

**CHILDREN’S EARLY EXPOSURE TO FOLKSONGS: AN APPROACH  
TOWARDS ACHIEVING GOOD GOVERNANCE**

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**Abstract**

There are various stages of human development. At each stage, certain developmental tasks are put in place to ensure adequate formation of perfect or rational human being. In African Societies, folksongs accompany each of these important stages-from birth to death. It is their belief, that children’s early exposures to musical activities play a significant role in their later life. At the early childhood, weaning and later childhood stages, didactic songs, folktale/stories and instructive songs constitute the greater part of children’s training and instruction. It is at this stage that children are tutored and nurtured into the societal norms and values, the dos and don’ts, the rights and wrongs and the generally accepted pattern of life. A child who lacks this preliminary training is morally, socially and culturally deficient. Invariably, a country that is bedeviled by social, cultural and moral bankruptcy can only breed a disenchanting, chaotic and farcical government. Therefore this paper looks at the role of folksongs in shaping, molding, modeling and in fact, the overall character formation of a child, which serve as the bedrock or essential preliminaries on which good governance is anchored. Some folk songs which give credence to the claim are collected and analysed. The observation implies that folk songs was and are still invaluable tool for human character development and should be preserved.

**Introduction:**

Rationality is the potent ingredient that situates man above every other creature. It is the major factor that distinguishes man from lower animals, such as dog, cat, monkey, ape and others that are capable of exhibiting some manner of behaviour. The ability of man to reason objectively, think logically and experiment cautiously is predicated on both natural and environmental attributes/forces. God created man a super being but yet subjected him to complex environmental manipulations. In the context of man’s ultimate existence, various developmental stages are attained; also various unavoidable (associated) tasks cum challenges are encountered. It is this collaboration between natural and external forces that develops a complete human

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being. This goes to confirm that a “child (man) is a product of nature and nurture” (Okafor, 45). At the early stage of human development, children (who later become adult men and women) are exposed to various cultural practices such as music – folksongs, folktales, folk sayings, myths and legends, proverbs, sculpture, painting and decoration and other artistic expressions as fundamentals for future undertakings. The African society especially Nigeria, houses socio-cultural activities for child development and training. The belief is that these activities would inculcate into children the right attitude to life at later age. Folksongs are essential aspect of African traditional repertoire. Folksongs and folktales play didactic, corrective, advisory and satirical roles. They also function as social advocate, cultural integrator and most significantly as unbiased moral censor. All these qualities inherent in these arts are what transform people and make them capable of sound reasoning. Any society that is bereft of social, cultural and moral potentials can by no means enjoy good governance. A viable environment begets viable individuals and that is what folksongs stand to achieve /uphold. Many governments of today fail because the people that constitute them have faulty beginning or foundation. The leaders lack the primary cultural orientation that would equip them in discharging their leadership duties effectively.

### **What is Folksong?**

Folk ordinarily refers to tradition or something particular/ common to people of a particular area. The folk family includes folksong, folk music, folk dance, folklores, folk stories, folk art, etc all these can as well be prefixed as traditional- song, - music, -dances,- lores, -stories and -art of a particular area. Therefore, folksong means traditional song of a particular area. “Traditional”, according to *Longman Dictionary of Contemporary English* means, “following ideas and methods that have existed for a long time, rather than doing anything new or different”. ( 1763). In reality, folktales may seem fictitious, fabulous and mythical, yet they possess the potency, the charm and transforming power that affect the life of the listeners. In that direction, Ibekwe maintains that, “although in African tradition, animals such

as tortoise, ant, grasshopper, lion and many others are usually personified as human beings during story telling and folktale sessions the images they create do not in any way reduce or affect the message they are meant to give, rather they intensify the streaks of reality the story intends to unfold”. (394).

