

# STATUS OF MORAL VALUES AND THEIR SIGNIFICANCE FOR ENVIRONMENTAL WELLBEING AND A PEACEFUL AFRICAN SOCIETY

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## **Abstract**

The state of moral values in contemporary African society is a grave one. There is a devaluation and degradation of moral values in the African society. Moral values like hospitality, generosity, kindness, extended family system, brotherhood, communalism, honesty, selflessness, respect for elders, sharing, and many others are being abandoned by many. This has often led to breakdown of morality and social disorder as society is now filled with crimes and criminality, political and economic corruption, electoral violence and rigging of elections, inept and bad leadership, poor environmental habits, environmental degradation, economic greed, selfishness, violence, resource wars, etc. In spite of many efforts in education and socialization process to combat moral values degradation, the problems continue unabated. The paper uses a critical hermeneutics and analytic methods to argue that there is need for restoration and revival of moral values that were once prevalent in Africa to promote environmental wellbeing and social peace. The fact that moral values are not just for human wellbeing, but can also help in environmental conservation becomes a contribution of this paper. The paper concludes that if this is done, it will help to ameliorate social disorder and also promote environmental wellbeing.

**Keywords:** Moral, values, moral values, environment, wellbeing, environmental wellbeing.

## **Introduction**

The fundamental purpose of this paper is to argue that moral values have a significant role to play in promoting environmental wellbeing and peace in the African society. The reality is that the African society is troubled by myriads of environmental problems and various security threats to peace. The continent is troubled by environmental problems like environmental warfare, marine and atmospheric pollution, environmental refugeeism, resource wars and conflicts, poverty and hunger, mismanagement of solid waste and chemical waste, unplanned urbanization, and so forth. With regard to the question of peace, the continent has experienced

and is experiencing political conflicts, bad and inept leadership precipitating political instability, civil wars, inter-state wars, political and economic corruptions, violent crimes and criminality, banditry, terrorism, and related problems. The violent conflicts in the Democratic Republic of Congo, Somalia, South Sudan, Ethiopia, Mali, and Niger are ongoing. Some African countries like Central African Republic, Democratic Republic of Congo, Liberia, Angola, Namibia, Egypt, Sudan have either experienced sit-tight dictators and political instability in the past or in the present. There have been xenophobic attacks against fellow Africans in countries like Ghana and South Africa. Urban crimes are rife in Nigeria, Kenya, South Africa and other nations. Countries like Liberia, Sierra Leone, Liberia, Nigeria, Chad, Namibia, Somalia, Sudan and Niger have experienced resource wars. Deforestation and other forms of environmental degradation have taken place in Nigeria, Ghana, Cameroon, Democratic Republic of Congo, and Liberia among others. With regard to environmental problems, it can be argued that: “Africa’s environmental challenges are significant and require urgent attention. Pollution, climate change and land degradation are some of the most significant environmental challenges on the continent. Africa is struggling to address issues of food and energy security as well as rapid urbanization, while at the same time facing rapid environmental degradation” (Williams and Adetuyi 4).

It can be said that most of the problems above are anthropogenic and result from poor practice of moral values. Human greed for instance can lead to corruption, resource wars, lack of attention to environmental concerns as the concern of many companies is profit. Whatever will save cost is what matters to them, even if it is detrimental to the environmental good. In the midst of the above problems and many others, moral values can serve as an antidote in mitigating these problems and creating environmental wellbeing and social peace. The paper will analyse the essential concepts in this paper such as moral values, environmental wellbeing and

peaceful society. There will also be an examination of the environmental challenges and moral predicaments facing the continent. The obstacles to peace will equally be highlighted. The place of moral values in the African society will be presented to buttress the theme of the paper. The implications of these moral values for environmental wellbeing and a peaceful African society will then be examined.

