Urhobo Extended Family System: Implications for Eco-social security amidst Capitalist Globalization

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Abstract

The ravages caused by capitalist forms of globalization include the degradation of extended family values that fostered community, solidarity, humanistic care for the elders and vulnerable, social succour, and ancestral ecological ethos. The Urhobo extended family system has been weakened and the eco-social security it provides has been greatly reduced. Using a critical hermeneutical analytic method, the paper argues not for the recovery of the exact extended family of the past but for the positive values that were embedded in it. This is a vital way to combat the negative aspects of capitalist globalization. The moral values embedded in the Urhobo extended family systems are still needed in a world rife with moral decadence.

Keywords: Urhobo, extended family system, family, ecology, social security, capitalism and globalization.

Introduction

The extended family system is a family type that goes beyond the nuclear family to include in-laws, aunties, uncles, grandparents, and at times all of one's kin and kith. This family form is common among indigenous cultures, and other places in the non-Western world such as Africa, and Asia. The Urhobo Extended Family System (UEFS) has provided succour to family members in times of financial difficulties, poor harvest, and bereavement. It has also fostered the sharing of material resources. The sharing of resources has minimized human impact on natural resources and the environment. Thus it can be argued that UEFS has provided eco-social security for Urhobo people through the ages. The extended family system is not peculiar to Urhobo people, thus the moral and social lessons from the family system apply to other people.

The UEFS, like the extended family system in other cultures, has been confronted by a lot of challenges and problems, especially from capitalist globalization. Thus the eco-social security that it should provide has been gravely vitiated and diminished. This paper argues that the values of the extended family system should be reclaimed, while its negative aspects should be mitigated. This will enable the extended family system to rise to the challenge of promoting eco-social security. To do this, its greatest threat to capitalist globalization should be confronted and morally reconstructed. It should be noted right away that the paper does not in any way imply that all aspects of capitalism or globalization are inimical. Critical analytic and hermeneutic methods are used here to examine the basic concepts. The paper will then describe the UEFS and its functionality for eco-social security. The work will also look at how to foster the good values of the UEFS and promote its eco-social responsibility. There are indeed good aspects to capitalist globalization. But that shall not be the focus of the paper.

Hermeneutic Analysis of Concepts

Basic concepts that inform this work are Urhobo, extended family system, eco-social, security, and capitalist globalization. The term, "Urhobo" can be used to refer to the people, the language, the culture, and so forth. You can speak of Urhobo people, Urhobo culture, Urhobo traditional religion, Urhobo language, etc. The Urhobo people are indigenous people that live in the present Delta State in Nigeria's geographic Niger Delta. Their existence predates the advent of Europeans into the African continent. According to the Urhobo Association of Manitoba (2022), the Urhobo people are made up of twenty-two sub-clans of "Agbarha-Ame, Agbarha Otor, Agbarho, Agbon, Arhavwarien, Avwraka, Ephron, Evwreni, Eghwu, Idjerhe, Oghara, Ogor, Okere, Okparebe, Okpe, Olomu, Orogun, Udu, Ughelli, Ughievwen, Uvwie, and Uwherun" (p.4). Oduse (2021) states that: "oral tradition and folklore tell us that the history of the Urhobo people started from the indigenous Edo territory. Their migration to the various geographical locations they now regard as home started towards the end of the Ogiso dynasty"(p.2). Like the migration of other people for economic and security factors, the various peoples that make up the Urhobo people migrated at various times from the Edo domain.

Yankuzo (2014) cites Aluko to define the family as a group related by blood or marriage with economic and social aspirations. What is the extended family system? Farland (2022) writes that: the extended family is " an extension of the nuclear family unit to include another generation of family members, most commonly a grandparent or two" (p. 3). Erhimeyoma (2016) recognizes the Urhobo people as operating

