

The Concept of Parenting According to Proverbs 22:6 and Its Implication to the Nigerian Christian

John Arierhi Ottuh
Winners Baptist Church
Effurun, Delta State

Abstract

The quest for a better Nigeria is timely, especially now that the country is faced with the challenge of moral decadence. This paper used Proverbs 22:6 to challenge modern Nigerian parents to give their children good moral upbringing. The methodology explored for this paper is the inculturation paradigm and the aim of the study was to draw the attention of Christian parents as well as parents in general on the necessity for socio-cultural, socio-economic, socio-religious and educational upbringing of the Nigerian child. The study showed that the neglect and lack of appropriate discipline of children by parents in the area of moral upbringing was one of the causes of waywardness in the society. Another problem that was discovered for the lack of proper upbringing of some children is poverty on the part of parents due to the present harsh economic situation in Nigeria. Some of the recommendations for the way forward include: job creation for parents, free education and emphasis on moral character building both at home and school. The possibility of building a better Nigeria for posterity could be realizable if children are brought up to imbibe ethical values and indeed the fear of God.

1. The Hebrew Text (Proverbs 22:6)

חֲנֹךְ לְנַעַר עַל־פִּי דַרְכּוֹ גַם כִּי־יִזְקֶינָה לֹא־יָסוּ מִמֶּנָּה:

2. The English Translation of the Text (Proverbs 22:6)

Train up a child in the way he should go, and when he is old he will not depart from it (RSV).

3. Introduction

Parenting is a very challenging obligation. Child rearing is energy and purse sapping. In this line of thought, Ojo (2012) quoting William Arthur Ward opines that parents are yet to completely fulfill their responsibility as parents until they bequeath to their children a love of books, a thirst for knowledge, a hunger for righteousness, an awareness of beauty, a memory of kindness, an understanding of loyalty, a vision of greatness and a good name. The role of parents in the upbringing of a child cannot be neglected in the 21st century society because the home is the root of the society. If every home in the society is good, the society will be good, but if many homes in the society are bad the society will be affected at large. It is on this ground that it becomes very important to spell out the role of parents in the upbringing of their children. When parents neglect their role in brining up their children positively, the society will soon become an unsafe environment. For example, parents who refused to care for their children in terms of feeding, clothing, shelter and otherwise, may expose their children to stealing, prostitution, fraud (419), premature pregnancy and other social vices in the society. The more criminals exist in a given society, the more such society is unsafe for dwellers. Parents are expected to play a positive role in bringing up their children so that there can be a healthy society.

It is the above concept that prompted this work. There is the need to address the present day wrong behaviours and concepts being

exhibited among children in the society especially at school. These wrong behaviours that have been noticed among Nigerian children especially teenagers include indecent dressing, drug abuse, promiscuity as a result of over exposure to pornographies, disrespect to elders, examination malpractice, cultism, etc. The problem could be traced to either half-baked upbringing of children or lack of good home training. Using the inculturation hermeneutics model, the paper aimed at using Proverbs 22:6 to challenge modern day Nigerian parents especially Christian parents on the need to give the Nigerian child good moral co-religious upbringing.

4. Definition of Parenting

The Encarta Dictionary defines parenting as child-rearing and the experiences, skills, qualities, and responsibilities involved in being a parent and in teaching and caring for a child. Also, the American Heritage Dictionary of the English Language (2009) defines parenting as the rearing of a child or children, especially the care, love, and guidance given by a parent.

Parenting (or child rearing) according to Davies (2000:245) is the process of promoting and supporting the physical, emotional, social, and intellectual development of a child from infancy to adulthood. As a matter of parenting, Lareau (2002:747-776) argued that social class, wealth, and income have a very strong impact on child rearing.

