

International Journal of Family Life and Societal Development
(IJOFALSOD)

Vol. 2, No. 1, June, 2023.

©

Institute of Family Life and Societal Development

ISSN: 2971-5164

Published by
Institute of Family Life and Societal Development
Academic Arm of the Centre for Blissful Home Initiative

Printed by
Johnstar Educational Services
Akure, Ondo State
+234-8035608098, +234-8067746123, +234-8159992030.

International Journal of Family Life and Societal Development
(IJOFALSOD)

Vol. 2, No. 1, June, 2023.

©

Institute of Family Life and Societal Development

ISSN: 2971-5164

Published by
Institute of Family Life and Societal Development
Academic Arm of the Centre for Blissful Home Initiative

All rights reserved
No part of this journal may be reproduced or transmitted in any
form or by any means, electronic or mechanical including
photocopying recording or by any information storage or retrieval
system, without prior permission in writing from the copyright
owners, Institute of Family Life and Societal Development

Printed by
Johnstar Educational Services
Akure, Ondo State
+234-8035608098, +234-8067746123, +234-8159992030.

EDITORIAL BOARD

Editor-in-Chief

Prof. Benson Ohihon Igboin

Adekunle Ajasin University, Akungba-Akoko.

Editor

Prof. S. Ola. Ayankeye

Nigerian Baptist Theological Seminary, Ogbomoso.

Associate Editor

Dr. John Ayo Oladapo

Baptist College of Theology, Igede Ekiti.

+234(0)8035608098. johnayoladapo@gmail.com

General Editors

Ass. Prof. S. O. Ogundipe

NBTS, Ogbomoso.

Email: soluogundipe@gmail.com

Tel: +234(0)8032148967

Dr. A.A. Adeola

Nigerian Baptist Theological Seminary, Ogbomoso

Dr. Abraham Olutoye Odeleye

Nigerian Baptist Theological Seminary, Ogbomoso.

Dr. Esther Olajumoke Ayo-Oladapo

Adekunle Ajasin University, Akungba-Akoko.

+234-8067746123. jummie2018@gmail.com.

Abiodun James Aderele

Nigerian Baptist Theological Seminary, Ogbomoso.

Email: jamezb4@gmail.com Tel: +234(0)7064588705

Consulting Editors

- Prof. J.K. Ayantayo University of Ibadan.
- Prof. Emiola Nihinlola Nigerian Baptist Theological
Seminary, Ogbomosho.
- Prof. Hannes Knoetze University of Pretoria, South Africa.
- Prof. Babatunde Adedibu Redeemer's University, Ede.
- Associate Prof. Yaw Adu-Gyamfi Christian Service University
College, Kumasi, Ghana.

All correspondence and inquiries concerning publication, subscription and the institute should be directed to: The Associate Editor, Dr. John Ayo Oladapo, c/o Baptist College of Theology Igede Ekiti +234(0)8035608098. familylifeandsociety@gmail.com/johnayoladapo@gmail.com

TABLE OF CONTENTS

VOLUME 2, NO 1. THEME: CHRISTIAN FAMILY AND SEXUALITY IN CONTEMPORARY SOCIETY

THE FAMILY IN AFRICA AS A SAFE SPACE

- Hannes Knoetze, Professor, University of Pretoria,
Department of Practical Theology and Mission
Studies Email: Johannes.Knoetze@up.ac.za 1-20

CHRISTIAN FAMILY AND THEOLOGY OF SEXUAL BEHAVIOUR

- Yaw Adu-Gyamfi, Professor, University of the
Western Cape/ Christian Service University
College 21-48

LANGUAGE EDUCATION AND FAMILY DEVELOPMENT

- Esther Olajumoke Ayo-Oladapo, Ph.D Adekunle Ajasin
University, Akungba Akoko,
esther.ayo-oladapo@aaua.edu.ng 49-61

THE IMPACT OF SOCIAL CHANGE ON CONTEMPORARY CHRISTIAN FAMILY LIFE IN NIGERIA

- John Ayo Oladapo, Ph.D Baptist College of Theology,
Igede-Ekiti, johnayoladapo@gmail.com and - Abiodun
James Aderele, The Nigerian Baptist Theological
Seminary, Ogbomosho Jamezb4@gmail.com 62-73

