and agree to marry. The church mani age may take place in the town (city) before proceeding to the village of the man probably after the couple may have had a couple of children. The disadvantage is that divorce rate has increased as marriage concept goes beyond sex. Recent globalized marriages see the traditional procedures as old fashioned and time consuming.

5.6 Positive Impacts of Globalization on the Igbo Family System

It has not only been all negativities that globalization came with. There is no doubt that globalization has also improved upon the Tgbo family system. The first port of call is the stabilization of marriage and family system. An unmarried man or woman in Igbo cosmogony is seen as good for nothing. Such a person was called by many derogatory names Onwuzurigbo (2016) surmises that "the unmarried Igbo adult was referred to as oke-okporo (male-woman) *akalogheli* or *oke ikpa*. "The unmarried woman is called *ndabili* all meaning good for nothing" (p. 16). So, marriage was viewed with all seriousness and any Igbo who did not marry were not given any pride of place in the traditional society. In some Igbo families and societies, he was not allowed to air his view among adults in a meeting and if such a man died, he does not lie in

state but was buried immediately. For the ladies, the family sees her as a burden and on many occasions, she was reminded that her father's house was actually not her rightful place.

The contribution of globalization to family stability in this case ranges from insistence to monogamy and its strong belief that marriage could cross boundaries. Many prospective ladies who are ripe for marriage remained unmarriejd because of distance of the prospective husbands place. Some parents insist that their daughters will not marry men who came from distant lands away from their reach. Some mothers may even prefer their daughters to marry within their villages for various reasons. But by the theory of borderlesness of globalization, girls now many men who are of different countries and different languages. Communication with their parents is no longer a serious issue because even if the Igbo girl married a European, communication through handsets offer a better option as globalization has made the world a global village. Travelling has been properly enhanced through road networks and flying through aircrafts, an exercise which was foreign and novel about four decades ago. So, the barrier of marriage to foreigners was broken.

The next area in marriage where globalization has played positive impact is in the regulation of dowry and pride wealth. Many Igbo communities in the distant past had created double 'lists' one which is simpler for men who are marrying ladies within the village setting. The second 'list' is for men who come from a different community and which its content is buckler and more expensive. Globalization has brought linkages and people had studied contents of bride lists and did useful comparisons. Bride price is essential in marriage as it reflects the bridegroom's readiness to cater for the wife and the children who will be the product of the marriage. Globalization has added value on discussion over this issue insisting that communities reduce considerably charges on bride wealth. Waheed, Abiola and Uzoaru (2014), report that,

the customary law of Nigeria establish that the payment of bride price is very important. Experience has shown that the regulatory provisions of the limitation Dowry Law 1956 are widely disregarded in practice. If people are ready to marry the level of immorality in the society will reduce", (p. 3).

Issues regarding high bride prices are being discussed copiously over the Radio and Televisions and many communities are either removing the second list or reducing the bride list content. This has increased the number and volumes of Indies and boys who are getting married in recent times within the Igbo family system.

Another area where globalization insists on is on the area of monogamy against polygamy/polygymy. Obiefuna and Umeanolue (2016) outline all forms of marriage insisting that monogamy:

Is a marriage between one man and one woman? This is the original form of marriage ordained by the creator of the universe, God himself, when he created the first man and woman and blessed them to increase and multiply, till the earth and conquer it. (Genesis 1:28). This was the ideal form of marriage which existed from the beginning of the world but the problem of childlessness, infertility among others ushered in other forms of marriage, (p. 302).

Through the Institution of the church which is a brainchild of globalization, the unnecessary ills of polygamy are brought to the fore. Obi (2015), suggests that polyginous system can lead to the economic exploitation of the women that is by reducing them to mere tillers of the soil, fetchers of water and hewers of wood. In case of harem polygyny, the woman can be reduced to the man's pleasure object things that are destined to the satisfaction of the man's sexual urge. Obi argues strongly that:

Furthermore, it does sometimes happen that the women are too many for one man to cope with, so that, they of necessity have to seek lovers outside the family. Socially it may a times not be to the best interest of the woman. According to certain cultures the other wives of the polygynous household, are subordinate not only to the husband but also to the chief wife ... many a times, children from polygamous households show signs of incomplete parental upbringing, especially on their father's side. (p. 14). In polygamy apart from subverse method of caring by their husbands, the women

themselves engage themselves in war of husband pleasing. This has led many into making charms and love potions which in some cases reduce themselves to idolatrous services. Moreover, the Bible insists that "God made them man and wife" which discourages and frowns at polygyny.