an extended family system, which goes beyond father, mother, and children to include descendants of the same parentage of several generations and this includes also grandparents, grandchildren, grandaunts, granduncles, cousins, aunts, and people of the same kindred. International Encyclopedia of Marriage and Family (n.d) states that: "Traditionally, the term extended family has been applied to the kinship network of social and economic ties composed of the nuclear family (parents and children) plus other, less immediate, relatives" (p.1). There is no one univocal definition of the concept of extended family. One's kindred or entire village community can be part of one's extended family. In the olden days, most members of the extended family lived in the ancestral household, but due to modernity and globalization members of the extended family may live in the diaspora but feel an allegiance to the ancestral home and compound to which they often return to times of festivities, funerals, marriages, and other crucial meetings. Among the Urhobo people, in time past before the advent of the English Language, there were no terms like uncles, cousins, aunts, etc. Elders were seen as fathers or mothers. Even distant relatives that are younger than you are seen as brothers and sisters. The term, "system" is used here to refer to the interconnectedness and interlinking relationships that work together to form a whole or unit. The extended family system implies that these persons involved in the extended family feel interconnected and live as such. They live in a mutually enhancing and commensal relationship of solidarity and care for members of the extended family. This is why it is called a system here.

Now that Urhobo and the extended family system have been defined, what is eco-social security? The word. "eco" is the short form for ecology. National Geographic Society (2022) defines ecology as: "…the study of the environment and helps us understand how organisms live with each other in unique physical environments" (p.1). Sakar and Elliot-Graves (2016) rightly show that the word, "ecology" was first used by Ernst Kaeckel, a German zoologist who used it to refer to "interactions between individual organisms and their environments, including interactions with both conspecifics and members of other species"(p.1). Ecology is the study of interactions among all organisms and their environment and it is not just restricted to non-human organisms and their environment. It includes social or human ecology. The place of human beings and their interactions with other beings and realities in the cosmos are also crucial questions for ecological studies. The term, "social," refers to human beings and their interactions in society. The social comes into being when there is more than one human being. The term, "eco-social" is used here to refer to the reality that ecology and society are interrelated and interconnected. They cannot be separated from one another. Social or human affairs can only take place in the natural or ecological environment. Human sustenance or the sustainability of society largely depends on the earth and its environment. Think of all the "resources" and material things that human beings use, they come from the physical and non-physical universe. It is important then, that in a discussion of ecology, social issues are not neglected, nor in a discussion of social, should the ecology be neglected.

Another crucial word in this work is "security." Osisanya (n.d) rightly notes that security has moved beyond the former notion of simply seeing it as national security which is simply the defence of the state and its territorial integrity. Osisanya (n.d) cites *Human Security in Theory and Practice* of the United Nations Office for the Coordination of Humanitarian Affairs to show that all threats against human dignity are now seen as issues of security. Human security is as important as the militaristic context of national security. Osisanya relates that poverty, famine, sickness and diseases, environmental degradation, violence and terrorism, human rights repression and violations, and forth are questions of security. Security is inclusive of human and environmental well-being. Today, in light of the environmental crisis there is much talk about environmental security. Eco-social security refers to all that is implied above by human and environmental security. Eco-social security links human security to environmental well-being and health. A degraded and polluted environment or ecosystem is a threat to human peace and safety. Human social affairs should take into cognizance the human impact on ecosystems and the need to make that impact positive and beneficial for both humans and all organisms and life forms on earth.

Capitalist globalization refers to the spread of the values of capitalism throughout the entire world through the means of information, communication, and technology. Globalisation is driven primarily by the hegemonic influence of the English language (Emama, 2017; Emama, 2022). Obiefuna (2018) states: "Globalization …refers to the current trend and ideology of puling humanity together and closer, especially across national frontiers" (p. 402). This pulling together of humanity or coming together of people, time, and space together is taking place in the areas of commerce, trade, economics, politics,

communication, technology, cultures, etc. Globalization is cutting across all domains of human existence. The rapid spread of technologies, scientific inventions, and human interactions in all fields of human endeavours whether in religion, organizations, or conferencing through Zoom, and Facebook, are all phenomena of globalization. Some scholars speak more of globalization in terms of its economic dimension. Obiajulu (2000) writes that: "Globalization is a primarily economic phenomenon moulding the increasing human interaction or integration of national economic systems through the growth in international trade and capital flow" (p. 161). Capitalism as generally understood is an economic system of production in which the means of production-land, labour, and capital is in the hands of private individuals who may be entrepreneurs or others. The entrepreneur may be the owner of capital or he is simply hired by the owner of the other means of production. The capitalist can own all four means of production including the entrepreneur. In this system of production, profit is the main motive. Because of this other things even human welfare and well-being, and environmental good are made subservient to profit making. Capitalist globalization refers to the type of globalization or worldwide spread of capitalist values and ideologies. Obiefuna (2018) rightly states that in economic globalization, capitalism is dominant with all its negative values. Globalization, according to many scholars, as Hall and Fenelon (2009) state is "the intense speeding up of communication, travel, commerce, and interconnections across the planet Earth in the late twentieth and early twenty-first centuries, primarily built on capitalist systems in rich countries that exploit market structures" (p. 2).