EXAMINATION OF THE RELEVANCE OF EFFECTIVE SEXUAL EDUCATION IN THE CHURCH IN NIGERIA

- Foluke Omobonike Odesola PhD, Baptist College of
Theology, Igede Ekiti, Ekiti State, folukeodesola@gmail.com
and - Adedayo Oladele Odesola PhD, Baptist College of

Theology, Igede Ekiti, Ekiti State
pastordayoodesola@gmail.com

74-86

DILEMMA OF FAITH AND REASON IN GENOTYPE INCOMPATIBILITY AMONG PROSPECTIVE CHRISTIAN COUPLES

- Michael Oluwajuwonlo Otun Department of Religious Studies, Olabisi Onabanjo University, Ago Iwoye, Ogun State, Nigeria, otunmikke@gmail.com 87-106

SEXUALITY IN OLD TESTAMENT PERSPECTIVES: ARE-READING OF GENESIS 1-2

- Victor Umaru, Baptist College of Theology, Obinze. honagombi@gmail.com 107-128

MORAL IMPLICATIONS OF STREET HAWKING AMONG CHILDREN IN ANYIGBA, DEKINA LOCAL GOVERNMENT AREA OF KOGI STATE

- **Gabriel Salifu, PhD**, Glorious Life Ministries, Ilorin, Kwara State, salifu_g@yahoo.com, 129-143

ROLES OF CHRISTIAN PARENTS IN PROMOTING SEXUAL SANCTITY AMONG TEENAGERS

- Abraham Olutoye Odeleye PhD, Faculty of Theological Studies, Nigerian Baptist Theological Seminary, Ogbomoso Nigeria, toyodeleye@gmail.com 144-160

SEXUALITY AND POSTMODERNISM: EXPLORING COMPLEXITIES OF ROMANTIC FREEDOM

- Zechariah Manyok Biar, PhD., Diocesan Bishop, Diocese of Wanglei, Jonglei Internal Province, Episcopal Church of South Sudan-Anglican Communion manyokbiar@ebonycenter.org 161-177

THE CHALLENGES OF POSTMODERNISM TO AFRICAN CHRISTIAN FAMILY

- Job Ayinla Kosoluware, The Nigerian Baptist
Theological Seminary, Ogbomoso,
kosoluware@gmail.com 178-191

CHRISTIAN MORAL VICTORY: A CRITICAL BIBLICAL TEACHING

- David G.S. Atteh, MANT, MAOT, PhD, MNASR,
MNUSREL, Department of Religious Studies,
Faculty of Arts and Humanities, Kogi State University,
Anyigba, Nigeria, atteh.dg@ksu.edu.ng,
olugba2001@yahoo.com 192-210

ETHICAL APPROACH TO RESOLVING MORAL ISSUES EMANATING FROM CONTEMPORARY SEXUAL INFIDELITY

- Samuel Olusanya Asaolu, PhD, Baptist College of
Theology, Igede-Ekiti revasaolusam@gmail.com and
- Oderinu Elizabeth Olubunmi, Baptist College of
Theology, Igede-Ekiti,
pstbunmioderinu@gmail.com 211-227

THE PLACE OF SEX EDUCATION IN THE LIFE OF A CHRISTIAN FAMILY

- Oluwasegun D. Ajao, Baptist College of
Theology, Igede-Ekiti, Ekiti State.
oludav17@gmail.com and
- Folaranmi Joshua Dairo, H.O.D Theological
Studies, Baptist College of Theology,
Igede-Ekiti. abake12alabi@gmail.com 228-241

Contributors' Biographies

Hannes Knoetze is a professor at the University of Pretoria's Department of Practical Theology and Mission Studies.

Yaw Adu-Gyamfi is a Professor at the University of the Western Cape/Christian Service University College. Rev Prof. Yaw Adu-Gyamfi serves as the consultant to the Glocal Theological Academy (GLOTA) programme of Glocal Compassion in Germany.

