

COVID-19 PANDEMIC LOCKDOWN AND THE IGBO AFRICAN FAMILIES

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Abstract

Covid-19 pandemic came with a high rate of infection; killing people in its trail. This made many countries, including Nigeria, take drastic measures aimed at curtailing its spread. One of the measures was lockdown, involving closure of schools, businesses, markets, industries, transport companies etc. Most countries were affected by the lockdown, the worst hit being the poor in poorly managed countries like Nigeria. Many families, including the hardworking Igbo African families, got trapped in unimaginable difficulties. This explains the need for this research to investigate the Covid-19 pandemic lockdown, its effects on the families of Igbo African of south east Nigeria, with particular reference to those residing in Anambra State; and proffer solutions. The focus is on the effects on finance and morals. Data for the study were collected through observation, internet sources and library materials, especially newspapers. Three research questions guided the study. Our findings show that lockdown had extreme negative effects on the

economy, education, religion, politics, moral and social life of many; and particularly affected were the finance and morals of Igbo African families of Anambra State, which led to hunger and immoral behaviours respectively. Following from the findings, the researchers suggest farming and skills acquisition as means of solving the problems of Covid-19 lockdown by the Igbo African families of Anambra State. While farming can help reduce hunger, skills can ameliorate boredom and idleness and curb immoral acts that may result from them. The study would be invaluable to the public, teachers, students, and researchers working on Covid-19 lockdown effects

Keywords: *Covid-19 Lockdown, Family, Igbo African, Pandemic*

Introduction

Nigeria was among the countries that were hit by the lockdown caused by the outbreak of Covid-19 pandemic. Igbo people of south east Nigeria, one of the major ethnic groups in Nigeria were not left out of the ills of the lockdown. The Igbo are people of hard work. They also travel a lot; as they have the belief that one should not stay at a place to fend for a living, especially when one is not progressing in his or her earlier abode. Igbo people's belief in travelling to greener pasture was portrayed in their saying that *a dighi ano otu ebe e kiri mmanwu*, meaning literally that one does not stay at a spot while watching a masquerade. This proverb explains why Igbo people are found almost all over the world expediting their work for the good of their families, their communities and host communities. When an Igbo man or woman becomes successful, he or she extends the success to his or her community; the essence is to make the life of people of his or her community better. Igbo people believe in *aku luu uno, o kwuo onye kpata ya*, meaning literally that wealth speaks for the person that begets it when it reaches home.

The traditional Igbo African earn a living mainly through agriculture, different arts and crafts, and trading. Presently, most Igbo are civil servants, business men and women and some in different occupations exposed by modernity. Because of advancement and modernization, many Igbo people neglect agriculture and different skills in pursuit of modern occupation such as civil service jobs. Since Covid-19 pandemic did not give any signal before its arrival, Africans, including Nigeria and Igbo families were negatively affected by Covid-19 lockdown.

This paper sets out to examine the effects of Covid-19 lockdown with particular reference to the Igbo African families residing in Anambra State and proffer solution on how to mitigate the lockdown effects. Three research questions were adopted as a guide to the study. These research questions are: What are the effects of Covid-19 lockdown on the finances and morals of Igbo African families residing in Anambra State? What was the effect of Covid-19 lockdown on the closure of schools on Igbo African families of Anambra State? What necessary measures are to be taken to mitigate the effect of Covid-19 lockdown on the Igbo African families of Anambra State?

Meaning of Covid-19

Covid-19 is a respiratory illness caused by a new strain of coronavirus. Studies have shown that coronavirus has been in existence. However, this new version called Covid-19 was first identified in 2019 in Wuhan China and it appeared in World Health Organization's report in December 2019. The symptoms of Covid-19 include: cough, fever or chills, shortness of breath or difficulty in breathing, muscle or body aches, sore throat, loss of taste or smell, diarrhoea, headache, fatigue, nausea or vomiting and nose congestion or runny nose (Laureen and Sauer, 2020). The symptoms of covid-19 may differ in the carriers. Bender (2020) notes that in more severe cases, the infection can cause pneumonia or breathing difficulties. The disease can be fatal. The symptoms are similar to those of the flu (influenza) or the common cold, which are lot more common than Covid-19. It is obvious from this that certain ailments have similar

symptoms to those of Covid-19; it is therefore quite understandable why testing is needed to confirm a case of Covid-19 infection.