The central thesis of this paper is that the UEFS can foster eco-social security in Urhoboland and beyond. But this cannot be effectively done amidst the negative aspects of capitalist globalization. There is a need then to confront the destructive aspects of capitalist globalization. How that can be done will be done later in this work. The UEFS enhanced the cultivation of ethical values. Extended family ties mean often that even members of the family that have travelled out of the locality and home feel obliged and pulled to come back home at festivities and ceremonial occasions. During those occasions, ancestral and family stories are shared. Meals are shared and people engage in common religious rituals to strengthen the family bond. A great source of income for many people in Nigeria is the monetary remittances that family members send from abroad. Through these remittances, people here at home have paid school fees, built houses, and embarked on many other projects. The exigencies and hardships of modern life often make some people not see any need in attending family and ancestral events. A monetized global economy makes people often put profit first in their activities. There are people in Urhoboland who have not bordered to come home for the funerals of their parents or family members because of the cost of coming back home. As often as you come back home you were schooled against the anti-cultural values of your people.

Description and Functions of the Urhobo Extended Family System

Ekeh (2005) writes that relationships in Urhoboland are rooted in extended family relationships. The Urhobo do not believe in and live in the nuclear family model. The family is not just a husband, wife, and their immediate children but embraces grandchildren, grandfathers, grandmothers, distant cousins, etc. An Urhobo person who lives in London sees the person from his town as part of his extended family and is willing to give a helping hand and support. Erhimeyoma (2016) states that for the Urhob o people, a family is a social group with common residence, reproduction, and economic cooperation with the goals of fostering affection, companionship, procreation, children rearing, shelter, protection, income and should be able to fulfil the psychological and physical needs of the family members. The Urhobo people practice patriarchy and the family is headed by a male the most elderly. Even when a man is the immediate head of his wife and children, he is still subject to the most elderly male in the family. In the extended family system practised by the Urhobo, the eldest among the complex network of nuclear and compound or extended families is made up of various male heads and their wives and children is the head of the extended family. He wields authority and is to be consulted on all important issues that affect the extended family. He is to be consulted in marital, funeral, conflict, and other issues that affect the entire family. Heads of families are often consulted with wine and kola nuts and even money if need be as a sign of respect and honour. Only then can you present the matter that you have brought to them for guidance and counsel. Family meetings should not be called without consulting them or their approval. Meetings are called to plan for family events or settle disputes.

One of the cardinal features of the extended family is that it fostered and supported a traditional apprenticeship system, and also provided accommodation to family members who come to the city to stay with members of the extended family. The Urhobo man or woman who lives in one of the major cities or even abroad invites his/her brothers'/sisters' children to come and stay with him/her. There, the brother's children or sister's children learn a new trade, get a job, go to school to get a degree, or are accommodated temporarily. This present writer for instance has temporarily stayed with his uncles in Lagos and Ekpan. He has been assisted to get admission legitimately with the help of his uncle. A beauty of the extended family system is that the extended family member that you are staying with accommodates and feeds you without asking for any financial payment. This opportunity may not be there in a nuclear family setting. Writing of the great benefits of the African extended family system, Ehusani (1991) avers that: "Africans are known worldwide for their sense of family and kinship. The characteristically African family, loosely called 'extended family is an institution in which 'everybody is somebody.' It provides social security against sudden death, crop failures, natural disasters, and group feuds and incursions. The comparatively low suicide rate in the African continent can be attributed to the good of the African family" (p. 222). What Ehusani says of Africans is of course applicable to the Urhobo people.