The next area where globalization has played its active positive role is in food and

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nutritional aspect of the Igbo family system. There is no doubt that colonization of Nigeria ushered in better dietary on the tablets of Igbo families. Dependence on yams as both the ritual and social diets of Igbo families has become history. Yams still command the ritual and social food of Igbo families but balanced dietary has formed an inescapable part of Igbo families. In the pre-colonial period, certain delicacies like eggs, chickens, fruits and so on were seen a s foods for men and husbands of house. Infant it was said among the Igbo that women should not be offered eggs for the simple reason that they will develop insatiable appetite and the sweetness could, lead to stealing. The period of colonialism proved to be a period of cross breeding of some local root crops like yams and cocoyam. Improved breeds of these inputs have emerged and complement the existing breeds. Food security has also improved over the years and the Igbo

family has been exposed to all forms food. This has improved the health status in Igbo families and reduced high mortality rate. Amadi and Agena (2015) contend that:

> In the globalizing world African lifestyles and attitudes have dramatically changed. The consumption patterns ... are evident. In the context of consumption, western foods such as the MacDonalds, UAC's, Mr. Biggs, Coca-Cola, Starbucks, etc. have affected consumption patterns. Traditional meals such as dried bush meat, pounded yam, Ofe Nsala, (Nsala soup), are fast replaced with micro waved frozen chicken. These have carcinogenic effects resulting increase in incidence of cancer, (p. 12). .

One significant area whereby improvement has been noticed in this era of globalization, and as it affects the Igbo family system is the girl-child education. With globalizing process, more and more girl children have been giving higher education. There was poor rating of girl child education within the Igbo family system before globalization as the girl-child was seen as, another man's property (nwanyi bu aku onye ozo). Lesser attention was given to women education as they will soon get married and find tent in other men's kitchen and bedroom. Because of this poor concept, only boys were sent to the "Whiteman's" school and the girls were rarely given any academic attention. By 1956 when Universal Primary Education (UPE) was started both in the West and East of Nigeria, Fafunwa (1974) was of the opinion that the number of boys that attended school far outweighed the number of girls who went to school. That shows that by 1956, it was still an infantile situation for the girl-child. The tide turned however in the 1980's when more girls not only went to school but started outnumbering the boys. Igbo men were then found in several markets and stalls around Nigeria and overseas. Globalization thus raised a turning point in girl child education, a trend which is still going on now.

CHAPTER SIX

SUMMARY AND CONCLUSION 6.1

Summary

From all the discussion made in this work, it is evident that globalization has affected and is still affecting the Igbo family system. The sustainable index of the Igbo family is predicated on the platform of viable marriage and rites on which the family was formed. To the Igbo without a strong and viable marriage arrangement founded on strong extended family commitment and influence of the community, any new family will surely face an uphill task of sustainability if it did not end in divorce. It must be noted that before the period of colonization which actually was the blue print of globalization, the Igbo family had been formed on the basis of strong moral value like chastity openness strong manly and responsible husbandhood. The strong influence of the *Umunna* (the male members of the family) and the *umuada* (the female members of the family) and the traditional players of the clan affect marriage and family positively. All these indexes helped to curb excesses that could have ruined most families at that time if they hold not been checked.

Iffih (cited by Okeibunor and Anugwom, 2005) agree that the African traditional family was identified before and even during the colonial contact for honesty, morality, decency, industry and absolute obedience to gods, parents and constituted authorities. Those days, a lady's virginity was treasured and accepted as an excellent ideal. Some men valued it so much that the white cloth used in the first night of consummation was sent to the girl's family with a gift of a large cock, giant goat or even a cow according to the wealth of the in-law. It must be noted again that polygyny was prevalent because of the need for agricultural economy of that time. Scholars like Arinze (1970), Afigbo (1981), Ilogu (1985), Obiefuna (2010), all accede to this claim. Despite the fact that man married many wives both for the need of procreation and agricultural

production which was the mainstay of the traditional economy, the size of wives and children of a man reflects the prosperity of the man. He was the governor of his family dynasty and governed it with power and understanding. There was hardly any news of divorce in those days.