5. The Situation of Parenting in Modern Nigeria Milieu: A Comparative Analysis

Nigeria is a vast country with diverse cultures and ethnic groups. The nation is endowed with great men and women who practice different forms of parenting. These forms of parenting include strict parenting, surrogate parenting, communal parenting, laissez faire parenting as well as neglectful parenting (Simon and Edim, 2013:22). The Nigerian society is replete with all these examples of parenting. These forms of parenting are all interrelated. For instance, Achebe's description of the fatherhood of Okomkwo in relation to his children in *Things Fall Apart* is a typical prototype of strict parenting in Nigeria's pre-colonial era (Achebe, 1958: 9). In the past, that is, in the pre-colonial and even after Nigerian independence in 1960, parenting seems to be more primitive than now. It is referred to as primitive because the available materials then were crude, unhygienic and uncivilized when compared to the present day materials in parenting in Nigeria. Be that as it may, the discipline and decorum found in that era is more rewarding than what is being seen today in Nigeria. The present day Nigerian children are more exposed to ICT and mass media materials than those of the pre-colonial children (Omoike, 2013). While some children use it with proper parental guidance, others use it negatively. The resultant effect of such disparity between the ancient and modern could have been responsible for the increase of violence, delinquency, restiveness, etc among some Nigerian children today. This situation is a challenge to the present day parents in Nigeria. This is why it is plausible to agree with Simon and Edim (2013:21) that:

the task of parenting is an enormous one which often put pressure on mothers, fathers, brothers, sisters, uncles, aunts and the rest of society; and as the population of the world increases rapidly every day, urgent steps must be taken to stem the tide of crime, violence, drugs abuse, delinquency, school drop-out, teenage pregnancies etc in the society.

Moreover, in the past in the socio-cultural upbringing of a child in Nigeria, less emphasis was placed on money and position but more emphasis was placed on good morals. The child was taught how to respect constituted authority and elders. For example, the child was taught not to stretch his or her hand to an elder for hand shake unless the elder stretches his hand first. In modern Nigeria, the case is different as youths no more have respect for elders. To them what counts is not age but status and material things. In the modern day Nigeria, people attract respect on the basis of wealth and position. The problem responsible for this is the recent harsh economic situation in Nigeria in which father and mother now work at the same time to take care of the home (Okafor and Amayo, 2006: 87). Sometimes both father and mother are involved in conglomerates of businesses and as such have no quality time to instruct and monitor their children. Some of the parents live their children in the hands of their house maids who themselves have no moral virtues and values to offer. Although parents in Nigeria believe in good ethical values, time is ostentatious to some of them in their calendar of activities. Due to this reckless abandon of their children by these busy parents, the children learn things through the influence of available people either in

the neighborhood or at school. In this same line of thought Simon and Edim (2013:21-22) say that:

...many modern parents are too busy to raise their children. This is probably due to the craze for materialism, poverty, ignorance, urbanization among others. These parents often leave their children in the care of househelps/care givers to parent. Most of these househelps/caregivers are children themselves and therefore inexperienced to do the odious task given to them. In some parts of Africa and in Nigeria, specifically, househelps have done more harm and damage to the children they are supposed to be taking care of. These forms of damage and harm range from sexual to physical abuses as well as spiritual damage to the children's psyche.

The children in the above situation learn wrong things and a few right things without the knowledge of their busy parents. By the time these busy parents discover the manifestations of bad behaviours in their children, it is already near late and the attempt of such parents to correct it at that point will correspond to the proverbial saying of flogging a dead horse. In the educational aspect, some school age teenagers have become school drop-out due to poverty on the part of their parents. Some Nigerian parents aid their children in examination malpractice. This attitude discourages reading and passing exams with hard work and it is against the initial standard of education in Nigeria especially during the era of missionary schools. In the past, Nigerian children were encouraged to dress in African attires. While the father teaches the male to dress well in the African attire, the mother does same to the female child. In modern Nigeria, parents allow their female children to dress immorally. Some of these children dress and expose their bodies to look sexy like the

proverbial Jezebel in the bible that symbolizes emblem of prostitution. The male children dress like a street rabble-rouser right in the nose of their parents. Apart from parents' negligence and busy schedules, single parenting is another situation that causes parental failure in Nigeria (Essien and Bassey, 2012: 240-251).