Esther Olajumoke Ayo-Oladapo PhD is a lecturer at Adekunle Ajasin University, Akungba Akoko, She also served as the Coordinator, French Language Centre, Ministry of Education, Ondo State

Abiodun James Aderere is a Baptist minister and theological educator with a special apostolic calling to reach out to Muslims and other faiths and to pursue peaceful coexistence in the society for societal development. He was an adjunct lecturer at the Baptist College of Theology, Igede, Ekiti. He is a Doctor of Philosophy (World Religions “Islam”) candidate at the Nigerian Baptist Theological Seminary in Ogbomoso. He has authored a book, chapters in books and journal articles nationally and internationally.

John Ayo Oladapo PhD is a Baptist minister and theological educator. He is a senior lecturer at Baptist College of Theology, Igede-Ekiti. He is a researcher in the field of religion with a special interest in Ethics and Pastoral Care and Counselling. He has authored Books, chapters in books and journal articles nationally and internationally.

Adedayo Oladele Odesola, PhD, is the Rector of the Baptist College of Theology, Igede-Ekiti, Nigeria. He was the chaplain of the Nigerian Baptist Theological Seminary (NBTS) in Ogbomoso, Nigeria, and he is a faculty member in the faculty of Theological Studies, Department of Intercultural Studies, where he was also the Head of the

Department. He holds an HND in Marketing (The Polytechnics Ibadan, Nigeria), a Master of Divinity in Missiology (NBTS Ogbomoso), an M.A. in Intercultural Studies (Bethany International University Singapore) and a PhD in Church History (NBTS).

Foluke O. Odesola, PhD is a faculty member at the Baptist College of Theology, Igede-Ekiti. She holds a Master of Divinity in Christian Education and an M.A. in Christian Education (NBTS). She has her Doctor of Philosophy degree in Early Childhood Education from the University of South Africa.

Otun Michael Oluwajuwonlo is a trained journalist at the International Institute of Journalism, Abuja, and holds B.A. in Theology, B.A. Christian Religious Studies, M.A. Christian Religious Studies (Philosophy of Religion), holds a Doctoral degree from NBTS, Ogbomoso. He is a PhD candidate in the Department of Religious Studies, Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria. He is the pastor of Gateway Baptist Church, Basiri, Ado Ekiti, and lecturer at St. Enock Theological Seminary, Ado Ekiti.

Victor Umaru is a lecturer at the Baptist College of Theology, Obinze. He is a PhD student at the Nigerian Baptist Theological Seminary, Ogbomoso.

Gabriel Salifu, PhD, University of Ibadan and he is clergy at Glorious Life Ministries, Ilorin, Kwara State.

Abraham Olutoye Odeleye PhD is an ordained Baptist minister with ministerial experience and a senior lecturer at the Nigerian Baptist Theological Seminary, Ogbomoso. He is a PhD holder with specialization on Ethics (Christian Ethics). His research and teaching interest include materialism, corruption, sexuality and research methodology reporting. He has publications to his credit. He is happily married and the family is blessed with children.

Zechariah Manyok Biar, PhD. is a research fellow at Stellenbosch University, South Africa, Department of Systematic Theology and Ecclesiology, Faculty of Theology. He is also the Diocesan Bishop, Diocese of Wanglei, Jonglei Internal Province, Episcopal Church of South Sudan-Anglican Communion.

Job Ayinla Kosoluware is the Pastor of First Baptist Church, 'Laditan Quarters, Oja-Odan, Ogun State, Nigeria. He has the following qualifications: Dip.Th, B.Ed, M.Th, M.A, PhD candidate, Nigerian Theological Seminary, Ogbomoso.

David Gbenga S. Atteh, MA.NT; MA.OT; PhD; MNASR, MNUSREL. Senior Lecturer, Kogi State University, Anyigba, and Adjunct Lecturer, Federal University, Lokoja. Former HOD and Deputy Provost Academics, ECWA Theo Sems, Igbaja and Aba, respectively. He is a Google Scholar whose publications (readership, rating & recommendation), as at September 2023, "have reached a milestone!"

Samuel Olusanya Asaolu, PhD, is a lecturer at the Baptist College of Theology, Igede-Ekiti

Oderinu Elizabeth Olubunmi is a lecturer at Baptist College of Theology, Igede-Ekiti. She teaches Christian Worship, Hymnody and Music Fundamental.

