

CAUSES AND CONSEQUENCES OF DIMINISHING CORE FAMILY VALUES ON THE 21ST CENTURY NIGERIAN CHILD: THE CASE OF IGALA PEOPLE IN KOGI STATE

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Abstract

This study examined the causes and consequences of diminishing core family values on the 21st century Nigerian child. The focus of the study was the Igala people of Kogi State. The study was a descriptive survey. The sample for the study was 220 Igala people resident in Ankpa Local Government Area of Kogi state. The sample was composed using accidental sampling procedure. Two instruments (questionnaire and interview) were designed by the researcher for collecting the data that were required to answer the three questions posed. The instruments were face validated and their administrations were done personally by the researcher. Mean and standard deviation were used to analyze data obtained through the questionnaires while frequency counts, percentages and rank order were used to analyze the data obtained from the structured interviews. The results of the study included among others that respect for God, one another and constituted authorities, salutation, hard work, generosity, modesty and decency in appearance are core family values cherished by the people of Igala extraction. In addition, the study found out that these family values were diminishing and that the consequences of these diminishing values on the Nigerian child and society included cultism, armed robbery, wanton destruction of lives and properties as well as cybernetic crimes, health related diseases and death. Based on these findings recommendations such as deliberate and conscious demonstrations of life of godliness, more values education, modeling and frequent seminars and conferences on values education among others were put forward as panaceas to the problem of declining family values in Igala land and Nigeria as a whole.

Key words: Diminishing, core family values, consequences, Nigerian child, society, Igala people

Introduction

The nation, Igala, is one of the nine largest ethnic groups in Nigeria and the most populous tribe in Kogi state (Paul and Edino, 2015, Nasir, 2016&

Igala History, 2018). This group of people resides densely in major towns such as Ankpa, Idah, Anyigba, Egume, Abocho, Inye, Abejukolo, Ogugu and Ibaji to mention these few, in the eastern senatorial district of the state and are also found sparsely settled in neighboring states of the country such as Benue, Enugu, Delta, Anambra, Edo, Nassarawa and Adamawa (Trip Down Memory Lane, 2014, Information Nigeria, 2018 & Igala Association U.S.A., n,d).

Prior to the advent of Christianity and Islamic religions in the land, the people of this extraction were predominantly animists. They believed deeply in the existence of God as the most supreme (Oreva, 2017). And that He could be accessed through smaller intermediary gods of the land represented symbolically by stones (Okwuta), stumps and woods (Okakpunu-oli), live trees like Iroko (Uloko), Anti-hills (Ojiji-abukata) and huts (Achekwu) with white flags hoisted on long poles. The flags carry tiny bells that jingles parodically when interrupted with winds. Also represented by these intermediary gods are bottles (Ujogo), planted into the soil occasionally sprinkled with animal blood (Ebie-ela), red oil (Ekpo-oje), and white clays (Ama efufu) as libations.

The traditional Igala society so much believed in these gods of their ancestors to be capable of keeping away strange diseases and untimely deaths, evil spirits and their manipulations as well as that they could expose evil and wicked people. Evils that are either executed clandestinely or intended to be executed could be exposed by these gods through divination using oracles (Ifa). These gods were not only capable of preventing and punishing wickedness, they were also capable of invoking blessings of fertility, improved outputs, good health and divine protection as well as victory in warfare. In short, as noted by Information Nigeria (2018), Igala people are people who feel highly secured under God's umbrella. Typical traditional Igala men are godly. Their fear for God put them in the position to hate any evil hated by God. Immorality, armed robbery, kidnapping, manslaughter, and indolence were rare if not strange among the Igalas in the past. Their reverend for God formed the basis for the values they upheld and promoted as core to the society. The traditional Igala person was notable for hospitality, hard work, discipline, honesty and respect for elders and constituted authorities as well as respect for the sanctity of human life and sex among other virtues. These values prevailed generously in the society that doing the contrary was alien and a reproach.