In African idiom, characters are not used in isolation or for the mere love of using them; they are symbolically represented in allusion to real life events. Nevertheless, Emenanjo in Ogbalu warns that “the characters in folktales should not be judged in terms of realism as people understand them to be in creative work because these characters rarely grow to become “rounded”. ( 61) while illustrating on some of the characters usually found in folktales, Ogbalu gives these examples,

... tortoise is a symbol of injustice, greed and wickedness in most cases, tortoise is used to illustrate the Igbo man’s belief in retributive justice... lion has the image of force, the spider symbolizes avarice, bees and ants portray hard work and industry, child is a symbol of innocence and credulity, rhino for monstrosity, elephant for unruffled strength, hugeness and the ultimate in any series, hawk is the indicative of agility and ruthlessness, eagle represents the beauty and excellence while ram is the stock figure for strength and extreme endurance and so on. (p.61).

The beauty of folktales and folksongs is that they appeal to both young and old, their fictitious, fabulous and mythical tendencies not with standing. The young, are captivated by the wits of the stories which are later translated to real life situation. And for the adults, the messages, aspersions, allusions and satires embedded in the stories have direct impact and are immediately understood as the tale unfolds. Commenting on the impact of storytelling (folktales/folksongs) on traditional Igbo child, Ogbalu quoted Ogu thus,

- It gives the child the opportunity of using imagination to decipher the truth and develop his intellectual ability. Their wits are tested by allowing them give quick answers to questions posed to them.

- It helps the child develop creative thinking as a natural process through which a person becomes aware of a problem, difficulty or gap in information for which he has no previous knowledge.
- Obedience and respect are other contributions of folktale to children's development. Most stories and songs condemn bad behaviour. In African folktale, good always triumphs over evil, truth over falsehood, honesty over dishonesty.
- National consciousness and patriotism are inculcated into the child with the aid of folktale. Children learn bravery, selflessness etc from legendary stories and songs that tell how heroes suffered greatly or even died for their people. Children were attracted to such characters and usually they aspire to be like them. Legendary stories give the child an undiluted insight into the history of his society. This type of story embodies the values, fears and assurances of the people who invented them.
- Every story has a lesson to teach just as the stories about heroes and heroine encourage children to be brave in the defense of their society. (60).

From the discussions so far, it could be seen that the marriage between folksongs and folktales is that of common purpose and convenience. Their impact in society is felt not only by children but by adults as well. It is through the adults that the children get involved and it continues to evolve from generation to generation. In general terms, the character of human beings is influence to a large extent by characters in folktales and songs. If a character in the tale depicts or portrays positive life pattern children are advised to emulate it, on the other hand, if the tale/song portrays ugly/negative behaviour, it is openly condemned and no body would like to be associated with such life pattern. It could be summarized that folk songs and folktales are thus, the embodiment of people's culture-their beliefs, values, norms and their totality of life. Here are some examples of folktales and songs that are in common use among the Igbo, with their moral implications.

**Title: The Tortoise and the Animals**

The Theme: Greed and its Ugly Consequences

Once upon a time, there was a great famine in the land of animal; the hunger was too severe that many of the animals were dying. One day they heard that there was plenty of food in a certain distant place above the earth. The place was too far that it was only animals with wings that could go there. The tortoise had desperate intention to go but had no wings. So ‘he’ summoned all the animals with wings for a meeting. In that meeting, ‘he’ suggested that it would be nice for them to go out and get some food in that distant land lest they might all die of hunger. They all agreed. ‘He’ went on to suggest that he would be the spokesman since he had the wits and wisdom of handling the situation when they reached the place; they all agreed.

‘He’ continued, as a land animal, you all know that I do not have wings, so the animals (those with wings) agreed to lend him wings. ‘He’ added, as we are going to a strange land it would be wise that we go there with a common, (disguised) identity so that they would see us as a family, they also agreed to the idea.

