



AN EXEGETICAL STUDY OF PROVERBS 1: 8-19 IN THE CONTEXT OF PEER INFLUENCE IN UGHELLI SOUTH LOCAL GOVERNMENT AREA OF DELTA STATE

Festus Osom Omosor

Department of Religious Studies and Philosophy
Delta State University
Abraka

omosorfestus@gmail.com

Bright Kowhiroro

Department of Religion and Cultural Studies
University of Nigeria Nsukka
kowhirorobright7@gmail.com

Abstract

The rate at which youths are influenced negatively in present day Ughelli South LGA is worrisome. Most parents' inability to teach their children at home gives room for such children to be influenced negatively by ill-mannered people and they end up becoming nuisance in the society. The aim of this paper is to use Proverbs 1:8-19 to address the problem of negative peer influence in Ughelli South LGA of Delta State. The methods employed in this research are exegesis and hermeneutics. However, rhetorical analysis of the exegetized biblical passage and personal interview method were also adopted. It was discovered in Ughelli South LGA that due to parents' lack of teaching their children properly at home, they are easily influenced negatively by their peers. One learns from the exegesis of Prov. 1:8-19 that a child who is properly taught at home overcomes negative peer influence. The study concludes that Prov. 1: 8-19 contains didactic, instructive and correctional precepts that can be helpful in dealing with the problem of defective parenting in Ughelli South LGA of Delta State, which is a microcosm of Nigeria in particular and Africa at large. Therefore, parents should take their home teaching very serious. They should start teaching their children in their tender year.

Keywords: peers, peer influence, negative peer influence, Proverbs 4:1-9, parents, children



Introduction

Peer influence is a social phenomenon in every human society. It is that invisible force from peers that changes one's ways from the ways he or she was brought up by his or her parents/guardians. These changes mostly take place during the teen age or adolescent stage since they are most vulnerable to peers influence. Maina (2011) notes that peer influence may be positive or negative. However, negative peer influence is becoming more common in Ughelli South LGA. This research is mindful of the obvious positive peer influence but deeply concern about the many negative ones.

The biblical parents in Proverbs 1:8-19 saw negative peer influence as an obstacle to their son's life. They knew very well that their son like every other child was vulnerable to peers influence and if that child was not taught properly at home, his life would be ruined. Therefore, they decided to teach him on time.

In Ughelli South LGA, negative peer influence has caused untold harm, pains and sorrow to those involved, to parents and to the entire community at large. Because some parents seem not to have done enough to give their children the required guidance, they are easily influenced into doing things they ought not to do. As a result, many are currently in depressed state. This paper concern parents in Ughelli South LGA who failed to teach/ train their children properly at home. It also concerns youths who should be on their guard against unhealthy peer influence. Therefore, the aim of this paper is to use the text of Proverbs 1:8-19 to address these unpleasant issues ravaging the lives of young persons in Ughelli South LGA.

The methods used in this paper are exegetical and hermeneutical method. It was used because the text Prov 1:8-19 was interpreted and contextualized in the context of peer influence in Ughelli South LGA. Rhetorical analysis and personal interview method was also adopted. According to Obiorah (2015, p.93), "rhetoric is the art of effective or persuasive speaking or writing. This method is used because the discourse between the instructor and his son in Prov 1:8-19 aims at persuading his son from peer influence through verbal communication. For the personal interview method, "it accords the researcher the rare opportunity of face-to-face interaction with the respondent." (Nwabueze, 2013, p. 66). This method gives the researcher the opportunity to understand the situation of peer influence in Ughelli South LGA through one on one interaction with parents, church leaders, community leaders and youths.



Exegesis of Proverbs 1:8-19

In this section, an exegesis of the Hebrew text of Prov. 1:8-19 translated by the researchers is done. Exegesis simply means reading meaning out of the text. "It is concerned with discovering the true meaning of the text, respecting the syntax, and settings" (Itebiye 2016, p.311). Miller (2017) explains that exegesis aims at arriving at what the text of the scripture says and what it means.

