

44

ECONOMIC BENEFITS OF CULTURE PRESERVATION FOR THE FAMILY IN IGBO LAND, NIGERIA

**Maria Chinecherem Uzonwanne, Uju Ezenekwe,
Geraldine Nzeribe and Amaka Metu**

Abstract

Culture gives people a sense of unity and belonging within a group and allows them to better understand previous generations and the history of where they come from. The indispensable role of family in culture preservation was explained in this study because it is said that whatever a child did not learn in the family, he can never learn it again; or he will learn it negatively outside the family. This is because it is the family that makes us what we are or what we are going to be in the future. Hence, this study looks at the economic benefits of culture preservation in Igbo land since no society, no nation can survive without taking into consideration the stratum of the children who will learn from their parents, their culture and how to preserve it, the values, duties and aspirations of the nation with which they are identified and where they will eventually develop their potentials. The study viewed parents as the primary agents of family and culture preservation and thus concludes by explaining the potential economic benefits of culture preservation such as: investment opportunities/strengthening of neighborhoods, tourism development and job diversification, local economic development/business growth, regional development, spatial attractiveness and higher property values, conserving resources and waste reduction. Therefore, understanding the past enhances competitiveness, incubates local traditions and values, and strengthens community inclusion and intergenerational equity and sustainable development.

1. Introduction

Culture is the essence of a thriving society, permeating everything from our storytelling to our celebrations, from our reflections on the past to our visions for the future. It shapes our identity and allows us to empathise with others' perspectives. Preserving culture involves safeguarding languages, restoring historical artifacts important to a culture, and promoting the use of indigenous or tribal customs. Meanwhile, families provide a safe and nurturing space for children to grow and develop socially, fostering well-rounded human beings. The family plays a crucial role in shaping a child's character and preparing them for interactions with individuals from different backgrounds. The Igbo culture emphasizes the importance of learning fundamental values in the family, as they cannot be easily acquired or may even be learned negatively outside of it. Our families define our identity and teach us how to preserve our heritage. Above all, families have the responsibility of nurturing and expressing love, particularly towards their children. Without this vital task, there can be no sense of culture or community, nor any discussions on how to preserve our family customs.

It's important for any society or nation to consider the impact on children, who learn from their parents about the culture, values, duties, and aspirations of their country and where they will grow and develop. In his speech to the General Assembly of the United Nations on October 2, 1981, John Paul expressed his delight in children, who represent the future and hope for each of our nations. Every country and political system must prioritize

the well-being of future generations and pass on the rich heritage of their culture, values, duties, and aspirations to the children who will carry it forward for the whole human family.

Creating a moral society is not a straightforward task; it requires effort and dedication from parents. Other institutions, such as schools, the State, Church, and non-governmental organizations, can assist families in educating children about the importance of preserving culture. Children who are well-trained will have a positive outlook on the world and contribute significantly to the economic growth of their community. To achieve this, families must provide a nurturing environment for their children's growth and development through their good deeds, honest words, and noble actions. Families have much to teach and instill in their children the cultural heritage and values that will enable them to realize their full potential. If a family wishes to ensure the best for their children, particularly the mother and father, they must be willing to invest generously in preserving their cultural and Christian values. The consequences of neglecting cultural preservation can be severe, leaving children vulnerable to unsafe and unfavorable circumstances such as parental conflict, single parenthood, and abuse or mistreatment at home. This can lead to deviant behaviors among children. Given the rapid evolution of society, it is critical to examine the economic benefits of cultural preservation within Igbo families. As such, this chapter aims to explore the topic of cultural preservation in Igbo households.

1.1.Towards the Definition of Culture

Culture and its history are principles, beliefs, and goals. They shape a people's national identity. To protect our national identity, we must preserve our cultural legacy. The worth of culture is not in the cultural manifestation itself, but in the wealth of experience and talents passed down from generation to generation. Culture offers people a sense of unity and belonging within a group and allows them to better comprehend prior generations and the history of where they came from. Cultural legacy indicates a shared link and our affiliation to a community. Culture is also defined as the passing down of living traditions that include everything from history, languages, practices, expressions, values, and places to artifacts of a group or society from the past to the present. It is seen as an invaluable resource and a cultural legacy of a people and nation, which a country got from the past, carried to the present, and will continue to carry on into the future. It unites all members of human society as one. UNESCO distinguishes between tangible and intangible cultural assets. Tangible cultural heritage encompasses not only artifacts and things, but also historic or archeological locations, constructed structures, monuments, tombs, and cultural landscapes. Intangible cultural heritage, on the other hand, is defined as "the non-physical characteristics, practices, representations, expressions, as well as knowledge and skills that identify and define a group or civilization" (UNESCO, 2010). Language, oral histories, beliefs and practices, rituals and ceremonies, customs and traditions, music and dance, and arts and crafts are all examples.