### **Clarification of Concepts**

What is a moral value? The point should be noted that: “The question, ‘what are values?’ has preoccupied philosophers from ancient times. Values could be said to be inherent beliefs that inspire our behaviours and actions. They indicate the kind of person we are and the kind of person we wish to become. They shape our view of the world” (Harappa 1). This same source states that:

Moral values are the behavioural practices, goals, and habits which are validated by the society we’re part of. This set of values typically becomes embedded in our behaviour through a long process of observation, education, conditioning, and social guidelines. Usually, these are universal in nature and may not vary much in different parts of the world. For instance, no matter which community, religion, or region you belong to, moral values such as truthfulness, loyalty, courage, faith, and honesty will be equally respected almost everywhere (Harappa 1).

Moral values are what society holds to be important and cherished in terms of regulating and guiding human behaviour for good. Moral values are esteemed as the ideals for human social good. Evil and bad behaviours are shunned and derided as contrary to good and beautiful values.

Another author states that:

Morals are the rules which people use to guide their behaviour and thinking when an individual is dealing with, or capable of distinguishing between right or wrong. Moral values are relative values that protect life and are respectful of the dual life values of self and others. The great moral values, such as truth, freedom, honesty, fairness, kindness, politeness, respect, virtues, perseverance, integrity, to know about one’s duties, charity, compassion, etc. have one thing

in common when they are functioning correctly, they are life protecting or life enhancing for all (Sentinel Digital Desk 1).

Moral values can also be seen as: "...the standards of good and evil, which govern an individual's behaviour and choices. Individual's morals may derive from society and government, religion, or self. When moral values derive from society and government they, of necessity, may change as the laws and morals of the society change. An example of the impact of changing laws on moral values may be seen in the case of marriage, cohabitation, etc (All about philosophy 1). Moral values are those things and realities that society esteemed to be good and directed to the good of society. Moral values are ideals like goodness, kindness, peacefulness, care giving, honesty, transparency, hospitality, friendship, respect for human life, humanness, etc. Though there can be different applications and understanding of how moral values should be practiced in a society, they are generally global values.

The next concept that needs to be looked at are environmental wellbeing. Isabela writes that: "Environmental wellbeing refers to how we interact and respond to the natural world. By interacting positively with nature, we experience feelings of gratitude and admiration. These feelings help us live a better life and encourage us to protect the planet" (Isabella 1). From another viewpoint, "Environmental wellbeing is about leading a lifestyle that values the relationship between ourselves, our community, and the planet. It's on all of us to live in harmony with the earth, recognize our impact on the environment, and promote practices that sustain Earth's resources" (Boston University Office of the Provost 1). Environmental wellbeing is conditioned by our treatment of the environment. Human beings need the natural environment to work, play, relax, pray, meditate and carry out all their human activities. The way that human beings live have an impact on the environment- the land, the oceans, the trees, animals, etc. The environment in turn has an impact on human wellbeing or state of health. When human beings

live and create a healthy and serene environment, they do it not only for other non-human beings but also for human beings. The human moral behaviour then matters. Moral values can be connected to the wellbeing of the natural world. Immoral and unethical behaviours can make people hostile to the environment or neglect environmental concerns. Take for instance when human beings refuse to share, more environmental resources will be taken by human beings. Cooperative living can mitigate over-exploitation of natural resources. How human beings treat the natural world can negatively affect human health, for human beings depend on nature for their food and medical needs.

The implications of moral values also for a peaceful society in Africa will be drawn also in this paper. What then is a peaceful society? Peace has to do with a state of harmony, serenity, calm, wellbeing, order, and goodness. Peace is also absence of war, violent conflicts, disturbance, and other negatives. This is peace understood from the negative dimension where it is people move from indifference, disharmonies and what divides them (Galtung 352). Peace is the presence of all that makes life worth living. Peace includes human security, food security, national security, and all other forms of security. In Catholic teaching, peace is development and progress. It is more than the absence of war. It is the presence of order and justice, and freedom from all that oppresses human beings and the environment (Paul 76). In the viewpoint of many scholars, peace embraces-a situation of no wars or violence, presence of development and justice, respect and tolerance for people, harmony with the ecosphere, inner peace, and wholeness (Anyanwu 4). A peaceful society is a society that is experiencing all that have just been mentioned. A peaceful society is free from violent conflicts, wars, hunger, criminality, political and economic instability. In a peaceful society there is the positive presence of human wellbeing, good neighbourliness, justice and fairness, harmony, development, social progress

and all that makes the good life possible. Peace is not an absolute in the present time, but a peaceful society has in place factors and institutions upholding the values of peace and putting in check all that makes peace difficult to impossible to obtain. Criminality, for instance, may try to rear its head, but a peaceful society have instruments of law and order to abate criminality in order to foster social progress.

