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EQUIPPING CHRISTIAN EDUCATION WORKERS OF UNITED  
BAPTIST CHURCH, APATA, IBADAN, ON INTEGRATING  
THE BIBLE AND YORUBA INDIGENOUS VALUES  
FOR ADOLESCENT FORMATION

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Educational Ministry

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by  
Elizabeth Iyabo Aderounmu  
May 2024

**APPROVAL SHEET**

**EQUIPPING CHRISTIAN EDUCATION WORKERS OF UNITED  
BAPTIST CHURCH, APATA, IBADAN ON INTEGRATING  
THE BIBLE AND YORUBA INDIGENOUS VALUES  
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To Mama Linda Gayle Lake, a missionary to Zimbabwe for thirteen  
years and a woman with heart for people of all races.

Thank you for making room for me in your house and heart.

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## PREFACE

I consider it a great privilege to have studied at The Southern Baptist Theological Seminary. I am deeply grateful to my supervisor, Dr. Matthew Haste, for his patience, pastoral heart, and encouragement that brought this work to successful completion. I am also thankful to other members of the supervisory team for adding value to this project. In particular, I want to thank Dr. John David Trentham and Dr. Paul Timothy Jones for making an academic impact on my life. Similarly, I appreciate the other students in the 2017 EdD cohort, especially, Dr. Dean and Raina Clark.

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Most importantly, I attribute the success of this project to Jesus, the author and the finisher of my faith.

Elizabeth Aderounmu

Ibadan, Oyo State, Nigeria

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## CHAPTER 1

### INTRODUCTION

The church is the congregation of believers. As a body of God's called out people, the church provides opportunity for people to worship God and grow spiritually unto maturity. The church is also a channel by which the Great Commission is carried out. The church engages in spiritual activities such as evangelism, teaching, disciple making, missions (home and foreign), praying, and activities that focus on worshipping God and developing the faith of believers. The United Baptist Church, Olupoyi, Apata, Ibadan, is a church that exists to develop believers to worship God and engage in activities that bring glory to God. As a church that cooperates with the Nigerian Baptist Convention, United Baptist Church's motto is "Sanctuary of God's Glory." The church, by implication was established to serve God's glory and show the glory of God to non-believers. Aside from engaging in general worship programs, United Baptist Church also provides specialised ministries to the men, women, young couples, singles, widows, adolescents, and children. An important ministry in which the church engages is the ministry to the adolescents, whereby Christian education workers of the church provide spiritual guidance to adolescents.

The concern of this project is equipping adolescents' workers in the United Baptist Church to utilize the Bible resourcefully and combine it with teaching indigenous values within the Yoruba context that can result in developing well-adjusted people. This project, therefore, developed a training manual to expose biblical values that have equivalents among the Yoruba people.<sup>1</sup> The intention was to help the teachers of the

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<sup>1</sup> "Yoruba" is a tribal name for one of the three major tribes in the Southwest, Nigeria. The Yoruba people's population is put at over thirty million making it the second language group in Nigeria (after Hausa) and one of the most populous and better-known African ethnic groups. They occupy the South western Nigeria and can be found elsewhere – in the Republic of Benin and Togo in West Africa,

church to reinforce Bible values using Yoruba indigenous values that adolescents are familiar with and which can enrich the adolescents' outcome of life.

### **Context**

The context for this ministry-based project is the United Baptist Church, Apata, Olupoyi, Ibadan. The church, which cooperates with the Nigerian Baptist Convention, is situated in Oyo state in the Western part of Nigeria. Oyo state has as its slogan, "The Pacesetter State." The state was given this slogan because of its strategic location geographically and due to the socio-political roles that Yoruba leaders from the state play in the history of Nigeria. Spiritually, Oyo state is the cradle of the Baptist denomination in Nigeria. Ogbomoso is a historical town in Oyo state and was the home to Thomas Jefferson Bowen (the Southern Baptist Missionary) after he left Ijaiye (also a town in Oyo State following a civil war in 1854). The Nigerian Baptist Theological Seminary was also founded in 1898 in Ogbomoso. These historical facts gave Oyo state prominence and made it a model for other states in Nigeria. Therefore, it is pertinent that issues affecting adolescents in Nigeria, and which require the attention of the church, be addressed from Oyo state where Baptist denominational decisions are made.

The issue of formation of adolescents generally is critical, relevant, and timely considering the happenings among this age-group in the world. Upcoming generations are the hope of a better nation and a glorious tomorrow in every country, including Nigeria. The total population of Nigeria, as of February 2019, was over 200 million with a fifth of the population falling between the ages of 10 and 19.<sup>2</sup> Demographic information has predicted an exponential increase of the population to 392 million by the year 2050,

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and as members of the African Diaspora in the Americas. They speak a common tonal language, known as Yoruba. Toyin Falola and Akintunde Akinyemi ed., *Encyclopedia of the Yoruba* (Bloomington, Indianapolis: Indiana University Press, 2016), 2.

<sup>2</sup> The World Bank, "Population, Total—Nigeria," accessed February 18, 2020, <https://data.worldbank.org/indicator/SP.POP.TOTL?locations=NG>.

thereby making Nigeria the world's fourth-most-populous country.<sup>3</sup> The fact that 31.7 percent of the nation's total population is comprised of adolescents aged 10-24 compels decisive action toward them.<sup>4</sup> This magnitude of the nation's population and its strategic position in Africa makes paying attention to its young ones highly critical.<sup>5</sup> This places the responsibility of inculcating godly virtues and values on the young ones to the church as it applies to other nations.

Another compelling reason for the church's intentional ministry to adolescents has to do with the need to provide a biblical and theological understanding that can help adolescents' teachers address the prevalence of social problems in the country. Nigerian adolescents, of which the Yoruba adolescents form a sizeable percentage, are becoming increasingly notorious about social problems. Many Secondary school age students (twelve years upward) are falling down a dangerous precipice in their academic and moral lives. Education (which is a major yardstick for measuring adolescents' conformity) appears to have lost the luster that formerly attracted educated people to the schools, considering the rate at which students now drop out of school.<sup>6</sup> The great percentage of students in schools are there because of what David Sills describes as

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<sup>3</sup> Indix Mundi, "Nigeria Demographic Profile," accessed January 27, 2018, [https://www.indexmundi.com/nigeria/demographic\\_profile.html](https://www.indexmundi.com/nigeria/demographic_profile.html).