There was again no emphasis on love especially on that of the lady to be married. The Igbo believed that inasmuch as love was necessary, a family was built on a man's ability to provide for his family, act a defence from external enemies and if he was able to provide to stand-in for his wives in times of great need. If a man was able to satisfy his wives, both sexually and otherwise, love was built in that premise. The Igbo family system believed that love was built-in as a man was able to discharge his manly duties and make things happen. That does not rule out a woman's choice of marriage though in most cases, it was the girl's parents that took decisions on marriage partners of their daughters. The mother of the daughters plays a permanent role in whom the said daughters will marry.

Those periods reflected the formation of a new family through the *oha-ajuju* (enquiry over the manners and attitudes of both the girl's mother and the would-be-bride). Questions were hardly asked of the man as the issue of 'agbo' (lineage and manner) was much of the women's concern. According to Ogbalu (1977) and Iffih (2005), the inquiry included whether the girl's mother was known to be common wealth sexually, if the family had record of deaths through hanging *ikwu-udo,* whether the family had record of white disease or leprosy and so on. The girl's parents would inquire whether the man had brothers and sisters, whether the man had enough pieces of cultivable land and whether her would-be mother-in-law was still alive. All these items contained in the inquiry if positive will encourage both families to solidify their marriage relationship. If they had, that marriage arrangement no-matter how deep it had gone must be nullified, it was seen as *'alu/aru'* (or abomination against the earth goddess ana/ala).

As stated, marriage and family was formed through active participation or the *umunna*and the *umuada*(the male and female members or the clan). Achebe (1958), Kunhiyop (2004), Obiefuna and Umeanolue (2016), all agree that both families formed the bulkward on which the new family came to be formed. Achebe (1970) paints a picture of ant-hill activities of both families in period of marriage. This was predicted on the index that the woman to be married was *nwunyeayi* (our wife) bearing in mind that the whole family had interest in the marriage. One psychological impact of this was that the girl enjoyed security in her husband's house knowing that the whole family was involved. The family would be stable. Maniage at that time was not founded on the physical cash owned by the man. It is of note that cash was not important, it did not actually reflect a man's wealth.

So unfortunately, the dawn of globalization on the Igboland which ushered in Christianity and western education also encouraged many values unknown to the Igbo family system. Today, these foreign values are actually poluting the Igbo family system and tearing it apart. Iffih in Okeibunor and Anugwom (2005) regrets that:

> With massive western education now in place in all African countries, coupled with Christianity which came on the heels of colonialism, too many questionable changes in value orientation have left the African (sic) Igbo family far from being African (sic) Igbo especially in the non Moslem communities or countries. Today, sex issues are openly and recklessly discussed and practiced with impurity by youths and adults. Nakedness by ladies is tolerated as style in fashion. Pre-marital sex is a norm rather than a deviation. Pre-marital pregnancy is common and no longer seen as a social stigma. (p. 389).

With all these arid more indexes in place, globalization has played the role of bearer of distortions in values ethos manners and observances of Igbo family system. Globalization involves the spread of both American and European cultures across Africa with its attendant violations of traditional ethos of Africa and more especially into Igbo territories. The practice of Pre-marital sex, walking the street half naked, and high rise bride price based especially on cash and materials. With all these in place, parents no more direct the affairs of marriage and do not play active roles in such preparations. In the families, the fear of the earth goddess, respect for constituted authority, care for the aged and so on have been washed off the Igbo family. There is no more social control in the family. Deviance is no more frowned at as families have become private and personalized. This has marked a down turn in the affairs of the Igbo families and even the globalized religion-Christianity through trying to shape the African family positively has not scored a pass mark.

6.2   Conclusion

Based on the above findings, the study concludes that globalization is in job of making a remarkable impact on the Igbo family system. This is both in Positive and negative dimension. For instance, globalization has led to the development of human person and ensuring the progress and betterment of individuals without discrimination in tribal formula. The Igbo family is benefiting from globalization as it is providing functional and employment oriented quality education. It is providing and aiding dietry by encouraging agriculture which was the mainstay of the Igbo family economy. Globalization is also hampering the practice of some obnoxious cultural practices like female genital mutilation trial by ordeal and so on. The spread of

Christianity has helped to remove ignorance and is encouraging belief in the Lord and Saviour Jesus Christ.

