

TRADITIONAL AFRICAN VALUES

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Abstract. It is incontrovertible that there are pristine traditional African values for which Africans are identified amidst the cultures of the world. It is also factual that, in contemporary times, Africa is undergoing harrowing experiences due to the corrosion, devaluation and desecration of these values through the uncritical imbibement, assimilation and influences of alien values, which antagonize and conflict with the traditional ones. This work excavates those pristine values, represents and critically appraises them.

Keywords: Africa, values, tradition

1. INTRODUCTION

The currency of this work can be perceived through the prism of the vivid description of the state of African values in contemporary African society, offered by L. Mbefo:

New values have been adopted and canonized. Dishonesty and cheating, fraud and getting away with it have now replaced ancestral moral uprightness and probity. Logic and legal smartness with their quibbling with the nuances of words have banished truth and integrity from traditional values to the archives of antiquarians... Getting rich overnight without working for it has become the new criterion of achievement. (59)

Sad as this observation may appear, it portrays the factual state of affairs in Africa as real as the name of our continent. The statement of fact above though, not intended to romanticize the past, points to an inimical departure from the signposts and cultural values that

accorded Africa resilience in crises and reckoning as the seat of civilization and the aspiration of sister continents.

It is with this insight that this work shall attempt an excavation, representation and a critique of some of the pristine African Traditional values. To arrive at this, the first part of this work will tackle the definition of terms, the second part shall focus on the excavation and representation of these African values, the third shall dwell on the critique and a proposal for the reintegration, re-engineering and refinement of them as a possible way-out of the contemporary value quagmire militating against the continent. It is on this note that the conclusion of this work shall be logically drawn.

2. DEFINITIONS OF TERMS

The New International Webster's Comprehensive Dictionary (1386) defines 'value' variously as the desirability or worth of a thing, intrinsic worth, utility, something regarded as desirable, worthy, or right as a belief, standard or precept.

Corroborating this view, Benjamin Ewelu (40) considers values as standards that, in a given society, determine the action of members. He pursues this line of thought further by noting that African values as standards and serve as the yardstick for measuring success among Africans. In this sense, therefore, values as standards determine praise or blame, respect or honour, achievement or failure within society.

Values are also related to the desirability or worth of things. In this light, value is equilibrated with goodness as the good in a thing that makes it worth pursuing. Upholding this view, George Ukagba avers that:

The African daily activities and pursuits are anchored on the belief that there is value in acting and living. Whether or not the African has a long or short sight understanding of the object of his pursuit, once there is a value or goodness in it, he sees it as worth pursuing. Hence events worth pursuing are

value-events, value acts are worth pursuing (Afroxiology: Ethical Study of African Values, 200)

It is worthy to comment that the ontological relation between value and pursuit does not allow for interchangeability. Values ought to precede and initiate pursuit and not vice-versa because not all pursuits have value in the moral sense. Viewed from the correlation between value and goodness, some pursuits lack goodness and, hence, are evil and not worth pursuing.

3. AN EXCAVATION OF SOME AFRICAN TRADITIONAL VALUES

In a succinct distinction between the West and Africa vis-à-vis authentic development, Iroegbu Panteleon (82) observes that, while what we have in the contemporary western society is a multiplicity of material development to the extinction of the social, spiritual and moral values, what obtained in the economically undeveloped traditional African society was a preponderance of spiritual, moral and human excellence. Regrettably, African contemporary societies are in a confluence of the crises between the invasion of Western materiality over aboriginal humanity-based value system. In the Traditional African axiological system, Iroegbu holds that:

In its hierarchy of values, the human person, the community, nature and God were primary to the material, the machine, the instrumental to the mere individual, to the objective (in terms of objects) to the artificial, superficial, and the sub-divine and the ethereal. (82)

Elewu (40), elucidating on African aboriginal values, identified sacredness of the human life, extended family system, honesty, fidelity to promise, truthfulness, hard work, good name, hospitality “brotherliness” and friendship.

For E. A. Ruch et al (140-143), self-control and humility, faithfulness, goodness and kindness and solidarity constitute pristine values. He asserts that African ethics is clearly

anthropocentric and socio-centric, thus the key consequence of this ethics and the value which is sought above all else is solidarity, togetherness and a family spirit.