<sup>4</sup> Seyi Ebire, Paula Mofoluwake Ajayi, and George Tayo Ola, "Waning Cultural Values and Adolescents Chastity: A Study of Arugba in Nigeria," *Developing Country Study* 4, no. 4 (2014): 46.

<sup>5</sup> Tomas Husted and Lauren Blanchard posit, "Nigeria is Africa's most populous country, largest economy, and leading oil produce. . . . It is the United States' second largest trading partner and third largest destination for U. S. foreign direct investment in the region. . . . Nigeria plays a major political and economic role in Africa and wields influence regionally." Tomas F. Husted and Lauren Ploch Blanchard, "Nigeria: Current Issues and U.S. Policy," Congressional Research Service, March 11, 2016, [https://humanrightscommission.house.gov/sites/humanrightscommission.house.gov/files/wysiwyg\\_uploaded/CRS\\_RL33964.pdf](https://humanrightscommission.house.gov/sites/humanrightscommission.house.gov/files/wysiwyg_uploaded/CRS_RL33964.pdf).

<sup>6</sup> David Ajikobi, explains that the enrollment in lower secondary schools was highest in 2014, when 6.2 million pupils were registered. In 2015, it dropped marginally, and in 2016, it fell to fewer than 6 million. Akijobi backs this up with statistics as follows: primary school completion rate in 2007 was 36 percent, 2011 was 73.4 percent, 2016/2017 was 63 percent. On the other hand, transition to secondary schools at the time were as follows: 2007 was 93 percent, 2011 was 70 percent, and 2016/2017 was 49 percent. David Ajikobi, "Number of Qualified Primary School Teachers and Grade 6 Literacy in Nigeria Higher than Claimed," accessed March 1, 2020, <https://africacheck.org/factsheets/grading-nigerias-progress-in-education>.

“parental expectation.”<sup>7</sup> The problem of lack of seriousness with study is becoming an issue among school-age students, considering the adolescents’ level of truancy and other indicators.<sup>8</sup> This is coupled with negative attitudinal tendencies exhibited in various ways. Males are notorious for thuggery, street fighting, stealing, rape, flagrant disrespect to schools’ authority, and similar delinquencies. Females, on the other hand, are known for prostitution, fighting (over men often), and the like.<sup>9</sup>

These negative traits were not common in Nigeria until civilization<sup>10</sup> and technology became more prevalent. The situation can be attributed to what John Wilson refers to as the “corrosive effect of an intruding culture.”<sup>11</sup> Unfortunately, adolescents who attend the church are not excluded from this menace. Equipping church workers who oversee adolescents training in the church may be a major solution that has the potential of reducing social problems in the Nigerian society.

Again, the gravity of the effect of corruption on the Yoruba adolescents of the Nigerian parentage provides an important context for this study. Events in the country reveal that a fundamental problem must be dealt within the spiritual lives of the masses, especially church-going individuals. The Transparency International Corruption Perception Index, in 2016, revealed that Nigeria scored 25 percent on a scale of 0-100 percent, making

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<sup>7</sup> M. David Sills, *Hearts, Heads, & Hands: A Manual for Teaching Others to Teach Others* (Nashville: B & H, 2016), 8.

<sup>8</sup> Abiodun A. Gesinde, “Child, Family and School Factors as Correlates of Truancy among Secondary School Students,” *Nigeria Journal of Applied Psychology* 7, no. 2/1 (June 2003-2004): 117.

<sup>9</sup> Dorcas Oluremi Fareo, “Truancy and Academic Performance of Secondary School Students in Southwestern Nigeria: Implications for Counselling,” *International Journal for Cross-Disciplinary Subjects in Education* 3, no. 2 (2013): 1426.

<sup>10</sup> The term "civilization" is often considered challenging due to its misuse, the vagueness surrounding it, its association with biased implications, and the random manner in which it is typically described. Abbey Perumpanani, an Indian physician and mathematician, defines civilization as "a dynamical system that supports endogenous cultural development through economic activity aggregated across elements of its data." Abbey Perumpanani, “Civilization Defined,” *Comparative Civilizations Review* 68, no. 68, Article 3 (2013): 9–20, 9.

<sup>11</sup> John Wilson, *Education and Changing West African Culture* (New York: Bureau of Publications, 1963), 4.

it rank 149th out of 180 countries of the world.<sup>12</sup> This is very alarming, especially when considering the negative effects corruption is having on the upbringing of adolescents in the country. Incidentally, young people being raised in the church are not exempt from the spiritual ailment affecting the nation. The present situation is horrific, and it is an attestation of a spiritual lacuna that must be addressed if the trend of corruption is to be corrected. Priye S. Torulagha laments, “Corruption began to negatively affect education in a serious manner in the middle and late 1980s as the psycho-social beast that beclouded the minds of those who ruled Nigeria.”<sup>13</sup>

To underscore the gravity of the effect of corruption on the educational sector in Nigeria (of which the church is an active player), Deji Ayegboyin opines, “This sector is not impervious to corruption.”<sup>14</sup> The spate of corruption among young people (who are of school age) has since been on the rise. Ayegboyin further laments, “Education which is the greatest legacy which a nation can bequeath to her youth has been bastardized.”<sup>15</sup> These remarks are indicative of a challenge that requires urgent attention, placing a huge responsibility on the churches in Nigeria, especially in Yoruba land concerning the need to pay urgent, deliberate, and decisive attention to young people. If adolescents are exposed to the truth of God on issues of corruption, there is a likelihood that they will transform to adults who will have less tolerance for corrupt practices and the nation may gradually see decrease in corruption.

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<sup>12</sup> Eniola Akinkuotu. “Corruption: Presidency Blames Nigerians for Transparency’s Poor Ranking,” *Punch Newspaper*, February 1, 2021, <https://punchng.com/corruption-presidency-blames-nigerians-for-transparencys-poor-ranking/>. The Transparency International Corruption Perception Index also records Nigeria as the second most corrupt nation in West Africa.