The Urhobo people, like other African peoples, believe in the concept of the communal conception of children. All kids are one's kids. You see the children of those of your neighbours as extended family members. In this setting, all adult members can discipline errant children without their biological parents getting angry. Communal parenting was a key cpmponent of the socialisation process (Emama, 2020). However, the social dynamics have changed so much that others outside the nuclear family are hesitant to discipline such misbehaviours for fear of hostile reactions from the biological parents of the errant child. Nowadays you fear inviting or allowing the children of others to eat with your biological children for fear of being accused of attempting to poison them. Muzata, Mahlo, and Simui (2021) indicate that the African extended family system promoted living together, acceptance of one another, guaranteed social security for the widow, the orphan, and the aged, and there was care for those with disabilities.

A vital function of the UEFS is that it can serve as a source of guidance and counselling for family members as they move through the journey of life. This was so because there were many elders, male and female who were filled with wisdom and insights about life's realities and experiences that family members can run to when they need guidance. The extended family system is an anti-thesis to the nuclear family that is often isolated from other families and whose members often live fragmented lives. In the haste to meet up with the job demands of modern industrial society, family members often have no time to greet and interact with others. The extended family system never lacked sages that you can run to for counsel. These guidance and counselling services as they can be called were performed by the elderly without demanding pay or remuneration. A global capitalized society has monetized almost all forms of counselling and guidance without payment you may not get counsel and guidance.

Members of the extended family in Urhoboland and elsewhere lived in a serene natural environment that was free from oil pollution. But today, the land and rivers of the people have been degraded and polluted by oil and gas exploration. In Nigeria's Niger Delta, there is continuous gas flaring that has polluted the air. When family members travel to the villages and towns, they are affected by the poisonous and acidic air. This in turn negatively impacts their health. Extended family members used to go back to their villages to celebrate festivals and other traditional ceremonies, today, even the places and locations for those festivals have been polluted. All these pose a serious threat to the ecological and social well-being of the people. Ekuerhare (2007) notes that gas flaring has rendered corps unproductive, increased heat that has killed animals and fishes, depleted the ozone layer, and the influx of foreigners has polluted the Urhobo traditional social values. There are extended family members who no longer even border to come back home to their villages and towns as they are afraid of the polluted atmosphere and environment. This is noted here because one vital function of the Urhobo extended family system is that it provided a forum where family members come home to listen and learn from the traditional folktales and stories that were told by the elders. Since the family is often now fragmented and many family members have travelled out of the home, that opportunity is waning. These folktales and stories were rooted in the eco-cosmic worldview of the people that promoted earth care. Many African folktales were environmentally grounded. They speak of birds, animals, plants, streams, rivers, the land, and the unseen spirits that dwell

in them. Some African folktales were about totems, sacred animals, and plants and how to treat and conserve them. The extended family was a forum for ecological education and formation.

Capitalist Globalization as a Threat to UEFS

Capitalist globalization has caused the UEFS great troubles. The coming of oil multinational companies cannot be separated from the phenomenon of globalization. Utuama (2009) narrates how in 1956, oil companies with their workers prospecting for oil came into his hometown Otu Jeremi community. Otuama states that the prospecting and drilling for oil came with environmental degradation, pollution, high displacement of people, poverty, kidnapping, and many social vices. This has impacted negatively on the extended family system in Urhoboland. The family that used to be closely held together by African social and moral mores and values now suffers from disintegration. Vices such as adultery, fornication, alcoholism, cyber fraud, and greed are now rampant as some of the workers that came with the multinational oil companies hold different moral values and care little or nothing for what the people in Urhoboland see as sacrilegious. Foreign workers cannot understand why Urhobo people respect totemic animals. Brothers in the same family now struggle for slots in oil companies precipitated by the corruption of community elders. This has negatively impacted the extended family. Yang (2006) has opined that: "As the forces of globalization render national boundaries permeable, traditional lifestyles have become vulnerable. Cultural and social collisions between modern and traditional values seem to have become real in many instances" (p. 113). Muzata, Mahlo, and Simui (2021) argue that western education which is an aspect of globalization has broken down African family values often emphasizing the nuclear form of family. Put in another way, Ikeke and Ogelenya (2016 propound that:

> There was a deep spirit of communalism in Africa in time past but this is being eroded by the forces of globalization, rugged individualism, and modernity. Families and marriages were closely knit together. The extended family system was prevalent and people were cushioned against the adverse effect of the economy...The spirit of communalism once pervaded Africa. Today many people are influenced by the nuclear family model. Look at the way that single parenting is spreading in Africa. It was not so before now. While single parenting may be a new form of parenting the reality is that people now see nothing wrong in just giving birth to babies without a father or mother. Without any form of marriage, some just join themselves to one another and give birth to babies. It erodes the values of the cherished institution of marriage that Africans once knew (p. 129-130).