The source of Covid-19 was highly debated, as researchers are still investigating the cause. Originally the first people that contracted the virus were thought to have had contact with the seafood market in Wuhan China. According to Lauren and Sauer (2020), a study that was concluded on 25th January, 2020 notes that the individual with the first reported case became ill on 1st December, 2019 and had no link to the seafood market. Generally, coronavirus varies and can be found in many animals. Basically, the humans can hardly be infected by the type of coronavirus found in animals. However, once a person is infected, he or she goes on to infect other people. Coronavirus acquired its name because of its appearance through a microscope- it has some pointed structures surrounding it like a crown- hence, corona ‘crown’ explains what Covid- 19 represents: Bender (2020) ‘Co’ stands for corona, ‘VI’ stands for virus, and ‘D’ for disease. Formerly, this disease was referred to as ‘2019 novel coronavirus’ or ‘2019-nCoV’. Covid-19 virus is a new virus linked to the same family of viruses as Severe Acute Respiratory Syndrome (SARS) and some types of common cold.

The Spread and Dangers of Covid-19

Generally, researchers are of the opinion that Covid-19 can spread from person to person through droplets that come out when one person coughs or sneezes. The droplets as conceived can travel a few feet before it falls to the ground. Bender (2020) affirms that the virus is transmitted through direct contact with respiratory droplets of an infected person generated through coughing or sneezing. Individuals can also be infected from touching surfaces contaminated with the virus and touching their eyes, nose and mouth. From the forgoing, it is obvious that Covid-19 survives on surfaces. The number of hours the virus will live depends on the type of surface contaminated by the virus. However, disinfecting the surface kills the virus instantly. It is good to note that Covid-19 can be deadly because it can lead to severe respiratory problems, and liver and kidney failures, which sometimes lead to death.

Preventive Measures of Covid-19

Igbo African of south eastern Nigeria will always say that “mgbochi oria ka ogwugwo ya” meaning that prevention of sickness is better than its cure. Frankly speaking, it is better to avoid danger than suffering the effect of it. Covid-19 can be disastrous, it can affect a large proportion of people if care is not taken. It is a deadly virus that has nearly locked down the entire universe. It has claimed several millions of lives worldwide. Presently, there is no known generally accepted cure for the virus (Abulude and Abulude, 2020). Since Covid-19 is a novel virus, every measure about the control has not been exhausted. It is hoped that as time goes on more information will emerge from health workers and researchers on the best way to prevent or cure Covid-19 disease since none of the drugs or vaccines provided has been generally accepted. Although smith (2020) was of the opinion that, the standard recommendations to prevent spread of respiratory viruses include washing of hands with soap and water and covering one’s mouth and nose when coughing and sneezing. Smith (2020) forgot that social distancing which breed lockdown in many countries of the world was one of the majors to prevent Covid-19.

Ways to prevent Covid-19 infection include washing of hands, coughing into the bend of the elbow, staying home when sick and wearing a cloth face covering if one cannot practice physical distancing (Lauren and Sauer 2020). Physical distancing is necessary in order to avoid droplets from person to person. The practice of good hygiene, good respiratory etiquette and physical distancing will be another preventive measure. Bender (2020), advised that the everyday preventive actions include:

- Staying home when sick.
- Covering mouth and nose with flexed elbow or tissue when coughing or sneezing.
- Dispose of used tissue immediately
- Washing hands often with soap and water
- Cleaning frequently touched surfaces and object

It is the fast spread of Covid-19 through close contact that led to partial and total lockdown mandated by various nations of the

world. Nigeria bought into the lockdown measure, and many states in Igbo land (south eastern part of Nigeria) went into lockdown.