<sup>13</sup> Priye S. Torulagha, “The Corrosive Effect of Corruption on Nigerian Educational System,” *GAMJI*, accessed November 10, 2017, [www.gamji.com/article6000/news7987.htm](http://www.gamji.com/article6000/news7987.htm).

<sup>14</sup> Deji Ayegboyin, “Ecclesial Obligation to a Morally Decadent Nation,” *Orisun Journal of Religion and Human Values* 2-3 (2003-2004): 72.

<sup>15</sup> Ayegboyin, “Ecclesial Obligation,” 72.



## Rationale

Adolescents who attend Baptist churches are expected to possess some exemplary Christian virtues and exemplify great knowledge of indigenous values compared with their counterparts who do not attend church. Since indigenous values are aspects of the culture that society preserves because they are traditionally viewed as shaping the personality of the young, leading to their transmission and reception from one generation to another, they are significant for adolescents' upbringing.<sup>16</sup> Indigenous values in essence are the native intelligence that parents and other adults share with young people that contributes to their proper adaptation and adjustment as they grow. Adolescents learning indigenous values such as hard work, integrity, and honesty will, therefore, be encouraged to be more studious and committed to their studies. Hence, the moral standard of the educational system would not suffer so much. The teachers responsible for adolescents' education in the church require, as a matter of urgency, training to prepare them to balance the teaching of the Bible and salient indigenous values in knowledge and in praxis. Such training will be complimentary and has the potential to produce wholistic youth who will transition into well-adjusted adults that will proclaim the Lord through godly lifestyles. Such teaching necessitates providing a solid biblical context to enhance the teachers' understanding of the biblical demands for adolescents' upbringing and some indigenous values that the Bible approves.

Similarly, a lack of connection exists between the Bible knowledge adolescents claim to have and their negative attitudinal disposition. Nigerian adolescents, including those who attend churches, often possess good head knowledge of the Bible but “engage in lifestyles that negate their Christian upbringing.”<sup>17</sup> They have the opportunity to engage in spiritual activities at some of the schools established by the church through

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<sup>16</sup> Nakpodia, “Culture and Curriculum Development.”

<sup>17</sup> Emmanuel O. Omotoso, “Building Godly Principles in Youth and Children through Christian Education-Centered Evangelism,” in *Godly Values and Lifestyles in the Contemporary Society: The Role of Christian Education: A Festschrift in Honour of Professor Esther O. Ayandokun* (Ibadan, Nigeria: Gloryline Christian, 2020), 264.

daily general morning devotion and attendance of weekly fellowship where they learn from the Bible. Some churches strategize to bring up children to appreciate the Christian faith and develop morals. Hence, many students have the capacity to recite sizeable portions of the Bible from memory, but their actions often negate the knowledge they claim to have. Though the adolescents claim to be Christians, their claim can only become evident when they do and act in ways that are in agreement with their spiritual claim. However, Cletus C. Orgu remarks that though the speech and actions of adolescents who attend church are commendable; they are no guarantee of personal and spiritual growth in grace and maturity.<sup>18</sup>

A factor for the incongruence in adolescents' knowledge and acts is that their teachers in the church do not pay attention to the teaching of certain important indigenous Yoruba values in their curricula. The teachers, according to Alex Ige are giving in to the pressure of the fast changing world which demands that moral standards be measured by taste and tolerance rather than truth and trustworthiness.<sup>19</sup> This goes against the belief handed down by the colonial masters (British) that African indigenous culture is evil and should be done away with. The view was substantiated by E. A. Afigbo, who traced Nigeria's present problem to the onset of British colonial rule around the turn of the twentieth century.<sup>20</sup> The position was probably assumed due to limited knowledge of the British colonial masters on African culture at the time (that is, the eighteenth century).

The mission of most conservative church efforts on education is to help

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<sup>18</sup> Cletus C. Orgu, "Balancing Parenting and Ministry in the Contemporary Society: Biblical and Educational Approaches." *Godly Values and Lifestyles in the Contemporary Society: The Role of Christian Education: A Festschrift in Honour of Professor Esther O. Ayandokun* (Ibadan, Nigeria: Gloryline Christian, 2020), 249.

<sup>19</sup> Alex Ige "Godly Values and Lifestyles in the Contemporary Society: The Role of Christian Education." In *Godly Values and Lifestyles in the Contemporary Society: The Role of Christian Education: A Festschrift in Honour of Professor Esther O. Ayandokun* (Ibadan, Nigeria: Gloryline Christian, 2020), 98.

<sup>20</sup> Toyin Falola and Matthew Heaton, "A. E. Afigbo on Nigeria: An Historiographical Essay," *History in Africa* 33 (2006): 156.

adolescents develop a biblical worldview that will impact every area of their life.<sup>21</sup> Equipping adolescent workers, therefore, is a critical strategy to foster spiritual and moral value formation in adolescents. Integration of the Bible and indigenous values is an essential activity that will make every feat achieved in life to be regarded, according to R. I. Korniejczuk and Jimmy Kijai, as a “journey rather than a destination, a process rather than a product.”<sup>22</sup> This is why equipping those who undertake the development of adolescents in the church is important in the Yoruba context.

To equip the adolescents’ workers in the church, a two-day workshop was organized for those responsible for training adolescents. The two-day training utilized a curriculum on important Bible-based and indigenous values among Yoruba people.

### **Purpose**

The purpose of this project was to equip church workers at the United Baptist Church, Olupoyi, Apata, Ibadan, Nigeria, to integrate the Bible and indigenous values through the educational curriculum being used for adolescents.

### **Goals**

This project served three specific goals in equipping church workers to integrate the Bible and indigenous values that are regarded as critical to adolescents’ formation.

1. Assess the teachers’ current understanding of Bible and indigenous cultural values and the task of integrating said values for adolescents’ formation.
2. Design a curriculum for training the teachers on how to integrate indigenous cultural values into their teaching.
3. Increase teachers’ understanding and practices in adolescent formation by teaching the curriculum.