Hebrew Text of Proverbs 1:8-19

- ⁸שִׁמְעֵנִי בְּנִי מוֹסֵר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמְךָ:
⁹כִּי לֹוִית חֹן הֵם לְרֹאשְׁךָ וְעֲנָקִים לְגֵרְךָ תִּהְיֶה:
¹⁰בְּנִי אִם־יִפְתּוּךָ חֲטָאִים אַל־תִּבָּא:
¹¹אִם־יֹאמְרוּ לָכֵה אֲתָנוּ נֶאֱרָבָה לָדָם נִצְפְּנָה לְנִקְי חַנָּם:
¹²וְגִלְעָם כְּשֹׂאֵל חַיִּים וְתַמִּימִים כְּיֹרְדֵי בֹר:
¹³כָּל־הָיוֹן יִקְרַךְ נִמְצָא נִמְצָא בְּתֵינֹו שְׂלָל:
¹⁴וְגִרְלָךְ תִּפְּלֵל בְּתוֹכֵנוּ כִּי־סֵם אֶחָד יִהְיֶה לְכָלֵנוּ:
¹⁵בְּנִי אַל־תִּלְךָ בְּדֶרֶךְ אֲתָם מִנֶּה רִגְלְךָ מִנְּתִיבָתָם:
¹⁶כִּי רִגְלֵיהֶם לְרַע יִרְצוּ וְיִמְהָרוּ לְשַׁפְּדֵיהֶם:
¹⁷כִּי־חַנָּם מִזִּנְהָ הִרְשִׁית בְּעֵינֶיךָ כָּל־בָּעַל כְּנָף:
¹⁸וְהֵם לְדָמָם יֵאָרְבוּ וְצִפְּנוּ לְנִפְשֵׁיהֶם:
¹⁹כֹּן אֲרָחוֹת כָּל־בָּצָע בָּצָע אֶת־נַפְשׁ בְּעֵלְיוֹ יִקַּח: פ

Translation of Proverbs 1:8-19

8. Hear my son, your father's instruction and do not forfeit your mother's law;
9. For they are wreath of favour to your head and a neck chain to your neck.
10. My son, if sinners entice you do not consent.
11. If they say," come with us, let us lie in wait for blood, let us ambush the innocent without cause;
12. let us swallow them alive and whole like sheol who go down into the pit
13. We will find all the precious things. We will fill out house with booty.
14. Cast in your lot among us, let us have one purse"
15. My son, walk not in their way, keep your foot from their paths;
16. because their feet run to evil and they hurry to shed blood.



17. for in vain is the net baited in the sight of the bird;
18. and they lie in wait for their own blood. They ambush their own lives.
19. Such is the path of all who make unlawful gain; it takes away the life of its owners.

Delimitation of Proverbs 1:8-19

Delimitation is an act of separating a unit of a text from a particular chapter. Ska, (1990) asserts that it is sometimes called macro and micro unit (Longer narratives and their sub division). Proverbs 1:8-19 is a micro unit with a different content from what precedes and comes after it. The periscope deals with warnings against sinners/peer influence. Characters involved include the instructor and his son. Instruction is the subject matter.

Context of proverbs 1:8-19

The context of Prov. 1:8-19 is seen in Prov. 1-9 which contains series of instructions and wisdom to the young one who is inexperienced especially when it comes to decision making. The purpose of these chapters is to learn wisdom and instruction from the wise which stands as guidelines to one throughout one's life. The second purpose is to teach. This teaching is directed to the young one who is inexperienced. The son was instructed to abide by his parental teachings and also to abstain from other influences that may ruin his life (Prov. 1:8-19; 6:20-23). The son was taught the benefits of being wise and as well, the effects of being a fool before God (Prov 1:20-33; 2:1-22). The instructor advised his son to always trust and honour God with all his heart so that he would find favour with God and all people (Prov 3:1-36; 3:27-35; 4:10-27).