‘He’ said again, as the spokesman the people would look at me as the head of the family, for that each one of you should have ‘his’ surname changed to tortoise (*mbe*) while my own name and my wife’s name changed to “Take this, Take this ,Tortoise” (*Nennia, Neenia Mbe*) and “All of you, All of you, Tortoise” (*Unu nine, Unu nine, Mbe*) respectively. The animals also agreed to this plan. So on the appointed day for the journey, the animals complied with the earlier agreement and lent *mbe* wings and they took off for the journey. When the tortoise (*mbe*) and ‘his’ team arrived the strange land, they were warmly welcome. The tortoise explained their mission to their hosts and they have pity on them and lavished on them as much hospitality as possible.

When they were about to be entertained, the tortoise told their hosts that they should follow a tradition or procedure of handing over things to the head of the family who would later present same to ‘his’ family members. Without dispute, the

people just obeyed the tortoise’s instruction. It was during the handing over of food that the following songs were rendered.

## Neenia Mbe

Anonymous



Ne nia ne nia m be o de ma l'i gwe. ne nia ne nia m be o de ma l'i gwe u nu ni ne u nu ni ne



mbe o de ma l'i gwe a pia n'ama ji uhie n kwu m be o de ma l'i gwe. n du ru o je a gha ri mbe o de ma l'i gwe o



pa n ka o pan ka m be o de ma l'igwe nwanza n'ara cha utu n'ohia m be o de ma l'i gwe mbe

*Neenia Neenia, mbe*

*odemaligwe*

*Neenia Neenia mbe*

*odemaligwe*

*Unu nine, unu nine, mbe*

*odemaligwe*

*Apia na-amaji uhie nkwu, mbe*

*odemaligwe*

*Nduru oje aghari, mbe*

*odemaligwe*

*Opanga opanga, mbe*

*odemaligwe*

*Nwanza na-aracha utu n'ofia, mbe*

*odemaligwe*

### Translation

Take this, take this, tortoise

*odemaligwe*

Take this, take this, tortoise

*odemaligwe*

All of you, all of you, tortoise

*odemaligwe*

Apia (name of bird) that cuts palm tree, tortoise

*odemaligwe*

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*Nduru* (dove - that goes forward

And backward, tortoise

odemaligwe

Opanga (name of a bird) opanga, tortoise

odemaligwe

Nwanza (name of bird) that licks fruits

In the forest, tortoise

odemaligwe

So after the gifts were fully received by the purported head of the family (*mbe*) the hosts allowed them to share it according to their tradition. The tortoise (*mbe*) was very happy that his tricks were working out well as planned, ‘he’ then said to the rest of the animals, ‘my ears are not bigger than yours, you have all heard from our host. For that, the food practically belongs to me and my wife. It is only when I have had my feel, and have taken the choice parts for my wife who is at home that the rest of you will then have your own share’. Immediately, he dabbled into the food, devouring it with impunity, that he did not even care how the rest of the animals felt. ‘He’ was so much absorbed in the eating that he did not notice when the animals withdrew from the scene in anger and held secret meeting. In their meeting, they decided that each one of them should collect ‘his’ wings back from *mbe*, so when he (*mbe*) finished eating and selecting some quantity for ‘his’ wife, he noticed for the first time that the animals had conspired against ‘him’ and had also lost their solidity and patience. Without allowing ‘him’ to utter a word, each of the animals demanded to have ‘his’ wings back. When they had finished collecting their wings, they left *mbe* alone in that strange land and flew back home in agony. When the greedy *mbe* saw that ‘he’ was all alone and without wings, ‘he’ became remorseful for being too greedy, but ‘his’ regrets did not matter again to the animals. He found ‘himself’ in a fix because ‘he’ could not walk it. Fortunately for ‘him’ he saw a bat, an animal that belonged to neither land nor height, and asks ‘him’ to carry ‘him’ home. The bat agreed but on condition that ‘he’ (bat) would not reach ‘his’(mbe’s) home lest other animals would kill ‘him’(bat). *Mbe* had no choice than to agree to this condition. The bat carried *mbe* half way to ‘his’ home and left ‘him’ there. *Mbe* raised ‘his’ voice and shouted as loud as ‘his’ voice could go, down to ‘his’ house to let ‘his’ wife prepare a soft landing ground for ‘him’ but

due to distance, the wife was not able to interpret ‘her’ husband’s message correctly instead, she filled the landing place with hard things such as stones, pieces of iron and so on. So when *mbe* finally landed on those objects, ‘his’ body broke into pieces. This gave ‘him’ serious injury. ‘His’ wife had to invite a doctor to stitch the body together and that was why *mbe*’s body always appears segmented till today.