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<sup>21</sup> Daniel C. Peterson, “A Comparative Analysis of the Integration of Faith and Learning between ACSI and ACCS Accredited Schools” (PhD diss., The Southern Baptist Theological Seminary, 2012), 18.

<sup>22</sup> R. I. Korniejczuk and Jimmy Kijai, “Integrating Faith and Learning: Development of a Stage Model of Teacher Implementation,” *Journal of Research on Christian Education* 3, no. 7 (1994): 79.

## **Research Methodology**

The first goal of this project was to assess the teachers' current understanding of biblical and indigenous cultural values and the task of integrating said values for adolescents' formation. The goal was measured by an instrument, administered to United Baptist Church's adolescent workers.<sup>23</sup> The project reviewed some related works on adolescents' Bible knowledge and disposition to Yoruba indigenous values. The first goal aimed to determine the extent to which participants have knowledge of the Bible and the extent to which they connect their Bible knowledge with whatever knowledge of indigenous values they have in teaching the adolescents. The first goal also assessed how adolescents' teachers in the church can engage adolescents to internalize the knowledge of the Bible and indigenous values in ways that can help with their formation. A segment of the instrument administered among the teachers contained suggested ways by which the Bible and indigenous values can be better taught.

The second goal of this project was to design a curriculum for training the teachers on how to integrate indigenous cultural values into their teaching. To accomplish this goal, a six-lesson curriculum was developed on the importance of the biblical and indigenous values knowledge on adolescents' formation. The curriculum also covered general principles for equipping adolescents' teachers on how to engage adolescents in the church. Lastly, a few identified pertinent indigenous values that are found in the Bible were isolated and developed into content for adolescents' teachers in the church. The curriculum was reviewed by an expert panel using a rubric before it was implemented.<sup>24</sup> The pre-test survey was administered to the participants before the manual was taught.

The third goal of the project was to increase teachers' understanding and practices in adolescent formation. To measure the extent of growth in the understanding of the teachers on how to engage the adolescents in the church, the instrument that was

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<sup>23</sup> See appendix 4. All of the research instruments used in this project were approved by The Southern Theological Seminary Research Ethics Committee after use in the ministry project.

<sup>24</sup> See appendix 7.

administered for goal 1 was re-administered after the adolescents' teachers completed the workshop. The curriculum was taught to teachers in a training that was organized over three days, that is, November 27, 29, and December 2, 2023. The goal was successfully met when all the participants rated the manual 100 percent in terms of it being educative, accurate, and timely (appendix 6).

### **Definitions and Limitations/Delimitations**

The following definitions of key terms are used in the ministry project.

*Christian education.* This term indicates the education or learning established upon the premise of the Christian faith that exemplifies trust in the salvific work of Christ at Calvary. Robert Pazmiño defines “Christian education” as “the deliberate, systematic, and sustained divine and human effort to share or appropriate the knowledge, values, attitude, skills, sensitivities, and behaviors that comprise or are consistent with the Christian faith.”<sup>25</sup>

*Workers.* In this project, “workers” refers to the people who volunteer to take on the responsibility of carrying out the functions of the church. The workers in this context are saddled with the education task of the adolescents in the church environment.

*Integration.* In this study, “integration means bringing various parts or ideas together to form a whole unit in a way that none of the parts are blurred or diminished in importance.”<sup>26</sup> According to Mark P. Cosgrove, integration, when considered specifically from a spiritual angle, means relating one’s biblical worldview to the learning taking place in the academic or cultural arenas.<sup>27</sup> It again explains the process of synthesizing

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<sup>25</sup> W. Robert Pazmiño, *Foundational Issues in Christian Education* (Grand Rapids: Baker, 1997), 87.

<sup>26</sup> James D. Cunningham and Anthony C. Fortosis, *Education in Christian Schools: A Perspective and Training Model* (Whittier, CA: Association of Christian Schools, 1987), 79-80.

<sup>27</sup> Mark P. Cosgrove, *Foundation of Christian Thought: Faith, Learning, and the Christian Worldview* (Grand Rapids: Kregel, 2006), 54. Perceived as such, it can be concluded from Arthur Holmes’s comment that “integration is concerned not so much with attack and defence as with positive contributions of human learning to understanding of the faith and to the development of a Christian worldview.” Arthur Holmes, *All Truth Is God’s Truth* (Grand Rapids: Eerdmans, 1987), 46.

the knowledge discovered through one's search for truth with the special revelation of truth through God's communication with humans.<sup>28</sup>

*Indigenous values.* The term "indigenous," in relation to value, refers to that which is local, original, or native to a geographic region, people, or set up. This term is synonymous with "culture," which holistically includes knowledge, beliefs, arts, morals, customs, and any other capabilities acquired by man as a member of the society.<sup>29</sup> "Value" is defined as "underlying, fundamental beliefs and assumptions that determine behaviour."<sup>30</sup> Indigenous values, therefore, include the patterned ways of thinking, feeling, and reacting—acquired and transmitted mainly by symbols—that constitute the distinctive achievement of a human group; hence, the term refers to the set of values, norms, beliefs, or a cluster of learned behaviors that people (in their entirety) share with others, particularly in society, giving a sense of belonging and identity.<sup>31</sup> Instinctively, indigenous values are aspects of cultural practices, actions, or objects that are held in high esteem or valued within a given society.

*Curriculum.* In the context of this study, "curriculum" refers to the sum total of all of the experiences provided or used by the school in its education of children.<sup>32</sup>

*Adolescents.* "Adolescents" are defined as young boys and girls in their teenage years who are in a developmentally distinct phase of life between childhood and adulthood. Their age is between 10 and 19.<sup>33</sup> The World Health Organization qualifies this period as

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<sup>28</sup> Dan E. Clement, "Integration of Faith and Science," in *Evangelical Dictionary of Christian Education*, ed. Michael J. Anthony (Grand Rapids: Baker, 2001), 365.

<sup>29</sup> E. D. Nakpodia, "Culture and Curriculum Development in Nigerian Schools," *African Journal of History and Culture* 2, no. 1 (2010): 1-9.