Genre of the Study Text

The researcher agreed with Munde (2012) who asserts that the literary genres of Prov 1:8-19 is teaching. This form of education is home education and it involves both the father and his son. Nevertheless, the mother is not excluded as the son is also taught to keep his mother's law.

Poetic Technique in Prov1:8-19

The Book of Proverbs contains series of poetic devices which the poets used while conveying their message to their audience. Some of the poetic techniques in the text of Prov1:8-19 are synonymous parallelism, trans-linear parallelism metaphor, imagery and irony. Crenshaw (1998) asserts that synonymous parallelism is when an idea in the first line is repeated in the



second line. The idea in v.8 is to keep parental instruction. Verse 9 tells the child the benefits of keeping parental instruction. In Bakare (2017) Heim asserts that trans-linear parallelism is when an idea in the first line is repeated in the second or more lines. The idea in v.17 is avarice and ignorance of the evil ones. Due to their avarice and ignorance, the evil ones lie in wait to kill themselves. Verse 19 indicates that avarice and ignorance kill.

Metaphor: The use of metaphor is seen in v.9. “for they are wreath of favour to your head and neck chain to your neck”. It indicates that parental instruction are of the same quality with wreath of favour and neck chain which eventually makes one look beautiful.

Imagery: The use of imagery is seen in v.17. The instructor pictured the image of a bird in his mind and used it to explain to his son that what happened to a bird is what will eventually happen to anyone who plots evil against others. Due to a bird’s avarice and ignorance, the net that was baited in its sight caught it unawares.

Irony: The instructor uses irony in v.18. The initial plan in v.11 was to lie in wait and ambush innocent people. Their expectations turned opposite in v.18. It becomes the ambush of their own lives.

Structure of the Text

This is the breaking down of the chosen text into sub-themes or sub-headings with each bearing its own title. Cole (2011) posits that structure of a text is indicated by visual clues such as chapter divisions, heading, paragraphing, punctuations and foot notes. Prov1:8-19 is structure into three parts. The first part is the introductory part which contains a call to a son and the motivation for the call (vv 8-9). The second part is the lesson and it contains the summary statement, the sinners’ temptation and the father's warnings (vv 10-18). Verse 19 is the third part. It is the conclusion of the whole lesson.

Close reading of Proverbs 1:8-19

The text introduces a God fearing father who desires a better life for his son. The introduction contains the “Call to a son (v.8)” and the “motivation for a call (v.9)”.

a. Introduction (vv.8-9)

i. Call to a Son: וְשָׁמַע בְּנִי מוֹסֵר אֲבִיךָ וְאֶל-תַּשִּׁיט תּוֹרַת אִמְךָ (v.8)

This home teaching begins with the *qal* verb imperative שָׁמַע- *šama* ‘(hear). In Josiah and Ebenezer (2014) Choi asserts that the word *šama* is often used in Deuteronomy 6:4-9 and it means allegiance to one God. However, its meaning in this pericope is allegiance to one’s



parents. Pemberton (1999) asserts that the word שָׁמַע בְּנִי- *šama‘banî* (hear my son) in v.8 establishes a speaker/audience relationship. The speaker is the father why the audience is his son. The usage שָׁמַע בְּנִי מִוֶּסֶר אָבִי- *šama‘banî mûsâr’ ābîkâ* (hear my son, your father’s instruction) indicates a father calling his son to learn with all his heart because these instructions will put him in the right path in his life.