Culture preservation is the act, process, or effect of preserving anything, such as keeping something valuable alive, whole, or free from damage or decay. Preservation safeguards the environment against destructive human actions. For example, protecting a forest usually entails using sustainable logging practices to reduce deforestation. Preservation would entail reserving a portion, if not the entire forest, for human development. The preservation of family cultural heritages has the potential to promote collective awareness in terms of togetherness, oneness, and nationalism, as well as create

peaceful coexistence among Igbo people. The preservation of cultural legacy in the family aids in the preservation of one's national identity. The significance of cultural legacy is not found in cultural manifestation. It is the passing down of a plethora of experience and skills from generation to generation.

1.1.1. Igbo Culture and People

The Igbo people are the most numerous in Eastern Nigeria. They are hardworking individuals who live in Abia, Anambra, Ebonyi, Enugu, Imo, and parts of Delta. They have a rich traditional heritage and long-respected culture and customs in many parts of their daily lives. The habits, practices, and traditions of the Igbo people of southern Nigeria are known as 'Omenala ndi Igbo'.

Iwaji/Ili Ji (Yam Festival): The Iri-Ji festival is observed at various dates throughout the Igbo region, from August to October each year. Ji (or Yam) is a staple food crop in Igbo Land. For men, modern Igbo traditional costume is typically composed of the Isiagu top (or Ishi agu), which is designed with lion heads embroidered over the clothes. It can also be plain (most commonly black). It is worn with pants and can be paired with either a traditional title holder hat (a fez called okpu agu or agwu) or a traditional Igbo stripped men's hat (similar to the Bobble hat). Women wear an embodied puffed sleeve blouse (inspired by European dress), two wrappers (often current Hollandis material), and a head scarf. The Igbo people's primary native language is Asụsụ Igbo. It is developed from a set of languages spoken in southern Nigeria, including Igbo proper, Ikwerre, Ika, Izii-Ikwo-Ezza-Mgbo, Ogba, and Ukwuani-Aboh-Ndoni. When establishing the meaning of a word, it is relied mostly on tone, vocal inflections, and context. Depending on these characteristics, a single word can have multiple interpretations.

Igbo art is a type of visual art that originated with the Igbo people. Traditional figures, masks, ornaments, and fabrics, as well as works in metals such as bronze, are all produced by the Igbo. Bronze objects discovered at Igbo Ukwu date back to the 9th century and are examples of Igbo art. Village life for the Igbo people is similar to that of many other African villages, but it is nevertheless distinctively Igbo. Igbos live in communities of a few hundred to a few thousand people, made up of multiple extended families. The fact that these towns have no single ruler or king who dominates the inhabitants is fascinating. Almost everyone in the village participates in making decisions. There are established organizations such as a council of elders (a group based on age), a council of chiefs, women's groups, and secret societies. Individual acts and group living are both valued by the Igbos. The Igbos are deeply religious. Odinani refers to the ancient Igbo religion and traditions. The highest God of Igbo mythology, which is part of their ancient religion, is named Chukwu ("great spirit"); Chukwu created the world and everything in it and is related with everything on Earth. Chukwu is a solar deity. They believe in three levels of divine entities, the highest being the supreme god, or "Chukwu." Under Chukwu are minor gods known as "Umuagbara," while beneath Chukwu are lower gods known as "Umuagbara." They believe in three levels of divine entities, the highest of which is the supreme god, or "Chukwu." Under Chukwu are lesser gods known as "Umuagbara," and beneath them are the souls of the dead known as "Ndi Ichie."

Finally, traditional Igbo culture promotes values such as community, family, respect for elders, life, and hospitality, emphasizing the importance of preserving it.