### **Some Environmental Challenges and Obstacles to Peace in Africa**

The continent of Africa is plagued by both environmental problems and different obstacles to peace that impede environmental wellbeing and social peace. Environmental problems in the continent include: marine and atmospheric pollution, deforestation, desertification, climate change, mismanagement of solid and chemical wastes, food insecurity, violence and war, soil erosion, unplanned urbanization, over population, destruction of biodiversity, human-wildlife conflicts, poverty, resource wars, and environmental terrorism.

An explication of some of the problems will be helpful here. Resource wars are a common problem in Africa. This has led to both environmental degradation and social instability. Civil wars and violent conflicts over natural resources such as oil, gas, diamond, and other precious minerals often arise from selfish individualism and greed. Rebels and bandits often fight and kill in order to ensure that the control of the areas where the natural resources are located are under their control. Conflicts can also arise out of failure of those in government to ensure good leadership and healthy environmental governance. The people in mineral rich areas of their country often experience victimization and marginalization. In Nigeria's Niger Delta, before the institution of an Amnesty, the region was rife with kidnapping, bombing of oil pipelines, and killing of foreign oil workers. The civil wars in Sierra Leone and Liberia had an untold negative impact on those countries. Thousands of lives were destroyed and properties

vandalized and the environment suffered gravely. In the midst of these conflicts it is difficult for the people to experience peace and environmental wellbeing. Economic resources that could have been spent in developmental projects were spent on Economic Community of West African States Monitoring Group (ECOMOG) to bring peace to those countries.

Another problem that has also negatively affected environmental wellbeing and peace in the continent is marine and atmospheric pollution. In the countries mentioned above where there is drilling or mining for natural resources the environment is always polluted. Gas flaring is a rampant issue in these areas. Oil multinational corporations rate their profits and report to their foreign shareholders more than the lives of the people who live in the areas where they operate. Their corporate social responsibility is often piecemeal just to placate and entice the people to enable them keep operating. Once beautiful and serene landscapes have been damaged and degraded.

Destruction of biodiversity is also a common problem in Africa. Biodiversity can be defined in a broad manner as: "... a state or attribute of a site or area and specifically refers to the variety within and among living organisms, assemblage of living organisms, biotic communities, and biotic processes, whether naturally occurring or modified by humans" (DeLong 745). Another way to define it is to say that it: "...refers to the numbers, variety, and variability of living organisms and ecosystems. The term includes all the terrestrial, marine and other aquatic organisms. It also covers diversity within species, between species, as well as the variation among ecosystems. It is concerned with the complex ecological relationships" (Rajagopalan 67). In brief, it refers to the entire diversity of life forms that exists in the planet. Much biodiversity is lost through deforestation, desertification, agricultural practices, and the violent conflicts taking place in the continent. The Democratic Republic of Congo has suffered much and biodiversity

has been lost. The loss of biodiversity has negative impacts on the environment. The Congo Basin's Forest which is one of the largest in the world is being deforested on a regular basis. Timber companies are perpetuating this deforestation. Writing concerning her experience of what is happening to the forest, Maathai states:

When the company representative told me that millions of trees remained in the forest, he was right. The Congo forest is huge. No doubt, in time, another tree will grow in the place where the felled one once stood. But underlying our host's comment was a worldview that's all too common: that there are always more trees to be cut, more land to be utilized, more fish to be caught, more water to dam or tap, and more minerals to be mined or prospected for. It's this attitude toward the earth, that it has unlimited capacity, and the valuing of resources for what they can buy, not what they do, that has created so many of the deep ecological wounds visible across the world. The destruction of the environment is driven by an insatiable craving for more (43).