Values as defined by Hornby (2010) are beliefs about what is right and wrong and what is important in life. They are those important and lasting beliefs or ideas shared by the members of a culture about what is good or bad and desirable or undesirable (Business Dictionary, 2018). The Igalas are a

group of people who have defined values about what they hold to be right and wrong. And these values are cherished because they promoted harmonious existence. For instance, in the typical Igala society, love for one another, respect for the elderly and constituted authorities, hard work, hospitality to strangers and wayfarers, appreciation of virginity, among others were values that were applauded and promoted. As a people, the traditional Igalas had avowed hatred for indolence, armed robbery, immorality, as well as unjust treatment of strangers and termination of innocent lives. These made Igala land a harmonious habitat for indigenes as well as the non-indigenes that wished to live with them.

But today, the contrary seemed to be the case. These values have grossly back-rolled so much that most communities in Igala land are becoming dreadful for habitation. They are fast becoming havens for crimes that hitherto were alien to the communities. These crimes have many Igala sons and daughters at their vanguards. For example, in some communities in Igala land, their prominent sons and daughters working in cities cannot come home freely for fear of being kidnapped especially that many who came had suffered this fate.

But in fairness to the Igalas, the issue of diminishing values is both national and international and not an issue that pertains only to them. For instance, Chukwudum cited by Omede and Omede (2004) noted that the problem of Nigeria is that of wrong or false values. The values pursued by many Nigerians, especially the leaders are those that do not promote national unity and development (Nwabuisi, 2000). Values such as hard work, discipline, respect, honesty, truthfulness, integrity, love for one another, and respect for laws and orders have given ways lamentably to excessive quest for materialism, apparent worship of money, taking side with the powerful even when they are wrong, lack of patriotism, tribalism and ethnicity (Omede and Omede, 2004, Omede, 2012). Impliedly, the home or family has enormous responsibilities on its hands.

The home or family is supposedly, the most viable premise for laying solid foundations for right societal values. This is because, the home, is the child's first window to the outside world. From parents and siblings as well as the significant others in the family, newly born children supposedly learn correct family and societal values. From the family, they learn respect, love, honesty, integrity, hard work, neatness and good morals that will ease and facilitate their proper transition into the larger society-immediate and or remote. The school, religious institutions, society and mass media are to complement the primary efforts of the family as they come in contact with these children. This makes the family central and indispensable to proper

values education. It has the advantage of having the first contact with the child as well as the privilege of first or early training.

The family is the basic unit of any society (Osagbodje, 2015 and Vanguard, 2018). If it is stable, the society will be stable (Nigerian Voice, 2014). But, regrettably, most families seemed to have lost their values due to western world influence (Nigerian Voice, 2014; Osagbodje, 2015; and Sunday Magazine; 2018), among others. Osagbodje (2015) noted that in the past, a younger person would wait when an elderly is coming down from staircase. But what is common now as Osagbodje noted and which is wrong, is that younger ones rub shoulders with the elderly ones on staircase. Speaking in the same direction, Sunday Magazine (2018) noted single parenting, same sex marriage, nudity, vulgarity, false lifestyles and terrorism to be what are trending now among the youths of this generation.

Among the Igalas, it is a taboo for the younger ones to watch an elderly person, especially, the males, carry heavy loads, sit down while the elders stand, cannot talk scornfully to an elder, let alone insulting him/her even when the elder is wrong, dare not to be the first to wash hands when satisfied and the elder is still eating, dare not to rise up from the dining table when eating with the elder even when satisfied and the elder is still eating. They also will not dare to be the first to stretch forth the hand when greeting an elder.

All these code of conducts along with others guided and guarded the conduct of the growing child as he learns these values at home, and later got them reinforced in the school, society, religious institutions and mass media. Children learn these values through instructions, observations and reinforcements.

But these values have become rarer today than in the past (Omede, 2016). Today, among the Igalas, elders and constituted authorities are disdained. There are more rampant cases of abuse of sex, drugs and power, manslaughter, and wanton destructions of properties with the youths at the center (Omede, 2012). What therefore, could be the possible explanations for this negative transition? This was what this paper that was titled "Causes and Consequences of Declining Core Family Values on the 21st Century Nigerian Child: The Case of Igala People in Kogi State" investigated.

The objectives of the study were to find out the:

1. Core family values of the people of Igala extraction in Kogi State
2. Causes of declining core family values among the Igala people in Kogi state
3. Consequences of diminishing core family values on the Nigerian child and society.

