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Table of Contents

List of Contributors	vii-ix
Editorial	x-xii
FAMILY INTEGRATION AND SOCIETAL DEVELOPMENT Prof. Stephen Oladele Ayankeye	1-22
EFFECTS OF SOCIAL MEDIA ON FAMILY LIFE Benson Ohihon Igboin	23-47
IMPLICATION OF GLOBAL SEXUAL RIGHTS REVOLUTION ON THE FAMILY INSTITUTION Sharon Slater	48-60
EFFECTS OF POSTMODERNISM ON CHRISTIAN PARENTING IN THE NIGERIAN SOCIETY Elijah Adeyinka	61-76
BANDURA'S SOCIAL LEARNING THEORY AND PARENT-CHILD COMMUNICATION FOR FAITH DEVELOPMENT OF OLDER CHILDREN Oluwakemi Olajumoke Amuda	77-90
VIOLENCE AGAINST FEMALE GENDER IN EKITI STATE: BIBLICAL AND CONTEMPORARY PERSPECTIVES Ayinde, Abosede Hellen	91-111
THE CHALLENGES OF CONTEMPORARY FAMILY INSTITUTION AND SOCIETAL DEVELOPMENT John Ayo Oladapo, PhD	112-128

EFFECTIVE COMMUNICATION FOR DISPELLING CONFLICTS IN MARRIAGE	
Princess O. Idialu PhD. & Raphael A. Idialu PhD	129-141
PARENTING AND ITS IMPACT ON TEENAGE DELINQUENCY	
Foluke Omobonike Odesola, PhD	142-154
FAMILY AND EDUCATION, SITUATING THE NIGERIA EXPERIENCE	
Ogbeni Sylvester	155-168
ETHICO-RELIGIOUS CONTROVERSY ON IN VITRO FERTILISATION TO MINIMISE INFERTILITY AMONG INFERTILE CHRISTIAN COUPLES	
Otun Michael Oluwajuwonlo	169-181
SUBSTANCE ABUSE AMONG YOUTH AND ITS IMPLICATION FOR SOCIETAL DEVELOPMENT	
Itakorode Olanrewaju Andrew F.	182-193

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Editorial Note

Undoubtedly, the human family is one of the most threatened units of our individual and communal existence. Many have argued that the family's failure or success reflects the order in the development of society. This unvarnished truth and the consequences of ignoring it account for establishing a journal devoted exclusively to family life - *International Journal of Family Life and Societal Development*. This journal, conceived as a means and avenue to express concern and interrogate pressing family issues and proffer solutions, is not a confessional one; it takes discursive and practical approaches to issues on family life from interdisciplinary perspectives.

In this maiden volume, Stephen Ayankeye argues that there is a nexus between family integration and societal development. Inversely, a disintegrated family will lead to the underdevelopment of society. He further argues that there are factors that engender family integration but that those factors are now being challenged. He recommends ways of ensuring that the challenges are tackled. Benson Igboin interrogates the effects of social media on family life. He argues that society is dynamic, and globalisation has ambivalent impacts on family life. While it is now practically impossible to insulate family life from social media, he concludes that reasonable and responsible deployment of social media will enhance family unity and connectedness. Sharon Slater's article examines the integration of family and the family's protection in Nigeria and Africa. Slater argues that the assault on children and families in Nigeria is propelled by the global sexual revolution, to which many parents in Africa have not given sufficient attention. She notes that this revolution should be viewed from a human rights perspective to challenge its causes and effects on African families, particularly young people. She thus recommends that parents and the African government have critical roles to play in safeguarding the sexual health of their children.

On his own, Elijah Adeyinka examines the effects of postmodernism on the African family system. He points out that postmodernism's tilt

towards relativism adversely impacts family life. In order to stem the tide of postmodernism's inroad into the family, he suggests that family life should be guided strictly by enduring biblical principles. Oluwakemi Amuda's article intervenes by highlighting the critical role of effective communication within the family. She argues that when there is adequate and mutual communication in the family, faith is developed, which results in the development of the whole person. For Abosede Ayinde, violence against the female gender in the family and society has remained unabated. Ayinde notes that contemporary society has been unable to arrest violence against the female gender. She also examines the biblical basis of violence against the female gender and recommends ways to ameliorate it. John Oladapo echoes the argument that the challenges of the modern family system directly link with societal development. He argues that the African family system is being critically neglected, and the consequences are dire and visible. He, therefore, recommends the need to pay urgent attention to those values that sustained the family system before modernity unleashed its forces on it. Princess and Raphael Idialu reaffirm the argument that effective communication in the family has a way of dispelling and resolving conflict. They examine effective communication skills to demonstrate that family health will be maintained and sustained when emplaced. Foluke Odesola articulates that parenting is critical to the healthy growth and development of the child. Effective parenting, she argues, leads to arresting juvenile delinquency. As a result, she recommends that effective parenting is a sine qua non for guiding the child through the challenges that the teenage period of development poses.