Mismanagement of solid and chemical waste is another serious human and environmental problem that the continent suffers from. This has both grave consequences for peace in society and environmental wellbeing. Many African cities like Lagos, Kano, Accra, Nairobi, Johannesburg, Cairo are suffering from careless dumping of solid waste. Solid waste causes diseases, environmental ill health and environmental hazards.

Social problems pervade the African continent. Take the question of terrorism. The news is frequently filled with bad news of terrorist attacks in Nigeria, Niger, Mali, Somalia, Ethiopia, Libya, Cameroon and Morocco. In Nigeria, Boko Haram terrorists have attacked the United Nations offices in Abuja, the Abuja-Kaduna rail line, the school in Chibok, a catholic church in Owo, etc. Some few years ago, terrorists attacked a shopping mall in Nairobi and killed scores of people. Countries like Somalia and Ethiopia have not be exempted from Al Shahab terrorists' attacks.



There is need to attend to the environmental problems and the other problems stated above. This cannot just be done through law and polices. It has to be done through character formation or reformation. This is where moral values are important. It is human beings who will solve environmental problems and social problems that affect the African continent. The inculcation and practice of moral values will greatly help in this.

### **Status and Place of Moral Values in Africa**

The place of moral values in society is indisputable. Moral values are imperative for social cohesion and good public order. Moral values supersede materialistic values and selfish, individualistic interests of members of society. The philosopher Socrates devoted his life to teaching the prime place that should be given to cultivation of an ethical life. He encouraged the Athenians, especially the youth to value ethics. He was concerned that the Athenians prided honour, money and reputation over the betterment of their souls and searching for truth and right knowledge. A society without moral values runs the grave risk of turning into a state of nature where life is nasty, short and brutish (Hobbes 89). Without moral values nobody can be held to account for their behaviours. A society in which everything is right, means nothing is right. Moral values should not be subject to absolute relativism, if not there will be no basis for human society. Moral relativism is dangerous for the wellbeing of societies in Africa and elsewhere.

Realize that:

...relativism is untenable, because the fundamental moral principles are the same all over the world, in all societies and at all times. In other words, they are universal, not relative. All societies have them in common even though cases of exceptions to them may differ from society to another. No society, for example, ever decides for itself that murder is right, that armed robbery is right, that dishonesty, telling lies, injustice, incest, rape, adultery, etc. are all morally right and should be encouraged within its domain (Omoregbe 67).

Omoregbe rightly argues that the applicability of moral principles can differ based on concrete cultural conditions. It is painful to remark that there is a growing loss of appreciation for moral values, while humans are thinking that with more technology life will be better (Ilori 81). There is a decadence in moral and traditional values that once regulated the life of people, especially the young people; and this has given way to moral laxity and a bad lifestyle (Akinsola 45). Decline in the state of moral values is evidenced by the fact of growing rate of youth gansterism, massive corruption leading to embezzlement of public funds by African leaders, frequent terrorist attacks in places like Nigeria, Mali, Chad, Somalia, Kenya, Democratic Republic of Congo, disdain by many Africans for home made goods and services, lack of self-worth, ritual killings for wealth, the wealth with labour syndrome, sexual permissiveness, etc. Bammeke indicates also that this decline in moral values is shown in people seeking their own private good at the expense of the public, striving to succeed without questioning the source of wealth, armed robbery, examination misconduct, self-centeredness, ethical egoism (189).

While technology has its own benefits, a society without self-discipline and dedication to moral values will suffer for it (Ilori 81). This point is well made by the Buddhist leader who asserts that urbanization, more airplanes and airports, good roads, and modernization has not necessarily made us happier (Lama 12-13). He opines that while the positive benefits of modern life should not be abandoned, but the ethics from previous generations should be reclaimed (Lama 13). The answer to the environmental and social problems that Africans and the rest of humanity face cannot simply be in more science and technology. There is need for ethical restraint and revolution for moral values (Lama 26). Crimes, violence, terrorism, human trafficking, oppression of the poor, and injustice cannot just be conquered with more machines

and gadgets. There is need for moral man and women who value human wellbeing and welfare to confront these problems.