This study therefore addressed the following questions:

1. What are the core family values of Igala people in Kogi State?
2. What are the causes of diminishing core family values upheld by Igala people of Kogi State?
3. What are the consequences of diminishing core family values on the Nigerian child and the society?

Methodology

This study was a descriptive survey that sampled, examined and reported the opinions of people on the causes and consequences of diminishing core family values on the Nigerian child in this 21st century. The study used both the quantitative and qualitative approaches for data gathering. The Igala people in Ankpa Local Government Area of Kogi state provided the population for the study. A sample of 220 respondents was composed from the population through accidental sampling procedure. Two instruments-questionnaires and structured interviews-were designed by the researcher and used for data collection. The contents of the two instruments were derived from literature as well as from personal experience since the researcher is a native of the tribe that was being studied. One hundred and sixty (160) respondents answered the questionnaires while sixty (60) respondents answered the interview questions. Both instruments were administered on the respondents the researcher happened to come across and who were willing to respond to the instruments. These willing respondents were sourced from schools-secondary and tertiary institutions located within the local government areas. Not more than twenty (20) respondents were issued the questionnaire in a particular school. Eight (8) schools were visited giving a total of 160. Teachers and administrative staff answered the questionnaires in each of the schools sampled for the study. The 60 respondents that were interviewed were sourced from state, local and federal government offices. Offices visited included hospital (20 respondents), Independent National Electoral Commission (INEC) (5), National Population Commission (NPC) (5), Local Government Secretariat (28) and National Orientation Agency (NOA) (2). The interview proceedings were the written type.

The questions on the questionnaires as well as the structured interview centered on the three areas of concern in the study namely, the core family values cherished by the Igala people, causes of the decline and the consequences of this decline on the Nigerian child and the society. The questionnaire had three sections-A (11 questions), B (13 questions) and C (13 questions) giving a total of thirty seven (37) questions. The questionnaire was a four-point likert type of Strongly Agree (SA) (4), Agree (A) (3), Disagree

(D) (2), and Strongly Disagree (SD) (1). The interview was a mixture of close and open-ended questions and a total of six (6) questions were fielded.

The two instruments were face validated by experts in the department of Science Education, Faculty of Education, Kogi State University, Anyigba. Their corrections improved the instruments. The instruments were personally administered by the researcher within a period of three weeks, one week for the administration of the questionnaires since respondents were located differently. The filling of the questionnaires and its collection was however, on the spot in all of the schools visited. This eliminated the incidence of instrument mortality. The interview was personal and face-to-face, though, written, and this lasted for two (2) weeks to go round the 60 respondents.

The data obtained from the questionnaire were analyzed using mean and standard deviation statistical tools while frequencies, percentages and rank order were used to analyze the data obtained from the open-ended and closed-ended interviews. The criterion mean for the questionnaire is 2.5. And any mean of 2.5 and above indicated acceptance while a mean of below 2.5 indicated a rejection.

Results

The results were presented first according to the research questions and secondly in accordance to the instruments (questionnaire and interview) used for data collection. Data from questionnaires were analyzed first before that of the interview.

Table 1: Respondents’ views on what constitutes core family values cherished by the Igalas

S/N	Item	- X	SD
1	Respect for God as the most supreme	3.6	0.62
2	Respect for human lives and properties	3.4	0.63
3	Respect for the elders and for one another	3.5	0.69
4	Dignity of labor/Hard work	3.3	0.70
5	Seeing sex as sacred/Respect for sex	3.1	0.85
6	Honesty/Truthfulness	3.1	0.82
7	Hospitality to strangers and wayfarers (those on a journey)	3.4	0.65
8	Warm salutations/Greetings	3.7	0.62
9	Communalism/Sharing things together in common	3.1	0.74
10	Generosity	3.3	0.67
11	Modesty and decency in appearance	3.3	0.75
Grand mean		3.3	0.70

Source: Survey (Questionnaire), 2018; N = 160

The data on Table 1 show that the respondents accepted all the identified values such as respect (for God, elders, one another, sex, lives and properties), hard work, honesty and truthfulness as well as hospitality, salutation, generosity and modesty to be core family values among the Igala people in Nigeria. All the eleven (11) family values identified on the instrument (questionnaire) had mean scores of 3.0 and above and a grand mean of 3.3 that are above the criterion mean of 2.5.

