International Journal of Family Life and Societal Development
(IJOFALSOD)

Vol. 1, No. 1, June, 2022.

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Institute of Family Life and Societal Development

ISSN: 2971-5172

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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 onthe 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 examinesthe biblical basis of violence against the female gender and recommends ways to ameliorate it. John Oladapo reechoes 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 oncouples. 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

FAMILY INTEGRATION AND SOCIETAL DEVELOPMENT
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Abstract
This article argued that there is a nexus between two realities: family integration and societal development, and this nexus is a practical approach to enhancing a genuinely developed society. Although many works have been carried out on family integration and developing society, adequate attention has not been paid to the nexus in its practicality. The article used secondary sources to explain concepts and several implications using a descriptive research method. It found that family integration has essential and crucial roles in societal development because the families within the society bear the primary responsibility for the education and socialization of the children and for instilling values, discipline and a sense of belonging in the society. It thus concluded that if the family serves as the engine for the development of society, the religious bodies (church and mosque as examples) and all tiers of government should support a proper establishment and sustenance of marriage and assist in the family to experience integration.

Introduction
The family is the bedrock of any society simply because society is formed from the family. In other words, everybody found in society is a product of a family. If the family does not produce, there cannot be a society. Most societal problems today, like governmental, religious, communal, and institutional, are traceable to the family. Regrettably, it is common knowledge that there are families that are not stable today and some that cannot be sustained. Such unstable families are implicitly or explicitly creating problems for society. In reality, any society comprising disintegrated families is equally a disintegrated society which cannot experience the expected development.

Nevertheless, the importance of family integration in ensuring societal development cannot be over-emphasized. When families are united and sustained, society will grow and develop. However, if the families are disintegrated, it will adversely affect the growth of society. This is because society is a product of the family, and what becomes of the family will affect society. Little wonder that scholars worldwide continue to look into how they can address the problems of family instability and thereby ensure societal development. Therefore, this paper examines the concepts of family integration and societal development and presents a nexus between the two realities as a practical approach to enhancing a genuinely developed society.

Concept of Family Integration

This section of the paper presents marriage as the foundation for marriage and what it means to have and integrated family.

Marriage as Foundation for Family

Marriage is an institution that often results in a family. Marriage is considered the oldest and the most fundamental human institution. Two essential elements of the family are marriage and parenthood, revealing God's character like nothing else in creation. Indeed, the love between a husband and wife provides a glimpse of Christ's passionate devotion to Christians as His bride. In the same way, the ups and downs of parenthood offer a compelling picture of God's tenderness and patience toward His children. Family does more than reflect God's character. It provides a safe place where children can experience God's love through their parents and learn how to love others. Even Christ himself was born within the context of a family. "God in the flesh" submitted to an earthly mummy and daddy to model what it means to honour parents and to benefit from their loving direction. It was within the nurturing care of His earthly family that "Jesus grew in wisdom and stature, and in favour with God and men" (Luke 2:52). The family is a masterpiece of God's Creation.

Meaning of Family Integration and Related Characteristics

Many definitions of the family describe diverse domestic arrangements among human societies. There are differences between a family and a domestic group. In many human societies, it is assumed that the family performs biological as well as social reproduction for the survival and continuation of society. The family plays a crucial role in individuals' personality formation and socialization. When the family's primary function remains the same worldwide, scholars have noted certain modifications and variations among societies across time and space. While integration implies coming together as a whole, and it is a process of being assimilated into a group, family integration, according to (Alba, 1987), can therefore be described as "a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, and attitude of other persons and groups by sharing their experience and history, are incorporated with them in a common cultural life" (861-862).

The family has three main components: the man, the woman and the children. Each of them, especially the first two, usually has to perform several roles in one. The man is both father and husband; in the same way, the woman is both wife and mother (Adesogan 2009, 109). The husband and wife and their children develop a sense of caring for each other and begin sharing their joys and sorrows. The relationship between husband and wife, son or daughter and other extended relation stabilise with time, especially when the family keep to the roles guiding the relationship (Akande 2004, 41).

Again, integration or cohesion in the family is influenced by characteristic behaviours that members of such a family should exhibit. A few of the cohesive elements are exemplified from a biblical point of view.