<sup>30</sup> Samuel Waje Kunhiyop, *African Christian Ethics* (Nairobi, Kenya: Hippo, 2008), 5.

<sup>31</sup> Antonio Lebron, "What Is Culture?," *Merit Research Journal of Education and Review* 1, no. 16 (2013): 126-32.

<sup>32</sup> V. K. Rao, *Principles of Curriculum* (New Delhi: A. P. H., 2005), 1.

<sup>33</sup> Joseph L. DeVitis and Linda Irwin-DeVitis, *Adolescent Education: A Reader* (New York: Peter Lang, 2010), 89.

a unique stage of human development.<sup>34</sup>

*Formation.* This term refers to the process of being formed and transformed, requiring human participation and obedience to Jesus Christ in a life-long process that takes place in the context of the community (school).<sup>35</sup>

*Nigerian Baptist Convention.* The Nigerian Baptist Convention is the umbrella name by which the members and churches belonging to the Baptist denomination in Nigeria are referred.

This study delimited the generalization of equipping Christian education workers on integration of the Bible and indigenous values in the curriculum for teaching adolescents to a Baptist church cooperating with the Nigerian Baptist Convention. Data gathering was also delimited to the Christian education workers of the church.

The population and sample for the project was derived from a Nigerian Baptist local church. The model for integrating the Bible and indigenous values was, therefore, limited to the selected church. However, conclusions and findings from the study have general principles applicable beyond the church to other Baptist church education workers. The result may also be replicated by other denominational churches in the country with time (generalizable) regarding themes and practices. There may, however, be limitations in the direct application of these findings because of certain differences in the cultural context of each zone where some churches are located.

## **Conclusion**

Equipping a church's education department workers on how to integrate the Bible and indigenous values in the curriculum meant for adolescents' formation is crucial to the activities of the local Baptist churches in Nigeria, especially in Yoruba land. The

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<sup>34</sup> World Health Organization, "Adolescence Health in the South-East Asia Region," accessed February 18, 2020, <https://www.who.int/southeastasia/health-topics/adolescent-health> 2020.

<sup>35</sup> Mark A. Maddix, "Spiritual Formation and Christian Formation," in *Christian Formation: Integrating Theology and Human Development*, ed. James R. Estep and Jonathan H. Kim (Nashville: B & H, 2010), 240-43.

incongruence that exists in the attitude of adolescents raised in the church and biblical knowledge they profess to possess is an indication of a lacuna. Therefore, the church should take steps to address this problem that would help adolescents to be firmly rooted in the Scripture and imbibe indigenous values that can add positively to the outcome of their lives. If there will be a positive change in Nigeria generally and in Yoruba land especially, the focus must be on the adolescents who are at a transitory stage of life. The teachers' understanding of adolescents' need in relationship to the Bible and indigenous values should be paramount for their all-round formation.



CHAPTER 2  
BIBLICAL AND THEOLOGICAL BASIS FOR INTEGRATING  
BIBLE AND INDIGENOUS YORUBA VALUES  
IN ADOLESCENT FORMATION

God’s will is that everyone he has created, including adolescents, should be taught about him and obey all his commands. Deuteronomy 6:4-9 and Matthew 28:20 are two passages of the Bible that clearly state the mind of God on how people should gain knowledge about him. Ideally, in line with Deuteronomy 6:4-9, called the Shema, the responsibility of teaching children belongs to parents. Scholars such as Timothy Paul Jones emphatically state that Scripture clearly calls parents to train their children in the faith and to nurture their children’s souls.<sup>1</sup> Paul Renfro, Brandon Shields, and Jay Strother also assert that parents should serve as the primary disciple-maker of their children.<sup>2</sup> Peter Gentry, likewise, affirms that parents should teach their children Christian faith.<sup>3</sup> The role of parents in the faith formation of their children is thereby unarguably crucial.

Matthew 28:20, regarding the task of teaching, was the last mandate Jesus gave to his disciples at his ascension. Jesus extended the task of teaching for the purpose of “obeying all his commands” beyond the scope of the parents only to the disciples. J. Jonathan Kim and Charles A. Tidwell remark that Matthew 28:20 makes it possible for new Christ followers to learn all of Jesus’s teachings through the disciples and other

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<sup>1</sup> Timothy Paul Jones, *Family Ministry Guide: How Your Church Can Equip Parents to Make Disciples* (Indianapolis: Wesleyan, 2011), 16.

<sup>2</sup> Timothy Paul Jones, “The Task Too Significant to Hire Someone Else to Do,” in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B & H, 2009), 19.

<sup>3</sup> Peter J. Gentry, “Raising Children, the Christian Way,” *Journal of Discipleship and Family Ministry* 2, no. 2 (Spring 2012): 96-108.

church leaders.<sup>4</sup> It is right that parents are to teach their faith to their children or adolescents as the case may be. But some factors make the role of teaching young people in some context and climate to tend more toward the church. The need to make adolescents' Bible knowledge more robust, enriching, comprehensive, and functional in Yoruba land of Nigeria through the integration of some indigenous values requires that other people be involved in the process of adolescents' formation. Hence, church workers who play a vital role in the formation of adolescents need to be equipped to render the service more impactfully.

This chapter will review the relevant literature, empirically highlighting salient aspects of the project that can enhance the understanding of those who serve in church education on the importance of the integration of the Bible and indigenous African values in adolescents' formation and development. The chapter, therefore, provides information on the biblical assessment of African values and theological foundations for teaching adolescents. The thesis of this chapter is to make a case for the importance of equipping Christian education workers on the need to integrate African values with Bible-based values. The essence of the integration is to enhance the teachers' training so that the outcome will be well-adjusted adolescents by the time they attain adulthood.

### **Biblical Assessment of Yoruba Cultural Values**

The opinion of many non-indigenous people is that Yoruba indigenous cultures and practices are evil, demonic, and satanic.<sup>5</sup> I would argue, however, that lots of Yoruba practices are not only godly but are also invaluable in producing great people. While certain practices in some areas in Africa are barbaric (many of such have fizzled out over the years), the Yoruba culture where this study is situated has many indigenous practices that if well harnessed can contribute to the making of well-adjusted and flourishing people.