It is therefore imperative for parents to create time for their children, show them filial love, teach them morals that will enable them grow into strong citizens and future leaders of Nigeria. On the other hand, parents must not forget that inadequate parenting will produce criminals and morally delinquent children. Parents should be mindful of their children's association or peer group because antisocial behaviours mold individuals, shape their behaviour and thus determine social events (Tischer, 1999:360). The analysis goes on and on but the bottom line of the situation is that the moral situation of some Nigerian children as it is today is deteriorating by the day and if nothing is done about it, Nigeria will be heading for a moral chaos. It is against this backdrop, that Proverbs 22:6 shall be interpreted in the context of parenting in contemporary Nigeria.

6. The Inculturation Hermeneutics Model and the World View of Parenting in Nigerian Milieu

Social issues cannot be isolated from human day to day living. Every society lives within a culture. It is in this regard that Ukpong (2006:102) opines that the inculturation hermeneutics model is a methodology that treat the religious and secular aspect of culture as

interconnected. Moreover, Ukpong postulated that there are two approaches in this model. One is concerned with the socio-cultural critique of biblical texts as exemplified by Onwu (1985:130-143) and seeks to uncover and bring to critical consciousness, and then deconstruct texts that could be used in a way that is not Good News, that is, text that could be used to reinforce oppression in the society. The other approach, exemplified in Ukpong (2001:188-212) and Adewale (2006:124-129) work engages the socio-cultural appropriation of texts. Its goal is to appropriate texts critically in a way that makes them Good News in a contemporary context.

Nigerians being Africans have their own African World View on parenting or child up-bringing. According to O'Donovan (1996:3) world view of a people is the view a people have about their world and environment. It is the way such people understand and interpret the things which happen to them and others. It could also be seen as a person's way of understanding life and the world in which he lives.

In Nigeria it is believed that it is the responsibility of the man to take care of his family financially and morally. The woman is left with the responsibility of domestic up-keep. The man is expected to give instructions and make sure such moral instructions are being carried out. In some Nigeria cultures like the urhobo, it is believed that children come from *Urorho* (abode of unborn children). When a child is growing up in the Iboland for example, the child is made to pass through the ritual of age grade at a certain age thereby making the individual to identified with his age grade. The age grade known as "*ogbo*, *ebiri* or *uke*" as obtains in different cultural localities of the Igbo land means "one's age

mates” (Okodo, 2012:71). Okodo buttresses the Ibo age grade system by further by quoting Ogbalu (2006:29), thus:

All males in the town who have attained manhood (*Iwanye akwa*) are organized into age grades called various *Otu-ogbo*, *ebiri* and *uke*. *Iwanye akwa* (literarily putting on the loin cloth itself) is a ceremony marked with an entertainment to indicate that a male has attained manhood and is liable to duties and privileges of full grown up person in the community. In addition ... women are not left out in the system.

As Africans in Nigeria, as the child grows up, he is trained by his or her parents to observe society’s moral values.

7. Socio-Cultural Context of Proverbs 22:6

Proverb 22:6 falls within the pericope of the sayings of the wise (22:17-24:22). The periscope may have originally been a separate collection of proverbs that were later added to Solomon’s collection. The sayings in 22:17-23:11 resemble a section of Egyptian Proverbs from about 1000 B. C. (McCain, 2010: 245-246). In this pericope, antithetic parallelism is rare, while synonymous and especially, synthetic parallelism are frequent. The themes therein show considerable variety which include: concern for the poor (22:22, 27), respect for the king (23:1-3; 24:21-22), discipline of children (22:6; 23: 13-14), moderation in drinking (vv. 19:21, 29-35), obedience to parents (vv. 22-25) and moral purity as could be seen in vv. 26-28 (Lasor, Hubbard, and Bush, 1982: 554).