Igbo African Family

The Igbo people are one of the three major ethnic groups in Nigeria. Other major ethnic groups are Hausa and Yoruba. The Igbo live at the south-eastern part of Nigeria. Although, they are found today all over Nigeria and different parts of the world, they are located at both sides of the River Niger. The area is bounded on the west by the River Niger, over which has Delta and Edo States; on the southeast by Akwa Ibom State; on the northeast by Cross Rivers State on the north by Benue State and on the northwest by Kogi State (Emeghara, 2014:143). Igbo land is densely populated at Enugu, Anambra, Imo, Abia and Ebonyi States. Some Igbo people live in parts of Rivers and Delta States. Igbo people speak the Igbo language as their mother tongue, although with variety of dialects. Igbo is used to refer to them as a tribe, as a people and as a language and their territory. Igbo people have a lot of communalities because of their shared cultural identities. Their shared identities were also seen in their political institutions and family ties. Igbo people are traditionally farmers; they produce different farm produce and domestic animals. Some also engage in different occupations. Iwuagwu (2008:2) affirms, “The Igbo from the earliest times have adopted the cultivation of crops. Households in Igbo land produce most of their basic needs (Emeghara, 2014:155).

Igbo family is distinctly structured. The type of family and kinship and family ties found among the Igbo is totally different from the western culture. Igbo family include the man, his wife or wives, children and every other person that has blood relations or other people that lives with the family (Isidienu, 2015:144). Ogbalu (1981) agrees with Isidienu (2015), but states in addition that family in Igbo land includes the servants, slaves, and all those whom the man is providing for. ‘Other people’ that live with the family as stated by Isidienu (2015), could mean servants and slaves, thus supporting Ogbalu, (1981). Family in Igbo understanding is so encompassing that, in some cases, it includes intimate friends referred to as *nwanne*

di na mba, by Igbo African, meaning literally my sibling in another town/nation. This infers why Okigbo (2015) refers to Igbo family as a group of people living under one household who may or may not even be related by blood or marriage. Mbiti (1982) in Isidienu (2015: 144) affirms that “The joint households together are like one large family.”

Within the Igbo family, good family name is well cherished. The Igbo believe in *ezi aha ka ego*. It is not surprising, therefore, that Igbo African will do everything to protect their family name and so uphold high moral standard and inculcate same in their children. Igbo people are very hard working, they abhor laziness. A lot of proverbs indicate the Igbo’s hatred for laziness. Such proverbs are *ngana kpuchie ute aguu e kpughee ya*, literally meaning that if laziness (personified) covers himself with a mat, hunger will definitely uncover him. Also *onye ruo, o rie*, if someone works, he eats, *aka aja aja na-ebute onu mmanu mmanu*, sandy hand guarantee oily mouth. An Igbo African family is the first school where the children begin to learn the virtue of hard work. Training a child is a joint venture which involves all the members of the family and every grown-up members of the society.

Family is the greatest source of intimacy and solidarity. Igbo people view the family institution as the foundation of Igbo society. Its importance lies not only in its being an agent of cultural conditioning for young members of the society but also in the fact that marriage and procreation take place at the family level (Ikwubuzo, 2012). Okigbo (2015) agrees with Ikwubuzo (2012) that, “All relationships, according to Igbo culture, emanates from the family. Hence, every child birthed in any family begins to learn about human relations from the family.” Training on good morals starts from the family and it is the responsibility of every family member. High moral standard is the pride of Igbo African family.