Table 2: Possible causes of declining core family values among the Igalas

S/N	Item	- X	SD
12	Urbanization/Small villages growing to become towns	3.1	0.86
13	Western influence	3.3	0.78
14	Globalization/ICT/Social media	3.3	0.88
15	Family types (single parenting, polygamy)	3.1	0.95
16	Parental regular absence from home and neglect of children	3.2	0.76
17	Reduction in parental love for children	3.0	0.83
18	False models	3.1	0.74
19	False religious beliefs and practices	2.9	0.83
20	Materialism and excessive quest for wealth	3.4	0.75
21	Politicking	3.2	0.77
22	Influence of neighboring non-Igala communities	2.8	0.84
23	Sending under-aged children to school to enable parents have time for other assignments	2.6	0.95
24	Poor state of income of many families in the land	2.9	0.89
Grand mean		3.1	0.83

Source: Field survey (Questionnaire), 2018; N = 160

Thirteen (13) items were fielded in the questionnaire (items 12-24) as possible reasons for the decline of core family values once held enthusiastically by the people of Igala extractions in Kogi state, Nigeria. Each of these thirteen items scored above the criterion mean of 2.5. The mean scores for the items ranged between 2.6 and 3.4. Impliedly, urbanization, western education and influence, family types, parental neglect, false models as well as materialism, politicking, influence of neighboring tribes, and false religious belief and practice among others, were accepted as possible reasons for diminutive core family values among the Igalas.

Table 3: Consequences of declining core family values on the Nigerian child and society

S/N	Item	- X	SD
25	Cultism	3.6	0.63
26	Terrorism	3.3	0.80
27	Armed robbery	3.5	0.61
28	Kidnapping	3.4	0.69
29	Tout activities and thuggery	3.4	0.70
30	Immorality	3.4	0.66
31	Destructions of lives and properties	3.2	0.75
32	Bribery, corruptions, cheatings and exploitations	3.3	0.81
33	Godlessness	3.3	0.77
34	Health related diseases and death	3.1	0.74
35	Cybernetic crimes	3.1	0.67
36	Lawlessness	3.4	0.61
37	Vulgar and arrogant children that are disrespectful to elders	3.4	0.76
Grand mean		3.3	0.71

Source: Field survey (Questionnaire), 2018; N = 160

Fielded also on Table 3, were thirteen (13) items (25-37), considered to be the likely consequences of diminishing core family values on the Nigerian child and society. Included among these items as likely consequences were cultism, terrorism, armed robbery, kidnapping, immorality, bribery and corruptions, as well as wanton destructions of lives and properties and also lawlessness, cybernetic crimes, health related diseases and untimely deaths. All these items scored above the criterion mean of 2.5, meaning that these items were seen as consequences of declining family values that confront the Nigerian child and his/her society

Results of the analyses of data collected through Interviews.

Six (6) questions were fielded on the interview instrument. The analyses from the data collected were represented on tables 4-9. The first item put demands on the interviewees to identify by listing seven (7) most cherished core family values of the people of Igala extraction. Responses to this question are shown on table 4.

Table 4: Core family values cherished by Igala people

S/N	Core family values	F	%	Rank order
1	Salutation/greeting	33	55	5 th
2	Respect for God	45	75	2 nd
3	Hospitality/generosity	50	83	1 st
4	Hard work	40	67	3 rd
5	Honesty, truthfulness and integrity	40	67	3 rd
6	Godliness	34	57	4 th
7	Sanctity for sex	28	47	7 th
8	Communalism/family unity	26	43	8 th
9	Modesty	24	40	10 th
10	Tolerance	10	17	13 th
11	Respect for elders	25	42	9 th
12	Respect for lives and properties	30	50	6 th
13	Love for (family members and one another)	20	33	11 th
14	Discipline	15	25	12 th

Source: Survey (Interview); 2018, N = 60

Although the respondents were told to list seven (7) core family values cherished by the Igalas, when the seven values listed by each interviewee was put into categories, they became fourteen with frequencies showing the number of respondents that listed each value. In these categories were generosity/hospitality (F = 50, % = 83), respect for God (F = 45, % = 75), hard work (F= 40, % = 67), honesty, truthfulness and integrity (F= 40, % = 67) and godliness (F = 34, % = 57), among others. Values such as tolerance, discipline and love mentioned by some respondents who were interviewed extended the number of values included on the questionnaire beyond 11 on table 1 to 14 on table 4.