**Lessons from the story: (for the children)**

Greed is bad

There is always retribution for evil acts

One good turn deserves another;

Do not pay evil for good

Tricks do not always pay, at time it brings disappointment.

There may be some other moral teachings that can be deduced from the above tale pending on the narrators’ perception.

**Tale: No. 2**

**Title: Anucha Nwa Aku Agwu (meaning-let wealth finish after your marriage)**

**Theme – Jealousy is very bad.**

## Anuchaa nwa aku agwu

Anonymous

N ne m mu ta m ba m anuchaa nw'a ku a gwu N na m mu ta m

tu man gwe

ba m'a nuchaa nw'a ku a gwu Nwohu no n'uno ba m'o nu agbo a kpa ta lu n'a gu

tu man gwe

a kpatam n'a gu a nam'a na na a kpata ghim n'agu

tu man gwe tu man gwe tu man gwe

a nam'a na na o ko lo di b'a nyio n'e to c lo ji si

tu man gwe tu man gwe tu man gwe

25  
a gbo gho di b'a nyio n'e to e lo ji si

25  
tu man gwe tu man gwe tu man gwe

This is a story of a (female) child who was adopted by a childless woman from a particular plant leaf called ‘Agbo’ this particular plant (*agbo*) grew in a particular forest and was capable of transforming into a human being. So this childless woman in a desperate intention to have a child of her own went and plucked this *agbo* leaf as was instructed by a medicine man. According to the instruction of the medicine man she was to hide the leaf in a special pot with a lid for a good number of days to allow the transformation process to complete. On the appointed time and hour, the leaf turned into a pretty baby girl. This child grew up and was much loved by her mother that she named her “Anuchaa nwa aku agwu”. She said in her mind that any prospective suitor would lavish all his wealth on her. The girl became the envy of many maidens in their community especially her attendants. Unfortunately, one day her mother travelled and left her alone with her attendants who were too jealous of her beauty. Out of jealousy, they called her “*onu agbo akpatalu n agu-* meaning a tip of leaf plucked from the forest, because the mother had at one time disclosed to the maids the source of her child. When this pretty child heard this unkind aspersion from the maids, she immediately changed and disappeared back to the forest without even waiting for her mother to return. As she was disappearing, she sang the following song:

*Nnem muta m baa Anuchaa nwa aku agwu*

*Tumangwe*

*Nnam muta m baa Anuchaa nwa aku agwu*

*Tumangwe*

*Nwohu no n' uno kpoom onu agbo akpala n'agu*

*Tumangwe*

*Akpata m n'agu*

*Tumangwe*

*Anam ana-ana*

*Tumangwe*

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<i>Akpataghi m n' agu</i>	<i>Tumangwe</i>
<i>Anam ana-ana</i>	<i>Tumangwe</i>
<i>Okolo di b'anyio</i>	<i>Tumangwe</i>
<i>N'eto elojisi</i>	<i>Tumangwe</i>
<i>Agbogho di b'anyio</i>	<i>Tumangwe</i>
<i>N'eto elojisi</i>	<i>Tumangwe</i>

**Translation:-**

My mother begot me and named me Anuchaa nwa aku agwu-	Tumangwe
My father begot me and named me Anuchaa nwa aku agwu	Tumangwe
A slave in the house called me a tip of leaf plucked from the forest	Tumangwe

If I were plucked from the forest	Tumangwe
I am going home	Tumangwe
If I were not plucked from the forest	Tumangwe
I am going home	Tumangwe
The young men in our place	Tumangwe
Are blossoming tenderly	Tumangwe
The young ladies in our place	Tumangwe
Are blossoming tenderly	Tumangwe

**Lessons from the story**

It is not good to be jealous  
Jealousy is the root of hatred  
It is not good to be too open at all times. One has to keep secret things secret for security purposes.  
It is not equally good to be too desperate about things because they can easily disappoint.  
It is good to wait on God for our blessings because God's blessings never disappoint.etc.