The dimension of this context shall put into cognizance parenting of a child in the Jewish context. Proverbs is a book of wise sayings: not simply an anthology (poem), but an oriental textbook, schooling young men in wise and right living by the repetition of wise thoughts (Kidner, 1983: 354). In the Jewish Society, the father has a responsibility of teaching the male child the Pentateuch (Decalogue) before he gets to age of twelve (Kidner, 1983:355). By so doing, the child's mind is built with the fear of Yahweh, the God of the Jewish patriarchs. He is taught to make right choices in life by choosing wisdom (God) in everything. The father instructed the male child to follow God's commandments in every aspect of life (Kidner, 1983: 357). In order to feed the family in Jewish time, the man worked either in the fields or at a village craft, while the women and children worked to keep the home by fetching water and cooking (Gower, 1983: 89). Moreover, in the Jewish society children were under the supervision of their mothers and other women. The girls remained under this influence until they got married, whereas the boys left the female sphere sooner and began their formal religious education under the guidance of male tutors and teachers at the age of five, six, or seven (Baumgarten, 2004:1). As mothers played a central role in their children's existence during these years, they were expected to ensure that the laid down instructions of the father is emphasized in the training of the Jewish child. The combination of the role of both mothers and fathers in the Jewish society was highly upheld in such a way that when their child misbehaves, the parents are blamed and even punished along with the child (Sherman, 2013).

It is against the above Jewish socio-cultural background that Proverbs 22:6 admonishes Jewish parents to bring up the Jewish child with a sound moral probity. This Jewish socio-cultural background is equally a puzzle for Nigerian Christian parents in the contemporary society. This is the aspect, this paper intends to explore using Proverbs 22:6.

8. Analysis of Proverbs 22:6

8.1 Train Up: The Hebrew word translated for train in Proverbs 22:6 is the verb *chanakh* and it means to educate. Its Hebrew adjective is *chanikh* (Gen 14:14) and the noun is *chayil*, the usual word for force or training of army. Train up a child, means more than to teach, therefore, it includes everything that pertains to the proper development of the child, especially in its moral and spiritual nature. Another Hebrew verb that is used is *hanak* which means to dedicate, to devote an object to deity, to train (morally and religiously) and to train up (Strong,2001:2618). One of the things involved in training up a child in Hebrew culture is *yasar* (chasten or chastise). The Hebrew word *yasar* has its substantive as *musar* (Wessel, 2004:113). Its basic meaning is “the learning or teaching of a lesson. The lesson may be learned in three different ways, through the experience of suffering (Jer. 10:24), through the acceptance of verbal instruction (Psalm 16:7) and through observing of a given situation as could be seen in Jeremiah 2:30 (Sanders, 1955: 41). The concept of training or chastisement in Proverbs 22:6 is not in the context of suffering or poverty but it is in the context of the role of parents in disciplining a child. In this context, discipline or chastisement implies

instruction and correction, the training which improves, molds, strengthens and perfects character. It is the moral education obtained by the enforcement of obedience through supervision and control (Edman, 2004: 167). This concept is repeated in proverbs 23:12-13 when the writer instructed the child not to despise instruction and knowledge. It also proceeds to instruct the father not to relent from correcting the child by physical flogging or even scolding. The LXX (Septuagint) equivalent of *yasar* is *paideuein* and it means moral instruction, discipline, correction, training, education, etc (Wessel, 2004: 113). Training in this context implies moral and educational instructions. Nigerian Christian parents should not only send their children to school, they should also give their children moral education at home.

8.2 A Child: The child is represented in Hebrew by *yeled* and *naar*, either word being used for a baby or little child, though *naar* can also mean a youth (cf. I Sam. 1:22). Moreover, *tap* is used of little children and *ben* is also used to indicate offspring generally and it is often used to mean a tribe or a race (Connell, 2004:114). A child was expected in Hebrew culture to follow his father's character. The Hebrew developed the use of *ben* in the plural as the children of "or the sons of," to describe leading traits of character (Connell, 2004: 114).