Motivation for a call (v.9)

In verse 9, the phrase לִנְתִּיךָ וְלִנְתִּיךָ לְגִדְּתֶיךָ וְלִנְתִּיךָ- *liwyathên hêm lārōšekâ; wa‘ânāqîm lāḡargārōtekâ* (for they are wreath of favour to your head and neck chain to your neck) is a metaphorical statement (Liphadzi, 2009). It signifies that there is a divine blessing for any child who keeps his godly parents’ instructions.

b. Lesson (vv.10-18)

i. Summary Statement (v.10)

In v.10, the word חַטָּאִים- *ḥaṭṭā’îm* (sinners) is from the root word חָטָא which means sin (Lambdin, 2010). Sin is a deliberate choice by refusing to meet the requirements of God's law (Kakwata, 2016). The instructor knew that this deliberate choice to committing sin is mostly due to peer pressure. The usage בְּנִי אִם-יִפְתּוּךָ חַטָּאִים אֶל-תִּבָּא- *banî’ im yāpattūkâ ḥaṭṭā’îm ‘al-tōbê* (my son if sinners entice you do not consent), indicates that “if parents have not been properly guided by the word that they may properly instruct their children, then the enticement of sinners or peer influence will be successful in its allurements” (Swaggart, 2013, p.1025).

ii. Sinners’ temptation (vv. 11-14)

In vv. 11-14, the instructor revealed to his son all the possible patterns sinners may use to influence him. He taught his son that promises of wealth, materials and security from sinners are lies (vv. 13-14). The son here was taught to be cautious of peer influence/ sinners.

iii. Father’s warning (vv.15-18)

In verse 15, the instructor seriously warned his son never to succumb to peer pressure, or walk in sin. “Sin is nothing else but the violation of peace” (Esqueda, 2011, p.165). The reason for this warning is in v.16. “Because their feet run to evil, and they hurry to shed blood”. In vv.17-18, the sinners ambush the innocent but in the end, it turns to be the ambush for their own life (Bridges, 1847, p.7).

c. Conclusion (v.19)



In verse 19, the warning concludes with the principle of retribution (McCreesh, 2019). The phrase אֶת־נַפְשׁוֹ יִקְחָהּ - 'et-nepēš bə 'ālāw yiqqāh (it takes away the life of its owners) indicates that no sinner would go unpunished even if escape the sword of the magistrates, divine nemesis awaits them (Henry, 1991).

Peer Pressure In Ughelli South Lga, Delta State

Understanding Peer influence

Peer influence is the invisible force from peers that change a person completely from the ways he/she has been brought up by parents/guardians. Human beings are influenced to act in a certain way (Poonam and Rajesh, 2017). Such way may be good as "peer influence is not always a bad thing" (Maina, 2011, p.1). However, it becomes negative when an individual is influenced to involve in an unhealthy and unsafe behaviour (Filade et al., 2019).

Reality of Peer influence in Ughelli South LGA

Peer influence is a social phenomenon that is ubiquitous in all societies. However, the rate at which youths are influenced negatively these days has become a burden to everyone. This problem is becoming serious as growing children take their peers as role model instead of their parents/guardians (Esiri, 2016). In Ughelli South LGA, there are increase in immoral act such as cultism, bullying, cyber fraud, prostitutions, pipeline vandalization, armed robbery, kidnapping and use of drugs as a result of negative peer influence among young people. During the interview, it was gathered that many youths drink alcohol, smoke cigarettes and use drugs such as Tramadol, Marijuana and Codeine. They believe that these substances relieve them of their pains and increase their strength during marathon sex, and their normal daily jobs. This sinful pleasure succeeded in luring many youth into the acts by their peers. Some interviewees explain that in some communities, normal daily jobs are hijacked by cult groups. Therefore, one may not be allowed to work if he/she is not a member of that particular cult group. Many youth who depend on daily jobs to survive are left with no options than to belong to one cult group for survival. Many people have similar life experience on how they were influenced by their friends. While some have been told to forfeit their parental teachings, some willingly forfeit their parental teachings just to fit in their peer group.