A typical Igbo family is patrilineal and patrilocal. Children, particularly males are well valued, as they are instrumental to the achievements of Igbo family (Emeghara, 2014: 146). In the past, every Igbo African family cultivates different food crops for their consumption. The male children learn from their father how to cultivate yam and how to take care of domestic animals. Female children join their mothers in the cultivation of cocoyam and

vegetables; they are also trained of home keeping. From the foregoing, it is obvious that the Igbo African does not value only the male children as conceived by Emeghara (2014). It is a wrong impression to attribute such to Igbo tradition. The distinction between male and female child is in their roles. Every child is expected to carry his or her role exceptionally. Any child who fails in the role expectation, no matter the sex of the child, is frowned at. It must be explained that the culture of inheriting the homestead and continuity of the family name lies with the male child. However, every Igbo person wants to have both male and female children because both sexes are cherished as God's blessing. It is expressed in the names they give their children such as Nwadiogwa, children are better when their sexes are mixed, Nwaanyibuife, girl child is important.

Trading in the traditional Igbo African sustained many families. Igbo people trade on their farm products and from the Igbo industry. Although Emeghara (2014:155) opines that "Households in Igbo land produce most of their needs, but the economy was nevertheless predominantly not market oriented as it has remained even till today." It is true that households in Igbo land produce primarily for their consumption in the past as noted by Emeghara (2014) but disagree with the assertion that even till today Igbo economy is not market oriented.

Manufacturing industries boosted the economic life of Igbo African families. The most visible skills among the Igbo in the past were smithing, weaving, pottery, and carving. Afigbo (1981) in Isidienu (2014:177) states that the "Igbo manufacture a wide range of baskets, cloths, earthen jars, household furniture." Isidienu (2014) notes that some of these crafts can be practised by anybody or at any place but there are some people who are talented in different kinds of crafts. Generally speaking, most communities and families in Igbo were gifted in one skill or another. In the past, the Igbo African families train their young ones to acquire these skills.

COVID-19 Pandemic Lockdown: The Nigerian Experience

Lockdown created lots of problems in many nations of the world. In Nigeria many families were affected by the lockdown. Oseni & Vishwanath (2020) state that,

Alleviating the impacts of Covid-19 crisis is vital for preventing poverty from deepening and increasing in Nigeria; before the crisis, approximately 4 in 10 Nigerians were living below the national poverty line, and millions were living just above the poverty line, making them vulnerable to falling back into poverty when shock occurs.

Most people in Nigeria today are facing a lot of challenges social, political, religious, and economic, of which southeast Nigeria is not exempted. Nigeria's situation amidst this covid-19 is related to an Igbo saying; *o no n'oku ugulu wee puo* meaning literally that someone was staying close to the fire and harmattan commences. Many Nigerians were in a terrible poverty situation before the outbreak of Covid-19 pandemic. They were confused as how to survive the Covid-19 pandemic amidst the poverty level in the nation which has affected almost all the states in the country, including the states in Igbo land. As more than 25million people were placed on a two-week lockdown in parts of Nigeria in a bid to curtail the spread of coronavirus, poor people in congested neighbourhoods were worried about how they would cope (Orjinmo, 2020). The government's inability to cater for its poor reflects a long running lack of a functional nationwide social welfare system (Kazeem, 2020). As a matter of fact, the lockdown, which became necessary at the peak of Covid-19 pandemic, exposed the insensitivity and inability of the Nigerian government at all levels to care for the welfare of the citizenry. Kazeem (2020) affirms that the Nigerian government has only provided cash relief to 3.6 million poor households during the lockdown; a tiny figure in a country where 95.9 million people live in extreme poverty.