Ogbeni Sylvester examines the role of education in the development of the family. Although education costs are high and hardly affordable, he argues that education is essential to the family and society. He suggests ways through which parents could navigate the challenges the cost of education has posed in contemporary society. Michael Otun introduces the ethical and religious dilemma many Christian couples face in deciding whether or not to resort to IVF in

their quest to procreate. He argues that the decision is not easy because of many interpretations of scriptures and pressures that are brought to bear on couples. He thus concludes that couples should weigh the moral implications of IVF before taking their final decision. Finally, Andrew Itakorode Olanrewaju examines the causes and effects of drug abuse among youth. He argues that despite concerted efforts to discourage the youth from engaging in substance abuse, the reality on the ground shows an increase in the number of those involved. He recommends that parents and government should intensify efforts towards ensuring that the youth are dissuaded from abusing drugs because of their harmful effects on them and society.

Benson Ohihon Igboin
Editor-in-Chief

BANDURA'S SOCIAL LEARNING THEORY AND PARENT-CHILD COMMUNICATION FOR FAITH DEVELOPMENT OF OLDER CHILDREN

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Abstract

The overriding agents in a child's development in every sphere of life are the parents because they are the first contact a child relates within his or her world. Hence, there is a need for Christian parents to bridge the communication gap between them and their children that is getting wider day by day. Parents here are both biological and non-biological, and their influence on the development of a total child cannot be overstated. In his Social Learning theory, Albert Bandura reveals that most of what children learn is acquired through simply watching and listening to others. Children learn and socialize by observing and communicating with adults and modelling adult communication patterns. They pay attention to their parents and most time display the behaviour exhibited by them. This paper establishes the need for more intensive verbal and nonverbal interaction between parents and their children, focusing on older children. These children between 10-12 years old crave adult status and will always revolt when referred to as children. Older children spend more time with their parents than with the church's pastors and children's workers; the paper posits that the bulk of the task regarding older children's faith development lies with the parents. In addition, the paper examines some parent-child communication patterns that are worthy of emulation and can help older children develop their faith vis-à-vis Bandura's social learning theory. The future of the family, the church and the nation are secured when children are rightly brought up in God's way. This research used descriptive research as a questionnaire was used to collect data from older children in selected churches in Rehoboth Baptist Association Ogbomoso. The paper recommends that the process of older children's faith development should go

beyond theory to what they can relate to as they interact with their parents.

Keywords: Social Learning Theory, Parent-Child, Communication, Faith Development

Introduction

It is observed that the communication gap between Christian parents and their children is getting wider daily, adversely affecting the faith development of these children. The influence of parents on the faith development of older children cannot be over-emphasized. Parents are the first set of people a child relates with and learn from in his or her world. The possibility that a child will take after the parents in conduct, speech, mode of dressing and other ways of life is very high as children are good observers and imitators. This is one of the emphases of Bandura in his Social Learning Theory that children's behaviour and communication pattern are a function of their relationship with adults. The adults in the context of this paper are the parents, either biological or non-biological, and the children are the older children.

Consequently, when there is a defect in the way parents communicate and relate with their older children, there may be a defect in the children's faith development. Therefore, this paper examines Parents-Child communication patterns for older children's faith development concerning Bandura's Social Learning Theory. The paper also summarises Bandura's Social Learning Theory, parent and older children's faith development and the need for Parents-Child communication with older children. The paper employs descriptive research as questionnaires were distributed to sixty older children in Rehoboth Baptist Association Ogbomoso to ascertain the level of parent-child communication for the faith development of older children.

Bandura's Social Learning Theory Vis-à-Vis Parent-Child Communication

Social Learning Theory by Albert Bandura (1977) emphasizes the importance of observing and modelling the behaviours, attitudes, and emotional reactions of others (Cullata, 2020). The changes Bandura observed in a child's behaviour after watching an adult show

aggression triggered him to his Social Learning Theory (Endiyang 2016, 40). According to Bandura, children learn and socialize into appropriate roles by observing and communicating with adults and modelling after the adult communication patterns (Edmund 2012, 42). By inference, the behaviour and lifestyle of older children may change through observation, imitation and taking after their parents' communication pattern.