Oluwasegun D. Ajao is a lecturer at the Baptist College of Theology, Igede-Ekiti, Ekiti State.

Folaranmi Joshua Dairo, is a lecturer and Head of Department, Theological Studies, Baptist College of Theology, Igede-Ekiti. He holds Masters Degrees in New Testament Theology, Language and Literatures from the Nigerian Baptist Theological Seminary, Ogbomoso.

Editorial

One of the pressing questions that reverberates often in African Christianity is: What is an (African) Christian family? Family is very important to the traditional Africans. Raising a family is not just a social and cultural demand that has to be meant, but also a conditional for eschatological redemption or salvation. For the African Christian, the place of family cannot also be over-emphasised. Thus, prayers for the family in all its ramifications occupy the central stage in personal and intercession sessions. Although African Christians have for a long time contended with the notions of the Christian family in general, there is a progressive acceptance of its monogynous union based on heterosexuality. However, Western values and globalisation forces have continued to shape Christian family discourses and practices. Sex and sexuality issues have been escalated and mediated so much so that Christian 'theology' of family, sexuality, and sex has to contend with the throes of globalisation.

This volume, which is a product of the 2023 conference on the theme: Christian Family and Sexuality in Contemporary Society, critically reflects the tensions, challenges, and theological prospects of a Christian family. In the lead article, Professor Knoetze departs from the general conception of the Christian family based on Christ's salvation. Although he points out that family is a contested issue in Africa, he argues that a radical conception of the Christian family should centre around relationality, forging a missional relationship with the Trinitarian God. This is in contrast with the soteriological conception of family that has blurred the missional prospects that understanding family can birth for a long time.

Adu-Gyamfi's article also radically takes on the traditional conception of sex as a purely private issue, and attempts to strike a balance between it and the sexual revolution that theology of sexuality has to contend with. Coming from a heteronormative perspective, Adu-Gyamfi strongly maintains conservative theological stand on sexuality. He argues that the biblical

understanding of sexuality cannot be traded with the offering of the over-sexualised world.

On her own, Ayo-Oladayo explores the significance and nexus between language education and family development. She points out that effective communication in the family is a *sine qua non* for cohesion, unity, and progress. In addition to fostering cultural understanding, supporting cognitive growth, and fostering stronger family ties, it also improves communication abilities. Oladapo and Adererele examine the positive impacts of social change, particularly technological advancement, on the family. They opine that despite the advantages derived from modern communications devices, Christian theological understanding of the family should be countenanced and appropriated by Christian families.

Odesola and Odesola reflect on the significance of sex education in the church. Although sex education has not been a major interest in missional and catechetical teaching, they suggest that contemporary challenges make it imperative for the church to be interested in sex education. Otun's article introduces a philosophical dimension to sexuality discourse. Otun views the relegation of reason in choice- and decision-making processes as unacceptable and recommends a balanced deployment of both reason and faith in sexuality matters. Gombi re-examines the accounts of Genesis and contemporary sexual expressions. In the Genesis creation stories, an explanation of the nature of sexuality takes a central, climactic positioning and is given as a fundamental fact of creation. The excessive amount of material given to sexuality highlights its relevance in the Hebrew Bible within the cosmic context of the creation narratives. The foundation for the rest of the biblical narrative and discourse on human sexuality is provided by the profound depiction of God's original plan for human sexuality at the beginning of the canon, which also captures the core ideas of sexuality. Salifu enumerates the negative effects of street hawking, such as rape, unplanned pregnancies, and violence. He recommends that the state and social institutions should intervene to stem the corrosive tide of street hawking in Nigeria.

Biar explores the disagreement between 'pre-modernism' and postmodernism. He argues that the different positions these schools of thought hold have created serious tension in how to understand human sexuality. The recognition of feeling over reason and the relativistic contours that encircle the arguments of postmodernism, modernism, and premodernism all have impact on Christian notion of sexuality. He, however, maintains that the Bible still reserves the best model of sexual appreciation in contemporary society. For Kosoluware, the negative influences of postmodernism should be frontally addressed by contemporary African Christians. It is essential that the Church in Africa rise to the challenge through teaching, counseling and intentional preaching of the gospel. Atteh examines Christian moral victory, and points out the tensions that have characterised its different interpretations. He opines that the best approach to the theological issue is to insist that the victory believers have over the flesh nature is both positional and progressive, encompassing both the divine and the human responsibilities. Asaolu tackles the increasing cases of marital infidelity in society. Articulating the causes and effects of marital infidelity, Asaolu recommends that couples act in such a way that their actions could conform with Kantian categorical imperative. Finally, Ajao makes a case for sex education as a part of socialisation in the family. He notes that it is no longer possible to hold the view that sex talk is a taboo. Therefore, there should be a conscious approach to addressing sexuality issues.