Major Causes of Peer influence in Ughelli South LGA

1. Parental Negligence

Parental negligence is an awkward attitude of most parents and it is very shocking. According to Wilkinson and Boyer (2017) “Neglect is the most prevalent form of maltreatment” (p.15). Such maltreatment allows children to mingle with bad people. According to Ugwu and Ugwu (2018), children decide their own way of lives since they are left alone by their parents who are into one form of work or the other. Such parents do not have the necessary time to teach their children at home. This parental negligence expose the children to people who influence them negatively. Most interviewees believe that parental negligence is the major reason behind bad influences in Ughelli South LGA.

2. Illiteracy

Attitude of most parents as well as most youth in the Local Government Area is actually due to illiteracy. They perceive education as a waste of money and time. The commonest phrase they use these days is “education is a scam”, which means education is deceptive. Because they are illiterate, they have little understanding about their right or wrong. Illiteracy is when a person cannot read or write and change behaviour to conform to modern norms of the society (Akpan, 2015). Most youth that have been influenced negatively are those with low educational background. As such, they may not have known the nature of what they were influenced to do until they have grown in it. Gbaga Oloye (personal interview) is of the opinion that those parents with low educational background do not know when/ how/what and where to teach their children properly and this affects children mostly during their adulthood.

3. Economic Factors

Despite the fact that Ughelli South is one of the rich oil producing Local Government Areas in Nigeria, her inhabitants are faced with serious economic factors depriving them the proper care for their children. Children who live with parents in abject poverty manifest more behavioural and emotional problems (Herruzo, Antonio, Pino and Herruzo, 2020). Such children are easily influenced negatively by their peers to act in a certain way because they may want to have what others had. Parental inabilities to cater for their children have forced many youths into the street. In the process, many were influenced negatively.



4. Broken Home / Demised parents

Children from broken homes are not properly taught domestically and it affects their youthful age. Such children might lean toward the negative side to peer influence (Saikia, 2017). The two major factors of broken homes include: parental death and parental divorce (Ibrahim, 2015). These factors affect children psychologically, psychically and physically. Tevwie (personal interview) asserts that some of these youth that have been influenced negatively are orphans who lost their parents at their tender years and their guardians could not offer them parental teachings properly. Hence, they became nuisance in the community.

5. Ungodly Home

Due to the attitude of most parents in the LGA, most homes can be termed ungodly. Parents of such homes do not teach their children the ethical and moral aspects of life. Most of these parents in Ughelli South Communities are accomplices of the evil deeds of their children. They encourage them to meet up with their peers not minding how they do it. They are happy and sing praises of their children who make quick money illegally. Other causes of peer pressure in Ughelli South LGA may include structural inequality, poverty, misogyny, toxic masculinity, and gender-based and family violence.

Effects of Peer Pressure in Ughelli South LGA

Looking at the personal interview carried out in the entire Local Government Area, the researcher is of the opinion that peer influence has done more harm than good. The effect of peer influence may include depression and loss of individuality which is the biggest setback anyone can suffer in his or her adulthood (Maina, 2011). This loss of individuality has lured many youth into committing series of crimes such as stealing, kidnapping, raping, and vandalization of pipelines and destruction of properties which cause panic among citizens in the Local Government Area.

There is an increase in forced marriage and indecent dressing among teenagers between the ages of 12-17 due to unwanted pregnancy as a result of peer influences. “When women dress indecently, they are causing sexually weak and vulnerable men to stumble on their moral path” (Diara, 2011:103). This may be the reason why there are issues of rapes in the Local Government Area.



Negative peer influence does not only affect the individuals involved but it also affects their parents and relatives. However, the entire community cannot be excluded as all the interviewees assert that negative peer influence kills community development.