As described by Gangel (1985, 184), communication is the process of speaking to another in a language familiar to both – it is a meaning exchange rather than a word exchange. It also sends information from one person to another, either verbally or non-verbal (Zolten & Long 2006, 1). By implication, communication involves two or more people, and it is effective when the parties demonstrate their understanding in words or deeds. Abegunde (2021, 62) describes the word parenting as bringing up children, a process of nurturing younger ones to become relevant and healthy adults equipped to be contributory members of society. This reaffirms that adults who have the most influence on children's socialization are usually their parents, and communication that takes place between a parent and a child has an essential role in the older children's acquisition of behaviour and faith development.

Consequently, Bandura's Social Learning Theory (BCLT) could be said to reflect God's expectations from parents regarding older children's faith development. This researcher agrees with (Anthony 2001, 64) that

what Bandura refers to as social learning theory is as old as the teaching of the Bible. The Old Testament spoke often of the need for the children to observe the practice of the fathers and so learn of their ways. It was in such modeling that the Hebrew culture, customs and religious beliefs were transferred from one generation to the next. Likewise, in the New Testament, Jesus commanded His disciples to imitate His ways and thereby carry on the faith.

It is then expedient that communication patterns that will be sought and developed with older children should bring them to the knowledge of Christ and keeps them rooted in this knowledge.

Parents and Older Children's Faith Development

Older children, also called juniors, are between the ages of ten and twelve. (Anthony 2001, 213) and (Ayandokun, 2017, 107). They are sometimes addressed as preteens, a name coined as a replacement for them to boost their self-esteem as they dislike being addressed as children. Regardless of race and culture, older children are alike in some ways because of the physical nature of human beings. As affirmed by (Theman, 99), all children have the exact biological needs as they grow and develop. Consequently, for parents to improve their communication skills with their older children, parents need to learn the characteristics, needs and uniqueness of these children (Gagne 1985, 189).

Physically, older children are energetic and active; they display tremendous energy and fine motor ability. As regards their social life, older children love identifying with their peers, disassociating themselves from adults. Choun & Lawson (1993, 68) declare that older children crave peer acceptance, do not care about adult approval and enjoy competition. Older children's interest matters to them a lot, which is a significant reason they prefer the company of their peers. Parents need to understand this and draw them closer than ever before. It is preferable to make them see why an action should be taken and why they should desist from an action rather than enforcing things on them.

Spiritually, preteens are old enough to understand spiritual matters. Taiwo (2015, 49) affirms that during late childhood, children begin to think about how their faith relates to life and evaluate the authenticity of what they have been taught. James Fowler identifies seven stages of faith development in his theory. Individuals between ages 7-11 and 12-18 are in the second and third stages respectively. The peculiarity of the second stage, mythical/literal faith, is the demonstration of sorting out the real from the make-believe. Getting to the synthetic-conventional faith stage, they can form a personal myth or identity based on the past, anticipated future and personality characteristics (Yount 1996, 124-125). By implication, older children can decide for Christ and stand by it if they are properly guided. To assist older children in making the right decision, parents should help them to understand God's provision of salvation and how matters of faith work out practically in real life.

In furtherance of this, older children's faith development cannot be isolated from their physical, mental, emotional, social and psychological well-being. The evidence that a preteen is truly developing in faith can be measured through his or her relationship, physical appearance, reasoning, speech and emotional outburst. Their perception of other areas of their development has much to say about their faith development. Bearing in mind that faith development is a process and is continuous, parents should strive and live a life that will enhance the faith development of older children as these children observe, imitate and learn from them.

In Deuteronomy 6:5-6, Moses admonished parents to love God with all their heart and soul and with all their strength and impress God's commandment upon their children, talking about them at home, along the road, when they lie down and when they get up. It is tactical for parents to communicate a living faith to their children and get them rooted in the Bible; this will ease the regular maturing process when they go through it. According to Oyeniyi (2021, 55), parents can affect the conversion of their children to Christ if the home environment gives room for activities that promotes Christ.