This volume is a coterie of discourses on sex, sexuality and family. The burning issues raised from multidisciplinary perspectives enrich the volume and provide a critical resource for further engagement. However, the ideas are solely the responsibility of the authors rather than the editorial board of the journal.

Benson Ohihon Igbion
Editor-in-Chief

THE IMPACT OF SOCIAL CHANGE ON CONTEMPORARY CHRISTIAN FAMILY LIFE IN NIGERIA

John Ayo Oladapo, PhD.

Baptist College of Theology, Igede-Ekiti
johnayoladapo@gmail.com

and

Abiodun James Aderele

The Nigerian Baptist Theological Seminary, Ogbomoso
Jamezb4@gmail.com

Abstract

Social change has affected almost every sector of life and the Christian family is not left out. Family life is essential for social stability in Nigeria. Hence, this paper examines the need for meaning and purpose in life through the instrumentality of the Christian family as a social institution. The paper, therefore, discusses the family as the oldest institution in the world that performs several roles and outstanding functions that are hallmarks for sustaining society. A descriptive research method was employed in the course of this study. It was discovered that a family that embraces Christian tenets promotes social unity and stability, which enhances psychological and physical well-being and propels qualitative social change. The paper also posits that family as a social institution has, in one way or another been touched by the high influence of social change in many areas, such as technology, industrialization, urbanization, and colonialism. The paper, therefore, concluded that the Christian family is to showcase the suitable and ideal change that is to be seen in the family for societal development. It was recommended that future research examine the impact of Christian family life on contemporary society.

Keywords: Social change, Family life, Institution, Family values, Development

Introduction

Nothing is as constant as change. Change is inevitable, natural, and can be induced. Social change is one of the aspects of change that is obtainable. It is widely believed that social change has done more havoc than good to Nigerian society, especially contemporary Christian family life. This paper is thus concerned with the positive impact of social change on contemporary Christian family life. It is believed that societal development will be achieved when such as promoted by Christian tenets permeate the family structure in Nigeria. Hence, the paper examines social change as a concept, indices of social change, Christian family life, and the impact of social change on contemporary Christian family life.

Social Change

Social change as a universal phenomenon has been defined by various scholars from different perspectives being a feature of social reality. Social change refers to change in “the nature, the social institutions, the social behaviour or the social relations of a society, community of people, or other social structures” (Social Change, p.1). It is viewed as the transformation of culture and organization or structure over time as it is obvious in this contemporary time that society is progressive and that cultural, political, and social changes are constantly experienced (Social Change Introduction, p.1). It is considered as alterations that occur in a society's social structure and social relationships (Social Control, Change and Development, p.55). According to Maheshwari (2016, p.1), social change means the modifications that occur in people's life patterns. Thus, social change basically deals with actual human behaviour.

Solaja (2020, 57) affirmed that human societies had experienced constant alterations in social values, norms, institutions, relationships, and stratification due to internal and external forces of social change.

When social change occurs, the effect is either positive or negative. Positive social change indicates desirable development and improvement in the entire or some parts of societal institutions,

among which family is one. On the other hand, negative social change connotes dysfunction in the entirety or some parts of social institutions and structures, which destabilizes human and social development (59). This paper focuses on the positive impact of social change on contemporary Christian family life in Nigeria.

Indices of Social Change

In Nigeria, among other factors, the following have promoted the social change:

1. Technology

Technology is the application of scientific knowledge to the making of tools to solve specific problems. Technological advances such as automobiles, aeroplanes, radio, television, cellular phones, computers, modems, and fax machines have brought major advances and changes to the world. Indeed, 20th-century technology has completely and irreversibly changed how people meet, interact, learn, work, play, travel, worship, and do business (IEEE Conference, p.1). So, technology is considered one of the most crucial factors in social change (Social Change, p.51).

