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Editorial Note

In this issue, we continue to engage in how social and economic dynamics influence the family. The irrefutable point that the family is the basic unit of every society is made with the fervent belief that it nurtures its members and releases them to society. The failure or success of a society is intricately connected to how the family grooms its members. The inevitable conclusion is that the stronger the family in contemporary society, the better for all. In this light, Ayantayo blazed the trail by arguing that the traditional roles played by members of the family in the past have been affected by the ever-changing socio-economic factors in contemporary society. This dynamic and forward-looking social reality immediately suggests that members of the family must assume new roles that align with the demand and expectations of society. However, he argued that we must holistically develop a family based on blending treasured traditional values with contemporary dynamic values.

Alawode and Aderele examine the causes, effects, and solutions to substance abuse by members of the family. According to them, the rate at which the youth use or abuse substances has become so alarming that it requires deft musicological intervention. They argued that musicologists must take it as a point of duty to engage and minister to youth involved in substance use to restore them to fellowship with their families and Christ. Asaolu argued that although conflict is natural, marital conflict is complex and has serious implications for the family and society. Since conflict is human-made, Asaolu identified natural and potential causes of conflict in marriage and suggested that there are irreducible ethical prescriptions whose adoption and application can help to minimize conflict in the family. Salifu and Hammans's empirical exploration of drug abuse among the youth in the Dekina Local Government Area of Kogi State, Nigeria, clearly shows that it has assumed a dangerous trend that requires urgent intervention by government institutions and the family. They suggest that ethical principles are required to address this trend through socialisation as well as the spiritual exercise of

faith. Adeola's article centers on how flexibility is a virtue that couples should cultivate to navigate traditional impositions that might negatively affect the family. He adopts a theological standpoint that argues that consistent and mutual fellowship together in the family helps prevent external infiltration into the family.

Odeleye and Adeyanju examine the necessity of resolving conflict among young couples. As part of the mandate of pastoral care ministry, pastors should ensure that their ministry intentionally cares about the health of young people's marriages. As a result of the potential consequences of failure in early marriages, the moral burden to guide and guard against unnecessary conflict in young homes must be borne by pastors by deploying their spiritual and moral training and authority. Oyedele specifically examines the roles of pastoral care in infidelity in Christian homes. He argues that one of the causes of conflict in the family is sexual infidelity by a spouse. This, he argues, can lead to the breakdown of marriage if pastoral care is not given in such a way as to ensure forgiveness. Still, on pastoral care, Adeyanju unfurls the complexities that COVID-19 imposed on communal coexistence. Social distancing affected the communal setting in that members of the community had to deliberately keep some reasonable distance to be safe. At such a moment, Adeyanju thinks that pastoral care ministry is critical in mitigating the consequences of social distancing and keeping healthy by all.

Kelechi and Oderinus's interest is in unhealthy rivalry among siblings in the family. The adverse effects rivalry has on the family call for critical attention to be paid to it. They suggest that parents must conduct themselves do not suggest that they love one child more than the other. Ogundipe returns to the role of the pastoral care unit in fostering unity and resolving marital conflict. To correctly resolve conflict, each issue that causes conflict must be examined on its own rather than deploy one solution fits all approach. This is where the dexterity of pastoral care comes in. Oluwaronke believes that Christian parenting is a critical means of mitigating social vices that

have continued to plague contemporary society. Oluwaronke itemizes and also proffers solutions to the causes of social vices that require good parenting and counseling to resolve. Victor re-examines the concept of one flesh marital bond as a quintessential measure couples need to take to resolve their conflict. The one flesh approach argues that conflict inflicts self-pain on the couples, and they should see each other as one. And finally, Ayinde explores the impacts of social media on Christian youth couples. She argues that time is essential in developing relationships in marriage. Consequently, when more time is spent on social media to neglect the spouse, conflict is bound to arise. Christian principles are thus recommended to ensure a balanced use of social media for the family's health.

I, therefore, welcome you to explore in detail the arguments and issues raised in this issue.

Prof. Benson Ohihon Igboin
Editor in Chief

PHOTO VIEWING THE CHANGING ROLE OF FAMILY MEMBERS IN YORUBA COMMUNITY, NIGERIA USING ETHICAL LENSES

By

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Abstract

The family is the basic unit of society. What we see in society, in most cases, flows from the family, this paper in a way is a departure from the sociological, psychological, and legal dimensions of causes of marriage failure, this paper from an ethical point of view highlights the concept of the family members, roles of members of traditional Yoruba families, the contemporary Yoruba family, the new role of a father, the new role of a mother, and the new role of child/children. It concludes that there is a need for every member of the family to be aware that they need to work together in the spirit of love, cooperation, respect, and mutual respect. It recommends that as part and parcel of the modern time, none of them could hold tenaciously to the culturally induced roles and responsibilities. The modern realities call for accepting the family dynamic and a logical understanding of what social changes and globalisation in modern times orchestrate a family.