1.2. Towards the Definition of Family

It is not easy to give a general definition of 'family'; but irrespective of the difficulties, an attempt could be made as regards its definition. The meaning of family can be 'the household' or all those who live in one house (parents, children and servants); parents and their children; the children alone; the descendants of one common progenitor; a race; a group of people related to one another or otherwise connected (Landau, 1991). Giddens (2006) defined family as a group of persons directly linked by kin connections, the adult members of which assume responsibility for caring for children. According to Obemata (1980), the family is a community in and of itself, a small relatively permanent group of people who are most deeply tied to one another. Members of the same family have the same reputation and live in the same house. They are the same sources of joy as well as significant conflicts. As a result, it may be said that the family is the group in which the most fundamental appreciation of human traits and values occurs, such as truth, honesty, lying, deceit, kindness, sympathy, apathy, and brutality. All of the values that are most crucial to the development of adult character are first encountered and exercised by children in the family context. All of these attributes are embodied in people and their behaviors rather than taught or learned in any formal or reasonable way. The child observes and places them in concrete settings and face-to-face relationships with others. In this sense, the family is the ultimate forming group. In his speech for the 1994 World Day of Peace, John Paul II said clearly that "the family, as the fundamental and essential educating community, is the privileged means of transmitting the religious and cultural values which help the person to acquire his or her own identity." Furthermore, because the family exists within the framework of a larger and more complex society, it serves as an introduction to the larger structure of society. The family, through this introduction, instills in a kid the values, culture, and styles of behavior that are appropriate for life in a larger society.

1.2.1 The Concept of family in Igbo land

It is necessary to grasp the Igbo term for 'family' in order to comprehend the concept of family in Igbo nation. This will tell us how much the Igbo respect their families. The Igbo word for family is ezi-na-ulo, which means "outside" and "house." Distant relatives include maternal uncles, cousins and aunts, paternal and maternal aunts, nephews and nieces, in-laws (fathers-in-law, mothers-in-law, sons-in-law, brothers-in-law, sisters-in-law), and so on. Close relatives in the ulo include: father, mother, brothers and sisters, half-brothers and half-sisters, stepfather and stepmother, paternal uncles and cousins, nephews and nieces, half-nephews and half-nieces. Ogbalu expresses this viewpoint in his book when defining the concept of the Igbo family: It is known as "Ezi-na-ulo" (literally, "the outside relations and those in the house") and differs from the English concept of family in that it includes other relatives such as in-laws, uncles, cousins, nephews, distant or near relatives, and even maids and servants. When an Igbo man speaks of his family (ezi-na-ulo), he refers to his wife or wives (if he has more than one), children, and anyone who is reliant on him; he may also add his children's children, wives, and children. We can see that all of them are part of the definition of "family" in Igbo land. This describes the phrase ezi-na-ulo, which literally means "all those outside and inside the house." So everyone is included in the house, save for those who live extremely close to it and share the same relationship. As a result, family is one of the most significant and highly cherished institutions in Igbo nation. And, like marriage, the Igbos hold family in the highest regard and see it as a holy institution.

In Igbo land, the family is universally revered. The concept of holiness pervades every aspect of the family." As a result, for the Igbos, family is a group of people who are linked to one another. They are either from the same or a different related household. It is worth noting that in Igbo nation, the family is counted from the father (patriarchal). The father is regarded as the family's head, and the children follow in his footsteps (Amasiatu, 2008). "We all know that a man is the head of the family and the wives to his bidding," Achebe (1975:94) stated. A child belongs to its father and his family and not to his motherland." In Africa, the family is a union of two families contracted through a marriage between two people. The Igbo family is properly built on a celebrated marriage according to the customs of the Igbo. Anything outside of this is not acceptable by the society. Children begotten outside this are labelled illegitimate until marriage is conducted. The ideal Igbo family is made up of a large walled compound, depending on the number of people making up the family. As Idigo (2001: 3) stated, "After the death of Eri, his descendants increased enormously and dispersed to far-off places to avoid overcrowding." According to tradition, the firstborn children stay in their father's house.