The Need for Parent-Child Communication with Older Children

The rate at which young children engage in vices today is a severe signal to parents, predominantly Christian parents, to establish a parent-child communication pattern that will provide the needed example to help the preteens live a worthy life. Older children need to be shown how to pray, love, conform their lives to Biblical teachings and live together in unity with all believers (Rahn 2008, 166). Most parents are not patient enough to accept and correct the excesses of these children constructively; instead, parents yell, shout and utter obscene words when older children make them angry.

Further to the previous discussion, some parents spend most of their leisure time with their electronic gadgets - television, laptop and phone- and will not create the time to ask these children questions about their school activities. They send them to children's worship on Sundays and will not ask for feedback. Some parents consider them too young and will not allow them to contribute during family discussions. As these children enjoy exploration, some parents do not consider it essential to take them out once in a while and make them happy.

A study was carried out among older children (10-12 years) from six churches in Rehoboth Baptist Association, Ogbomoso, to investigate the level of parents' child communication for the faith development of older children. There were sixty respondents, out of which 40 were female and 20 were male. Also, 13 were in primary five, 21 in JSS1, 18 in JSS2 and 8 in JSS3. The sample is purposively chosen because the paper is about parent-child communication for the faith development of older children, so the need to sample the opinions of older children whose parents are Christian. The research aims to know the extent to which older children enjoy parent-child communication, and the effort parents make regarding older children's faith development.

S/N	Statements	SA	A	D	SD
5.	Parents do not ask questions about what they are taught in the school or allow them to share their experiences.	8 (13.3)	22 (36.6)	19 (31.6)	11 (18.3)
6.	Parents see them as children and most time do not allow them to talk or ask questions.	4 (6.6)	14 (23.3)	32 (53.3)	10 (16.6)
7.	Parents do not sit them down once in a while and tell them stories.	13 (21.6)	17 (28.3)	22 (36.6)	8 (13.3)
8.	Parents do not take them out once in a while and make them happy.	15 (25.0)	19 (31.6)	17 (28.3)	9 (15.0)
9.	Parents do not celebrate and appreciate them when they have done well.	14 (23.3)	18 (30.0)	14 (23.3)	14 (23.3)
10.	Parents usually shout at them, punish and abuse them when they make them angry.	22 (36.6)	23 (38.3)	2 (3.3)	13 (21.6)

Table 1: Showing older children's opinions regarding the extent to which they enjoy parent-child communication.

The table above expresses the need for parents to intensify their efforts in establishing parent-child communication that will make them more accessible to older children. 75% of the children confirmed that parents yell and punish them when they make them angry, 56.6% agreed that parents do not take them out once in a while and make them happy, while 50% agreed that parents do not spend time with them and celebrate them when they have done well. Though 70% of the children agreed that parents do not consider them as children and allow them to ask questions, a child that is sure of what

the parent is capable of doing at any form of provocation will rather keep to himself and seek succour from his peers and social media

S/N	Statements	A	O	S	N
11.	We pray in our family both in the morning and in the evening.	53 (88.3)	2 (3.3)	4 (6.6)	1 (1.6)
12.	I am allowed to lead the family prayer.	18 (30.0)	8 (13.3)	33 (55.0)	1 (1.6)
13.	My parents ask about what I was taught in the church.	33 (55.0)	2 (3.3)	22 (36.6)	3 (5.0)
14.	My parents explain Bible stories with examples or happenings I understand.	42 (70.0)	13 (21.6)	3 (5.0)	2 (3.3)
15.	My parents go to church on Sundays and during the week.	57 (95.0)	1 (1.6)	2 (6.3)	-

It is glaring from the result that older children are allowed to participate in spiritual activities that can aid their faith development, but this researcher observes that the attitude of some of these children negates the expected outcome from a child participating in spiritual activities at home and the church. By implication, the faith development of older children goes beyond words and religious activities, and it also requires good living, as emphasized in Bandura's Social Learning Theory. God expects parents to mirror Him to their children and make them knowledgeable about Him (Oyeniyi 2021, 54). Teaching children to love and serve God is good but best accomplished by good living.

In a functional family, parents are known for good living as they are very aware of their impact on their children (McArthur 2005,

suggestions can even be the solution to a pressing problem. Even when their opinion seems unreasonable, parents should carefully choose their words when correcting them. Telling a child that her suggestion is senseless is a way of demoralizing and silencing the child.