8.3 The Way: The Hebrew phrase translated the way is *ha derek*. If translated with or without the definite article *ha* (the) it means path, route, road, journey, conduct, way of life, manner, conversation, custom, along by, etc (Strong, 2001:1892). The noun cognates of *derek* in the *Akkadian* and *Ugaritic* sense, means power or rule (Vine, 1996: 284). In the context of Proverb 22:6, *derek* could be taken as way of life, conduct,

custom etc. *Ha derek* here refers to the way of wisdom, ways of life and ways of God. There are two ways in the understanding of the Hebrew literature: the way that leads to life (righteousness) and way that leads to destruction (evil). The bible describes the way that leads to life as rough and the way to destruction as easy, and because the wicked way is easy, people follow it and get destroyed. The New Testament equivalent of *ha derek* is *he hodos* and it means the Way as either personified in Christology or the way that leads to life or death (Mounce, 2004:550). *Ha derek* refers to the way the father should instruct his child to go and this way is the way of righteousness, wisdom, good conducts, and above all, the fear of God. This is why Jewish boy learns the Decalogue before age twelve.

8.4 Depart not from: The Hebrew *qal* for depart is *suwr* and it means to turn apart, leave, to be rejected, get rid of, to remove, to abolish, put away, eschew, decline, withdraw, etc (Strong, 2001:5531). When used with the negation of “not,” it means not to leave or not to turn away. In the context of Proverbs 22:6 it refers to the steadfastness of the trained child in the way of righteousness and wisdom in which he has been instructed. Other related verbs from the etymology of *suwr* include: *lavah* meaning to turn aside, depart; *Luwt* meaning perverseness; and *luwn* also meaning perverseness or turn aside (Strong,2001). The child was instructed from childhood so as to prevent the child from turning away from righteousness to wrong doing. This training was aimed at making the child to be a morally sound person when he grows up to become an adult. The child is expected to go through the prescribed Jewish training and stay on course. This phrase “depart not from” is a

phrase that needs to be in the lip of Nigerian Christian parents when giving their children moral instruction. They should be thought to remain in the teaching of the scripture even in the midst of moral decadence in Nigeria or any where they may find themselves.

9. The Role of Parents in the Upbringing of a Child in a Modern Nigeria: A Hermeneutical Lesson from Proverbs 22:6

In this case, Proverbs 22:6 has thrown some challenges to Nigerian parents especially Christian parents. In the light of Proverbs 22:6, parenting in modern Nigeria should include:

- i. **Socio-cultural up-bringing:** The Hebrew culture within which the child was to be brought up was an environment where a child was expected to stay under his father for instruction and strict supervision. In this cultural environment, breaking of ethical values attract serious punishment. The Nigerian cultural environment gives credence to ethical values. The child is trained in Nigerian culture to respect and obey elders and as such when an elder corrects a child the child is expected to take such correction. It is believed in the Nigerian culture that the parents of a child and elders in general are saddled with the responsibility to teach children societal values in speech and deeds. In Nigerian culture, parents discipline children by flogging them with the cane. Parents may correct and punish their children when necessary but parents must not abuse their children and be cruel to them (Wade, 1970:

137). Neglect of child's discipline corresponds to the biblical saying: "when you spare the rod you spoil the child." This amounts to good home up bringing.

- ii. **Socio-religious upbringing:** Parents in Nigeria should nurture their children spiritually by giving them moral foundations (Barnett, 1961: 123-125). When Nigerian Christian parents succeed in creating the fear of God in the heart of their children, it will guide such children wherever they find themselves. This is the religious message that is embedded in Proverbs 22:6 when it refers to "the way he should go." The way here means the way of God spelt out in the Decalogue. The ways of God is been also referred to as the way of wisdom. In the New Testament the Way refers to Jesus Christ (John 14:6). This way leads to righteousness and life. This is the way every Christian parent should lead their children in Nigeria. Parents should bring up their children by living an exemplary life before them (Barnett, 1961: 123-125). The way parents live their lives in the presence of their children will to a large extent influence their children. For example, a parent that are involved in drunkenness, nagging, prostitution, robbery, trickery (419) and other social vices may end up influencing their children to become like them. Parents must live a holy and righteous life in the presence of their children in order to influence their children positively towards the fear of God.
- iii. **Socio-economic up-bringing:** "Train up a child" as instructed in Proverbs 22:6, also connotes socio-economic up bringing. Parents should give their children sense of security (Barnett, 1961: 123-