Capitalist globalization has also led to a brain drain. While it is true that there are benefits that come from Urhobo people travelling abroad, it also has its negative effects. Many of the youths that could have contributed to support the family are no longer there. This has impacted the eco-social security of the family. Some from abroad do send money home, but it is only occasionally. Some who have struggled to get to a foreign land are not able to fend for themselves there thus they cannot even contribute financially to support members of the extended family at home. There are Urhobo youths who travel aboard and never return home. Due to the economic hardships abroad, some have no financial means to even keep in touch with family here in Urhoboland. There may be some gain in the brain drain, but often many of the brains that leave Urhoboland and other lands never see anything good again in their homeland. Some prefer to remain in the diaspora until their death.

In the past communal society was small, and most of the members of the extended family were in one household at home or a neighbouring community, people often gather under the moonlight to tell folktales with moral content. Some of these folktales are concerned with environmental taboos, environmental sanctions, communal sharing, and how to enhance the social life of the community. This phenomenon is dying as many of the youths have travelled from their homeland. Even when there are people to whom these stories could be told, the attractiveness of modern television and other internet facilities makes children and young people prefer these to sit in the moonlight. Thus a powerful traditional tool that helped to hold the extended family together and fostered traditional moral ethos is now endangered. One may ask, how this is a threat to the eco-social security of the extended family. It is because as this act of narration of folktales is dying, the moral values that deal with how to conquer greed,

selfishness, rugged individualism, respect for elders and ancestors, communal sharing of resources, respect for the earth, trees, and plants, are also neglected. No family can be truly sustained without values. According to Yankuzo (2014), values like good understanding, unity, a feeling of oneness, cordial relationship, mutual help, love, care, altruism, and hospitality that were nourished by the African extended family system have been greatly eroded as anti-social values like misunderstanding, disunity, self-interest, profiteers now pervade the land.

> Garfolo and L'Huillier (2017) writing of the evils of capitalist globalization state thus:
> However, the present trajectory of global development (globalization), does not match up with the claims that it will transform the lives of impoverished individuals and communities and even whole societies for the better. The reality is the mobilization and exploitation of human and natural resources, a widening of the gap between the rich and poor ultimately resulting in cultural homogenization, and an exacerbation of inequality and social and environmental degradation …. The worker is viewed simply as a factor of production whose cost is to be minimized to improve returns to the investor. It is this concept, this way of looking at humanity and of natural resources, economics, social and cultural norms, and business practices in general, that is nicely packaged and presented in a palatable way to the world and called Globalization… (p. 213)

The effect of capitalist globalization can be seen evidently in Urhoboland. There are many oil and gas companies in Urhoboland but many Urhobo youths are unemployed. The maximization of profits is the major concern of these oil multinational companies. Garfolo and L'Huillier (2017) argue further that: "Arguably, one of the primary driving forces of globalization is capitalism and the driving force in capitalism is the maximization of profit. As globalization deals with global exports, the goal then is to sell as much as you can, export while making as much money as you can" (p. 213). As the land and streams of Urhoboland are devastated, the source of living for the people is affected. Farmlands are destroyed and the rivers can no longer yield enough fish and seafood. Youths both in their extended families and society have become restive and restless. Thus the extended family continues to suffer from the strains coming from oil discovered in Urhoboland.

Another factor that has affected the Urhobo traditional extended family system is the rate of divorce. Divorce was very rare and minimal in former times. This was so because African traditional culture has a mechanism for resolving marital conflicts that revolve around conciliation and restoration of the bond. Fines, sacrifices, and other penalties were given to rectify any damage. Eruvbetere (2005) writes that Western educational opportunities and financial independence have brought empowerment to women that simply make them see divorce as the solution to the marital issue. The high rate of divorce can be partly attributable to the pressures of a modern globalized society. Western globalization often promotes negative forms of feminism including those that see men as enemies, see no need for women to bear children, gay and lesbian values, etc. All these put pressure on the traditional extended family. Once, for instance, there is divorce the family often gets divided, and the cohesion and bond in the extended family are affected. Some children no longer relate with their mothers or fathers. Capitalist globalization with its liberal values privileges some western forms of marriage and family over that of Urhobo traditional society.