Introduction

In any society, the family is the basic unit of it. In most cases, what we see in society flows from the family. Given this sociological

truism, whatever happens in the family becomes a social matter which needs attention. It is so because many scholarly works from psychological (Tolorunleke, 2014), sociological and legal (Nwonu and Ifidon, 2014) points of view (Amadi and Amadi 2014) on the family have brought to the fore that the family of today, particularly in Nigeria bedeviled with a myriad of problems such as broken homes, family instability, divorce, parental irresponsibility, child delinquency, wife battery, the husband has beaten distance- spouse ship).

In all these, little attention is placed on the changing role of family members and the factors responsible for that change from an ethical point of view. We raise the question of ethics because the issue of role, what it is and why it changes, the patterns of change, and the effects of the change is a subject of moral disquisition. This is so because, for emphasis, ethics is a systematic study of human actions and intentions to determine their goodness or badness, rightness or wrongness, correctness, and incorrectness and with attention given to how such a course of action and intention being evaluated affects the person who performed the action or showed an intention in question, the person at which it is directed, and the society or the environment where the action is performed or the intention is muted (Smith, 1991). This subject of our discussion is done descriptively because it is anchored on an experiential approach. Reference is made to Christianity and the Yoruba society of Western Nigeria as a reference point in passing simply and as a case study. The paper highlights the concept of the family members, roles of members of traditional Yoruba families, the contemporary Yoruba family, the new role of a father, the new role of a mother, and the new role of child/children, looking into the future of family members and final remarks.

The family Members

From a layman's point of view, a family comprises a father, a mother, and their children. According to sociologists, there are many

types of family, such as nuclear family, extended family, single-parent family, blended family, grandparent family, and childless family. For our scope of the study, we shall discuss mainly a nuclear family with attention placed on their members in the Yoruba setting. The Yoruba is a people who are majorly found in the Southwest of Nigeria in states like Oyo, Osun, Ogun, Ondo, Ekiti, and Lagos. The nuclear family in the Yoruba traditional setting comprised the father, his wife (mother), and their children. The father has the wife and children as his belonging. The wife of the man functions as a wife to her husband and mother to her children. The children, that is, the offspring of the father and mother, are differentiated on a gender basis so that we have male and female children (Shitta-Bey, 2014). In such a setting, male children are very close to their fathers, and female children are close to their mothers. References are also made to seniority, which has to do with when each of them was born. This led to social stratification in the family. We will not dwell on that now because it is unimportant to our discussion.

Roles of members of traditional Yoruba family

By their geography, the Yoruba people could be described as agrarian people known for planting cash and food crops. In the traditional milieu, most of them are farmers, and most of their days are spent on farms. Nevertheless, the farm work was done by fathers and their male children while the mothers and their daughters attended to domestic needs such as the provision of water for cooking, washing and bathing, cooking of food, and washing of cloth. The female members of the family only went to assist in the farm work during harvest time. They are seriously involved in harvesting farm products and carrying those homes, part of which is eaten and sold at marketplaces.

Regarding social relationships and interactions among family members, the father, the husband of his wife, and the father of his children was the overlord. He was the head of the family with all the power to direct the affairs of the family. He gave instructions to

the wife and children, which they were bound to obey without asking questions so they would not be punished for being unruly. The mother is expected to be loyal to the husband and see the husband as *Olowo ori*, the one who bought her with money or, better put, the one who owns her by virtue of the bride price the husband paid. On this note, she revered the husband, listened to him when he talked, and obeyed his instructions, which touched every aspect of her life, including sexual matters. Regarding the children as members of the family, the father and mother at a point gave instructions to their children on what to do and not do, when to go out or remain at home, where to go and where not to go, the types of friend they should have or otherwise. In this case, the children have no specific autonomy except the one defined by their parents and are expected to be subservient.

Even though the father enjoys the aroma of being the head of the family with the power to direct the affairs of his family according to his whim and caprices, he is expected to be the family's sole breadwinner. His duties were to provide food, clothing, shelter, and security for his family members. He laboured and toiled day and night with his energy to discharge the responsibilities. Any assistance from his wife or children is considered an appendage that is not obligatory.