On the negative dimension this study is concluding that globalization is continually wiping out the primordial positive practices of Igbo family system by discouraging respect for constituted authority. Globalization is als£> encouraging personalization in the family system. Child training by other members of the community is being discouraged and deviance is daily on the increase.

On the whole, no society is completely devoid of criminal tendencies. Igbo family is not out of it. The issue of divorce is a recurrent decimal and globalization has increased the rate of divorce in the Igbo family system.

6.3   Recommendations

This study offers the following recommendation:

1. Core Igbo family values as identified in this work should be upheld. The relevant lost family behaviours and observance should be revisited and upheld.

2. Globalization has not been altogether bad. So, relevant lessons from globalization should be encouraged and bad ones expelled.

3. Since marriage and family is the heart of the Igbo society efforts should be made to safeguard its existence and carefulness observed as people prepared to get married.

4. Child training should be encouraged as children trained with care are the pride of any family. The Igbo family should be mindful of this.

6.4   Suggestions for Further Research

In doing this work on the Socio-Religion Evaluation of the Igbo family system, the researcher does not claim absolute mastery of the subject matter. There are still some fallow grounds to be tilled the researcher identified some of these areas as: The Igbo family in the era globalization, the financial and social fortunes of the Igbo family in a globalizing world, Igbo family, Nigerian Politics and functions of family values ion a globalizing world.

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APPENDIX   1

PRIMARY SOURCE

NAME	STATUS	DATE OF INTERVIEW	PLACE OF INTERVIEW
MR. THEOPHILUS DIKE NGANWUCHU	RETIRED CIVIL SERVANT	12TH MARCH, 2000	NGANWUCHU COMPOUND IHIALA
MR. SIMON MBAGWU	PUBLIC SERVANT	22ND NOVEMBER 2014	MBAGWU COMPOUND IHIALA
REV. NATHAN OKOLI	PRIEST	30TH JANUARY, 2015	ST.JOHNS ANGLICAN CHURCH NDIKELIONWU
VINCENT MBAGWU AND CLEMENT IGWENAZOR	PUBLIC SERVANTS	12TH APRIL, 2015	ST.SILAS ANGLICAN CHURCH IHIALA
RE.FR. PROF. B.A.C. OBIEFUNA	PRIEST AND LECTURER	12TH MAY, 2016	AKWAEZE
REV. CHARLES CHUKWURAH	PRIEST	17TH APRIL, 2016	ST.FAITH CATHEDRAL AWKA

APPENDIX II

Questions Related to issues of Igbo Family and Globalization are posed to different People and they offered their Answers.

Mrs. Chinwe Maduagwuna.

a. What do you understand by the term Igbo family system?

Igbo family system is that family that comprises of the father, mother and the children (if any) of Igbo within the Igbo geographical area.

a. What is the extended family?

The extended family comprises of the auncles, aunts nephews, nieces and others members who attached themselves to the family system.

a. Of what use was the extended family system to the Igbo?

The extended family is useful in the area of contribution of ideas for the growth of the family. They encourage clientage to members of the family who wanted to learn a trade or learn a form of business thereby helping their families.

In areas of marriage, they contribute their quota both, financial or otherwise to ease the burden of marriage feast from their brother. They are the immediate people to be informed when marriage contracts are to be consummated.

When a wife of the household gave birth, they came together during the naming ceremony to name the child. In my community they are infact the people who determined the name of the child after the immediate parents of the child had given their own names.

In this period of academics, some wealthy members of the extended family offer scholarships to

bright but indigent members of the extended family and lessen the burden of school fees from the poor parents.

They enforced disciplinary actions on the offending members of the family, whether small or big. For the younger children of the family, child training and rearing was one of their areas of interest.

They help to set up houses for the male members of the family who were about to get married newly.

Mr. Peter Chike.

a. What is globalization?

Globalization is a phenomenon used to describe the coming together of the world and its activities. It covers all forms of life viz: economy, religion, culture, politics, music, worship etc

a. What are the impacts of globalization?