Before venturing into an in-depth exposé of these values, it is necessary to state a caveat that the values in perspective may not only be found in Africa but they are African because they are eminently integrated and expressed in African culture.

3.1. DEEP RELIGIOSITY

The deep religiosity of the African people has assumed almost the stage of a cliché. K. C. Anyanwu observes, concerning this phenomenon, that:

There exist no institutions in Africa, whether in the social, political or economic field, which would not be based on a religious conception. The African people are among the most religious in the world (*African Phil*, 124).

This phenomenon is not, in any sense, an aftermath of the Western exported and imposed Christianity. Conceding to this notion of pervasive religiosity in Africa, John Mbiti (15) observes:

The individual is immersed in religious participation, which starts before birth and continues after his death. (*African Religions and Philosophy*, 18).

This phenomenon is an offshoot of the traditional religion that had hitherto been in existence. Asira E. Asira points to this truth when he asserts that:

It is an indubitable fact that before the advent of colonialism and subsequent coming of Christianity and Islam to Nigeria in particular and Africa in general, there was an indigenous religion... (*Sophia*, 71).

In this traditional religion, worldwide, there is no diametrical line between the spiritual and the physical and, hence, no dichotomy between the transcendent and the immanent as these dimensions

dovetail into each other to the extent that, at times and in some places, one is more apparently real but not exclusive of the other.

The ontological principle operative in this worldview is that of harmonious monism. Explaining this harmonious relationship between dimensions of reality, Chris Ijiomah, says:

For Africans, in other words, reality is cyclical. The spiritual appears as a physical reality and goes back to the spiritual world and the cycle continues. This means that the physical has an inbuilt spirituality and the spiritual has an inbuilt physicality (*ultimate Reality*, 77).

Ijiomah (80), quoting Bolaji Idowu, opines that the religious motive in Africa reflects the desire to get the complexity of life phenomenon simplified for understanding through communication with deities. This imposes order upon the life of an African and constitutes his religion.

Religion in traditional African society made no distinction between religious law and moral law. It is what religion forbids that society also forbids and society approves what religion approves. Idowu illustrates this in the case of the Yoruba people of Nigeria by asserting that:

With the Yoruba, morality is certainly the fruit of religion. They do not make any attempt to separate the two; and it is impossible for them to do so without disastrous consequences (*Olodumare: God in Yoruba Belief* 146).

Here was a world where every existent reality was approached with a sense of awe and sacredness because there was no dualism of the sacred and the profane. There was a harmonious interpenetration between the physical and the spiritual, the visible and the invisible. Therefore, Anyanwu quoting Kwame Nkrumah says:

For them, heaven was not outside the world but inside it. These African societies did not accept transcendentalism, and may indeed be regarded as having synthesized the dialectical opposites 'outside' and 'inside' by making them continuous, that is by abolishing them (*African Philosophy* 122).

This made the African conceive God as the creator and providence of the world with little or no distinction between God as the prime mover and the secondary causality of physical objects.

This kind of universe, where nature is filled with religious significance, is undoubtedly a religious universe whose value to the aborigines cannot be underestimated.

3.2. RESPECT FOR LIFE

The centrality of the value of life and its primacy among other values in the traditional African worldview is aptly captured by Stephens Ezeanya in his rendition of the religious philosophy of Africa:

(...) the religious philosophy of the African is life-centred. Nearly all prayers offered to God, the spirits and the ancestors are reducible in one way or another to prayers for obtaining life, for resolving it, or for preserving it from countless dangers that threaten it. (“Healing in Traditional African Society”²)

Life is viewed as the highest foundation and end-point of all values. The notorious religiosity of the African can be better appreciated from the perspective of his/her search for meaning and protection of the *Sommum Bonum* – life. Iroegbu, observes succinctly that:

While almost all societies have a respect for life, Africans have deep reverential deference for life, especially human life. Its beginning is elaborately celebrated in pregnancy, birth, naming and initiation ceremonies. Its growth and continuity are feasted in adulthood, and adolescence rites, family rites and communal festivities. Its end is buoyantly celebrated in death rites, departure rituals and funeral festivities. (*Envisdomisation and African Philosophy* 84)

As a follow up on this, it remains to be emphasized that not all lives were treated with reverential deference except the good life. Placide Tempels, therefore, asserts in this connection:

Every act, every detail of behaviour every attitude and every human custom which militates against the vital force or against the increase of the hierarchy of the “Muntu” is bad. (*Bantu Philosophy* 121)

“Muntu” here in Bantu ontology depicts that élan vital that is vivacious and connotes a living force. The centrality of the value of Life impelled Jim Unah to declare that:

(...) social man, in the African ontological setting, is enjoined to do only those acts that would increase the flow of life forces and the refrain from evil acts that may constitute a diminishing of vital force (...) (*African Philosophy: Trends and Projections 20-31*)

Instantiating the position of Unah above, Ekeopara (176) remarks that the traditional Igbo society established a strict system of justice to sanction the activities of persons with immoral and wicked life (“Ndu Ojoo”). Such activities were viewed as diminishing the flow of life and hence reprehensible (Human life and Existence, 17)

Due to the fundamental place of life, its preservation and promotion serve as the gauge for good and bad in the Annang traditional universe. It is for this reason that the originator of life *Awasi*; God the Supreme, and *Obot*; God as nature and creator, is eternally sanctimoniously revered in this society. It is for this reason that such anti-life employment of mystical powers as manifested in sorcery and witchcraft were publicly denounced and if the society had their way, such people were banished from the Annang traditional community.

The cosmological religious universe of the Annang/Ibibio unveils the sense of high value placed on life. This is very expressive in the proverb “Nko atim-me atotot Awasi, anye atiak isong”. A literal translation of this proverb into English states that the instrument for digging the soil (*Atim-me*) first acknowledges God and clears with Him before striking the earth. The earth here was viewed as the harbinger of lives: human, animal, plant and spirit. It was sacrilegious for one to proceed to excavate the habitat of lives without due consultation and clearance from the supreme God; the giver of life.

The centrality of this value among the Annang/Ibibio ethics is built into the social psyche, and such psyche is forcefully reinforced

in everyday discourse and relations when they give their children life-related names to bear, for instance:

- Uwemedimo - Life is wealth
- Nkereuwem - I think about life
- Ndipmanguwem - Where do I hide life?
- Ayadu-uwem - Will you live life?
- Abasiediuwem - God is life, etc.

3.3. THE VALUE OF COMMUNALISM AND OTHER ALLIED VALUES

Chukwuemeka Nze asserts that:

Traditional Africa society has a great asset in its practice of a mode of life called communalism. This used to be the bedrock and the result of the wonderful relationship prevalent in the community as well as the purpose of existence of the community and the African man. (Aspects of Africa, 1)

This scholar's presentation of communalism as a pristine characteristic of the traditional African society and African man attracts more affirmation when viewed through the lenses of the underlying ontology that informed such a worldview. In this respect, Innocent Asouzu in representing the anonymous traditional African philosophers' ontology, notes that:

For this mind, all aspects of reality are in a relationship of intricate service to each other and to be is to be in a relationship of mutual, joyous complementary service. (The Methods and Princ, 147).

The complementary mindset of the African alluded here views reality in a total and unified manner reprehensive of exclusive polarizations that tend to bifurcate reality into irreconcilable units.

This ontology that informs the African communal worldview is widely observed and variously articulated by different African scholars. On this note, Unah observes that:

A study of Placide Tempel's work on *Bantu Philosophy*, Marcel Griaule's *Conversations with Ogotomeli*, Maya Doven's *The Living Gods of Haiti* and Alexis Kagame's *La Philosophie bantu-Rwandaise de L'Etre* would reveal that the African metaphysical concept of being is force; that every living thing, that all objects are endowed with force; that reality is an inseparable mixture of "mind" and matter; that all forces are in constant interaction, and that there is a hierarchy of forces concatenated in an all-pervading universe. This accounts for why the ancient African view of the world is described as one of "extraordinary harmony", one of synthetic unity and mutual compatibility among all things. (African Philosophy, 37-38).

Similarly, a discursive presentation of the appreciation of different African thinkers on the communalist system of relations in Africa would expose the importance attached to this value. John Mbiti's renowned statement "I am because we are; and since we are; therefore, I am" (108) depicts the dependence of the individual on the framework of the community to assume meaning and identity. It contrasts with the individual centred isolatory framework of the West underneath the Cartesian: "I think therefore I am". Mbiti's statement exposes the community centeredness axiom of traditional African communalism.