1.2.2. Extended Family as a Form of Family in Igbo land

The Igbo define extended family as "all people within an area who have come or are descended from a common great-grandfather." This is known as Umunna, which means "children of the father or children of the same father" (Idigo, 2001). This group will continue to grow as long as life exists and their sons have children. They have an important function in the family: they settle disagreements and make decisions collectively for the good of the group. When a man or woman dies, it is their responsibility to organize the funeral. When young men or women are getting married, a couple of them can be consulted. As previously said, they are included in this group as dads, grandfathers, sons, grandkids of male members, uncles and aunts, sisters, cousins, and so on. Umunna is thus a type of extended family. Amasiatu (2008) defined extended family as "a group of relatives that extends in space and time and includes both the deceased and the unborn." He went on to say: "Usually, the members see themselves as belonging exclusively to either the paternal or maternal line". As a result, the Igbo general concept of family is the extended family system. It is a collection of families that includes the expansion and generations of a nuclear family.

1.2.3 Igbo Children and the Family: A Necessity

Let us begin with a quote from John Paul II (1981): "In the family, which is a community of persons, special attention must be devoted to the children by developing a profound esteem for their dignity, as well as great respect and general concern for their rights..., the fruitfulness of conjugal love is not limited solely to the procreation of children..., it is enlarged and enriched by all those fruits of moral, spiritual, and supernatural life which is the family. Primary socialisation and personality stabilisation are the two basic tasks of the family, according to Parsons (in Giddens, 2006). The process by which children learn the cultural norms of the culture into which they are born is known as primary socialisation. Because this occurs during childhood, the family is the most crucial arena for human personality formation. Personality stabilisation refers to the role of the family in emotionally helping adult family members (Giddens, 2006). Children are extremely important and required in Igbo households. Parents hold their offspring in great regard because they are the ones who maintain the family name and tradition alive; they are the ones who care for

their parents in their old age. Every Igbo man desires a child. During his visit to Nigeria in 1982, Pope John Paul II addressed Christian families as follows: "...Your families have so many positive and praise-worthy values; based on your traditions..., children are regarded as blessings and are desired as the crown of marriage." This statement represents the Igbo family's daily petition to God for as many children as possible.

Children are a family's treasure; without them, even the most valid marriage is incomplete. Marriage has no meaning in Igbo nation if there is no procreation. Children are the delight of marriage; childlessness is considered a calamity and a curse. As a result, the lack of children is likely to result in divorce. Children are socially significant. They increase parents' esteem and prestige. The old parents are always encircled by the comforting presence of their offspring. This gives them hope for a nice ending because they will expect a dignified burial from their offspring. As previously said, a family without children is considered a failure, because the presence of children identifies masculinity and womanhood. Furthermore, one is not considered as a complete human being until he or she marries and has children. As a result, an Igbo man or family cannot survive without children. This, of course, has highlighted the importance of having children in the family.

1.2.4. Igbo's Traditional Rearing of Children

Young monkeys are born with well-developed bones and muscles, as we all know. They can fend for themselves and acquire food as soon as they are weaned, which happens around a month or two after birth. Without the nurturing and protection of its parents or other adult people, the human baby is defenceless. The child is dependent on adults at least until sexual maturity (puberty) and until he or she has mastered a basic set of social and technical skills. Based on this, the integral upbringing of children is the primary concern of every family in Igbo land. Everyone is concerned about child upbringing, and everyone has the right to scold and correct his or her children. This is due to the fact that children are the most powerful testimony of their families. The integrity of families is judged by the behaviour of their children. As a result, families strive to provide their children with a comprehensive upbringing. Traditionally, the Igbos raise their children using a variety of approaches and strategies. As a result, essential moral lessons learned from parents and grandparents are rarely forgotten by children. Grandparents, in particular, use stories, personifications, and real-life experiences to convey moral values to their offspring in the traditional Igbo family. These make whatever lessons they represent seem so real to the children that vivid images of them remain on their brains at all times. These first teachings include rewards for good behaviour and punishment for poor behaviour, the advancement and success of an upright and honest individual and the downfall and ignominious end of dishonest and questionable people. Children repeat these stories as they go along, attempting to identify with the good and virtuous people who will be blessed.

1.2.5. The Situation of Children in Some Igbo Family (Problems Faced by the Igbo Children in the Family)

The predicament of certain Igbo youngsters might be considered an assault. Many of them have had a difficult upbringing. They have been subjected to various forms of maltreatment and child abuse. Some have been reduced to items and commodities for economic existence. Poverty forces some people to participate in hawking to provide for their families. In Igbo land, child labour is one of the unresolved problems related to child abuse and mistreatment.