Undoubtedly, capitalist liberal globalization has disrupted the traditional family forms that were known to the Urhobo people and other Africans. Globalization has opened up opportunities for western values to be pushed and even imposed on other cultures. Some western countries are intolerant of African societies for their opposition to issues like lesbianism, homosexuality, transgender, bisexual, bestiality, and sexual permissiveness. While it is true that every human being has human rights and should not be denied the economic benefits of life, the west should not impose on an African value system that is not truly in consonance with their cultural values. The family value forms promoted by the west have brought fragmentation to African extended family forms. Children who have imbibed these values now see their parents as ignorant and even fight them to stand for these western values.

Confronting Capitalist Globalization
In this section, it is important to remark that there is a strong theo-philosophical foundation for the extended family system. The circumstances of modern life in Urhoboland are indeed different from those of Urhobo traditional societies. This paper is not advocating for a return to the way that Urhoboland was

before now. What is being advocated here is the revival and reclaiming of ethico-moral values in the traditional extended family systems that are still relevant to human and environmental wellbeing. Because of the challenges of modern life, sitting down in the moonlight may no longer be in high vogue, and the timely means of modern communication have to be adapted to foster the values that were easily passed out in former times through the extended family system. One of the foremost philosophical foundations for the extended family system is the concept of *Ujamaa*. *Ujamaa* as popularized by Nyerere (1968) means familyhood or brotherhood. *Ujamaa* is being together, it is unity and solidarity. Potholm (1976) argues that: "Ujamaa is the concept of the extended family, there is no place for racialism, tribalism, religious intolerance, or discrimination" (p. 172). In essence the term, *Ujamaa* is another way to describe the extended family. Another philosophical theory that grounds extended family is that of *Ubuntu*. Ubuntu means humanity, humanness, collaboration, and friendship. It means "I am because of the humanity of others." I am intricately related and connected to other human beings. Your humanity makes meaning only because of the humanity of others. Kaunda (1973) spoke of African humanism that must extend beyond the boundaries of one's immediate family to all humanity. The notion of moral cosmopolitanism also gives impetus to the notion of extended family. Your humanity is linked with that of others even distant persons. The African notion of extended family does not restrict itself to physical or biological members of the family. Ultimately it extends hospitality to all human beings and embraces the spirit world of God, ancestors, and divinities. In this sense then, the notion of the extended family is open to cosmopolitan ideals. These are the values that should be radically championed in this time of globalization to confront the globalizing forces that try to fragment the ideals of extended family. The twin concepts of fraternity and social friendship proposed by Francis (2020) also grounds the idea of the extended family system. All human beings share in one common humanity and live on one planet Earth. This common humanity and the need to protect human beings from the ravages of wars and violent conflicts inspired the formation of the United Nations. This paper argues that in a globalized world, the extended family should be extended further to embrace all humanity. Ikeke (2019) writes that:

> The spirit of common humanity should make one hospitable to all people. African traditional thought gave credence to hospitality and our common humanity. There is a need to promote cosmopolitanism…. Pragmatism requires recognizing the reality that cosmopolitanism is a fact of life today. With the global migration of people, globalization of science, technology, communication, and international law and relations all nations are impacted by the cosmopolitan idea (p. 246).

Globalization should take into consideration these moral ideas and ideals to enhance the well-being of people and the planet, and not promote liberal capitalist values over these. African scholars and other humanistic scholars should engage in intellectual revolutionary militancy that confronts the negative dangers of globalization that emphasize the global but marginalizes the subalterns, the minorities, and the indigenous, as it promotes western modes of knowing and living.