Leopold Senghor also asserts this value when he says, as documented by Ruch and Anyanwu that: "Negro African is collectivist, or, more exactly, communal because it is rather a communion of souls than an aggregate of individuals (...) (Africa) had already realized socialism before the coming of Europeans" (325)

It is this view of communalism as a communion that persuaded Senghor to make the classic but most debated statement that *reason* is Hellenic and *emotion* is African. Obi Oguejiofor explains that, for Senghor, the African way of knowing is an accession of a higher form of consciousness called reason by embrace, which contains the imprint of unity resonating in the African universe.

Kwame Nkrumah sees socialism as the epitome of traditional communalism. Nkrumah, as documented by Oguejiofor, observes that the spirit of communalism "is crystallized in its humanism and

its reconciliation of individual advancement with group welfare” (How African is Communalism?, 10).

It was this basic communal welfare that informed the *Ujaama* socialist principle of Julius Nyerere. *Ujaama*, which means family, *familyhood* or brotherhood is based on this cherished value of communalism. Nyerere, reiterating traditional communalism as the basis of his socialism, says:

Our first step, therefore, must be to re-educate ourselves; to regain our former attitude of mind. In our traditional African society, we were individuals within a community. We took care of the community, and they took care of us. We neither needed nor wished to exploit our fellow men (African Socialism: Ujamaa in Practice, 110).

Thus, if we interpret socialism as synonymous with communalism, it becomes an attitude of a mind burdened with the temper of welfare without the subjugative intention of individualism.

Egbeke Aja aptly captures traditional communalism in Africa when he opines:

African communalism is the existential life of the traditional African which is founded on the belief that all human beings are members of one family of humankind; it is the traditional concern for persons and their well-being. It presupposes that while the family is the unit of an African community, everyone in that community is his brother’s or sister’s keeper. (Individualism in African Communal Universe, 380)

Nyerere’s *familyhood* and Aja’s exposition of communalism reflect the principle of interdependence and the notion of beneficial reciprocity undergirding the communal worldview. No individual was strong enough to be self-sufficient in the traditional setting. The Annang aver that “a chief does not shout (‘rule’) alone (*Aboong isi boono ikpon*), “a tree does not form a forest” (*eto kied isiforo ke akai*) and that a finger cannot remove lice from the head (*nuun kied isiobo nnon ke inno*).

The proverbs unveil the interdependence and beneficial reciprocity informing the Annang view of communalism. The

dependence of the individual on the community was not diminutive of creativity nor did it inhibit assertion of human rights because the community recognized and honoured creativeness as well as protected the individual's right against violation through her justice system. In most cases, the whole community had to rise against the encroachment of another community on an individual's property because, realistically, the individual and his property were seen as part of the larger community and, hence, harm to one becomes endangering of all.

3.4. BENEFICIAL RECIPROCITY AND INTERDEPENDENCE

These two virtues also informed the values of *solidarity* and *hospitality*. They are widely experienced in all spheres. In the traditional African society, the meaning of being a brother's keeper is forcefully lived out in the deep concern that individuals have for each other. The African exhibits passionately the full throes of both happy and sad emotions in empathizing with each other in happy and trying moments.

The deep sense of hospitality was what made a relation to be welcomed in his relation's abode and given accommodation without a prior announcement of coming as is the case with the Western model of hospitality. This overwhelming value colluded to negatively reinforce the colonial exploitation of Africa. A variant of this cultural value is contained in the Ibibio proverb, which says that "the voice of a stranger is sweeter than the sound of a gong" (*nyo esenowo enem akan ekere*). The gong was that instrument that was used in announcing important messages and resolutions to the community. The importance of the gong as illustrated in its use, if symmetrically related with the voice of the stranger, implies that the community listens to the voice of the stranger more and first, compared to the all too familiar voice of the gong and its corresponding native message.

3.5. THE VALUE OF EXTENDED FAMILY AND MARRIAGE

The average African is incurably family-conscious. In the African setting, the word *family* includes parents, children, grandparents, uncles, aunts, brothers, sisters, etc. The African concept of family is a complex intricately related web that covers and is penetrable through three perspectives (Mbiti, 106:109).

In the first one, the word family includes parents, children, grandparents, uncles, aunts, brothers, sister and immediate relatives.