The contemporary Yoruba Family

A typical contemporary Yoruba Family is different from the traditional one earlier discussed. In terms of structure and the nature of interaction among members, the contemporary Yoruba family can be adjudged as a clear departure from the traditional. Many factors, including religious modernisation, education and global best practices, inform the difference. For instance, in this wave, globalisation brought a new dimension to the understanding and definition of the persons in the family, particularly the wife (who is also a mother) and the child or children. Globalisation is the construction of the oneness of the world. It presupposes a global unit

in all aspects of human life: social, cultural, political, and economical. (Marshall 1996:202). Perhaps in light of this, Akanmidu (2001:7) likens globalization exercise to the construction of the oneness of the world. Such an impression has led to several coinages, such as global society, global community, international society, and the global village. In other words, globalization brings about the cultivation of cosmopolitan lifestyles and accepting the reality of the emergence of world political systems such as the League of Nations and the United Nations. All these, among others, led to alteration of the social structures, organizations, patterns of beliefs, ideas, norms, values, relationships, institutions, symbols, thoughts, conducts, means of production, and delivery of goods and services and, more significantly the emergence of the global concept of human rights — including wife right and child rights.

New Role of a Father

In today's society, the role of the father, mother, and children are no longer the same. For instance, an average father today is a career person so also his wife. The children, too, are students in day schools or boarding schools, which means they are not always around to relate with their parents subserviently. The father is no longer a full breadwinner; more importantly, his salary is not enough to care for all the domestic needs. So also, the mother has to cooperate with the husband to meet the family's needs. In some homes cooking food and bathing children at home are no longer left in the hands of the mothers who are career officers such as bankers and high-top government workers who have to leave very early before the children wake up. Where this takes place, the onus is invariably on the husband to cook food and bathe the children. This development is a product of necessity. Despite this, the bible still expects the husband to show her wife affection by loving her (Ephesians 5:25), understanding her (1 peter 3:7), honoring her (1 peter 3:7), leading her (Ephesians 5:23), providing for her (Ephesians 5:29), accord her conjugal rights (1 Corinthian 7:3). All these are grounded on the fact that having a wife is a blessing from the lord (proverbs 18:22).

New Role of a Mother

Modern social and economic realities do not allow mothers to depend on their husbands. She is now a partner to the husband in the upkeep of the home and nursing and nurturing their children. At times, she foots all domestic bills when the husband is economically incapable, probably due to the loss of a job, or underemployment, which led to poor salary or non-payment of his salary.

She is no longer docile and submissive because she has been made to believe that she is entitled to certain rights which are expected to claim. Mother's rights are the legal obligations for expecting mothers, existing mothers, and adoptive mothers. These rights are extensions of women's rights, a few of which are the right to live free from violence and discrimination; to enjoy the highest achievable standard of physical and mental health; to be educated; to own property; to vote; and to earn an equal wage. However, women are still facing discrimination based on gender discrimination. This accounts for why many of them still experience domestic and sexual violence, lower pay, lack of access to education, and inadequate healthcare. These inadequacies are frowned upon by many women's organizations, particularly amnesty international, which is a global undertaking of more than 10 million people who take inequality personally (<https://www.amnesty.org/en/who-we-are/>). These rights do not stop the mother from discharging her responsibilities, providing a home for their children, protecting and maintaining them, as well as disciplining the child, ensuring they are educated, agreeing to necessary medical treatment, naming the child, and looking after them. In the same vein, her religion, for example, Christianity as a case study, enjoins the wife to be a helper to her husband (Genesis 2:18), respect him (Ephesians 5:33), love him (Titus 2:4) and submit to the husband's leadership (Ephesians 5:22-30)

New Role of Children

In modern times, children are not necessarily laborers as in the past. Nevertheless, they are still expected to be engaged in washing plates, washing clothes, sweeping, mopping, fetching water, and cooking. Unlike in the past when they were not accorded rights, today, children are entitled to certain rights known as child rights. The ROC is an offshoot of the 1948 Universal Declaration of Human Rights, reflecting what is declared in Chapter Four of the Nigerian Constitution. Historically, the Convention on the Rights of the Child was ratified on April 16th, 1991, by the Nigerian government being a signatory to all conventions on human rights. The rights are expressed in 10 principles, as paraphrased below:

Principle 1

The child shall enjoy all the rights outlined in this outlined without any exception, without discrimination on account of the status of his/her race, colour, sex, language, political, religion, opinion, national or social origin, property and birth, and that of his family.