2. Industrialization

Industrialization is the period of social and economic change that transforms a human group from an agrarian society into an industrial society. This involves an extensive reorganization of an economy for manufacturing (Industrial Society and Social Change, p.1). In Nduonofit and Emina's (2022, 58) view, industrialization is defined as the transformation from a mainly agricultural economy with employment potential to a somewhat more significant system of economy where the manufacturing of goods and services is mechanized.

Erika (2022, p.1) mentioned that early industrialization occurred in Europe and North America during the 18th and

19th centuries, and later in other parts of the world. As far as Nduonofit and Emina (2022, 59) are concerned, post-colonial Nigeria was a frantic move to extricate the country from the doldrums of backwardness and propel her into the development space. Pili (2023, p.2) noted that industrialization causes an increase in class mobility.

3. Urbanization

Urbanization can be described as a process of becoming urban, moving to cities, changing from agriculture to other pursuits typical to cities, and corresponding change in behaviour patterns. Hence, urbanization is said to occur when a large proportion of inhabitants in an area come to cities. Urbanization, as a world phenomenon today, has brought unprecedented growth to great cities (Impact of Technological Change on Society, 2023, p.3).

4. Colonialism

Imhonopi, Urim, and Iruonagbe (2013, 107) stated that the colonial enterprise was a pervasive and premeditated invasion of Africa and many of the societies in the third world to create new markets, territories, and outposts for European colonial powers to meet their economic needs in their home countries.

Fanon (2001), as cited in Imhonopi et al. defined colonialism as the extension of a nation's sovereignty over territory beyond its borders by the establishment of either settler or exploitation colonies in which indigenous populations are directly ruled, displaced, or exterminated. Colonizing nations gradually dominate the resources, labour, and markets of the colonial territory and may also impose socio-cultural, religious, and linguistic structures on the indigenous population (109). Colonialism in Africa, and by extension, Nigeria, had an overwhelming influence on the people's ways, attitudes, perception and institutions (110).

Christian Family Life

The family is the oldest and society's most vital institution established by God, which must grow, survive, and function in response to the diversities and complexities of life (Christian Family: A Challenge and Prospects for a Desired Developed Kagoro Community, p.6). Sujana (2021, p.6) described the family as a small group consisting of a father, mother, one or more children, and sometimes near or distant relatives. Derrick (2020) affirmed that the social and emotional interactions and experiences that take place within a family are referred to as family life. According to him, a Christian family is a group of people who are related to each other through marriage, birth, or adoption and are committed, first and foremost, to the person and work of Jesus Christ, faithfully witnessing to the love, power, and forgiveness of God to a watching world in its unique time and place (p.5). Therefore, Christian family life involves one man and one woman united by marriage to become "one flesh" for a lifetime (Genesis 2:24) and to raise children in the nurture and admonition of the Lord (Ephesians 6:4) (How Does the Bible Define a Good Christian Family? p.1). Corroborating this, Oyedele (2012, 6) maintained that only Christians can have Christian families. A family cannot be regarded as a Christian family when the individuals who constitute the family refuse to accept the Lord Jesus Christ as their personal Lord and Saviour.

The importance of family cannot be overemphasized as far as the survival of society is concerned. Consequently, the following are functions of family, among others:

1. **Reproduction and rearing of children:** The family legitimizes and institutionalizes the act of reproduction. By performing this function, the family contributes to the continuity of families and, ultimately, the human race. It is not only the production of children but also child-rearing is done by the family. It takes care of the child at the time of need.