Reading Proverbs 1:8-19 in the Context of Ughelli South Local Government Area

The parental teachings the son receives in Prov. 1:8-19 that were meant to prevent him from bad influence are worth emulating. It is an undeniable fact that children are vulnerable to peer influence especially during the adolescent stage. The main issue is that children who fall victim of negative peer influence are either poorly trained or not trained at home at all. As shown in the exegesis of Prov 1:8-19, the instructor who desired a better life for his son knew very well that his son needed a proper home teaching that would help him overcome peer influence in the future. Though this parental teaching is in the biblical context, parents in Ughelli South Local Government Area have similar desire for their children. One thing that is very common between these biblical parents and parents in Ughelli South LGA is the home teaching. During the personal interview, all the interviewees opine that very few parents in Ughelli South Local Government Area teach their children at home; while some children were poorly taught at home, many were not taught at all. However, the three examples that parents/guardians in Ughelli South Communities can emulate from the studied text include: Early home education, parents and child relationship and parental sacrifice and dedication.

Early Home Education

One thing that is prevalent with the text of Prov 1:8-19 is the child's early home education which involves both the father and the mother. According to Nurlaela (2013), education improves the moral values of a child. These biblical parents are aware of this moral value. Hence, they begin their home teaching on time. According to Mijah (2017:55), "The home occupies a strategic and sensitive position in the moral upbringing of children". If parents in Ughelli South Local Government Area emulate the example portrayed in the studied text, no matter the pressure on their children, the children will overcome all negative influences that may ruin their lives. According to Langier (2017), a child will develop positive behaviour if from the earliest years of that child's life, the right values, views and attitudes are emphasized, and various methods, forms and means of influence are considered and inculcated into the child by his parents. In an interview, Esisio argues that while the home training of a child should be done



as earlier as possible, parents should not stop teaching their children irrespective of their age as no knowledge is lost.

Parents and Child Relationship

Another vital example that parents in Ughelli South Local Government Area can emulate from Prov 1:8-19 is parents and son relationship. Such relationship include: monitoring, involvement and communication or interaction between parents and their children. Direct interaction with children is a central aspect of parenting (Hoff, Laursen & Tardif, 2002). All these relationship components show effective fathering and mothering in the studied text. In Ughelli South Local Government Area, parents should play their role properly so that there will be a mutual relationship between them and their children.

Parental Sacrifice and Dedication

Parenting a child requires a lot of sacrifice and dedication. According to Bjorklund, Younger and Pellegrini (2002), parents give time, resources, and energy to rearing their children. In Prov 1:8-19, both parents proved their effort in the upbringing of their child. They set a good example for their child as they kept the Divine imperative for parents to train their children properly (cf. Prov 22:6, 19:18, 29:17, Deut 6:7, Joel 1:3, 1 Chro 28:9, Gen 18:19, Ps 119:9, Eph 6:4, Col 3:21, 1Tim 5:8). As shown in the exegesis of Prov 1:8-19, if parents in Ughelli South Communities emulate this biblical example. Their children will be protected from bad influence that may destroy them.

Conclusion

Proverbs 1:8-19 sees parental teachings to be very important as it helps prevent children from negative peer influences that may ruin their lives. Due to the fact that many youth in Ughelli South LGA are not properly trained at home, they became ignorant on issues like peer influences. Therefore, they lack the awareness on how to confront negative peer influence from their peers. Consequently, they easily cohabit with friends who lure them into crimes. The results of such crimes include loss of lives, stealing, destruction of properties, panic among citizens and underdevelopment of communities.

One learns from the exegesis of Prov 1:8-19 that a child who is properly taught at home overcomes negative peer influence. This paper is directed to all parents in Ughelli South Local Government Area to take seriously the responsibility of teaching their children. An early home



training will help protect them from joining friends who are evil. Therefore, Parents/Guardians are to follow strictly the example given in the text of Prov 1:8-19.

Recommendations

Indeed, every human being experiences peer pressure. However, the following strategies may be helpful in reducing peer negative influences in Ughelli South LGA.