Principle 2

The child shall enjoy special protection and access to entitled opportunities and facilities granted by law and other lawful means, which will enable him to mature physically, morally, spiritually, mentally, and socially in a healthy and normal manner and an atmosphere of freedom and dignity. This is meant to serve the best interest of the child.

Principle 3

The child shall be entitled to a name and nationality from birth.

Principle 4

A child shall benefit from existing social security and is made to grow and develop in a healthy environment; enjoy the protection and special care from his mother or caretaker both at the pre-natal and post-natal stages of his life. In addition, a child should have the right to adequate nutrition, housing, recreation, and medical services.

Principle 5

Physically, mentally, or socially handicapped children shall be given special treatment, education, and care.

Principle 6

For the full and harmonious development of a child's personality, he needs love and understanding as much as possible. With this background, the child shall grow up in the care and under his parents' obligation, and, in any case, in an atmosphere of love and material security. A child of tender years shall not, save in extraordinary circumstances, be separated from his mother. In the same vein, society and the public authorities also must extend particular care to children without family members and to, those without adequate means of support, and children from large families.

Principle 7

Receiving free and compulsory education, at least in the elementary stages, is also a child's right. Given this, the child shall be given education, which will encourage his general culture and enable him, on the basis of equal prospect, to develop his abilities, judgement, and sense of moral and social responsibility towards making him a useful member of society. This implies that the child's best interests shall be the controlling principle of those answerable for his education and guidance. This responsibility, in the first place, lies with his parents. In addition, full opportunity for play and recreation, directed to the same purposes as education, should be granted to the child. At the same time, society and the public authorities shall attempt to promote the satisfaction of stated rights.

Principle 8

The child shall be among the first to receive protection and relief in all circumstances.

Principle 9

Protection against all forms of negligence, brutality, and exploitation shall be a child right. By so doing, the child shall not be the subject of traffic, in any form or be admitted to employment before a suitable minimum age; under no condition shall he be acceptable to engage in any occupation or employment which would preception his health or education, or restrict with his physical, mental and moral development.

Principle 10

The child is to be protected from practices which may lead to racial, religious, and other forms of discrimination against him. Also, the child shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace, and universal brotherhood, and full awareness; this enables his energy and talents to be dedicated to the service of his fellow men.

Looking into the future

Having discussed the changing role of the family members, we need to synergize all the roles in such a way that they will not damage the essence of the family in a society in which success depends on the structure of the family because the popular adage says that charity begins at home. So we need to know that none of the family members can do without one other. On this account, we recommend some ethical principles for all of them to work together. Primary among these is the principle of respect and mutual respect. Respect means to hold in honour, esteem, regard, and value others. It is an act of identifying and appreciating the work of other fellows. Accepting the existence of others besides us in any society or setting is the basis of respect. Respect is based on the fact that apart from us, some other people also possess the attributes we possess. In this sense, we speak of self-respect and mutual respect. Through self-respect, we may recognize our position and point out an issue or the other. In this case, one can ask oneself: “what will I think of myself if I do this or fail to do that”? Self-respect has to do with living up to one's conception of oneself, which eventually becomes a basic value in a personal lifestyle. Mutual respect has to do with respecting others while others respect us. It is in this context we talk of respect for the rights of others. This goes with responsibility. On account of this, the demands of individuals or groups must be matched by appropriate accommodation of common interests (Ayantayo, 2009).

The second principle is cooperation. By a way of definition, cooperation implies collegueship, co-partnership, and tie-up

relationships. Where there is a cooperative spirit, there is always the growth of fraternity, solidarity, fellow feeling, voluntary association, coalition, federation, united fronts, common front, mutual assistance, and reciprocity. It also propels the spirit of give—take mutual concession, compromise, and comradeship. Generally, cooperation in practical terms, brings about teamwork and encourages competition and we-feeling (Ayantayo, 2009). All these are needed in contemporary society which globalization has set agenda for

Concluding Remarks

There is a need for every member of the family to be aware that they need to work together in the spirit of love, cooperation, respect and mutual respect. As part and parcel of the modern time, none of them could hold tenaciously to the culturally induced roles and responsibilities. The modern realities call for acceptance of the need for the dynamic of the family and a logical understanding of what a family is in modern times. The global world set the agenda for us all. Why we dont expect to throw away African social values regarding the family, we are also not expected to be rigid so that the family can move with the global needs and expectations. On this, I am expecting that all agencies dealing with the family should not relent in their effort in advocating for a good family that blends old and new cultures.

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