The status of value is well brought out in Eboh, who asserts that values are moral standards of conduct, spiritual norms or principles, which a given society socialises its citizenry to aspire to live up to. Values are measures for healthy social living. They give meaning and worth to our lives. They also give stability to our customs and traditions. Most permissive societies suffer from atrophy of values, anomie, lawlessness, because they neglected their value system. Values are normative. They are guidelines for they give a sense of direction. In the absence of values, we cannot make choices and decisions and our society will lack the basic foundational principles on the basis of which we can convincingly face the vicissitudes of life and other exigencies (103). If human beings are not social animals and propelled to live together, there will be no need for moral and social values. Animals and other organisms in the forests don't need moral values. It is human beings who are conscious and responsible beings who need moral values and who need to live by moral standards. Animals in the forests live by instincts. Human beings create moral values often in consonance with natural law. No matter the claim by some thinkers on the relativity of values, there are still some values that are global and that are held generally to be what is right in most human societies. Almost in every human society you go to, there is a pride of place given to honesty, kindness, respect for human life, etc.

It will be wrong to discountenance moral values in society. A person does not have to be a theist to know that moral values are important. Many atheists even believe in the good orderliness of society. Everything cannot be accepted. However, not even all values that a particular society upholds should be globalized. Some values in some societies can be hostile to authentic human flourishing, human rights, and environmental good. Values can be transformed

by society as the society interacts with other cultures and comes into more enlightenment. There was a time for instance when killing of twins, slavery, racism, feudalism, etc were accepted in some societies. But today, society knows better.

### **Implications for Environmental Wellbeing and Peaceful African Society**

On all counts, moral values are important for society. When people uphold moral values there is peace and good order in society. Imagine a society where there is a breakdown of morality and upright living, there is bound to be chaos and social displacement. A society where moral values are treated with levity is heading down the slope of destruction. Look at a value like honesty, truth and fidelity. If people do not honour their words and business agreements the whole basis of business will be destroyed. If people take loans from financial institutions on false pretence and do not pay, those financial institutions will eventually close down. Truth and honesty is necessary in the legal system. Witnesses normally swear by a holy book or a symbol of their religion when they come to witness in court that they will tell the truth and nothing but the truth. Crimes and criminality will prevail in the land if the police fail to bring criminals to book. The police man or woman must uphold their professional ethics if the criminal justice system is to work.

There are some African nations experiencing turmoil and violent conflicts as a result of politicians' refusal to uphold moral values. Elections in Africa are often fought as if it is a do or die affair. There are people who loot ballot boxes, cause arson, carry out political assassination and resort to post-electoral violence to make their voices heard. These all arises from failure to uphold electoral laws and stand for what is right. Perpetuating electoral violence offends against the value of protecting human life and the dignity of the electoral process. In a place like Kenya post-election violence did take place in the election that took place. Human Rights Watch states

that: “Kenya’s presidential election on August 8, 2017 was marred by serious human rights violations, including unlawful killings and beatings by police during protests and house-to-house operations in western Kenya, Human Rights Watch said today. At least 12 people were killed and over 100 badly injured” (1). Note that these violations of human rights and killings are not done by machines, they were perpetuated by human beings who failed to uphold moral values of integrity and respect for human rights. If people respect the value of human life and integrity of the electoral process, there will be peace and stability in the polity. During political campaigns in Africa, some politicians often lie and make all types of promises that they will never keep. The polity is made unstable as a result of all of these. The year 2020, “After a campaign for presidential, legislative, and communal elections marred by violence, arrests of opposition members, including candidates, and a crackdown on free speech, the national electoral commission announced provisional results on May 25” (Human Rights Watch 1).