2. Provision of home: The family provides an individual with a home and establishes enduring social relationships. It is only in a home that children are born and brought up under the strict vigilance of all its members. It is the home where all the members live happily with comfort, peace, and protection. A home provides emotional and psychological support to all its members.
3. Economic function: In ancient times, the house was both a production and consumption unit. It fulfills the economic needs of its members. This function has transformed with families moving from production and consumption units in ancient times to becoming more consuming units rather than producing ones. Nowadays, family members no longer produce things themselves; instead, they go out and work for some monetary remuneration and wages.
4. Educational function: As a primary educational institution, the family used to teach its members letters, knowledge, and skills. It looks after the primary education of its members and moulds their careers and character. Mothers act as the first and best teachers of a child. Besides, he learns all sorts of informal education, such as discipline, obedience, and manners from home.
5. Religious functions: All the members believe in a particular religion and observe religious ceremonies, rites, rituals and practices at home. Children learn different religious values from their parents. So, the family transmits religious beliefs and practices from one generation to another.
6. Stable satisfaction of sexual needs: It is a well-known fact that sexual desire is the most important and powerful instinct and natural urge of human beings. It is the primary duty of the family to satisfy the sexual desires of its members. Through the mechanism of marriage, the family regulates the sexual behaviour of its members. The

satisfaction of sex instincts brings about the desire for life long partnership between husband and wife.

7. **Health-related functions:** The family is a primary social group that performs several health-related functions for its members. It looks after the health and vigour of its members. It takes care of the sick and old-aged persons of the family. By providing nutritive food to its members, it takes care of the health of all.
8. **Recreational function:** The family has a recreational function. In ancient times, the home was the only centre of recreation. Gatherings during festivals, functions, family reunions, and marriages united entire families. Nowadays, taking family members out on holidays or for movies, plays, dinners, and parties perform the same function (Sujan, 2021, p.14-16).
9. **Socialization:** The family is recognized as the most crucial influential agent of socialization. Socialization is the lifelong process through which norms, customs, and ideologies are inherited and disseminated, providing an individual with the skills and habits necessary for participating within their society. Socialization makes man what he is (Maheshwari, 2016, p.2).
10. **Political responsibilities:** The parents exercise their political right to vote during elections. They also educate their children on the country's political affairs and encourage them to vote when they are of age (Functions of Family in the Society, p.3).

The Impact of Social Change on Contemporary Christian Family Life in Nigeria

The family as a social institution has, in one way or another been influenced by social change that stems from technology, industrialization, urbanization, and colonialism. Thus, social change brings some opportunities to contemporary Christian family life.

Esiri (2021) explained that colonialism brought Nigerians into close social contact with Western society, their beliefs, customs, and traditions. This contact introduced the monogamous marriage system to Nigerian society through the Christian religion, which preaches 'one man, one wife' (229). This monogamy concept helps promote true love, unity, peace, and stability in Christian families.

There are changes in income, mortality rates, life expectancy, nutritional status, educational opportunities, and other indicators of the quality of life in response to industrialization, modern healthcare, education, and other aspects of socio-economic development. It is widely agreed that families are better off with these changes than without them.

The ways in which parents train and stimulate their children also change systematically with the modernization of the family. These changes produce children who are more cognitively advanced by modern performance standards, are better nourished, and are better prepared to participate in the modern workforce (Social Change and the Family, p.2).

Technology, through cell phones, computers (laptops, i-pads, palmtop, and tablets), radio, and television, has brought a huge development to the family. There is an increased knowledge, which has greatly helped contemporary family life through access to information about God and His worship. Different materials on Christian teachings and discipleship that can enhance spiritual growth are available on social media. This knowledge helps to live a balanced Christian life, among which is avoidance of some bad practices like infidelity, taking of alcohol, and engaging in fraudulent acts.

Technology projects the voice of the gospel ministers to the world. Instead of preaching to a few people, Christian preachers may have a listening or viewing audience in their millions. Christian families have access to different ministrations of gospel ministers through the

mass media. This has fostered loyalty in marriage, thus promoting marital stability.

Christian families in different locations connect through WhatsApp, X (former twitter), google meet, zoom for teachings, seminars, conferences, and prayer meetings. This has removed the distance barrier and reduced the cost of transportation to a single physical location.

The invention of phones and tablets helps Christian family members communicate via phone call and message, WhatsApp message, call, and video call. Family group can also be created on social media. Parents easily monitor children's Movements and activities on phones with the use of family link app on android and iOS.

Technology complements socialization process which helps the Christian family to provide the foundation on which norms and values are instilled in children. Children are taught how to speak, respect elders, behave well, dress properly and relate with others in the society.