Table 5: Responses on whether the values are diminishing or not diminishing today

S/N	Status of the core family values	F	% Response
1	Diminishing	50	83
2	Not diminishing	10	17
Total		60	100

Source: Survey (Interview), 2018

The responses of interviewees to this question as shown on table 5 showed that the core family values were diminishing (F = 50, % = 85). This is against only 17% that accepted that the values were not diminishing.

Table 6: Reasons for the diminishing core family values of the Igalas

S/N	Reasons	F	%	Rank order
1	Western influence (Education, ICT, Globalizations, Social media)	26	43	2 nd
2	Godlessness	20	33	4 th
3	Family neglect and loss of family values	32	53	1 st
4	Materialism and excessive quest for money	21	35	3 rd
5	False religious beliefs and practice	7	12	6 th
6	Influence of neighboring tribes	10	17	5 th
7	Politics	4	7	7 th

Source: Survey (Interview), 2018

The respondents were told to state only two reasons why they thought the family values were diminishing. From analyzes of data collected, the two reasons mentioned by each of the interviewees were put into seven (7) categories with their frequencies attached. Among the popular reasons given were family neglect and loss of family values (F = 32, % = 53), western influence (education, ICT, globalization, social media) (F = 26, % = 43), materialism and excessive quest for wealth (F = 21, % = 35) and godlessness (F = 20, % = 33) among others.

Table 7: Responses on whether or not the diminishing values will have consequences on the Nigerian child and society

S/N	Item	F	% Response
1	No consequence on the Nigerian child and society	-	-
2	Have consequence on the Nigerian child and society	60	100
Total		60	100

Source: Survey (Interview), 2018

All the people interviewed (F = 60, % = 100) accepted that the diminishing core family values will undoubtedly, have consequences on the Nigerian child and society.

Table 8: The nature of consequence

S/N	Item	F	% Response
1	Positive	-	-
2	Negative	60	100
Total		60	100

Source: Survey (Interview), 2018

All the sixty (60) interviewees representing 100% agreed that the diminishing core family values would affect the Nigeria child and society negatively.

Table 9: Likely consequences of diminishing core family values on the Nigerian child and society

S/N	Item	F	%	Rank order
1	Untimely death and health related diseases	16	27	3 rd
2	Bribery, corruption and exploitation	10	17	9 th
3	Disrespectful children	14	23	4 th
4	Lawless behaviors (civil unrest, thurggery, cyber crimes, violence)	32	53	1 st
5	Armed robberies, kidnapping and suicide attacks	26	43	2 nd
6	Diminishing cultural and family values	10	17	9 th
7	Lack of trust and greediness	3	5	15 th
8	Destruction of human lives and properties	14	23	4 th
9	Immorality	13	22	7 th
10	Cultism	14	23	4 th
11	Godlessness	12	20	8 th
12	Loss of peace and love	4	7	11 th
13	Moral decadence	4	7	11 th
14	Materialism	4	7	11 th
15	Drug abuse	4	7	11 th

Source: Survey (Interview), 2018

The interviewees were told to list only three (3) consequences that the diminishing core family values could have on the Nigerian child and society. Their responses were put into fifteen (15) categories with their frequencies indicated. The consequences which the respondents listed included among others: Lawlessness (F = 32, % = 53), armed robberies, kidnapping and suicide attacks (F = 26, % = 43), untimely death and heath related diseases (F = 16, % = 27), disrespectful children (F = 14, % = 23), destruction of lives and properties (F = 14, % = 23), and cultism (F = 14, % = 23).