1.   The proximity of Spouses to Each Other

It is common knowledge that family begins traditionally with the marriage between a man and a woman who are expected to live together to solidify the marriage and family. Scriptural pieces of evidence give the imperative as indicated below. For instance, the

man must "leave his father and his mother, and shall cleave unto his wife" (Gen. 2:24), and the woman must "forget also thine own people, and thy father's house" (Ps. 45:10). He must "dwell with them" (1Pet. 3.7), and she must not "depart from her husband," even if he is an unbeliever (1Cor. 7:10). Other duties of marriage require living together, as regular sexual relations, which they both owe each other (1Cor. 7:3-5). The Old Testament prohibits husbands from going to war during their first year of marriage (Deut. 24:5) to solidify the marriage and lay a good foundation for an integrated family. This shows the importance of living together (Agboifa 2014, 19-20). Couples are expected to live together to promote peace and harmony in their families.

2. Loving Each Other

Another important factor is love for each other. According to Ilufoye (2020) "The instruction to love your wife is a command and duty that must be carried out with fear and trembling. It is an obligation that must be done" (65). This is both the husband's (Col 3:19) and the wife's duty (Tit 2:4). Love is the great reason and comfort of marriage. This love is not merely romance, but genuine and constant affection and care for each other "with a pure heart fervently" (1Pe 1:22). Marital love cannot be based on beauty or wealth, for these are passing, and not even on piety, for that may decay. It must be based upon God's command, which never changes. The marriage vow obliges "for better or for worse," and married persons ought to consider their spouses the best in the world for them. Marital love must be durable, lasting even after death has severed the bond (Pro 31:12). This true-hearted love brings authentic content and comfort in its train. It guards against adultery and jealousy. It prevents or lessens family trouble. Without it, the marriage is like a bone out of joint. There is pain until it is restored (Heward-Mills 1992,28).

3. Staying Faithful Together as Spouses

Every man should have (sexually) his own wife, and every woman her own husband (1Cor. 7:2). The marriage covenant binds one to his or her spouse as the dearest, sweetest, and the best in the world. Even in the heart, the slightest infidelity may lead to full-

blown adultery. Indeed, the man who is not satisfied with one woman will never be satisfied with many because this sin has no boundaries. Faithfulness also involves keeping each other's secrets. These must not be disclosed unless there is a more outstanding obligation. Telling one's spouse's secrets is bad when accidental or motivated by hate (Agboifo, 24).

4.   Standing Firm in the Face of Adversities

An integrated family is also characterized by standing secure in the raging storm of life. For instance, the basic needs of life, as theorized by Maslow (1954), may not be met, yet the family stabilizes. Such a family surrounds a child with love and keeps his small innocent heart warm as it is not filled with quarrels and fighting. This is because a child is a gentle creature, and he deserves the best if he will later contribute to the development of society. An integrated family builds the man, the woman and the children as the stakeholders who give their best to sustain the family.

Contemporary African Family Situation

Contrary to the picture of an integrated family described above, it has been observed that building an integrated family has become a herculean task in contemporary times. This is because the family is facing many challenges day in and day out. For instance, the contemporary family faces crises like involuntary delayed marriage and childbearing, sexual immorality (LGBTQQIA+), separation and technical or conventional divorce and juvenile delinquency (Ayankeye, 2011). These and other crises may be due to negligence of individual stakeholders' roles in the family and the intentional attack of the devil to destroy the family, which is God's pillar for holding the world. From the Christian perspective, in addition to God, whose interest in the sustenance of the family is solid, other stakeholders are the church, the father, the mother and the children. The family faces several disintegrative challenges, some of which have been exemplified here.

1.   The Challenge of Involuntary Delayed Childbearing and Childlessness

Childlessness constitutes a crisis for many African families in this century. Although it is not just starting in the twenty-first century, it is becoming more glaring in recent decades. In another context outside Africa, a recent study in Britain indicated a fertility decline. The probable reason for this declining fertility is extremely delayed childbearing resulting in childlessness. Findings from the study show that:

> The average age of women first giving birth has risen from 23 in 1970 to 27 in 2005…The proportion of women remaining childless has almost doubled in recent decades from 1 in 10 women born in 1940 to nearly a fifth born in 1959.   There has been a decline in families with 4 or more children; although the number of women having one child has remained broadly the same…There has been a marked increase in childlessness for highly educated men and women, with a rise of 37% for men and 31% of women, between the 1958 and 1970 cohorts. Childlessness has also increased among those with no qualifications. A third of unqualified women born in 1970 are childless in their early 30's compared to 53% of men (www.crfr.ac.uk).