Industrialization provides more jobs for families to grow their financial status. More so, the scripture says “if a man will not work, he shall not eat” (2 Thessalonians 3:10). Most especially, every Christian family man can provide for his household. 1 Timothy 5:8 says “If anyone does not provide for his family, he has denied the faith and is worse than an unbeliever.” Goods are also available at a cheaper rate.

Urbanization gives opportunities for development and human connection. People have access to different skills acquisition. A great number of people in urban areas boost business enterprises of different kinds. Also, the availability of social amenities like transportation, educational and medical facilities, electricity, and water supply foster healthy living.

When every family embraces Christian tenets, social unity, and stability will be promoted in society. This will equally enhance psychological and physical well-being and thus propel qualitative social change.

Conclusion

Social change has bequeathed some positive impacts on contemporary Christian family life in Nigeria as evident in this paper. Technology, industrialization, urbanization, and colonialism have been considered indices of social change through which some positive impacts were emphasized. It is expected that the Christian family in contemporary times will not betray Christ with a kiss to promote the negative impacts of social change. Rather, the Christian family should showcase the proper and ideal change that is to be seen in the family as an institution, promoting family values and functions and transforming cultures, thereby bringing about societal development.

References

- “Christian Family: A Challenge and Prospects for a Desired Developed K a g o r o C o m m u n i t y ”
<http://www.projectsolutionz.com.ng>> Accessed on 2/7/2023
- Derrick G. J. (2010). What is a Christian Family? In *Family Matters: Investing in the Things That Last Bible Companion*. Plano, Tex.: IFL Publishing House.
- Esiri, M.O. (2021). Social Change and Marriage Structure in Nigeria. In *International Research Journal of Management, IT and Social Science* 8(3), 229.
- Fanon, F. (2001). *The Wretched of the Earth*. Trans Constance Farrington. London: Penguin Book.
- “Functions of Family in the Society” Accessed on 3/7/2023
- Imhonopi, D., Urim, U.M. and Iruonagbe, T.C. (2013). Colonialism, Social Structure and Class Formation for Development in Nigeria. In D. Imhonopi and U.M. Urim (Eds.), *A Panoply of Readings in Social Science: Lessons for and from Nigeria*, 110.
- “How Does the Bible Define a Good Christian Family?” August 12, 2022 Accessed on 3/7/2023
- “Impact of Technological Change on Society” 2023
<http://www.sociologyguide.com> Accessed on 4/7/2023
- “Industrial Society and Social Change” *ABHYAS Academy* Accessed on 3/7/2023
- “Industrialization: What it is, examples and Impacts on Society” Reviewed by Erika Rasure, Investopedia (September 4, 2022) <http://www.investopedia.com>> Accessed on 3/7/2023
- Maheshwari, V.K. (2016). “Socialization: Concept, Types, and Agencies.” <http://www.vkmaheshwari.com> Accessed on 3/7/2023
- Maheshwari, V.K. (2016). 'The Concept of Social Change'
<http://www.vkmaheshwari.com> Accessed on 30/6/2023

- Nduonofit, L. E. and Emina, W. U. (2022). “Industrialisation and Development – DES 419” *National Open University of Nigeria*, Dauda, R. O.S. (Ed.) Abuja: NOUN Press, 58.
- Oyedele, S. O. (2012). *Marriage and Family Counselling*. Ogbomoso: Samak Press and Publishers.
- Pili, J.A. (2023). “Industrialization and Social Change” Accessed on 5/7/2023
- “ S o c i a l C h a n g e ” i n *N e w W o r l d Encyclopedia*<http://www.newworldencyclopedia.org> Accessed on 8/7/2023
- “Social Change and the Family” Accessed on 5/7/2023
- “Social Change Introduction” in *Social Change* Accessed on 8/7/2023
- “Social Change” in *Social Control, Change and Development* Accessed on 3/7/2023
- “Social Control, Change and Development” Accessed on 1/7/2023
- Solaja, M. O. (2020). Social Change in Contemporary Nigeria: A Theoretical Discourse. In *RSC*, 12 (Issue 1), 57.
- Sujan. “What is Family?, Definition, Features, Types and Functions,” (2021). <http://www.tyonote.com> Accessed on 2/7/2023
- “Technology and Social Change in Sociology” IEEE Conference 2023 Accessed on 4/7/2023