We know that this has an impact on children's capacity to attend and benefit from school, as well as an increase in deviant behaviour. When children are employed in one form or another, they are more likely to drop out of elementary and secondary school. Working children frequently lack the time, money, and energy to attend school, or they may not attend at all. According to statistics, there are around 6 million working children in Nigeria (UNICEF, 2006), with boys and girls being equally represented. Many youngsters are compelled to drop out of school owing to poverty or parental pressure to contribute to the family income. Some people must balance study and work. This group of kids works in their leisure time to help pay for their schooling. They frequently skip classes during this procedure due to the demands of their profession. This, of course, hinders them from growing and preventing them from having a better and future life.

1.2.6. Parents as Primary Agents of Family and Culture Preservation

The Bible commands parents to educate their children (Proverbs 22:6). As a result, parents have a spiritual commitment to teach their children through words and examples. According to the Church, a child's first and most significant social education source regarding cultural preservation is their family because of the inherent role that families have in preserving culture. The Church believes that the family can shape a good or bad citizen and that it is therefore the responsibility of parents to ensure that their children are properly raised to appreciate their family values and culture, as well as all that is good and desirable in society and to despise all that is bad and undesirable. When parents fail to meet their children's basic physical and emotional requirements, the children are not mentally or ethically prepared to operate in society. Learning disabilities and behavioural issues are frequently the result. When parents fail to establish a strong bond with their kids and utilise that bond to impart values such as family, culture preservation, and proper behaviour, society and schools are forced to rebuild from the ground up. Parents must also raise their children by the culture and traditions of the country in which they were born. Human children, like all social and cultural creatures, rely on their parents to teach them what they need to know to survive in their culture: the norms and values of the society with all its "dos" and "don'ts". As a result, parents give their child a position in society and teach him or her how to fit in. As a result, until a youngster learns these principles, he will be unable to completely integrate into a community.

Enculturation or socialisation refers to the process by which children acquire culture and incorporate it into their lives. It is a fundamental means of transmitting culture across time and generations. A big part of this instruction falls to the family, particularly the parents, in Igbo nation. The sociological function of the family in culture includes status and role. The family bestows prestige and trains children for their social duties (Stephen & Marvin, 1988). Unless and until parents can influence all of Igbo land's values and standards, children will continue to engage in minor aberrant activities, which would eventually wreck society. Parents are also required to shape their children's behaviour. Parents that do not lead an exemplary life will have their children emulate their negative behaviour. The adage, "Like father/mother, like child," confirms this. If parents do not set a good example for their children, they will not expect their children to be good, because that is their product. John Paul II was correct when he said, "By their ministry of educating, parents are, through the witness of their lives, the first heralds of the Gospel for their



children" (John Paul II, 1981, n.39:64). As a result, parents should model suitable values for their children to imitate.

1.2.7. The Indispensable Role of the Eldest Brothers and Sisters

It is the oldest siblings' responsibility to ensure that the family values and culture of their younger siblings are upheld in the house. When their parents are unavailable, it is their responsibility to look after them. By taking care of their food, health, and school preparation - not just their physical well-being but also their morality, values, and religiosity - they act as their second parents. They must also set a positive example for the youngsters, or else they will emulate them. However, they are unable to perform this function well if they are not raised appropriately.

1.3. Economic Benefits of Culture Preservation for the Families in Igbo Land

Natural history and human civilization are priceless, distinct, and irreplaceable. It is now the responsibility of the current generation to preserve culture for future generations. The identity of those who came before them must be preserved by the current generation. They must also adhere to the same customs and etiquette to stop any changes to the cultural heritage from occurring while they are alive. Preserving our heritage enhances our surroundings. Therefore, some of the economic benefits include:

- ❖ Investment Opportunities/Strengthen of Neighborhoods
- ❖ Developing Tourism & Diversifying Job
- ❖ Local Economic Development/Business Growth
- ❖ Regional Development
- ❖ Spatial Attractiveness and Higher Property Values
- ❖ Conserving Resources & Reducing Waste
- ❖ Understanding The Past
- ❖ Enhances Competitiveness
- ❖ Incubate Local Traditions & Values
- ❖ Strengthening Community Inclusion & Intergenerational Equity
- ❖ Sustainable Development