The above findings imply that if a developed nation like Britain is facing the challenge of childlessness, the African situation cannot be less with technological development. In other words, if childlessness is a crisis in Britain, it must be more traumatic in Africa.

Donovan O' (1996) concedes that childlessness is a painful experience in Africa. In his view, much of the emotional pain of childlessness in African life has to do with the traditional value of children. Africans see children as essential for the continuation of a person's family and his conceptual status in the spirit world. In some cultures, "the traditional idea of eternal life is an endless continuation of the person's family line … such culture believes that God curses a couple if they are unable to have children" (O'Donovan, 295).   In

other words, the perspective from which Africans view childlessness makes it to cause them emotional and psychological pains that can hinder them from contributing maximally to the development of society.

2.   The Challenge of Sexual Immorality

God's concern for the stability of society and families, in particular, can be deduced from his hatred for moral vices. For example, it is categorically entrenched in the Bible that God frowns at adultery (Exodus 20:14), sexual immorality (1 Thessalonians 4:3-6), incest (Leviticus 18:6ff), and homosexuality (Romans 1:24-28). The basis for God's detestation of these and other vices is that they disrupt his plan for a stabilized human society. Little wonder why immorality is described as a "crime against human nature" (http://www.biblebelievers.org. au/radioorg.html). This is why the Bible (Hebrews 13:4) warns that God will judge the adulterer and all sexually immoral (O'Donovan, 27).

Indeed, one of the major problems confronting many families today is connected to sexual immorality. In the opinion of Keel (2008), "Family violence and sexual assault are reported to be at crisis levels in many indigenous communities" (http://www.aifs.gov.au/acssa/pubs/briefing/b4.html).   It is so common that Odunze (1991) observes that "…already in this world, sexuality has ruined many people and has prepared many for eternal destruction …" (35). Some husbands are going into extra-marital sexual affairs with the excuse that their wives do not give them sexual satisfaction. Some other men engage in immoral acts and expend on their concubines. In the case of some women, extramarital sex is used to generate extra income to support the family because of economic hardship. As the proverbial physician, the family needs healing for integration as the basis for a developed society.

Again, naturally speaking, Adomeh and Aluede (2002), in their discussion on the psychosexual theory of child development, gave some relevant observations. To them, the genital stage, the final stage of psychosexual development in a child occurs mostly between ages twelve and eighteen. Sexual ability comes to play here because

excitement is now located around the genital area. In order to resolve some struggles and feelings, adolescents begin experimenting with sexual activities. This agrees with the opinion later expressed by Fong (2007) on the stage of adolescence. In his words, "adolescence is like being let loose in a huge laboratory where all sorts of fun and games are going on…" (128).

Also, young people are tempted to commit sexual immorality through pornographic magazines and unethical books, saturating society. These materials stimulate young people sexually in a wrong way; the next thing is to want to ventilate the sexual feeling. Unfortunately, girls are tempted to expose their bodies by wearing enticing dresses. In the view of Orodiji (2003), "wearing any dress that can lure or wake up a sexual desire in another person is a serious reason for rape today" (56). In cases where boys cannot get girls to play with, they go into homosexual practices. This contradicts God's plan for sexual intercourse, which should involve heterosexual individuals (Kore 2004,72).

3.   The Challenge of Juvenile Delinquency

Another social problem constituting a crisis for the contemporary family is juvenile delinquency. Juvenile delinquency in Africa and beyond has not received a unanimous definition due to the different eye-glasses with which it is viewed from one country to another. As a result of this, it is defined as "a legal term which denotes acts of varying degrees of social consequences from mere naughtiness to major assault punishable by law" (Kar, 1992,133). This is the situation whereby children and adolescents involve themselves in deviant behaviours capable of causing society in general and parents in particular heartaches. This problem is appropriately stated in an Italian proverb, "Little children-headache; big children-heartache" (Fong, 2007: cover page). In the United States of America, delinquent behaviours include truancy from school, consistent disobedience to parents, consumption of alcohol and smoking in public (Kar, 133). Five of such behaviours cause traumatic experiences for families in Africa, as stated by U. I. Anwana (Anwana, 2001:151) and are discussed below.