The second perspective includes departed relatives, which are designated as living dead; these are, as their name implies ‘alive’ in the memories of their surviving families and are thought to be still interested in the affairs of the family to which they once belonged. Surviving members must not forget them; otherwise misfortune is feared to strike them or their relatives. People give offerings in form of food and libation to them to mark their belongingness and to serve as tokens of fellowship, communion, remembrance, respect, and hospitality.

The third perspective includes the unborn members who are still in the loins of the living. They are buds of hope and expectation and they are guarded and protected to save the family from extinction. To this extent, African parents are anxious to see their children find husbands and wives, otherwise, failure to do so means in effect the death of the unborn and a diminishing of the family as a whole.

Comparatively, this conception of the family has a much wider circle and area of coverage than the conception of family in the West. There, the family is conceived as a household, which is nuclear in nature and is made up of the father, mother and children.

Family ties are so strong in African culture that Africans do not make a sharp distinction between brother, half-brother/sister, cousins, nephews or nieces. The terms ‘brother’ and ‘sister’ cover all degrees of blood relationship. All relations up to the 3rd and 4th generation regard themselves as brothers and sisters and, on this extensive framework of relationship, they deeply share their problems.

The extended nature of African families, which make up African society, offers the individual both economic and social security. This is what Sofola, quoted in Uduigwomen et al. (83-85), calls *Familism* or *Familyhood*. He defines *familism* variously as:

- (i) A feeling of belonging to the family group.
- (ii) Integration of activities of family members for the attachment of family objectives.
- (iii) The utilization of family resources to help needy members.
- (iv) Rallying to the support of a member if he is in trouble.
- (v) The maintenance of continuity between the parental family and new family units.

Familism is a panacea for the disease of individualism and excessive materialism plaguing the modern world.

To combat the ills of greed, eccentric self-centeredness and unhealthy competition that is eliminative of the other as against the altruistic essence of familism, Julius Nyerere, former Tanzanian President adopted *familyhood* as his development ideology for independent Tanzania and expressed it in the concept of *Ujaama*. The essential goal of *Ujaama* is to build a society in which all members have equal rights and equal opportunities and where social justice is practised.

Eulogizing the ideals of the extended family system in Nigeria, Elechi Amadi, quoted by Uduigwomen et al., says:

As a result of this system, the individual was never without help. No one was absolutely destitute, so the kind of insanity that is caused by the pressures of urban life and loneliness were virtually unknown in rural Nigeria. In a system that had no asylums, poor houses or old people homes, the eagle and-kite system proved very effective indeed. (85-86)

The inception and survival of the family, as noted earlier, is marriage. For Africans, marriage is the focus of existence. It is the nexus point for all members of a given community: the departed, the living and the yet unborn. Marriage is a drama in which everyone

becomes an actor or actress and not just a spectator. Marriage is the originating ground of families and is not a contract between two persons; the groom and the bride, as in the West, but a covenant between two extended families, kindred, villages. In marriage, traditional injunctions are binding on the extended relatives which must not be broken without sanctions.

In Africa, marriage is a duty required by society and he/she who does not fulfil it is a curse to the community, a rebel and a lawbreaker (Mbiti 133). Significantly, marriage in Africa is not merely a mutual union for complementation but is typically a union for procreation. Without procreation, marriage is incomplete since procreation is the hub on which the perpetuation of the human species in the family revolves. Husband and wife are supposed to procreate to perpetuate the chain of humanity. In some African societies, the belief is that the living dead are reincarnated in parts so that aspects of their personalities or physical characteristics are reborn in their descendants. This explains the notion of personal immortality.

This notion, in West Africa, is aptly coached in the phenomenon of “partial reincarnation” explained by E. B. Idowu and quoted by Kofi Asare.

Certain dominant lineage characteristics which keep recurring through births and thus ensuring the continuity of the vital existence of the family or clan (138)

Idowu’s insight above clearly highlights that the personal immortality of the living dead greatly depends on his/her progenies. This dependence is forcefully perceived in the names that some Africans bear. For example, Asare (138) notes that the Akan of Ghana bear the name “Apabio”, meaning “the person has come again”. In the Yoruba culture, “Iyabo” means, “mother returns”; “Yetunde” – “mother has come a second time”; “Babatunde” – “Father has come again” etc.