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<sup>4</sup> J. Jonathan Kim and Charles A. Tidwell, *The Educational Ministry of a Church: A Comprehensive Model for Students and Ministers* eds, 2nd ed. (Nashville: B & H, 2020), 106.

<sup>5</sup> Babs A. Fafunwa, *History of Education in Nigeria* (Ibadan, Nigeria: NPC, 2004), 73.

When the argument is not on the belief system and traditional religions, many African practices are not evil as people from other nations view the cultures. In fact, Africans generally have some cultural practices that closely resemble some Hebrew cultural practices. For instance, the resemblance that certain Yoruba practices have with some biblical cultural practices may be responsible for tracing the origin of the Yoruba people to Noah in the Bible. Hence, J. A. Omolafe observes that the concept of *Omoluabi*, in Yoruba (gentleman in English),<sup>6</sup> indicates the possession of impeccable character possessed by Noah, who is regarded as the progenitor of all humankind (including the Yoruba people).<sup>7</sup> It is pertinent to give a brief explanation of the concept of values with focus on the Yoruba people of Nigeria.

### **The Concept of Values in Africa**

The word “value” is a relative term that is perceived differently in various societies and cultures.<sup>8</sup> The reason for the relativity is because what constitutes a value in one society may not be viewed the same in another. However, attempts have been made by different scholars from various walks of life to conceptualize the term. Values are principles or standards approved by the society by which members’ actions are judged as right or wrong. J. O. Ogunbiyi writes, “Values are generally long-term standards or principles that are used to judge the worth of an idea or action.”<sup>9</sup> According to an earlier definition by Arthur W. Chickering, “Values are standard by which behavior is evaluated.”<sup>10</sup> While some values are universal, others are cultural or ethnic-based, but

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<sup>6</sup> J. A. Omolafe, “The Socio-Cultural Implications of Iwa in Yoruba Traditional Thought,” *Orita Ibadan Journal of Religious Studies* 22, no. 2 (December 1990): 70.

<sup>7</sup> The Gale Group, “The Seven Noachide Laws,” Jewish Virtual Library, 2007, <https://www.jewishvirtuallibrary.org/the-seven-noachide-laws>.

<sup>8</sup> Hee-Chun Kang, *Contemporary Philosophical Issues in Christian Education* (Shincheon-dong, South Korea: Yonsel University, 2003), 12-13.

<sup>9</sup> J. O. Ogunbiyi, “Values Education: A Contemporary Issue in Social Studies Curriculum,” in *Exploration in Education: Selected Essays in Honour of Professor Pai Obanya*, ed. Martins Fabunmi (Ibadan, Nigeria: His Lineage, 2013), 58.

<sup>10</sup> Arthur W. Chickering, *Education and Identity* (San Francisco: Jossey-Bassey, 1969), 123.

they all aim at building character qualities and dispositions that are beneficial for individuals and the community at large. Values are often perceived from an ethical point of view. The definition of “ethics” makes it a convenient synonym for “value.” Joseph I. Omoregbe, for instance, defines ethics as a “normative science.”<sup>11</sup> By this definition, he implies that ethics “deals with norms or standard of human behavior.”<sup>12</sup> The implication of the definitions is that the values a society prioritizes determine the behavioral pattern of the society.

Conceiving values from the ethical sense, J. K. Omotsehin refers to it as the usefulness of a thing which is a function of choice-making. That is, there are options open to people from which choices are made.<sup>13</sup> Attempting to theologize values, as a synonym of morality in most cases, John Mbiti argues, “It is believed in many African societies that their morals were given to them by God from the very beginning. This provides an unchallenged authority for the morals.”<sup>14</sup> Further, Lai Oluborode posits, “Human behavior is grounded in a web of ethics. It is inconceivable to contemplate the constitution of human action in an ethical vacuum, right from infancy; the individual comes to imbibe the sensibilities, the mores, and the norms of his immediate family and as he grows up, the cherished values of his society.”<sup>15</sup>

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<sup>11</sup> Joseph I. Omoregbe, *Ethics: A Systematic and Historical Study* (Lagos, Nigeria: Joja Educational Research, 1993), 4. B. C. Smith similarly proffers that ethics is a systematic study of human actions and intention to determine their goodness or badness, rightness or wrongness, correctness or incorrectness and with attention given to how such course of action and intention being evaluated affects the person who performed the action or showed the 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. B. C. Smith, *Syllabus for the Study of Biblical Ethics*, 6th ed. (Fort Worth, TX: Southwestern Baptist Theological Seminary, 1991), 7, cited in Jacob Kehinde Ayantayo, *Fundamentals of Religious Ethics* (Ibadan, Nigeria: End-Time, 2009), 4.

<sup>12</sup> Omoregbe, *Ethics*, 6.

<sup>13</sup> J. K. Omotsehin, “On the Ethics of Virtue and Vice,” in *Fundamental Theories and Issues in Ethics*, ed. E. G. Oduwole and M. Olaolu (Ibadan, Nigeria: Ben-El, 2001), 101.

<sup>14</sup> John Mbiti, *Introduction to African Traditional Religion* (London: Heinemann, 1975), 175.

<sup>15</sup> Lai Oluborode, *Pockets of Ethical Islands in a Sea of Scoundrels* (Lagos, Nigeria: Rebonic, 2009), 13.