Normal or casual delinquent behaviour is the first type. This is the situation where a child of 6-7 years old attempts certain practices like stealing money from the father's pocket or the mother's purse. In this case, the experience may not last long because the child may outgrow it. Another example of the usual type is street fighting. Young people may involve themselves in this delinquent behaviour to demonstrate physical strength (Anwana, 151). These behaviours are apparently simple but are sources of crisis for the family and the society- which may result in adults' inability to control their anger (as demonstrated by some members of the parliament exchanging physical blows in Nigerian and Ukraine, as examples). The reason is that either or both of the deviant behaviours give parents and relations of the children involved some psychological trauma. Stealing might have caused confusion in the home before the person responsible for the act was ascertained. The experimental fighting might have caused parents unforeseen expenses for treating a wounded opponent or paying for torn clothes, among others.

Neurotic delinquency is another type of delinquent behaviour. The child is involved in symbolic stealing from parents or teachers due to the experience of isolation. The practice is symbolic because the child may not necessarily be interested in the money. The primary reason for the practice is that, since parents or teachers owe him/her love, regard or respect, he/she now steals what he/she feels they owe him/her. This is confirmed by throwing the money away because he/she is indirectly expressing unsatisfied needs or wishes (Anwana, 152).

If care is not taken, parents or teachers affected would have viewed the practice as an offence that must be met with severe punishment. Unfortunately, the more parents react this way, the more damage they are causing in the life of such a child. The reason is that they would not have known the real problem of the child, which is isolation. Instead, they would have toughened his/her mind to do worse and thereby causing more crises in the family.

Acting-out delinquency is the fourth one which is "the free, deliberate and often malicious indulgence of hostile impulses, particularly in the sphere of hostility, aggression, vandalism (a form

of revolt)" (Anwana, 152). In other words, aggressive and destructive behaviour confronts the family with such a child as a sign of revolt. The situation is critical in an African family where submission to elders (parents and senior ones inclusive) is highly-priced. However, the contemporary family is facing the spill-over of the negative aspect of information technological advancement in audio and visual media, which reflects the delinquent behaviour of young people in the home.

The last type of delinquent behaviour mentioned by Anwana is the psychopathic one. The child involved in this practice lacks solid emotional ties to reality. As a result, the psychopath does not possess the capability congruent with feelings for others and himself/herself. For instance, the individual may go ahead to steal an item where and when he/she knows the probability of catching him/her is high. Another way is that such a person may lie without genuine reason.

Further still, the psychopath may be causing assault or performing murderous activities. Other sadistic activity a psychopath is characterized by has to do with causing physical harm to others with ease (Anwana, 152). The above juvenile delinquent behaviours are occurring in the lives of some members of contemporary African families. Any family harbouring a member whose life is characterized by one or more of the above behaviours is undoubtedly on the verge of disintegration.

Additionally, the examination of malpractices is a challenge to the family. Currently, cheating and other fraudulent activities during examinations seem to have become the order of the day in some African countries. Viewing such practices as unacceptable in the society, governments are putting in place mechanisms to eliminate these deviant behaviours. However, some children are sent out of school and become dropouts, creating problems for the family.

4.   The Challenge of Separation and Divorce
Modern families are going through severe social, psychological and moral pressures that put them in crisis. One social pressure is the limited interaction time because of work. Most of the

works embarked upon by members of contemporary families are away from their homes. People must spend long working hours away, thereby eating into the time they can spend with one another (Moynagh 1995, 372). This type of separation is involuntary; each member moves to work early in the morning to return late at night.

There are also those whose work is by shift, making it difficult to have regular time together in the home. African families have to forgo the alternative of being together to source funds to maintain the family. The situation is even more critical for some families because the spouses stay in different towns, states or countries, searching for livelihood. Such people only come together once in a while. An unfortunate effect of separate living due to work is that it is becoming a reason for spouses to learn how to live independently of each other. This results in planning alone or involving those around in the planning and execution of plans since the spouse is far away. This practice gradually leads to dying love, which may lead to divorce, putting the family in disarray.

Divorce is a problem not in Africa alone but the world over. It is so terrible that the menace is swallowing many world leaders. More shocking is the case of Christians who toy with their marriages by practising divorce like child's play. For example, a source reveals that Ronald Raegan, Phil Gramma of Texas, Alfonse D'Amolo of New York and John Warner of Virginia divorced their wives. Women politicians like Helen Chenoweth of Idaho, and Susan Molinari of New York, who was the Republican National Convention keynote speaker, did the same. Governors and presidents are not an exception because George H. W Bush is said not to be free of the problem of divorce (http://www.liberalikechrist.org /about/ gopimmorality .html). This experience is biting on these leaders because of the liberality of their marriage.