4. A CRITIQUE AND A PROPOSAL

The contemporaneous crisis of identity in Africa is essentially a crisis of values. The envelopment, assimilation and near abolition of these traditional African values have witnessed another inevitable turn in the internationally alarming suicide bomb attempt of Farouk Abdulmutallab. Mr Abdulmutallab, a Nigerian passenger in the airline, which was travelling between Amsterdam, Holland and Detroit, USA according to the story chronicled in *The Sun Newspaper* (online version of January 09, 2009) never had the opportunity in his upbringing to benefit either from any element of parental influence or from the value of his native community that moulded his suave and polished father. This child left home for abroad at a time he was barely 12 years old. He had attended the international school at Lome, from where he relocated to Europe and the Middle East. In those lonely years of his sojourn in alien cultures, he had been chaperoned into such anti-values which promoted unremitting individualism and extremities.

The international disrepute and the listing of Nigeria on the U.S. Terror watch, which the misadventure of this person, who is only a Nigerian by nativity and a non-Nigerian in cultural value affiliations, has forced down our spines the reality of exposing the vulnerable and natively uninitiated minds to the values of alien cultures. This necessitates a call for the reenactment and re-articulation of the traditional pristine African values to counter the effect of multiculturalism, cultural clash and cultural imperialism that have occasioned the twilight and obliteration of Traditional African values. In the Traditional African universe, an act of suicide bombing will tantamount to poisoning the native wine pot kept in the village square for the refreshment of the body on return from an arduous day's job. It was a taboo that attracted the most stringent penalty of total banishment and maybe death in some societies. Conversely, this was a crime that never occurred in the traditional milieu due to the ingrained traditional values in the universe.

A re-evaluation of contemporary values *vis-à-vis* the regeneration,

re-engineering and refinement of the traditional African values will aid curb the prevalent menaces maligning our society. The profanity our sense of religiosity and morality suffers through the exposure of Africans, both young and old, to obscene scenes via the internet is gathering alarming momentum. The sense of the sacred and moderation are thrown to the dogs as sophisticated crimes are committed through the internet with the sole aim of becoming a typical yahoo billionaire. Here, one witnesses the jettisoning of the traditional values of communalism and beneficial reciprocity in the heat of individualism and materialism that is fuelling these high-tech crimes.

Today, corruption in its fullest gamut has unfolded in the colours of fraud, money laundering, electoral malpractices, cheating, dishonesty, official usurpations, and abuse of discretion, clientelism, extortion, bribery, nepotism, etc. This corruption has caused the haemorrhage experienced in the socio-economic fabric of African countries. How will this have thrived if we were seeing each other as brothers and sisters knowing that “what belongs to one belongs to all”. This haemorrhage would ease when those pristine values are regenerated and refined to attend to contemporary menaces as all known imported anodynes have failed.

In the event of this regeneration and refinement, some pristine values which opened us to vulnerability ought to be refined. The value of hospitality, which made us open our heart and embrace the colonialists while they turned around to usurp the gesture and plunder our state, denigrating us as uncivilized, should be reenergized with an attendant circumspective cautiousness.

The accusation against communalism, that it marginalizes the individual in his/her rights and assertiveness in its over accentuation on community centeredness needs to be corrected and its principles synergized with the principles of justice and human rights protection to have an internal and international appeal in today’s globalized world.

The present system of education needs a complete overhaul to reintegrate the refined pristine values in the syllabuses of our

schools. Here, research into these traditional values must be sponsored and the findings integrated into the policies of the nations, implemented and legalized to ensure an ordered absorption of the re-energized traditional values.

Through these, the contemporary culture of death enshrined in fanaticism and suicide bombing will be countered by the value of the sacredness of life, the rapacious culture of corruption will be countered by the principles of communalism and beneficial reciprocity, the sacrilege of obscenity will be countered by the value of religiosity and sanctity. This will lead Africa to her El Dorado as it will be brimming in her glory as of the seat of civilization, the apple of God's eye and the aspiration of all nations.

5. CONCLUSION

This work recapitulated the pristine traditional African values and critically appraised them. Consequently, a call for the reevaluation of contemporary values *vis-à-vis* the regeneration, re-engineering and refinement of the pristine values is proposed. However, not without jettisoning those aspects of our cultural values that are anachronistic while integrating Western values that are good and progressive. The work submits that Africa will regain her hidden and plundered glory through the implementation of the above proposal.

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