Since it is difficult to completely retreat from globalization, Urhobo people and many others should use the same means of technology invented and promoted by globalization to promote the positive values embedded in the traditional extended family system. It is important to remark on the issue of positive value. There are negative values in an extended family system that do not fully promote human rights, gender justice, and authentic flourishing. These negative values include female discrimination, dispossession of females from family inheritance, female domestication to only household chores, etc. Globalization has been highly promoted through the internet and many other means of information communication technology. Tools of information communication technology such as Facebook, Zoom, Instagram, LinkedIn, TikTok, email, and video-conferencing, should all be used to promote positive values embedded in the extended family system. Even if family members cannot meet physically they can meet virtually through Zoom and other conferencing tools. Religious rituals can be shared through online methods. Traditional and family occasions that often attracted people to the ancestral home can be performed and people participate through satellite television. Urhobo parents often prayed for their children and extended family members each morning as they poured libation to their ancestors. Today, it is very easy when parents are praying for their children and extended family members wherever they are for the performance of those prayers to be transmitted to their children through WhatsApp or other internet-mediated video means. All these can strengthen that family bond, connection, friendship, and

support. The extended family system can remain a source of eco-social support. Ancestral ecological values, humanistic teachings, and cultural mores can be shared and revived through all the means of information technological communication.

Capitalism in globalization needs to be ethically engaged. The economy is not everything and is not more important than people. Rather the economy should work for the well-being and good of the people. Capitalist globalization privileges profit over the welfare and well-being of the poor, and the marginalized. The downtrodden, the weak, and many other disadvantaged people in society. One culture shock that you will encounter when you travel to the United States and other western countries is that people shop from Monday to Sunday. Among the Urhobo people, there is a day called *Edewo*, which is a resting day like Sunday. On this day people don't go shopping and abstain from farming and other commercial activities. This lays credence to the fact that capitalist societies have no respect for sacred days. Oil multinational companies have no respect for these sacred days. In light of the environmental crisis, it should be recognized that allowing the land to rest is crucial. We should not rest on our oars. Capitalism should be confronted with indigenous knowledge systems that conserved the earth. Profit is not everything. Rolston (1988) rightly argues that business activities that make the world uninhabitable for human beings and other organisms are deficient, and business ethics should take into consideration the values of environmental ethics. Environmental health is also important. The place of indigenous environmental education is very important. We need environmental education that goes beyond and reconstructs western environmental ethics. Indigenous environmental ethics should be promoted. The United Nations (2007) rightly notes that it is a group right for indigenous people to assert their indigenous epistemologies, cosmologies, and ontologies.

Capitalist globalization should be queried and questioned. For too long it has been taken for granted as the norm. Schools in Urhoboland and beyond should question it in the light of authentic traditional ethics and eco-security ethics. Garfolo and L'Huillier (2017) state that:

> As a business model, globalisation is increasingly been held up as one of the key elements in the exploitation of human and natural resources and the widening of the gap between the rich and poor and the proliferation of social and environmental degradation. Globalization must be taught in such a way as to get students to start questioning its process, usage and proliferation. Students need to become aware of the cultural disintegration that stems from the way globalization is currently implemented. Cultural awareness, hidden assumptions and the differences between wants and needs should be a major component in teaching globalization. It is the obligation and duty of educators to provide students with the ability to understand the global consequences of not being responsible to society (p. 220).

Conclusion
No matter the challenges that the Urhobo extended family system has faced in the face of capitalist globalization, it should still be encouraged. Although it will be difficult to replicate the Urhobo communal societies of yore, the indigenous and ancestral values of solidarity, care, community, sharing, reverence for nature, etc that it fostered are still relevant. Ormerod and Clifton (2009) write that: "Globalization presents us with a new moral context, a new world, in which we must learn to act as moral agents. In the face of an emerging globalized world, each person must deal with choices and commitments unknown to previous generations" (p. 146). No individual or group should retreat from making these choices and commitments if not that person or group becomes irrelevant. Challenged by the values of capitalist globalization, Urhobo people and indeed all lovers of the extended family system should revitalize the moral values of communalism, *Ubuntu*, African humanism, *Ujamaa*, Afroecosolidarity, and that comes from the African cultural milieu that founds the extended family system. In a globalized world, it is practically impossible to revive the exact structures of the extended family system. The words of the Lama (1999) can be recalled here. He argued that no one is advocating for the total abandonment of urbanization, industrialization, and modernity but present-day society should search for ways to recover the peaceful and harmonious atmosphere that was prevalent in former societies. The Urhobo extended family system has promoted eco-social security. This family system deserves to be preserved as it is adapted to the circumstances of contemporary times.

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