The African situation is not spared of the devastating weight of liberalism in marriage. Divorce is a serious matter of recent because couples find it more challenging to cope with the responsibilities of marriage. Understanding each other and life goals are becoming more complex, resulting in physical or emotional divorce (Fakunle 1992, 99). The result is that divorce throws the

family, "which is considered the most basic human institution," into crisis (Dali 2001, 57). Indeed, divorce or separation constitutes an emotional blow to the children. In most cases, one of the parents makes the child a confidant, thereby putting an emotional burden beyond the child's capacity on him.

Concept of Societal Development

The focus here is on the meaning of societal development. Characteristics of contemporary society are also exemplified.

Meaning of Societal Development

Societal development and social development are used interchangeably. Societal development is a process in which a society increases its capital stocks across social, economic and environmental capitals. The idea of societal development has often been connected with the progress and development of people and society. The term is synonymous with social development, which is about improving the well-being of every citizen. Therefore, societal development in this context means investing in people, in which case their families will also do well, and the whole of society will benefit (Apenza 2010, 140).

Moreover, human beings are inherently social, and developing competencies will enhance a person's ability to succeed even in family relationships. Conceptually, societal development encompasses a commitment to individual well-being and volunteerism and the opportunity for people to determine their own needs and influence decisions that affect them. Social development incorporates public concerns in developing social policy and economic initiatives (Huitt and Daoson, 2011). Social development is conceived of desirable results - higher incomes, longer life expectancy, lower infant mortality, and more education. Recently emphasis has shifted from the results to the enabling conditions, strategies and public policies for achieving those results - peace, democracy, good governance, social freedoms, equal access, laws, institutions, markets, infrastructure, education and technology.

Characteristics of the Contemporary Society

The family is the fundamental social institution of society. Several significant institutions are found in all human societies; their relative importance varies from one society to another. The family is easy to locate, and the members of any society are constantly aware of and deeply involved in performing its requisite functions. Therefore, family is always a conspicuous feature of social organization (Chudhuri, 2012). As an integrated unit, a family is a social group. A social group is an aggregate of individuals in which definite relations exist between the members, and each individual is conscious of the group boundary and its symbols. In other words, a social group has at least a rudimentary structure and organization that includes normative rules, status, roles, and rituals. The family is not the only social group that influences the social and cultural development of human resources; a village, a nation, a trade union, or a political party are all social groups.

The nature of contemporary society is exemplified by what happens in the church because the church is in the world, and the world is in the church. As observed by Olotu (1992), contemporary churches are now busy pushing programmes instead of prayer; stressing numbers instead of needs; seeking crowds instead of consecration; featuring stars instead of the Saviour. They know more about gold than God. They are more concerned daily about silver than about souls (8). Also, the context of the church at present is bedevilled with uproars in nations. Examples of such uproars include the situations in Egypt, Libya, and Ivory Coast, and the Boko Haram and banditry sagas in Nigeria. All of these have a disintegrative impact on the family, resulting in an epileptic development in society.

By its content and objective, modernism substantially opposes known religious traditions. According to Reardon (1987), modernism began to be more popular as there came a broader adoption by theologians of opinions that were more or less critical of received dogma or traditional interpretation of scriptures. Instead of the term "modernism", these theologians employed the term "liberalism," which they took to signify a readiness not only to modify or negate certain doctrines or beliefs usually associated with

received religious teachings but also to propagate views of a more positive nature, such as the necessity for freedom of inquiry and research (7).

One of the central characteristics of modern society that stemmed from modernism or liberalism is secularism. Inquai (1970) observed that secularism is a negative extreme of secularization, which has become a pseudo-religion based on the absence or elimination of all forms of religion. The secularist attributes many evils to institutionalized religion, such as spreading superstition, blocking the progress of knowledge, infringing on the conscience and liberties of countless men and women, supporting oppressions, and perpetuating deep divisions in human society (27). Secularism envisions society's physical, social and moral improvement based on practical morality and negates anything spiritual, which has become a bane to a peaceful society. There is no doubt that secularism accounts for so many ills of the present society, like corruption, bribery, kidnapping, insecurity, prostitution and various other atrocities.