These are few examples of folktales/songs that teach morals to children. When they are exposed to them early in life, before they become adults they are at home with those behaviours they should avoid and those they should uphold. In today's governance, most of our leaders are too greedy that the moment they find themselves in the corridors of power, they become the tortoise in the story. Public fund and property automatically become their personal belongings. Those of them who can not keep secret become threats to the state's or nation's security. Some of them who are ruled by spirits of jealousy and hatred eliminate their fellows in the offices. All the atrocities that are committed in government are perpetuated by leaders who have poor moral up bringing or whose moral up bringing had been leached or watered down by borrowed culture. A child who had a strong moral upbringing will hardly deviate from it even in adult age, for it is said in the Holy Bible, "Train up a child in the way he should go, and when he is old he will not depart from it" (proverbs 22:6).

### **Folksongs as Fundamental for Proper Human Development**

*Longman Dictionary of Contemporary English* generally defines development as "the process of gradually becoming bigger, better, stronger or more advanced". (428). Expressing it further, Okere in Asiegbu gave it more complex dimensions, according to him, development involves "a conscious effort, a common pursuit, a forward march towards higher values, towards refinement" (Asiegbu 103). Marcuse in Okere as quoted by Asiegbu, also sees conscious development as "a humanizing process, characterized by the collective effort to preserve human life, pacify the struggle for existence or hold it down to controllable limits, secure a productive organization of society, develop the spiritual capabilities of man and minimize and sublimate aggression, brute force and misery "(103). H.U.C. Ogwudire, an educational psychologist, in his own perspective describes development as "increase in the ability of an individual to function properly at any age and in a given situation. As a person grows and matures over the years, he is

expected to exhibit corresponding behaviours which should show more refinement and geared towards better adjustment and more effective solution to daily problems of life”. (24) he adds that “development can be inferred from a person’s physical, intellectual, social, emotional and/or moral functioning.” (24 Opinions expressed by different individuals above relate primarily to human development. Basically it implies the overall advancement of an individual in both physical, intellectual, emotional and moral dimensions. It also has to do with the level of maturity of a person. This growth or development in an individual does not happen abruptly rather it takes a gradual process and during each period a lot of actions take place to modify the expected behavioural changes that occur at that stage of development. This is where cultural orientation and induction becomes inevitable for the overall development of children. The essence is to reinforce desirable behaviours and eliminate or control undesirable conducts. Folksongs and folktales are considered the most essential constituents of culture which children need to be exposed to in order to achieve a desired goal since “an improved quality of life does not come about overnight”, (Asiegbu, 103) it requires a gradual induction of the tenets that link the society together. Without such knowledge, an individual may not live or contribute meaningfully to the society where he belongs. The level of cultural acquisition of an individual is translatable or directly proportional to the way he sees, behaves, reacts, handles, reasons, controls, manages or interprets situations. Having said earlier that such development cut across individual’s physical, intellectual, emotional, social and moral dispositions, it therefore solidifies or rather makes an individual invulnerable to the vices and challenges of later life. Human development that is devoid of solid cultural background is faulty and should never be encouraged.