1.3.1. Investment Opportunities

Not only may the adaptive reuse and renovation of heritage buildings retain cultural values, but they can also be financially advantageous. Construction costs for rehabilitation projects can be decreased by leveraging existing service hookups, repurposing parts of the structure, and paying less for site preparation. Large commercial rehabilitations often come with a four percent lower cost than equivalent new development on a clear site. The savings increase if demolishing an existing structure is necessary to make room for the new building. (Rypkema, 2003) Rehabilitation can yield a higher rate of return even in cases where it is more expensive than new development. Central locations, interesting architecture and high-quality materials will often lead to higher rents and occupancy rates for heritage buildings. (English Heritage 2002; Shipley et al 2006).

Preserved industrial and residential sites are a boom to their neighbourhoods. They found out that housing prices in historical sites grow higher than in nearby areas. Investors are now willing to pay a higher price for assets in historic neighbourhoods. Preserved

structures add beauty and pride to a community. And it promotes a strong cultural identity among residents of different generations.

1.3.2. Developing Tourism & Diversifying Job

Heritage travellers can find the genuine experience they are looking for at historic sites. Historic sites are distinctive tourism assets that are already present in most areas, as opposed to tourist attractions that need to be constructed. Additionally, the promotion of historic sites as tourist destinations fosters a deeper sense of awareness and appreciation for locals' own culture and heritage. Opportunities for nations and individuals looking to diversify their economies are provided by heritage conservation. According to this viewpoint, historic neighbourhoods gain value from their inherent worth. By promoting distinctive locations that provide travellers with engaging experiences, they can enhance the tourism industry and hence promote economic growth. Moreover, the food and beverage, retail, entertainment, and cultural production sectors all gain from higher foot traffic. As these service industries expand, local communities' skill sets are widened, and job prospects for the teaming youth are generated.

1.3.3. Local Economic Development/Business Growth:

Restoring abandoned and underutilised buildings to usefulness expands the local tax base and opens up commercial prospects. New companies and small stores particularly benefit from historic buildings since they provide a variety of space and a broad range of rents. A \$62 million private investment was drawn to Victoria, British Columbia, through a municipal tax incentive programme, to restore sixteen historic downtown buildings. The creation of 293 residential units and desirable business space increased downtown's liveliness (Barber 2007). Historic preservation creates jobs and boosts Delaware's economy. Compared to new construction or manufacturing, rehabilitation offers a higher return on investment in terms of job generation. More important than acquiring raw materials is the preservation of a craftsman's creations. Thus, preservation benefits neighbourhood businesses more immediately than new development. Communities that take action to protect their culture draw tourists, immigrants, and business partners.

1.3.4. Regional Development

Preserving cultural heritage can effectively act as a stimulant to boost local and regional economy. Research indicates that the economic benefit of restoring historic buildings is higher than that of developing new ones.

1.3.5. Spatial Attractiveness and Higher Property Values

Numerous studies demonstrate that property values are frequently positively impacted by heritage classification. Studies conducted on thousands of residential properties in urban areas, for instance, revealed that the value of classified properties was five to twenty percent more than that of comparable non-marked houses. (Ijla 2008; Leichenko et al., 2001). Additionally, a research noted a "halo effect," in which non-designated properties' value increased just by virtue of their vicinity to a heritage district. In 14 Ontario towns, the sale price patterns of designated and non-designated properties were examined in a Canadian study. It was discovered that 15% of the designated properties appreciated at the average rate, and 59% of the properties appreciated faster than the market average. Additionally,



during market downturns, the chosen homes kept their worth better. (Shipley, 2000). While historically significant locations are the most popular tourist sites, it is indisputable that neighbourhoods with traditional features have a certain kind of architectural appeal that many find appealing. After centuries of development, traditional urban environments represent distinctive combinations of architectural styles, artefacts, and attributes that, when combined with their human-scale architecture convey a feeling of closeness and genuineness and produce pleasurable places to live, work, and play.

Furthermore, if such areas are well-maintained and protected, their widespread attractiveness will have a positive impact on tax receipts and property values. Heritage preservation ought to be a primary component of any sustainable city plan, as urban planners are increasingly leaning towards sustainable methods. Numerous advantages can be derived from heritage in the social, cultural, and environmental spheres. Therefore, maintaining it can not only help us reorganise our towns, cities, and regions to be more energy- and resource-efficient, but it also fosters the development of lively, appealing surroundings and communities that support human flourishing. Heritage-regenerated spaces can thereby highlight the rich legacy of our society as well as our hopes for the future.