Discussion of findings

One of the findings of this study revealed that the people of Igala extraction like every other tribe in Nigeria and the world in general, have basic family values that guide the conduct of affairs among them and between them and other people within and without their immediate environments. Included in these basic values are respect for God as the most supreme, respect for human lives and properties, respect for elders and for one another, hard work as well as respect for the sanctity of sex and marriage institutions. This finding is in harmony with the assertion of Oreva (2017) that the Igalas believe deeply in the existence of God as the most supreme. Information Nigeria (2018) noted in addition that Igala people feel highly secured under God's umbrella. The Igala people are sincerely religious. In the traditional Igala society, there are several other intermediary gods through whom they access the supreme God. Respect for God and elders was glaring in the traditional Igala society that children then relieved their aged parents and parents figures of loads (heavy or light, big or small), vacated seats for the elders and greeted the elders with genuflection and dignity and all these were done willfully and not by compulsion. Even though, it was not by compulsion, known defaulting children were not spared the rod of discipline. These basic family values however, are universal but with some slight differences in operations across countries, communities and tribes.

The study found out in addition, that these basic family values once upheld enthusiastically by the Igalas were fast diminishing. This view agrees with those of the Nigeria Voice (2014), Osagbodje (2015), Omede (2016) and Sunday Magazine (2018). In most Igala communities, godlessness are fast replacing godliness, destruction of lives and properties, kidnapping, killing and armed robbery seem to be the prevailing values as at today. In fact, elders are losing their respects before the children and today, elders dare not correct erring youths and children. All these acts were strange in the past as people of different families lived together harmoniously and as a community with collective responsibilities. But today, individualism features more prominently and communalism is fast becoming obsolete. Immorality is becoming acceptable lifestyles of many youths in these communities and cultist activities are almost daily occurrences. In fact, impunity and lawlessness are negative values that have become the order of the day in Igala communities that hitherto were peaceful and accommodating even to visitors and strangers.

However, the issue of diminishing values does not only pertain to the Igalas, it is an issue of national and international concern. For instance, the values pursued by many Nigerians, especially, the leaders, as noted by Nwabuisi (2000), are those that do not promote national unity and

development. In addition, Omede and Omede (2004), and Omede (2012), affirmed that good values held by many Nigerians in the past have given ways lamentably to bad ones.

The likely reasons for these declining values as noted by this study were western influence in the forms of western education, globalization, social media as well as ICT. Other factors respondents held liable included among others, urbanization, family types, reduction in parental love, materialism and excessive quest for wealth. Some of these reasons aligned with the ones earlier given by some writers. For instance, Nigeria Voice (2014) and Osagbodje (2015) queried western world influence while Sunday Magazine (2018) identified single parenting, same sex marriage, nudity, vulgarity, false lifestyles and terrorism as both causative and consequence.

In addition to the views of Sunday magazine (2018) on the consequences of these declining family values, this study noted terrorism, armed robbery, kidnapping, wanton destruction of lives and properties as well as godless acts, health related diseases and death and also cultism, and crimes of diverse kinds and vulgar children that are disrespectful to elders as possible consequences on the Nigerian child and the society. Nigeria is today weighing down rapidly by the activities of valueless leaders and as well as that of the led. The future of Nigeria and the Nigerian child is likely to be hazy if deliberate efforts are not taking to promote the already existing good family values among the citizenry, particularly, the youths, who are acclaimed to be the leaders of tomorrow.

Conclusion

There are basic family values upheld by the people of Igala extraction living in Kogi state, Nigeria. These family values include respect for (God, one another, sex, human lives and properties), salutation, hard work, honesty, generosity as well as modesty and decency in behavior and appearance. These basic family values were found by this study to be diminishing not only among the Igalas but also among other tribes within and without the country due largely to urbanization, western influence, godlessness and materialism among others.

The consequences of the diminishing basic family values on the Nigerian child and society this study also found out to come in the form of wanton destruction of lives and properties, loss of respect for God, constituted authorities and elders, cultism as well as lawlessness and terrorism, kidnapping and armed robbery. And unless conscious and urgent efforts are taking to promote values among Nigerian citizens, the future of the Nigerian child and that of Nigeria as a sovereign nation would be bleak.

Recommendations

The following recommendations are put forward to shore up the development of positive values among Igalas as well as other Nigerians for more improved harmonious coexistence.