125). This includes feeding, shelter and clothing. Parents should defend their children when necessary and make them to feel they are bona fide members of the family. Parents should care and love their children by sacrificing in providing for their needs and demonstrating unselfish love for them. This will give the children in such home the sense of belonging, security and satisfaction. Some parents drive their children to the world to feed for themselves as a result of poverty. This type of attitude exposes their children to social vices such as prostitution, robbery, stealing and other criminal activities in the society. Parents should assume the responsibility of caring for their children by feeding, clothing and sheltering them. Moreover, being that the present economic situation is harsh, parents should give birth to the number of children they can care for.

- iv. **Educational Upbringing:** Parents must support their children and educate them by sending them to school (Wade, 1970: 137). Education is very important to a child because this will prepare a child for his or her future endeavour. Education in modern Nigeria should include domestic education (home keeping) moral education (good behaviours), formal education (school) and preventive education (proactiveness). Moral and preventive education can include sex education. Sex is destroying a lot of children in Nigeria today and if not morally addressed it will cause more havoc in the society. Christian parents in Nigeria must not emphasize formal education without also addressing sex education. Parents must give their children sex education. One of the reasons

why so many female and male children abuse sex in Nigeria is lack of moral sex education. Some times, children get pregnant prematurely as a result of parents refusing to give their children sex education. Parents feel that sex is too exclusive to be taught a child of 12 to 15 years of age especially among the Christian family yet their children bring shame to them some times in this matter. Most Christian parents in Nigeria forget the fact that their children are not dead woods. Parents must put into cognizance the fact that their children have sexual urge and instinct which they may want to satisfy but if not properly guided they may satisfy it in a wrong time, place and way. It is in this understanding Inaya (2005) writes:

Sex education begins in the family. Many a family has shired the responsibility, thus allowing the child to try things out and runs into danger. Children should be given boundaries in all life's endeavours even though they are free. Their freedom is not absolute. If the children are not gromed chances are that they become problem in the society.

In the same vein Agu (2005:3) contributes, thus:

Talking sex with children is not always essay: talking about it in the church is sometime considered unchristian. Using words that refer to sexual organs is even considered rude and carnal. Yet we must talk about it for if we wish the subject away, ignorance will not protect a child at the appropriate time....Informing children about sex does not

take away their innocence, whereas, falling to do so can lead to their being robbed of it... Young adults do not need to be told what to do but to be guided to know how to respond to curiosity as they develop and ask the questions of how When and Who? They should never be ignored and neglected to their own freewill. Adults need to communicate with young people about all aspect of sexuality, openly, consistently and regularly. This is because when young people have access to facts, they can correct misinformation, challenge Myths and clarify their own values. It is better we start early enough in teaching our children before they are initiated into sex by their peer groups and others.

Sex is not evil but one of God's many gifts which is an instinct in human life (Barnett, 1961: 117). Sex becomes evil if uncontrolled. Sex is not to be indulged in promiscuously or for private gratification apart from social responsibility. Sex is good but capable of abuse, like every good, and is to be disciplined and subordinated to an entire way of life (Bainton, 1952:10). If sex is ordained by God for man, every parent should give their children sex education to avoid sexual immorality. The children should be told when to and not to meet for sex and that sex is advisable when married. The children should be told that sex before marriage and outside marriage is bad because it can lead them to unwanted pregnancy and can also expose them to sexually transmitted diseases like HIV/AIDS. When parents refuse to educate their children about sex, the children maybe curious and anxious to find out for themselves through any means and thereby run into trouble. The instruction to train up a child as could be seen in Proverbs 22:6 is about

parents taking time to teach their children the right way to go. The Hebrew society had severe punishment for sexual misconduct to the extent that when a girl deceives the parents and prospective husband of false virginity it can even attract punishment for both the girl and her parents.