Many of the problems that Nigeria is facing such as terrorism, insecurity, banditry could partly be attributable to failure to live by moral values of respect for human life, contentment and temperance in life. Terrorists care nothing for the lives of others. Kidnapping and much of the insecurity is precipitated by economic interests. Materialism and greed make some to go into kidnapping and hostage taking. By their greed for money kidnappers throw all values to the wind. They kill and maim even when they have collected ransoms. Keeping moral values is important to securing a peaceful society.

An important value that is crucial to promote peace, order and social stability in Africa is that of brotherhood and friendship. African traditional cultures valued Ubuntu, humanism and hospitality. But this moral value is seriously endangered in modern African society by ethnicism, racism, nepotism, favouritism, and xenophobia. During the time of struggle against Apartheid in

South Africa, African nations particularly Nigeria gave strong support to fight against Apartheid. But it is painful to note today that Nigerians are attacked in South Africa. Those attacking Nigerians have failed to uphold the moral value of African brotherhood thus endangering social peace in South Africa. Nigerians have also been attacked in Ghana. In time past, Ghanaians were asked to leave Nigeria. The point is that for peace and stability in Africa to prevail, Africans and African nations should vigorously promote the spirit of African solidarity and African hospitality.

The firm adherence to moral values also have implications for environmental wellbeing. It is human beings who live moral lives who are likely to protect the environment. Humaneness and compassion are strong moral values. Humaneness and compassion are not only to be directed to human lives but also non-human lives. Human beings are conscious, moral and responsible beings who should act for the good of all lives on the planet. When human beings show compassion they refrain from harming the environment, thus their moral action act to preserve and create a healthier and better environment. A healthier environment helps to create a conducive and serene environment for human beings to flourish. This can add to their physical and mental health. A polluted and degraded environment constitute environmental health hazards for human beings. In the Judeo-Christian tradition which many Christians in Africa uphold kindness to animals as a moral value. There are moral laws in African cultures that speak of protecting animals. African culture condemns stealing, spilling of human blood without a just cause, and desecration of the earth. In many African cultures, the earth (ala) is considered to be a goddess and is not be harmed and there are many unwritten laws that affirm the earth should be protected from abuse and misuse (Ejeh 195).

The consequences of non-adherence to environmental moral values can be seen in the environmental crisis prevalent in every continent. Many aspects of the environmental crisis are anthropogenic. Abuse and misuse of natural resources out of human greed pollutes the earth. In places like Nigeria, Angola, Democratic Republic of Congo, Liberia, etc multinational oil and mining corporations pride their profits over values of environmental justice, environmental health, and environmental peace. Priding profit over human wellbeing is disastrous for Africa. Corrupt leaders in Africa because of the income that comes from these companies turn a blind eye to the unethical practices of these companies. In a place like Nigeria, gas flaring with all the harms that it does to human beings and the natural environment is still occurring. Many deadlines have been given in the past to end gas flaring, they have all come and gone without its stoppage. Oil companies even prefer to pay fines and continue their polluting practices as it is cheaper for them. This ought not to be so. Environment issues are questions of moral value also for they equally affect human destinies.

Eboh makes this point clear when he argues that: the ecosystem deserves to be treated with justice and fairness. It is matter of morality, environmental ethics to be precise. It is of importance because of the nature of our country's mineral resources and the way some miscreants sometimes burst oil pipes in the bid to sue oil companies for oil spillage. Blinded by selfishness, they forget that they endanger the lives of non-human species like birds and aquatic organisms. These organisms cannot go to Gani's Chambers or seek redress, but man pays in the long run, because he cheated himself by harming them. If we kill the birds in our vicinity, agriculture suffers because birds help in seed dispersal. If we render the land infertile, agriculture also suffers and we pollute our waterways and still eat fish, periwinkles, crab, etc, we get

infected. So who is cheating whom? In our short-sightedness, we have short-term gain to long term and lasting livelihood (125-126).