Findings and Discussions

The Finances of Igbo African Families during Covid-19 Lockdown

It was gathered from our investigation that Covid-19 lockdown has adverse effect on many households among the Igbo families of Anambra State. The effect was much on low-income earners, the poor and the vulnerable members of the society. Parents who are petty traders, labourers and day pay workers find it difficult to get food for their families. Some parents could not provide one meal per day for their families, none should think of the quality of the meal. It was gathered that people could not go out to do any business because of the lockdown, so there was no means of finance for the family. Such poor families live their lives from day-to-day incomes and they neither have food stuffs nor reserves. Okonkwo (2020) has disclosed that in Anambra State, the percentage of people employed by the state and private sector is relatively small. This means that majority of the Anambra population are engaged in the informal sector and survive from their daily earnings. For these people, therefore, the shutdown of markets, parks, street shops, hawking and workshops leave huge economic holes that may be difficult to fill. In addition to those who were employed by the state government and private sectors in Anambra State, there are a number of Anambra residents employed by the Federal government, although it cannot cancel the fact that a great number of Igbo people resident in Anambra State suffered during the Covid-19 lockdown. In as much as, most of the Igbo people of Anambra State who work with the federal government, state government and some private sectors were being paid their salaries during the Covid-19 lockdown, and so can boast of survival at the period of Covid -19 lockdown; however, low-income earners and some who feed from daily work such as labourers and people who dwell on menial jobs were harshly hit by Covid -19 lockdown. For this reason, many families experienced a great setback in their family finance which created hunger and poverty.

During the Covid-19 lockdown the vulnerable Igbo African families in Anambra State were exposed to hunger and most children from the poor families were starving. Some of the children from the poor families were at the danger of abuse and child labour. As the parents of these children struggled to feed the family, the children were not left out as some of them joined their parents to struggle for what to eat, and some of them also struggled on their own. Evidence show that some parents lost their jobs, and so the children were forced to engage in hard labour. According to Fides Newspaper (August, 2020) most children are forced into child labour; some of them are mainly boys between the ages of 10 and 16 who carry loads for people. They sometimes disappear with the loads while some turned pick pockets of passer-by. From the foregoing, it is clear that the effect of Covid- 19 lockdown does not only reduce the children of the less privileged to hunger but also forced them to engage in unwarranted behaviours and stealing. It is true that their unbecoming behaviours cannot be justified, however the government could have foreseen the situation and provided an immediate solution. Besides, it was indicated that parents should have adopted a better way of increasing finance for family upkeep through farming and positioning the mind of their children toward training in different skills. This is true based on the fact that Igbo Africans are hardworking and abhor illegal acts. If the children are allowed to continue to be pick pockets or to disappear with people's items, their future may be ruined and the society will suffer the ruin.

The prices of food items in Anambra State skyrocketed during the Covid19 pandemic lock down. For instance, a paint bucket of garri which was sold between four hundred to five hundred Naira was at the time of the Covid-19 lockdown, sold at one thousand naira to one thousand five hundred naira. Between the second and eight August 2020 when the lockdown was relaxed, Fides Newspaper gathered that the high prices of food items at the Eke Awka Market were high. For instance, one paint bucket of tomatoes sold before at five hundred naira was sold at one thousand seven hundred naira, a sachet water bag which was one hundred naira before was one hundred and fifty naira. The high price of commodities during the Covid-19 lockdown, which is lingering afterwards, was overwhelming. The hike in price

created hardship that affected many Igbo African families in Anambra State especially the low income earners in the society. The upsurge in the prices of wares was seen to have caused great harm to many families, as vulnerable families found it difficult to feed their household due to financial constraints.

The high degree of deterioration of many vulnerable families' finance in Anambra State caused many groups and philanthropists of Anambra State origin give out some food items and consumables and non-consumables as palliatives to alleviate the problems of the poor people in the state. Let us mention a few of the numerous donations. Eleke (2020) points out that in Orumba North and South Local Government Area of Anambra State, a philanthropist shared food stuffs and other items like motorcycle, dryers and sewing machine to the beneficiaries. Also, it was gathered that a public-spirited individual provided palliatives to women in Anambra East Local Government Area of Anambra State. Again, in a news broadcast by Anambra Broadcasting Service on 27th June 2020, it was stated that Nkpor Development Union distributed palliatives to indigent persons, widows and the physically challenged. They distributed seven hundred and thirty 10kg bags of rice, semovita and cash of five thousand naira each to the vulnerable people in the ten villages of their community.