Another characteristic of modern society is the concept of pluralism which is also an offspring of the enlightenment era of technological development and bureaucratic growth. Jacques (1976) noted that this development had occasioned a very high mobility rate and concentration of populations in the great urban centres. Along with these is the instant reportage of the wireless and television news, which make people of the world become emotionally involved in problems of others mile away at the very time they are happening (2). The result is that the world is reduced daily to a "global village". However, instead of harmony, the present society seems more and more to be breaking up into a plurality of groups and lifestyles, confronting each other with manifest hostility.

It is also important to note that modern society has resulted in many attendant moral problems that have developed into strange complications. This is evident in the breakdown in respect for tradition and authority. Regrettably, no more authoritative guidance carries automatic respect (Jacques, 2). Modern society has become secular and ethical values that used to be absolutes in guiding conduct, and intentions are now considered relative in any prevailing

circumstance. Before modernism, moral schools were agents for teaching and impacting moral values, providing authoritative guidance for conduct and practices. This is mainly getting eroded in the present modern society.

Another complication of modern society is a wrong shift of value from integrity, godliness and contentment to the mounting craze for wealth accumulation and materialism among individuals, families, communities and nations. Globalization is another feature of modern society that fosters an increasing trend for wealth accumulation and materialism. Though the proponents and promoters of globalization point to its acclaimed benefits like free trade, and international market opportunities, however, one of its devastating effects is that local cultural traditions are being destroyed in the name of economic growth and the gap between the rich and the poor keeps widening (Craig 2005, 278). The role of the family in transforming society becomes germane as people need to be re-orientated on how to make the best use of the advent of the modernism movement to develop society positively and to discard the evils wired into this same modernism movement.

Nexus between Family Integration and Societal Development

Having carried out conceptual analysis of family integration and societal development, it is needful to present the relationship between both concepts.

No Family, No Society

Marriage is the firmest foundation for building a family, while the family is the firmest foundation for building society. The role of the family as the primary educator is claimed to work together to educate their children. The family's leading role in educating the children is a foundation for moral education and religious life. The nature of the children and their personality growth is primarily derived from their parents and other family members. There is no doubt that the family environment is the first educational environment for children. Therefore, the family significantly influences the period of child development, which will, in turn, encourage societal development (Chudhuri, 2012).

Families are also a source of social statutes, many of which are ascribed. In allsocieties, the family is organized to perform certain societal functions. A function isdefined as an activity that is imperative if society is to continue to exist. Each role ofthe family is conceptualized around specific functions. Moreover, each role implies areciprocal role. For example, the sexual functions of marriage reside both in the husband's and wife's reciprocating roles. To identify each function with a role, it is necessary to regard the functions and the roles themselves as universal. The specific context of the role may vary, but the formal aspects must be universal (Chudhuri, 2012). Closely related to this discussion, Murdock (1960) points out four universal family functions: sexual, reproductive, economic, and educative. Murdock argues that withoutsexual and reproductive functions, society would become extinct; without economiccooperation among family members, life would cease. Without the education of children, societal culture would end.

Integration in the Family as an Engine for Societal Development

There is no doubt that family integration has essential and crucial roles in societal development. The families within the society bear the primary responsibility for the education and socialization of the children as well as for instilling values, discipline and a sense of belonging in the society. Society gives marriage a unique recognition because it is where children learn what it means to be members of their family and society. It is not merely a private institution from a cultural perspective (Babatunde 2010, 54). The well-being of the family and its place in society is not simply a matter for the husband and wife but also includes the positive role and contribution of other members of society as active players.

The family of a woman and a man is a fundamental building block of society which makes a unique and irreplaceable contribution to the common good and society. A Christian family or marriage is a union where Christ-like husband and wife join together, learn from Christ and obey His teaching (Oyedele 2011, 6). The writer agrees with the opinion of Oyedele that in marriage, a woman and a man promise fidelity to each other for the rest of their lives, not minding what lies ahead. Nevertheless, they commit to loving each other,

whatever comes. While it is known that their commitment may break down and the sorrow that this can bring is also known, it is recognized that many couples live on marital commitment faithfully. This committed love in marriage provides a stable and nurturing environment for children. Here, children receive the most important encouragement for living positively, which will rub on society positively.