1. Parents should take their home teaching very serious. They should start teaching their children in their tender years
2. Parents should give room for family planning as earlier as possible. They should give birth to the number of children they can properly teach and care for. This will help them overcome abject poverty that may deprive them their parental roles.
3. There is a need for every parent in Ughelli South Local Government Area to live their lives in accordance to God's commands. Such life will influence their children's lives.
4. Illiterate parents should turn up for the adult education which the government has set up in every community. This will help educate them on why children need to be properly taught at home.
5. In the absence of parents, the children's guardians should take the full responsibility of the parents. This will help the orphans and children with single parents pass through home training properly.



References

- Akpan, D. A. (2015). Youth Unemployment and Illiteracy: Impact on National Security, the Nigeria Experience. *International Journal of Arts and Humanities (IJAH)*, 4(14), 62-71.
- Bakare, G. O. (2017). *Leadership in the Books of Proverbs* (PhD Thesis). Department of Theology and Religion College of Arts and Law, University of Birmingham.
- Bjorklund, D. F., Younger, J. L. and Pellegrini, A. D. (2002). The Evolution of Parenting and Evolutionary Approaches to Childrearing. In M. H. Bernstein (ed.), *Handbook of Parenting: Biology and Ecology of Parenting*. Lawrence Erlbaum Association publishers. 2, 3-30.
- Bridges, C. (1847). *Exposition of the Book of Proverbs*. R. Carter.
- Cole, R. (2011). *Guidelines for writing an exegesis paper*. Avondale College.
- Crenshaw, J. L. (1998). *Old Testament Wisdom*. Westminster John Knox Press
- Diara, B. C. D. (2011). Moral Implication of the Biblical Account of the Origin of Human Dressing in Nigeria. *Journal of Social Sciences*, 7(2), 95-108.
- Esiri, M. O. (2016). "The influence of Peer Pressure on Criminal Behaviour". *Journal of Humanities and Social Science*, 21(1), 8-14.
- Esqueda, O .J. (2011). Sin and Christian Teaching. *Journal of Christian*, 8(1), 64-176.
- Filade, B. A. et al (2019). Peer Group Influence on Academic Performance of Undergraduate Students in Babcock University. *Journal of African Educational Research*, 7(2), 81-87
- Herruzo, C., Trenas, A. R, Pino, M. J and Herruzo, J (2020). A Study of the Differential Consequences of Neglect and Poverty on Adaptive and Maladaptive Behaviour in Children. *International Journal of Environmental Research and Public Health*, 17(739),
- Hoff, E., Laursen, B. and Tardiff, T. (2020). The Evolution of Parenting and Evolutionary Approaches to Childrearing. In M. H. Bernstein, (ed.), *Handbook of Parenting: Biology and Ecology of Parenting*. Lawrence Erlbaum Association publishers. 2, 231-252.
- Ibrahim, S. (2015). *A Binary Modal of Broken Home: Parental Death+Divorce Hypothesis of Male Juvenile Delinquency in Nigeria and Ghana*. Emerald Group publishing Limited,9, 311-340.
https://www.researchgate.net/publication/282926327_A_Binary_Model_of_Broken_Ho...
Accessed on 5th June, 2020.