### **Promoting Moral Values for Environmental Wellbeing and Peaceful African Society**

It is crucial that moral values are promoted for the good of society. Some ways to promote moral values are through moral education in the entire process of socialization, Moral values can be taught and inculcated into human beings. Human beings have the capacity to receive instructions that can help them live moral lives for the wellbeing of society, and also for environmental protection. On the importance of some agents in moral education, keep in mind that:

Parents are responsible for moral education of their children as it's their moral duty, first of all. The role of teachers and the society come next. But as rule, they got used to leaving everything to school, to teachers, because it will give them possibilities to blame, which is not correct. Parents and no one else should be the first step in education and upbringing. Parents may encourage and inculcate their children to read famous books and sayings in respect of moral values and apply in their lives so that each and every child would become a citizen of higher moral ethics in future. The reading holy books of different religions, many great sayings of famous sages like Swami Vivekananda, Thiruvalluvar, Ramakrishna Paramhansa, Rishi Aurobindo and others may guide the children in decision making to choose the right and problem solving in their future lives (Sentinel Digital Desk 1).

The above quotation highlights the crucial role of parents in the teaching of moral values. In inculcating moral values, the family have a significant role in socialising children and other members of the family for both social and environmental moral values. Both children, youths and other members of the society spend a great deal of their times and lives in their families. It is important that families must not neglect the opportunity that they have to help in morally moulding their members.

In advocating for moral values education, the place of African moral values should not be neglected. In some places in Africa, "...our society is failing to transmit to the on-coming



generations the moral, cultural, and spiritual heritage of Africans. The steady and alarming increase in the crime rate, especially among young people, is disturbing” (Ilori 81). African culture is grounded in moral values such as respect for elders, hospitality, communal responsibility and care for kids, sharing of ideas and food resources, communal labour, communal celebration of rites of passages to affirm human dignity and the value of life, extended family system and solidarity, etc.

These values should not be allowed to be destroyed. The pressures of modernization, westernization, globalization, capitalism and Eurocentric ideologies should not be allowed to kill African moral values, and global moral values that are good for the wellbeing of humanity. There should be concerted educational efforts to ensure that through citizenship education, social studies, virtue education, religious education, political education and indeed through the entire curriculum these values should be transmitted. The place of educating for moral values and good moral living should be of prime importance to African societies. Indigenous peoples in African society have right to educate and promote their cultural and traditional values for the wellbeing of their societies (United Nations 589).

It is imperative that the educational enterprise should be inundated with moral values or ethics. Education that does not promote moral values lacks much to be desired. Education is for the human good and the betterment of all lives on the planet. It should foster what is right and ethical. It is noteworthy to say that: “Civil society cannot be separated from morality or from education, nor can education be separated either from morality or from society. Any education that is devoid of morality is incomplete and useless. Such education is even harmful both to the individuals who acquires it and the society in which he lives” (Omoregbe 150). Men and women who are educated in technological and scientific disciplines need moral values also. The people

who work in industries, factories and agriculture need to be honest, transparent, free from corruption, show good leadership example, if not they will destroy human society. Peace is endangered when so-called educated people shun moral values and live in anti-social values. Society in Africa cannot enjoy peace and create healthy environments when people live as social deviants, rugged individualism and uphold what they consider fosters their primitive and person interests.

Moral value education should be promoted in the African continent. This moral value education should be rooted in African theistic and humanities values. Through moral value education, love and compassion for all lives in the planet, responsibility and other life values will be cultivated in people (Srivastava 273). With moral values people will strive towards fostering peaceful habits and environmental wellbeing.

### **Conclusion**

This paper has examined the status and role of moral values in creating environmental wellbeing and a peaceful society in Africa. It explicated the meaning of concepts like moral values, environmental wellbeing and peaceful society. It showed that there is a decline in the upholding of moral values in African society. Moral values like honesty, integrity, respect for elders, generosity, positive environmental habits and hospitality are necessary for building a peaceful society. With moral values crimes, criminality, injustice, oppression, social deviance, violence, etc can be curbed. The paper called for the inculcation and education on these moral values in the African society. When this is done, a more peaceful society and that is conducive also for environmental wellbeing will be created and sustained.

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