The education of a child is multifaceted. For example, Bloom (1956) postulated three types of learning which includes: cognitive (mental skills or Knowledge); affective (growth in feelings or emotional areas and attitude or self); and psychomotor (manual or physical skills). This tripartite levels of learning is further presented in a table form in appendix 1-3. By implication, every child has his own learning ability. Nigerian parents should evaluate their children more closely and objectively so as to discover the ability of individual child. Those children who cannot meet up with formal education should be sent to technical school or skill acquisition centers to learn a trade. In all of these, the Nigerian child will be come more morally, vocationally and academically sound.

10. Recommendations

- i. Considering the economic situation in modern day Nigeria, child birth control should be introduced. This can be achieved by proper education and family planning measures.
- ii. In order to encourage both the children of the poor and low income earners to attend school, the government should consider the option of free education in Nigeria.

- iii. Apart from the fear of HIV/AIDS, the church and the society should discourage premarital sex and pre-marriage pregnancy by organizing seminars for the teenagers and the youths.
- iv. In lieu of the economic situation in Nigeria today, the government should create job opportunities for parents either by ways of establishing industries, vocational training, and encourage more of self employment by way of helping in micro credit facilities for agriculture or trade.
- v. Nigerians should de-emphasize the supremacy of certificate (theoretical certificate) and emphasize education in terms of 'character and in learning' beyond the lips.

11. Conclusion

There is an understanding in Nigeria today that the children of today are the leaders of tomorrow. If the above points are strictly followed Nigeria will have a better society in the present and in the future, because it is the home that gives birth to the society and the society will be healthier when homes are in order. Sometimes, parents neglect their responsibility of taking care of their children as a result of poverty, which results from unemployment and poor remuneration.

Attention should not only be paid to formal education in Nigeria but also to moral building. The passage in view has challenged parents in Nigeria irrespective of economic, political or social status to train up their children along ethical values. To achieve this, the passage also made it clear that this training should go along with moral and physical discipline, unlike those parents who overfeed and over pamper their

children to the detriment of moral and physical discipline. The roles of parents in Nigeria should include socio-cultural, socio-economic, socio-religious and educational upbringing of the child in the society. When this is religiously carried out Nigeria shall witness a great change among the youths.

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Appendix 1

Cognitive Domain

According to various researchers there are six levels of cognitive complexity: knowledge, comprehension, application, analysis, synthesis, evaluation. In the chart below, note the hierarchical arrangement, which means that higher levels subsume ability in lower levels. The higher the level, the presumably more complex mental operation is required. Higher levels are not necessarily more desirable than lower levels, because one cannot achieve the higher levels without an ability to use the lower levels. As one moves up into higher levels, however, the more applicable the skills are to those needed in daily life.

Level	Description	Action Verbs Describing Learning Outcomes
Evaluation	Requires the formation of judgments and decisions about the value of methods, ideas, people, products. Must be able to state the bases for judgments (e.g., external criteria or principles used to reach conclusions.) Sample question: Evaluate the	Appraise Compare Contrast Criticize Defend

	quality or worth of a value as applied to pharmacy.		
Synthesis	<p>Requires production of something unique or original. At this level, one is expected to solve unfamiliar problems in unique way, or combine parts to form a unique or novel solution.</p> <p>Sample question: Integrate data from several sources (e.g., various readings and observations at the service site).</p>	<p>Categorize Compile Compose Create Design</p>	<p>Devise Formulate Predict Produce</p>
Analysis	<p>Identification of logical errors (e.g., point out contradictions, erroneous inference) or differentiate among facts, opinions,</p>	<p>Break down Deduce Diagram Differentiate Distinguish out Illustrate</p>	<p>Infer Outline Point out Relate Separate Subdivide</p>