Moreover, to cushion the effect of lockdown, Obi Jackson Foundation donated food items to persons living with disabilities in Anambra State. The items comprised one hundred 25kg bags of rice, cartons of tomato paste and bags of salt. In addition, Ujummadu (2020) reported that Mr. Peter Obi and some members of the People's Democratic Party (PDP) gave a sum of one hundred and twenty-five million naira to ease the effects of the covid-19 pandemic in Anambra State.

Fides Newspaper (2020) recorded that in addition to earlier donations, Hon. Dr. Nnamdi Okafor distributed food items to his constituency in Awka South to provide relief to the vulnerable people and lessen the effects of hardship resulting from Covid-19 lockdown in Anambra State. Furthermore, Chief Egwuonwu donated palliatives to the Awa community in Orumba North Local Government Area.

The items included motorcycles, sewing machines, rice and other food stuff. These items were donated to ameliorate the hardship posed on the poor Igbo African families by the novel coronavirus disease.

Evidence has shown that most families in Anambra State were badly affected financially. The result was the rate of palliatives contributed and distributed by the good citizens of Anambra state. However, palliatives cannot be coming on a regular basis therefore, people need more sustainable and supportive small-scale businesses and training in arts and crafts. Most people are of the opinion that Anambra State citizens should go back to farming. This idea was initiated by the Anambra State Governor Dr. Willie Obiano which was called ‘ugbo azu ulo’ meaning that every Anambra indigene should cultivate at their backyard.

Covid-19 Lockdown and Moral Standard of Igbo African Families

It was observed that during the Covid-19 lockdown a lot of immoral acts affected many families in Anambra State. The most common among these acts, is the incessant cases of rape. It was gathered that at least eighty cases of rape were recorded in Anambra State during the coronavirus lockdown which lasted for five weeks. The Director of Child Welfare Services in the State Ministry of Women Affairs, Children and Social Welfare, Mrs Nkechi Anazodo, attested to the fact that sexual violence has become the order of the day, especially during the period of the lockdown. Evidence shows that even old men rape children and infants. It was reported that a 70year old man raped a four-year-old child, and the most bothersome is fathers raping their daughters and threatening to kill them if they report. Even though that the idle mind is the devils’ workshop, the act of rape is immoral and cannot be condoned among the Igbo Africans of Anambra State. Rape is evil. Incest is an abomination amongst the Igbo people of Anambra State. The act of rape and incest negates the decent and good family name that every Igbo African, especially of Anambra State, aspires. One may argue that these ills were there before the lockdown, but there is no doubt that lockdown that caused idleness and boredom, school children not going to school, men free from dawn to the next day without any work or commitment, etc,

caused these to increase, thereby causing more moral problems than before.

Effect of Closure of Schools on Igbo African Families during Covid-19 Lockdown in Anambra State.

It should be recalled that the Federal Government closed schools because of Covid-19 pandemic. The schools were closed as at March 2020, other institutions such as church, workplaces, markets and public gatherings were also closed. Later, the lockdown placed on the other institutions were released while schools remained closed, although in August 2020 the exit classes resumed classes to enable them write their examinations. Recently the Federal Government announced the reopening of Nigerian schools; these schools also include those in Anambra State. However, the fact remains that the education sector suffered a setback during the Covid-19 lockdown. The students and their parents were also bored of staying at home. People believe that the continued closure of schools is no longer important, as schools would be able to comply with Covid-19 directives more than churches and markets which have been released from Covid-19 lockdown. Based on the interview by Fides Newspaper to the Manager of St Mary's High School, Ifitedunu, Anambra State, Rev. Fr. Dr. Anselem Ngana, it is obvious that students are bored of staying at home. Fr. Dr. Ngana declared that everyone is tired, even the students now want to return to school.