### **Impact of Folksongs at Different Stages of Development**

The stages under discourse cover a period from conception to early adolescence. Although each stage has its own associated musical activity, some stages are more challenging, more active, and more vibrant than others. However, the period is

marked by active involvement of the parents, nurse maids and at a later stage the peer groups. All these agents of socialization combine to impart in a child the necessary environmental stimulations that enable him galvanize as well as adjust himself properly in the society. At foetal stage, the impulses or the stimuli get to the child as the mother engages in a number of musical activities precisely, during domestic activities. (Agu, 50a, Ibekwe, 53). When a child is born, up to the weaning stage, folksongs from the mother and nurse maid constitute the initial or fundamental environmental contact he is exposed to. Though a passive listener at this stage, the songs no doubt, generate some effects on the child, either to make him stop crying or to lull him to sleep. After weaning stage, comes a more challenging period in the child's development. At this period, the child becomes more active and able to respond and participate in a number of musical activities. Folksongs rendered at this stage are more meaningful, didactic, educative and instructive. It is the period of inculcating into the child the right attitude to life, the period when the norms and values of society begin to pave way into the child's sub consciousness. This is the time when the moral concept of the child is enhanced so that he grows up a morally sound individual. A morally sound person can never be a defiance/deviant, he knows his civic responsibilities and acts accordingly in respect to principles/rule of law. Bad governance is attributed to people with moral deficiency. Therefore folksongs in combination with folktales carry all the necessary instructions that will help a developing child to be a good citizen. Generally, it is a common thing among Africans not only Nigerians to use folklores/folktales, stories and folksongs as media of instruction for young children. Agu infers that "usually after supper, children gather together, especially at the time of full moon, to listen to and participate in folktale stories and songs...children learn through listening, observation, imitating and participating, by the time they attain the age of six, they already know many songs through active participation" (50). Undoubtedly, knowledge gained through this medium lasts throughout life. Idamoyibo rightly observes, "that knowledge gained through music (folktales, stories and folksongs) stays in memory for so long, often till life terminates. Not

only does it stay through man's longevity, nor function as an aid to memory –recall, but that it provides every needed information contained in its organization in sequential order when recalled". (86).

With the above assertion, it becomes pertinent that children are exposed early to musical activities (folksongs) to ensure healthy moral growth/development. From this stage of early childhood, they enter into more vibrant and more vigorous stage called game period. This period is packed with serious activities. In addition to folk stories and songs, they also engage in singing games and dance which enhance physical development. Nwegbu underscores the indispensability of music in physical education which is expressed in form of "singing games, folk dancing and social dances" ( 11-12) All these physical activities help the child to be physically fit. Obviously, a child who develops in strength, agility, flexibility, control, courage, balance and determination through active participation in musical activities has relatively geared towards self actualization (Ibekwe .55). A child that has sound physical development, and sound personality construct easily overcomes stress and undue complex that normally follow developmental crises.

### **Governance and the Implications of Folksongs**

To govern means, "to officially and legally control a country and make all the decisions about taxes, laws, public services etc" (*Longman Dictionary of contemporary English*, p. 703) The question is, who makes and executes these decisions other than human beings? The answer is direct and straight forward because no animate creature/organism exists that is more superior to man. Therefore man is a propelling factor in the act of governance. Another question is, of what stuff are the people that make up the government? Are they individuals with solid cultural orientation? Or those that are white washed, leached and brought up under the influence of borrowed/alien culture? Good or bad governance depends largely on the quality of people that constitute the government. Africa has her own system of governance quite different from European. Her traditional systems of

administration stems from grassroots, for instance, in Igbo land, it starts from Umunna (Kindred), village (Ogbe) to town (Obodo) level, and it is only men of integrity, honour and those who know the laws, values, beliefs and traditions of the land that are chosen as representatives. Therefore, “In shaping their political administration, Igbo people took note of the rule of law which has provisions for the executive, legislative and judicial powers, even though they were not aware of the European and American systems of modern governance at the time of developing their system”. (Okodo, 373).

It is therefore inimical and devoid of truth to regard Africa or any ethnic group within Africa as not having solid government before the colonial imperialism. The obvious was that the Europeans in their quest for materialism, colonization and other selfish interests subdued or intimidated Africa and introduced their own system of government, which Ike calls “Western epileptic values”. (57) and the result was serious cultural abrasion. In bitter expression on how to recover the already lost values, Ike asked this rhetoric question, “what shall we do to revamp those aspects of our culture that made for chastity, purity, love, honesty and unity?, which we have thrown away because the white-man who did the thinking for us could not, or did not want to know their cultural and moral imports for the over all development of the individual and society in which we live (93).