	<p>assumptions, hypotheses, conclusions. One is expected to draw relations among ideas and to compare and contrast.</p> <p>Sample question: Deduce a client's beliefs regarding preventive health actions.</p>		
<p>Application</p>	<p>Use previously acquired information in a setting other than the one in which it was learned. Because problems at this level are presented in a different and applied way, one cannot rely on content or context to solve the problem.</p> <p>Sample question: Organize your observations at</p>	<p>Change Compute Demonstrate Develop Modify Operate</p>	<p>Organize Prepare Relate Solve Transfer Use</p>

	a site to demonstrate a particular value.		
Comprehension	Some degree of understanding is required in order to change the form of communication, translate, restate what has been read or heard, see connections or relationships among parts of a communication (interpretation), draw conclusions, see consequences from information (inference). Sample Question: Explain pharmaceutical care.	Convert Defend Discriminate Distinguish Estimate Explain	Extend Generalize Infer Paraphrase Predict Summarize
Knowledge	Remember or recall information such as facts, terminology, problem-	Define Describe Identify Label List Match	Name Outline Recall Recite Select State

	<p>solving strategies, rules</p> <p>Sample question: Define pharmaceutical care.</p>	
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Appendix 2

Affective Domain

Like the cognitive domain, the affective domain is hierarchical with higher levels being more complex and depending upon mastery of the lower levels. With movement to more complexity, one becomes more involved, committed, and self-reliant. Note the parallel between external and internal motivation. As one moves from being externally to internally motivated, one moves to higher levels.

Level	Description	Action Verbs Describing Learning Outcomes
Characterization	All behavior displayed is consistent with one's value system. Values are integrated into a pervasive philosophy that never allows expressions that are out of character with those values. Evaluation at this level involves the extent to which one has	Avoid Display Exhibit Internalize Manage Require Resist Resolve Revise

	developed a consistent philosophy of life (e.g., exhibits respect for the worth and dignity of human beings in all situations).	
Organization	Commitment to a set of values. This level involves 1) forming a reason why one values certain things and not others, and 2) making appropriate choices between things that are and are not valued. One is expected to organize likes and preferences into a value system and then to decide which ones will be dominant.	Abstract Formulate Balance Select Compare Systemize Decide Theorize Define
Valuing	Display behavior consistent with a single belief or attitude in situations where one is neither forced or asked to comply. One is expected to demonstrate a preference or display a high degree of certainty and conviction.	Act Express Argue Help Convince Organize Debate Prefer Display
Responding	One is required to comply with given expectations by attending or reacting to certain stimuli. One is expected to obey, participate, or respond willingly when asked or directed to do something.	Applaud Participate Comply Play Discuss Practice Follow Volunteer Obey

Receiving	One is expect to be aware of or to passively attend to certain stimuli or phenomena. Simply listening and being attentive are the expectations.	Attend Be aware Control Discern Hear	Listen Look Notice Share
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Appendix 3

Psychomotor Domain

This domain is given primarily for information. Other courses within the curriculum stress this various levels of psychomotor performance (e.g., Clinical Skills Laboratory, Pharmacy Practice I).

Psychomotor behaviors are performed actions that are neuromuscular in nature and demand certain levels of physical dexterity.

Level	Description	Action Verbs Describing Learning Outcomes
Naturalization	High level of proficiency is necessary. The behavior is performed with the least expenditure of energy, becomes routine, automatic, and spontaneous.	Automatically Spontaneously Effortlessly With ease Naturally With perfection Professionally With poise Routinely
Articulation	Requires the display of coordination of a series of related acts by establishing the appropriate sequence and performing the acts accurately, with control as	Confidence Smoothness Coordination Speed Harmony Stability Integration

	well as with speed and timing.	Timing Proportion
Precision	Requires performance of some action independent of either written instructions or a visual model. One is expected to reproduce an action with control and to reduce errors to a minimum.	Accurately Proficiently Errorlessly With balance Independently With control
Manipulation	Performance of an action with written or verbal directions but without a visual model or direct observation. The action may be performed crudely or without neuromuscular coordination at this stage. Notice that the action verbs are the same as those for the imitation stage. The difference is that these actions are performed with the aid of written and verbal instruction, not visual demonstration.	Align Place Balance Repeat Follow Rest (on) Grasp Step (here) Hold
Imitation	The learner observes and then imitates an action. These behaviors may be crude and imperfect. The expectation that the individual is able to watch and then repeat an action.	Align Place Balance Repeat Follow Rest (on) Grasp Step (here) Hold