Indigenous people all have cultures that drive their existence and are transmitted from one generation to another. Culture in this sense is defined by Edgar Schein and Peter Schein as “the accumulated shared learning of that group as it solves its problems of external adaptation and internal integration; which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, feel, and behave in relation to those problems.”<sup>16</sup> Accordingly, culture can be seen as the totality of the pattern of behaviors of a particular group of people, which includes everything that makes them distinct from any other group of people (for example greeting habits, dress, social norms and taboos, food, songs and dance patterns, rites of passages from birth to marriage to death, traditional occupations, religious and philosophical beliefs).<sup>17</sup> The concept of culture also refers to society and its way of life that consists of patterned ways of thinking, feeling, reacting and is acquired and transmitted from one generation to another in order to maintain the society’s essential core values and historical paradigm. These cultural values and beliefs in a particular society make for a sense of belonging and identity. Culture, at its most basic level, can be defined as shared symbols, norms, and values in a social organization.<sup>18</sup>

Indigenous communities and individuals draw identity and form their worldview and perception from specific historical events and cultural contexts transmitted to them from family and environment; this view includes their own beliefs, social organization, language, customs, and knowledge. Human beings, especially

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<sup>16</sup> Edgar H. Schein and Peter Schein, *Organizational Culture and Leadership*, 5th ed. (Hoboken NJ: John Wiley, 2017), 6. Schein and Schein explain that cultures tell their members who they are, how to behave toward each other, and how to feel good about themselves (33). Edward E. B. Taylor also saw culture as that complex whole which includes, knowledge, belief, art, morals, law. Customs or any other capabilities or habits acquired by man as a member of a society. He adds that the beliefs and attitudes, shared understandings and patterns of behavior allows those people to live together in relative harmony but distinguishes them from others. Edward E. B. Taylor, *Primitive Culture: Research into the Development of Mythology, Philosophy, Religion, Language, Art and Custom*, 7th ed. (New York: Brentano’s, 1924), 2:1.

<sup>17</sup> R. C. Aziza, “The Relationship between Language Use and Survival of Culture: The Case of Urhobo Youth,” *Nigerian Language Studies* 4 (2001): 31.

<sup>18</sup> G. Walsham, “Cross-Cultural Software Production and Use: A Structural Analysis,” *MIS Quarterly* 26, no. 4 (2002): 359-80.

adolescents, develop a profound bond with their place of origin even when not occupying their ancestral environment due to cultural and indigenous knowledge or value transference. Values, here, are to be understood as beliefs that are held about what is right or wrong and what is important in life.<sup>19</sup>

The Yoruba people group of Nigeria hold their values in high esteem. Nike Lawal, Matthew Sadiku, and Ade Dopamu affirm, “The Yoruba place much premium on the morality of their children as leaders of tomorrow. Hence, they seize every opportunity to remind them, as well as their relatives and acquaintances, of behaviors which would make life worthwhile for them.”<sup>20</sup> Tobechukwu Nnamdi Ekeanyanwu presents a broad view on the subject of value:

Some of the traditional values in Nigeria include honesty, moral rectitude, respect for elders, and respect for fellow citizens, respect and loyalty to family values, hard work, resourcefulness, and education. Understanding the diversity in religious beliefs is also considered a core value within the country, as there are several religious groups that make up the population in Nigeria. One of the most significant values that Nigeria holds to be of great importance is the wisdom of its elders. Age is a symbol of experience and intelligence, and the mistreatment or disrespect of elders is viewed as taboo and therefore unacceptable. Even in religious gatherings, elders are given pride of place and specially recognized.<sup>21</sup>

Disregard for values accepted and approved of as the standard in any given society, particularly among the Yoruba people, is an invitation for chaos and disorder. The values examined next, among others, are isolated for discussion and are considered essential for inclusion in the church curriculum so that it can enhance the church’s potential to produce well-adjusted adolescents.

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<sup>19</sup> G. E. Idang, “African Cultures and Values,” *Phronimon* 16, no. 2 (2015): 98.

<sup>20</sup> Nike S. Lawal, Matthew N. O. Sadiku, and Ade Dopemu, eds., *Understanding Yoruba Life and Culture* (Trenton, NJ: Africa World), 156.

<sup>21</sup> Tobechukwu Nnamdi Ekeanyanwu, “Nollywood and Nigeria’s Indigenous Cultural Values: The Developmental Imperative,” in *Communication and Africa’s Developmental Crisis: Essay in Honor of Professor V. D. M. Des Wilson*, ed. Ebenezer Soola, Herbert Batta, and Chinenye Nwabueze (Ibadan, Nigeria: Stirling-Horden, 2015), 135.

## **Yoruba Indigenous Values in Relation to the Bible**

A study of the Bible reveals activities, attitude, and pattern that are similar to some Yoruba values practiced today. The semblance in values is significantly close to what the people who lived during the Bible also practiced. These claims are substantiated in the following sections.

**Hospitality.** The practice of hospitality as demonstrated in the Bible is closely related to what is being practiced among the Yoruba people group in Nigeria. In the traditional Yoruba setting for instance, various age groups in the extended family lived together under one roof (some still do today). A newly married woman is sent off to her husband with a maid from her father's household just as Sarai had Hagar (Gen 16), Rachel had Bilhah, and Leah had Zilpah (Gen 30:4, 9). The maids were to assist the brides in doing house chores and providing quality hospitality to visitors. Newly married couples were also taught to be ready to accommodate in-laws on either side as well as other members of their extended families who may want to live with them for as long as they (that is, the visitors) should desire. In African homes, as apparent from the Bible too, visiting family or friends does not require an invitation or prior approval of the hosts (Luke 11:5-13). Every household member is brought up to be visitor-ready and to even receive strangers at any time of the day without bitterness. Abraham, Lot, and even Rebekah's household demonstrated this practice (see Gen 18; 19; 24), and so did the Shunammite woman in 2 Kings 4.

Kenneth A. Mathews observes, "In the New Testament, hospitality was a common setting for Jesus' instruction about the kingdom (e.g., Mat 22:1-14; Mk 2:15-22; Lk 19:1-10) and was regulated in the Christian community (e.g., Rm 15:7; 1 Tim 3:2; 2John 2:9; Heb 13:2)."<sup>22</sup> He submits that "the tornado of activity ('hurried,' vs. 6-7;

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<sup>22</sup> Kenneth A. Mathews, *Genesis 1-11:26*, New American Commentary, vol. 1B (Nashville: Broadman & Holman, 2005), 217. Mathews expatiates the process by which this is done, that provision and protection for guests characterized a good host, including care of one's animals (Gen 24:19; 32:43; Judg 19:21). The host provided water for refreshment (Gen 24:14; Judg 4:19) and the washing of soiled feet

‘quick,’ v. 6; ‘ran,’ v. 7) reinforces the picture of Abraham as the extraordinary host.”<sup>23</sup> The scenario depicts a typical hospitality setting among the Yoruba people, which is characterized by a flurry of activities to make visitors feel at home. The first offer of hospitality is always water, and the practice comes with the axiom “He who gives water gives life.” The offer of water is followed by the offer of food even when food is not readily available; the practice, again, comes with the saying “A good host can enter into debt to satisfy his guest and make the payment thereafter.”<sup>24</sup> In Genesis 24, the Bible details the story of how Rebekah gave water to Eliezer and also watered his camels as her first step to showing hospitality.