In addition to foreign system of government, the introduction of technology and other modern ways of life have made traditional practices appear too remote and its practitioners primitive, fossilized and uncivilized. This becomes a very big set back to the country’s dream of good governance because the people that will make it realizable are those infested or brought up in this so-called insensitive borrowed culture where crimes and lawlessness are crowned or given face lift in the law court while justice is denied to the just with such clause as “lack of merit” or “evidence before the court” the reason is that the people in governance are morally deficient due to the gross negligence of traditional lore that teaches morals. There is

corruption in every sector of government, from federal down to ward level. People no longer rely on judiciary for justice because justice normally eludes the poor and goes to the highest bidder. Other arms of government are not exonerated from the ills. Citing an example with Anambra State impeachment Saga of 2007, occasioned by Chris Uba, Ezeanya decries, “The Anambra State crisis is just a sample of what obtained almost in all the states of the federation, showing how corruption has eaten deeply into the fabrics of the country and cutting across both people in government and other gladiators that ally with them from various parts of the society”. ( 192).

All these happen because people are no more guided by sound moral justification both in offices and in the execution of civic duties. At elections, people are disenfranchised to vote candidates of their choice as a result wrong candidates are foisted on people. In most cases, security and law enforcement agents are bribed to aid and abet election malpractices. Thuggery and looting of government treasuries are all the outcome of operating in an atmosphere of insecurity and moral decadence. Lack of jobs and nonpayment of worker’s salary have remained a cankerworm in our present day governance. How can a government that is self imposed against mass opinion render good services to people?, or how does a government contracted out through god fatherism give good account of quality stewardship or leadership?, it is impossible!, instead they find a way to cover and perpetuate their corrupt practices. Ezeanya, laments that, “the level of executive corruption in Nigeria makes the executive to use the immunity clauses as a watershed in deepening themselves in corrupt activities with impunity, and when their tenure of office is about to expire they also corruptly force on the electorate the candidates that would not probe them. In this way the electoral process is bastardized too”. (190) The root/ cause of all these ills is that one can not give what one does not have. A person that is morally bankrupt can not dispense justice or judge adequately when need arises. He appears too insensitive to people’s plight. The implication is that, for a country to enjoy good governance she should go back to her root and train her citizens on those values that help in shaping, moulding and

developing sound individuals who would render good services to the people when in authority.

However, it would not be out of place to observe that there are areas where western intrusion brought relief, sanity and freedom to those under the outrageous enslavement of African tradition visa-a-vis man inhumanity to man. This follows Asiegbu's observation that,

It is erroneous to argue the view that all dimensions of African culture are of paramount importance. There are dimensions of African culture that are negative. The glaring contradictions of some aspects of African Traditional Religion (ATR) continue to amaze. The Earth goddess in Igbo land, for instance, in some cases, ordered human sacrifice to requite some communal wrong doings. (104).

Therefore, the fact that this paper advocates for the inculcation of cultural values on our young people does not imply, taking everything hook-line and sinker. It is only the positive values that are to be engendered as they are the springboard to good governance and viable society.

**Conclusion:**

From the discussion so far made, this paper attributes all the ills, mismanagement and misappropriation that bedevil this nation's governance to negligence to good moral orientation. Here folksongs and their accompanying tales serve as inevitable tools toward achieving good governance. The paper suggests that people should go back to their roots if they are looking for a nation where fairness, equity and justice hold sway. A nation that is dominated by people that are morally bankrupt will automatically breed a whole gamut of thieves, thugs, embezzlers, murderers, assassins, abductors, riggers, drug-addicts, militants and brigands and so on. However, the paper does not totally condemn modernity, but its application should not spell doom to the nation's moral concepts. The positive cultural practices

should still be maintained or given their pride of place in the scheme of things. It is a struggle in the right direction for culture owners to guard against any devastating intrusion into her traditional values to avoid its associated consequences.

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