1.3.6. Conserving Resources & Reducing Waste

Many communities have found that their legacy resources are also important economic assets, even if the social and cultural benefits of heritage conservation are widely recognised. Its preservation of historic residential and commercial buildings is ecologically responsible. Residential development is one type of historic preservation. This results in attractive and valuable structures on land that has already been built. The protection of cultural heritage reduces reliance on new materials, energy-intensive manufacturing, and construction materials that are polluting. It would seem that by not demolishing neighbourhoods, important resources are kept safe. It is possible to minimise the demand for raw material extraction and related energy usage by keeping and adapting existing buildings. Additionally, this has multiplier effects on the resource- and energy-intensive manufacturing and transportation operations that are part of the downstream value chain, both related and unrelated. Additionally, building trash and debris that might otherwise end up in landfills will be mitigated while old structures are saved. Thirdly, financial sustainability can be significantly enhanced by reducing the expenses associated with construction and demolition projects.

1.3.7. Understanding the Past

Architecture, like all kinds of art, serves as a barometer of a society's growth. We wouldn't be where we are now without art. That's one of the main arguments in favour of cultural preservation. Human expression through art allows us to appreciate the wonders of freedom. Numerous landmarks that we now find admirable have contributed to the evolution of humanity. Losing them is like losing a portion of both who we are and our body of knowledge. All types of art are typically disregarded and seen as trivial. It is consistently the first sector to experience funding losses and budget cuts. Today's governments are dependent on donations and fees to maintain these cultural treasures because they do not have the same authority over ordinary citizens as they did in the past. For this reason, it is important to talk about cultural heritage protection more frequently, especially in families.

Yes, there are a lot of causes that require our attention, but we also shouldn't overlook the ones that initially helped to mould us into the persons we are now.

1.3.8. Enhances Competitiveness

Historic streetscapes and buildings offer a compelling sense of place and contribute to the distinctive identity of a town, which is important in today's competitive world. A draw card and an asset in today's globalised environment are location quality and uniqueness. Resilient communities will draw bright personnel and cutting-edge companies that are essential to thrive in the modern economy. These communities will benefit from incorporating new development without compromising their unique historic identity.

1.3.9. Incubate Local Traditions & Values

There is much more to traditional architecture than just shape. It is the culmination of a multifaceted network of societal meanings, values, beliefs, customs, and practices that have been treasured by many and transmitted through the ages. Heritage buildings' inherent worth transforms them into a genuine communal archive of ageless lifestyles that, once gone, cannot be found again. Thus, revitalising and transforming these historic districts into spaces where regional cultural practices can be fostered, shared, and even developed is a current best practice. Arts and crafts, food items and culinary culture, theatre and performance, music, visual arts, and so on are a few examples of cultural events and activities.

1.3.10. Strengthening Community Inclusion & Intergenerational Equity

By creating a sense of common ancestry and destiny, the preservation of historically significant districts helps foster a sense of community. Heritage not only solidifies a person's sense of social acceptance, but it also conjures up a shared, distinctly local identity. People have a sense of pride, rootedness, and ownership as a result, which has a favourable impact on their general health and well-being. Lastly, heritage strengthens the bonds between generations by assisting communities in passing on their values and beliefs to future generations.

1.3.11. Sustainable Development

These architectural narratives of our cultural history serve as a reminder of our progress as Igbo people and serve as a source of inspiration for both the current and upcoming generations. We may reduce our reliance on fresh materials for new construction projects and even reduce the amount of energy used in manufacture by protecting our architectural legacy. It is clear that a city's cultural heritage develops distinctive tourism attractions, which in turn boost employment and the local economy. By generating skilled jobs, preservation and restoration raise the value of nearby properties and promote the growth of local communities.

Conclusion

We have made an effort to examine the Nigerian Igbo people's family structure, culture, and the necessity of preserving it within the family. We were able to accomplish this by attempting to pinpoint the critical function that families play in maintaining cultural traditions. Our Igbo culture is lost and has no destination without the family. Since children cannot acquire their identity outside of their home, the family plays a crucial role in doing

everything within their power to affirm and validate their identity. The way a society raises its children determines how excellent it is. The family is therefore included in the main job of maintaining culture. Ultimately, the chapter also discusses some of the financial advantages for families in Igbo land.