2. Satisfy their curiosity: God makes it known to the Israelites in Deuteronomy 6:20 that children will ask questions after taking them through His commandments, and God told the Israelites to respond by telling them the story of how He delivered them from the Egyptians with a mighty hand and how He commanded them to obey His commandments. God did not ask the parents to slap, shout at, yell, or ignore their children for asking questions; instead, they should sit them down and tell the story of how they were delivered (Abegunde 2021, 67). In essence, to foster parent-child communication that will help the older children develop their faith, parents must be patient enough to listen to them, process each of their questions and respond in the language they can understand. As posited by Gangel (1985, 188), answering children's questions not only applies the truth of the moment but also allows the child to develop the reasoning process.

3. Rebuke them constructively: Older children, like every child, deserve their respect. They are more at home with adults that respect them and will not make a public show of their mistakes. This researcher agrees with (Zolten & Long 2006, 6) that Parents should not forget the ordinary rules of politeness simply because they are dealing with their children. Parents should treat their children with the same respect they would show to any other person. Children are people too, and deserve to be treated with respect. While parents should not restrict disciplining an erring child, the discipline must be corrective and not a display of anger or vengefulness (Ajibade 2017, 75).

4. Praise and celebrate them when necessary: When people are praised when they do good, such people take to correction when attention is called to the wrong done (Popoola 2020, 79). This applies to older children, too; appreciation keeps them going and motivates

them to do more. This heightens healthy parent-child communication. The essence of celebration is to express parental care and love and not a show of affluence or to make a child feel that he is better than others. Parents must allow their older children to understand this to not be defeated.

5. Initiate Deliberate Discussion: Ask questions about their quiet time, activities in school, friends they keep and Bible lessons when they return from church. Parents owe it to themselves to seek and get relevant knowledge that empowers them for their God-given task (Abegunde 2021, 66). It is pertinent that parents know older children's peculiarities and the current trends in their world. The knowledge, coupled with the children's response, will help parents strategize and develop modalities with respect to their faith development. Jesuleye (2014, 212) declares that “a child who is well ministered to will grow up to be a Christian adult that will enjoy being in the presence of God and be a useful instrument in His hands.”

6. Communicate with the right language: Communication is both verbal and non-verbal. When parents communicate with their children, they must come down to their children's level verbally and physically (Zolten & Long 2006, 2). Parents should be careful in their choice of words and always speak the language these children can easily understand. Most times, parents assume that their children are old enough to analyze instructions without proper clarification. The best approach is to make the instruction clear. There should also be careful consideration of the effect parents' choice of words can have on these children's relationships and faith development. Using obscene words and vulgar language should be avoided because parents are to guide by example.

7. Friendly in appearance: Parents that consider the faith development of their children as their responsibility will establish a child-parents communication pattern that will make them approachable to older children. They should be free to express their feelings, initiate discussion, ask questions, make a request and be sure

of their parent's attention. Many children have become victims of predators because they have confided in the wrong person. Amoran (2018, 8) encourages stakeholders in children's upbringing should create more precious time with the children to give room for mutual understanding, relationship and intimacy. Most time, one can predict whether the parents of a child are friendly and approachable from the child's relationship with other children and people around.

Conclusion

This paper has explored Bandura's Social Learning theory in establishing some parent-child communication patterns for the faith development of older children. The paper delved into older children's peculiarities and presented the need for parent-child communication with older children. Parents benefit more when they provide the needed guidance and exemplary lifestyle that will help the faith development of older children. These children can stand in the gap for their parents, be the mouthpiece of their parents anywhere they go and consequently be an instrument for the propagation of the gospel. The task of faith development in older children, as argued in this paper, goes beyond the biological parents; every adult connected with older children should see themselves as parents and perform their responsibilities accordingly. When all come together, the goal of raising older children that will turn their generation around for Christ will be achieved.

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VIOLENCE AGAINST FEMALE GENDER IN EKITI STATE: BIBLICAL AND CONTEMPORARY PERSPECTIVES

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Abstract

Violence against the female gender otherwise referred to as 'gender-based violence', has long existed since the writing of the Scriptures. It dates back to the beginning of the human race. Hence, it is not a new phenomenon in academia. The study examined some prevalent forms of gender-based violence in Ekiti State, Nigeria, from a biblical and contemporary perspective. It employed the descriptive survey method. The study's population comprises 100 females randomly selected from five local governments in Ekiti State. Simple and purposive random sampling techniques were employed to select 20 females from a randomly selected local government to make up 100 respondents from the five local governments. These local