It is important to note that the place of family integration in ensuring societal development cannot be overemphasized even though technological changes characterize the present modern society, changes in norms, new priorities and new forms of communication fueled by the advent of social media. No matter the changes experienced in society, family and its integration will forever remain a bedrock for societal development. A family provides a support system for every family member, helps meet basic needs and provides health benefits to the family members. Society, therefore, benefits when the family relieves it of the burden of supporting family members. Undoubtedly, healthy families produce people who contribute positively to society (Akande 2004, 41). Crime is undoubtedly a part of human civilization, with its ravaging effects on several societies, including Nigerian societies. Though families may not be able to eliminate crimes in society, they can help prevent crimes and lessen their effects on society by bringing up members who value integrity and hard work and who will abhor corruption with vehemence.

Parents need to enlighten their children about the different stages of development regarding psychosexual patterns. Children should also be informed that the rate at which individuals get mature sexually is not the same. It must also be recognized that sexual maturity in girls comes earlier than that of boys. Children should also be acquainted with the possible physical changes that may occur when puberty approaches. (Anwana, 154). They should be made to know that, according to Fong (2007), "part of the function of puberty is to physically prepare the individual for parenthood." (137). Sex education, though unpopular in Africa, is a potent weapon for fighting against sexual immorality. Anwana rightly observed, "One does not necessarily behave better if kept in ignorance about sex

matters. Ignorance can cause more harm than good in this respect." (Anwana, 154). This means that sex education should be provided for the young ones at home.

Work-related challenges notwithstanding, members of contemporary families should seek a balance between work and home life to lay a good foundation for a developed society. As entrenched in the Scriptures, the goal of family life is holistic. The Bible stresses that immediate personal pleasure or selfishness should not be put before family well-being. As emphasized in the Scriptures, the social pressures of work can be confronted and overcome by contemporary families through proper prioritization. In the words of Kore (2004), "caution should be taken against placing one's career or profession above one's faith in God and loyalty to do his will" (104). The modern family should borrow a leaf from the model exemplified by the 'work' of the cross, which occurred in a family context. The model involved the Father, Son and other human beings regarded as the Son's 'brothers.' The model focuses on the creation of "a family rather than just helping to create God's family, which means that work must not assume such importance that the task of families is neglected" (Moynagh, 374). This type of family and work model is forward-looking and should be emulated by contemporary families to reduce work-related separation and thereby enhance societal development. Christian parents must provide a holistic developmental upbringing for their children because "heredity does not equip a child with proper attitudes; children will learn what they are taught" (Dobson, 9).

Indeed, people's negative responses to their social and physical environment, like indiscriminate bush burning, and premature harvest of fruits, fish and animals, point to the foundation they got from their families. This is because the phenomenal field of a person (i.e. the totality of his/her background) informs the phenomenal self (the way one perceives oneself), which in turn guides his/her response to the environment (Parents are to ensure their children develop physically, spiritually, intellectually, socially, and emotionally. It is such well-groomed family members who will contribute positively to the development of society.

Conclusion

Literally, the family is a primary institution in society, and has a primary role in ensuring societal development, provided unity and harmony are ensured. The family consists of the father, mother and children or none, and has crucial roles to play in society. No other social unit or social organization can assume the most crucial function of the family, the nurture of the young. To this institution, it is entrusted with the essential responsibilities of life. Reliance is placed on the family to perform the functions of production, preparation, and guidance of society's future generations and establish the necessary moral, social, and interpersonal framework for society. The home and family is the first social organization into which a child is brought. The sanctity, serenity, freedom, and organization of that unit will have a marked effect on the child's personality and development and one's ability to become an effective and operative part of society. It can be safely concluded that if the family serves as the engine for the development of society, the religious bodies (church and mosque as examples) and all tiers of government should support a proper establishment and sustenance of marriage and assist in the family to experience integration.

A child first learns through relating with other family members. After that, his mental and moral growth depends upon the stability of personal relationships, which only the family, at present, seems able to provide. To the extent that the family fails and degenerates, so shall society fail and degenerate. However, from the present perspective, contemporary society seems to be witnessing the rapid dissolution of an institution that is yet indispensable. The seriousness of the problem is reflected in the many centres for studying the family and the many groups professionally concerned with sustaining it. Family integration is an essential component of social stability, protection and development. In many developing countries, family is the only form of social security. Therefore, every couple should know and apply for their roles in marriage to ensure family integration and stability in society.

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