Following from the idleness occasioned by Covid-19 lockdown, youths since they no longer go to school, involve themselves in immoral acts like drug use, sexual immorality, stealing, amongst other ills. As Covid-19 lockdown thrives, some children leave their homes in the morning and come back at night, possibly engaging in immoral activities. Some engage in sports activities such as football without helping the parents at home and at last some of these children blame their parents for inadequate provision of foodstuff and upkeep at home. It is not an over statement to state that the impact of Covid-19 with regards to closure of schools is enormous. It was discovered that idleness, stress, poor diet, abuse, unwanted pregnancies, were part of the impacts of Covid-19

lockdown amongst Igbo African school children and youths resident with their families in Anambra State. The major cause of these licentious behaviours circles around idleness. Igbo people abhor immorality of any kind, the fact remains that the closure of schools increased the rate of unwarranted immoral behaviours amongst the Igbo African youths, children, and even adults.

The closure of schools also brought the family members together. The family reunion has both positive and negative effects on the families of Anambra State. While some families use the opportunity to understand themselves better, stronger and united, some families use the coming together as fault finding venture, abuse and child labour.

However, it was also observed that most of the youths and children engaged in more meaningful acts such as learning different skills, some also engage in farming and helping their parents in farm work.

Solutions to Covid-19 Lockdown Problems: Suggestions

It can be said that coronavirus that led to lockdown and restrictions might have come to stay. During the Covid-19 lockdown, Igbo Africans of Anambra State, especially the vulnerable members of the society were reduced to extreme poverty. Family finances were affected drastically that the poor in the society found it impossible to feed. It is advised that now the lockdown has be released, families should key into the Anambra State Government of *ugbo azu ulo* scheme. Every family should make it a duty to cultivate at their backyard, if possible, engage in more comprehensive farming by seeking the State Government's assisted programme on agriculture. The State Government should make agricultural sprouts, seedlings, and fertilizer available at a subsidized rate to all the people resident in the state, who are interested in agriculture. Government should equally encourage her citizenry to adopt different forms of farming, like animal husbandry. The citizenry will therefore, depending on their interest, choose one or combination of the following: poultry, ranching, fishery, piggery, and snail farming among others. Furthermore, the government should construct good roads where it is not available to enable those in hinterland to bring their farm produce

to the market. Also, a means of preservation should be created to avoid waste. When this is done, the Igbo African, especially of Anambra State, will be able to withstand hard times; such as witnessed during Covid-19 pandemic lockdown.

In line with the above suggestions, it is very vital that family members are engaged in learning different arts and crafts. They should imbibe skill acquisition for better life. Many Igbo African families are skilled in different acts, and as such should not allow such arts to be lost. When people are engaged in different skills, they will be more responsible. They will be able to overcome licentious behaviours that accompany idleness.

Furthermore, Covid-19 lockdown brought family members together. Schools were closed. Staying together at home brought about boredom and idleness that resulted in kinds of unwarranted behaviours. It is clear that most families can no longer contend with the outcome of Covid-19 pandemic lockdown, that notwithstanding, the decent family names and high moral standards should be encouraged by every family. Rape and other kinds of immoral conducts should be discouraged and the culprit punished severely.

Igbo African families, as a matter of fact, should not neglect the realities of coronavirus. They should respond to the measures on ground to be able to contain the effect of Covid-19 by ensuring regular hand wash with soap, keeping their homes and environments clean, including washing their toilets regularly, use of hand sanitizer, use of face mask, maintaining social distance and ensuring that garbage are removed and disposed safely. Adopting these measures to avoid the transmission of coronavirus will improve healthy living, because it is only when one is healthy and alive that one will be able to accomplish anything in life.

Conclusion

Covid-19 pandemic took everyone by surprise. Due to the high rate of infection and the fatality to human life, lockdown was adopted by many countries to mitigate the spread of the virus. The Covid-19 lockdown, however, created a lot of hardship on people, especially the poor in the society. Family finances were drastically reduced, and high

moral standards were compromise or jettisoned. Therefore, when families engage in farming and encourage their young ones to engage, the adverse effects of hunger will be contained; also, idleness that generates immoral thoughts and acts can be controlled. Igbo African families of Anambra State will, by this means stabilize their family finances for future occurrences.

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