- 1. More expository teachings on godliness:** Godlessness is a major factor behind loss of values and the exhibition of many deviated behaviors in societies. Therefore, it is recommended that religious leaders teach godliness, live and demand it among their members. Expository teachings on the implications of living godless lives should be emphasized, frowned at as well as punished.
- 2. Reinforcing the teaching and learning of values education:** The Federal Ministry of Education (FME) needs to reinforce the teaching and learning of values education at all the levels of the nation's educational system. Correct family and societal values should be taught as a subject matter to all students at all the levels of the nation's educational system and also irrespective of the field of training of the individual student. It should be made a course or subject to be offered at both the basic and post basic education. At the tertiary level, it should be taught as a general study (GS) course made compulsory for all students and in all faculties or schools. Through this conscious effort, correct values will be taught, learned and developed making the society to become saner and more harmonious for cohabitation.
- 3. Parental love, availability and accessibility:** Family neglect of responsibilities and absence of parental love is one of the causes of diminutive family values among the Igalas and other tribes in Nigeria. The need for parents to own up to their family responsibilities is a strong factor for keeping the family intact and promote healthy development of children. Parental neglect, regular absence and inaccessibility create loopholes and unhealthy family atmosphere for breeding maladjusted children.
- 4. Correct models:** Models are found variously in family, school, community, mass media and religious institutions. These models could either be correct or false. Many false models abound much more than correct models. False models can only be identified when the individual mentee have sufficient knowledge of what is good or bad. Therefore, the onus is on the significant others to promote correct values knowing that there are people that are watching their lives and wanting to become like them. Hybrid or hypocritical parents, teachers and religious leaders help at best to confuse others particularly those that look to them as models. When what a leader says differ from what

he/she does, it raises confusion in those he/she is leading. Therefore, consistency in words and actions promote healthy values development in the mentee. In addition, sanctioning false models using relevant institutions such as community leaders, law enforcement agents, religious institutions, family heads and school administrators will help to minimize the display of negative values in the society.

5. **Frequent seminars and conferences:** The society of our time is bereft of people with correct family values. Therefore, through frequent seminars and conferences by relevant governmental agencies such as the National Orientation Agency (NOA), Civil rights organizations, effective sensitization, education and promotion of family values could be promoted among the citizenry. This if done frequently, is hoped to reduce cases of wrong values that are held by many Nigerians today.
6. **Monitoring and appropriate advise:** Parents and significant others need to monitor, insist on the display of correct values and advise their younger ones appropriately on living right. The best legacy for parents to bequeath to their children is not money or wealth but good family name and right or correct family values. But regrettably, many homes sacrifice these for wealth or fame.
7. **Proper education and regulation of the usage of social media:** The need for parents, teachers, and religious leaders and other significant others to properly educate and monitor the usage of social media by the youths is important. This will help them to properly regulate and sieve information from the media before usage. Godliness, discipline and correct media education would be of great assistance in regulating their urge and famished appetite for online programs.
8. **Political education:** Periodic political education and sensitization by relevant governmental and non-governmental organizations is important for impartation of right values in the citizenry. Regular jingles through the mass media, conferences and seminars of stake holders in politics will be of tremendous impact. When these are done effectively, it would likely reduce recruitment of youths as thugs and assassins as well as for other forms of political violence.
9. **Regulation on birth control:** Many parents have lost control of their children because of their numbers and their inability to fend for them adequately. Bills speculating the number of children per woman/wife should be passed and made enforceable by national assembly and other relevant institutions as panacea to parental neglect and breeding of vulgar children in families.

10. **Accountability:** Impunity and recklessness characterize many Nigerians in leadership positions. Arrant display and abuse of common wealth at the full glare of the majority of the citizens that wallow in abject poverty, recruitment of thugs and abuse of power seemed to be their lifestyles. A system that would put demand on them to be responsive, responsible and accountable to the subjects is required. Therefore, institutions such as Economic and Financial Crimes Commission (EFCC), Independent Corrupt Practices Commission (ICPC), and the Judiciary should be empowered more financially and made more professionally competent through trainings and provisions of effective working tools with a guarantee of independence to enable them to call the nation's leaders to account and punish the guilty if convicted.

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