References

- Achebe, C. (1975). *Things fall apart*. London-Ibadan-Nairobi-Lusaka: Heinemann
- Arinze, F. A. (1983). *In Christ and for Christ*. Onitsha: Veritas Press.
- Barber, S. (2007). "City of Victoria Heritage Program." Presentation delivered at the Heritage Canada Foundation Annual Conference, Edmonton, http://www.heritagecanada.org/conf/2007/pdf/Steve_Barber_c.pdf
- Emilio, A. & Jerome, V. (2004). *Communicating a faith that transforms: A handbook of fundamental catechesis*. Bangalore, India: Kristus Jyoti Publications.
- Ezeanya, S. "The Traditional Igbo Family" in Amasiatu, K. (2008). *Polygamy as a form of Marriage in Igbo culture of Nigeria: Its problems and pastoral challenges*. Roma: PUL.
- Giddens, A. (2006). *"Sociology"*, 5th Edition. Cambridge UK: Polity Press.
- Henriot, P., Edward, P. & Michael, J. (1988). *Catholic social teachings: Our best kept secret*. Maryknoll, NY: Orbis.
- Idigo, A.C. (2001). *Towards making the Igbo traditional marriage a Christian marriage*. Rome.
- Ijla, Akram M. (2008). "The Impact of Local Heritage Designation on Residential Property Values: An Analysis of Three Slow-growth and Three Fast-growth Central Cities in the United States." Doctoral Dissertation in Urban Studies and Urban Affairs, Cleveland State University.
- Imokhai, C.A. (2001). *The Evolution of the Catholic Church in Nigeria*, in Makozi, A.O. & Ojo, G.J.A. (1982). *The history of the Catholic Church in Nigeria*. Lagos- Nigeria: Macmillan Publishers.
- Jary, D. & Jary, J. (2000). *Collins Dictionary of Sociology*. Glasgow: Harper Collins Publishers.
- John Paul II. (1981). *Apostolic Exhortation: The role of the Christian family in the modern world ("Familiaris Consortio")*. Boston: Pauline.
- Landau, S. (1991). *Chambers English Dictionary*. Edinburgh: W&R Chambers Ltd.
- Leone XIII. (1891). *Rerum Novarum*. Boston: Pauline.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. New York: Bantam books.
- Leichenko, R. M., Edward, N. C & David, L. (2001). "Historic Preservation and Residential Property Values: An Analysis of Texas Cities." *Urban Studies*, 38(11).
- Obemata, J. (1980). *The Catholic church on education*, Ibadan, Nigeria: Clavrianum press.
- O'Brien, D. & Shannon, T. (2006). *Catholic social thought*. Maryknoll, NY: Orbis.
- Onwubiko, K.B.B. *The Catholic Church and the Development of Education in Eastern Nigeria (1885-1984)*, in Obi, C.A. (1985). *A Hundred Years of the Catholic Church in Eastern Nigeria, 1885-1885*. Onitsha: Africana-Fep Publishers.
- Pio XX. (1929). *Divinisillius Magisteri*. Vaticana: Libreria editrice

- Pontifical Council For Justice And Peace. (2004). *Compendium of the social doctrine of the church*. Vaticana: Libreria editrice.
- Stephen, A.G. & Marvin, K.M. (1988). *Cultural anthropology: A Christian perspective*. Second Edition. USA: Zondervan Publishing House.
- Shipley, R. (2000). "Heritage Designation and Property Values: Is there an Effect?" *International Journal of Heritage Studies*, 6(1)
- Shipley, R., Michael, P. & Stephen U. (2006). "Does Adaptive Reuse Pay? A Study of the Business of Building Renovation in Ontario, Canada." *International Journal of Heritage Studies*, 12(6).
- Sigma, A. (2006). "Heritage and Museums Market Study." Museums Association of Saskatchewan and Saskatchewan Culture, Youth and Recreation.
- UNICEF. (1983). *Children of the developing countries*. Ohio, USA: World Publishing Company.
- UNICEF. (2006). *Information Sheet- Child labour in Nigeria*.
<https://www.icogermany.de/igbo-culture-traditions>