Globalization has brough in new insights into the Igbo in that there are iproved road networks inIgbo communities, information flow has become fast and rapid due to the use of mobile phones, Igbo culture is nearly facing extinction due to exposure to western values, Christianity has nearly extinguished the once natural Igbo traditional religion and practices and called it idolatory, and so on. There has been increasing volumes of production of goods and services. This has led to opening up of employment opportunities to Igbos. People are now gainfully employd. Even agriculture which used to be dull and energy sapping has experienced new introductions like tractors and harvesters, several online businesses are going on. People now stay at their comfort zones and purchased something and those things brought to their homes.

In the area of household chores, female customized chores like sweeping the house, preparing of food

for the family has assumed a new dimension. Men now use vacuum cleaners to sweep the cushioned floors, vam pounders are used to pound foo-foo and already cooked soupsmicrowaved. So, roles and house-hold responsibilities have now changed. Anybody can now do anything in the house. Gas cookers are now used to cook large volumes of food and so the use of fire wood as method of cooking has now been down played. Women have now assumed bread- winners of their families, a role which was exclusive   to men before modern globalization.

a. Is it possible to push aside globalization now because of itsdebilitating effects on the Igbo? It is not possible because the phenomena of globalization have come to stay. We can no longer go back to the pristine period. Globalization cannot be dismissed by the wave of hand because it is an enduring phenomena.

Then what are you offering as a remedy to the evils of globalization?

What is advocate is that the Ibo should look in wards to controlte new culturesof globalization. For instance, parents must scrutinize thekindsof films watced by their children, moderate the movements of their children especially the kind of friends they keep, the kinds and manners of dress they wear. They will teach the children how to pray that God will interfere in domestic and family affairs of our time. Parents will make sure that and sets have not become the favourite friends of their children.

Mr. Emeka Nwankwo.

a. What is famiy?

The   Igbo family is made of the father, mother and their children.

a. What do you say about a family that does not have children in Igboland?

The family that lacked children in Igbo is incomplete because that family has no future.

a. What are the duties of the Family in the society?

The family has the singular purpose of child training. The issue here is that the extended family also helped in child training as they play surrogate roles within the Igbo family system. The child belongs to the community (nwa bu nwa ora).

Does the extended family play other roles in the Igbo family system?

Yes. They help the young man who wanted to marry by contributing money and materials and even helping him to set up the house before a new bride came in. the Igbo discouraged unpreparedness before marriage. The fist thing an Igbo does was to build a house before marrying. It makes the man balanced before introducing a new wife.

Another thing the extended family does was to enforce laws to be kept within the household. The help a lot in conflicts rsolutions in the families. For instance if a woman was found misbehaving, the female members of the extended family system came together and ascertained the truth of the matter. If it was established that the woman was actually mishaving, they would fine her. If she insisted, they would bring her out to the general women of the household and fine her again. The implication was that if such a woman was fined inceasantly, a lot of people see her as   a bad woman and alienate her from their gatherings.

a. Can you tell me why Igbo men marry many wives?

It is not farfetched. In the first place, Igbo men marry many wives to see those who will help them in their farm works. They believed that for the retinue of farm work to be lesser, many hands were needed to lesson the burden and drudgery encountered during farm works. The next was that as the women produced children, more hands were provided. Apart from the children offering ready hands in the farms, they also populate the homesteads. The Igbo man prided him   self in the harem of wives he had the volume of children he had sired. Large families were a   thing of pride. Another reason for polygamy was in the absence of children in the first marriage. The man must have a person who will

replace him in the time of his death. That person must be a male child. Another reson was if the first marriage produced only girls. Girls in Igboland were seen as another mans property belonging to another mans kindred and so not much thoughts were given to them. All these things have changed now.

a. What do you understand by the term globalization?

Enu Oghigha. (The world has spoilt). Everything is going haywire. Nothing is as it was. Girls now wear trousers and even go to Church with it. In the days of our fathers, you dare not see such things. A woman does not wear trousers with cutest on the fingers to serve food to an ozo (titled men). today, women wear peteli (short mini skirts) and attend ozo title ceremonies. Even wives of ozo men wear those abominable peteli (short mini skirts) and nobody talks to them. The primordial Igbo family values have been eroded. God help us. Women and men go to work and leave their children at the care of househelps. The family has been turned into something else.

a. What is your suggestion so that these anomalies of globalization will be corrected?

Only God can help us. We cannot do it on our own. Teaching the primordial family values can be of help but that also will be very difficult.