- Itebiye, B. O. (2016). Forced and Early Marriage: Moral Failure Vs Religion Nuances. *European Scientific Journal*, 12(17), 305-317.
- Josiah, B. A and Ebenezer, Q. (2014). Wholistic Education and The Shema Creed (Deuteronomy 6:4-9). *Journal of Research on Humanities and Social Sciences*, 4(27), 143-148.
- Kakwata, F. (2016). A Theology of Sin Related to Poverty. *Die Skriflig*, 50(1) a2033. <http://dx.doi.org/10.402/ids.v50i12033>.
- Lambdin, T. O. (2010). *Introduction to Biblical Hebrew*. Darton Kingman and Todd.
- Langier, C. (2017). *Moral Upbringing of Children in the Context of Transformation of Modern Families: An Overview of Issues*. 148-157. <https://www.google.com/search?q=moral+upbringing+of+children/&oq=moral+...>
- Liphadzi, A. E. (2009). Do Not Forsake My Teaching: Child Rearing in Proverbs 1-9. (Doctoral Thesis).
- Maina, E. W. (2015). *The Effects of Peer Pressure: A Case Study of the Public Service Nairobi County*. (MAPProject). [www://www.google.com/search?q=the+peer+pressure+pdf&oq=the+peer+pressure+pdf&aqs=chrome..69i57j0l2.7994j0j9&client=ms-android-transsion-tecnorev1&sourceid=chrome-mobile&ie=UTF-8](http://www.google.com/search?q=the+peer+pressure+pdf&oq=the+peer+pressure+pdf&aqs=chrome..69i57j0l2.7994j0j9&client=ms-android-transsion-tecnorev1&sourceid=chrome-mobile&ie=UTF-8).
- Matthew, H. (1991). *Matthew Henry's commentary on the Bible*. Hendrickson Publishers.
- Mijah, S. E. (2017). Role of Parents in Moral Development of their Children through Christian Morality. *Journal of Moral Education in Africa*, 2(2), 52-59.
- Miller, C. (2017). *A Simple Guide to Better Biblical Exegesis or How not to Write a Boring Exegesis*. Spurgeon's College.
- Mundele, A. N. (2012). *A Handbook on African Approaches to Biblical Interpretation*. Kolbe press.
- Nurlaela, S. (2013). The Importance of Teaching Moral Values to the Students. *Journal of English and Education*, 1(1), 154-162
- Nwabueze, E. (2013). *Research Methods: An Integrated Approach 2nd Edition*. ABC BOOKS.
- Obiorah, M. J. (2014). *Bibliotheca Divina: A Basic Introduction to the Study of the Bible*. Nsukka: University of Nigeria Press.
- Pemberton D. G. (1999). The Rhetoric of the Father: A Rhetorical Analysis of the Father/Son Lectures in Prov 1-9. (Phd Thesis). Denver: Colorado. <https://www.google.com/search?q=rhetoric+of+father+%3A+prov+1-9+pdf&oq=...>



- Poonam, D. & Rajesh, D. B. (2017). Dealing with Peer Pressure. *Journal of international Interdisciplinary Research*, 7, 256-263.
- Saikia, R. (2017). Broken Family: Its Causes and Effects on the Development of Children. *International Journal of Applied Research*, 3(2), 445-448.
- Shirina, A. (2013). Effects of Family Breakup on Children: A Study in Khulna City. *E-Journal of Sociology*, 10(1) 138-152.
- Ska, J.L. (1990). *Our Father Have Told Us: An Introduction to the Analysis of Hebrew Narratives*. Editrice Pontificio Instituto Biblico.
- Swaggart, J. (2013). *The Expositor's Study Bible*. Louisiana.
- Thomas, P and McCreesh, O. P. (2019). Proverbs. In R. E. Brown, J. A. Fitzmyer and R. E. Murphy (eds.). *The New Jerome Biblical Commentary*. Bengaduru Theological Publication. 453-451.
- Ugwu, N.V. and Ugwu, P.N. (2018). Sustaining the Communal Cultural Life of the Igbo People. *Nsukka Journal of Religion and Cultural Studies*, 6, 1-9
- Wilkinson, J. and Bowyer, S. (2017). *The Impacts of Abuse and Neglect on Children and Comparison of Different Placement Options-Department of Education*. www.hov.uk/government/.

List of oral interviewees

Names	Gender	Age	Town	Occupation	Date
Akpokiboro Joshua	M	22	Ekrokpe	Tailor	23/05/2020
Oloye Gbaga	M	68	Okwagbe	Business	22/06/2020
Biakolo Dorothy	F	22	Ekakpamre	Student	23/05/2020
Tevwie Eduke	M	42	Effrun-otor	Tailor	23/05/2020
Edesiri Glory	F	19	Otor-edo	Farmer	23/05/2020
Esisio Joseph	M	80	Arhagba	Pastor	08/06/2020