**Humility.** Humility is another value that the Bible emphasizes. Though the Yoruba people had no access to the Bible until around the fifteenth century, they taught humility as a value that the children must learn as they grow into maturity.<sup>25</sup> Meekness, as indicated in Matthew 5:3, depicts those who are Christlike in quietness and silent even in pain. The word “meek” (*praus* in Greek) generally means gentleness, which entails self-control.<sup>26</sup> R. T. France states that meekness is Jesus’s own ministry.<sup>27</sup> *The New Interpreter’s Bible* expatiates that “meekness” or “gentleness” characterizes those who are aware of their identity as the oppressed people of God in the world, those who

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(Gen 18:4; see also Gen 19:2; 24:32; 43:24; 1 Tim 5:10), a meal followed (Gen 19:3; 24:33; 43:16; Exod 2:19-20), and overnight accommodations were provided for pilgrims (see Gen 19:2-3; Judg 19:6-20).

<sup>23</sup> Mathews, *Genesis 1-11:26*, 217.

<sup>24</sup> J. S. Olaoye, *The Principles and Concepts of Yoruba Language and 1,222 Yoruba Proverbs*, 2nd ed. (Ilorin, Nigeria: Famous Print-Media, 2012), 15.

<sup>25</sup> Nigerian Baptist Convention, “Highlights of the History of Baptist Work in Nigeria,” in *The Holy Bible and Baptist Hymnal*, First Nigerian ed., Convention’s Centenary Bible with Baptist Hymn Book (Apapa, Lagos: Bible Society of Nigeria, 2014), 1.

<sup>26</sup> Kenneth L. Barker and John R. Kohlenberger III, eds., *Zondervan NIV Bible Commentary*, vol. 2, *New Testament* (Grand Rapids: Zondervan, 1994), 23.

<sup>27</sup> R. T. France, *The Gospel According to Matthew*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1985), 110.



renounced the violent methods of this worldly power.<sup>28</sup> Kenneth L. Barker and John R. Kohlenberger studied the word meekness, concluding that “the meek—not the strong, aggressive, harsh, tyrannical—will inherit the earth.”<sup>29</sup> John Gill, an eighteenth century expositor presents the meek as those

who are not easily provoked to anger; who patiently bear, and put up with injustices and affronts; carry themselves courteously, and affably to all; have the meanest thought of themselves, and the best of others; don’t envy the gifts and graces of other men; are willing to be instructed and admonished, by the meanest of the saints; quietly submit to the will of God, in adverse dispensations of providence; and ascribe all they have, and are, to the grace of God.<sup>30</sup>

Humility is a strong character trait that the Yoruba people believed must be instilled in adolescents so that they can be prepared for leadership positions. In the traditional Yoruba setting, adolescents were taught to respect not only their parents but anyone old enough to give birth to them. Romans 13:1-7 and 1 Thessalonians 5:12-13 spells out the kind of biblical humility that has semblance to what the Yoruba people used to practice regarding people in authority. Many characters in the Bible exemplify the value of humility and serve as models for believers in contemporary times. Examples of such are Abraham (Gen 18:27), Gideon (Judg 6:15), David (1 Chron 29:14), John the Baptist (Matt 3:14), the centurion (Matt 8:8), Elizabeth (Luke 5:8), Paul (Acts 20:19), and Cornelius (Acts 10).

**Integrity/honesty.** The value of integrity or honesty is of critical importance among Africans, especially the Yoruba people. The statement, “Blessed are those who hunger or thirst for righteousness” (Matt 5:6) is directly related to integrity. The words

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<sup>28</sup> Mathews, *The New Interpreter’s Bible*, 179. Alfredo Abreu further substantiates that the meek person reflects a reversal of attitudes toward power, possessions, and positions. The meek, contrary to the volatility of the angry, have the tendency to enjoy inner peace and physical wellness that makes for longevity, which will make it possible for them to enjoy the bounties of the world longer. Alfredo Abreu, “Justice, Earth and Heaven: According to the Beatitudes,” *CRUX* 42, no. 2 (Summer 2006): 34.

<sup>29</sup> D. A. Carson, *Matthew*, in *The Expositor’s Bible Commentary*, ed. Tremper Longman and David E. Garland, ePub ed. (Grand Rapids: Zondervan, 2006).

<sup>30</sup> John Gill, “Introduction to Matthew 5,” in *Exposition of the Old & New Testaments*, vol. 7, *Matthew through John 8* (Paris, AR: Baptist Standard Bearer, 2000), 96.

“hunger” (*peinao*) and “thirst” (*dipsao*) vividly express desire.<sup>31</sup> The word *dikaioisune* (“righteousness”) is from *dikaios* (“the just”), indicating the class of people who are godly.<sup>32</sup> Charles Simeon relates righteousness to “reaching a higher degree of holiness”<sup>33</sup> that is exemplified in living a blameless life. Gordon T. Smith says integrity is a product of respect that is earned by leaders being accountable.<sup>34</sup> Albert Mohler posits, “True credibility (that is, integrity) rests in the ability of others to trust what the leader can do.”<sup>35</sup> Integrity reflects “righteousness” and “justice,” which implies doing the will of God. Mathews writes that leaders who are consumed by integrity “do not long to be personally pious or idealistic dreamers or do-gooders, but are persons who long for the coming of God’s kingdom and the vindication of right, which will come with it, and who on the basis of this hope actively do God’s will now?”<sup>36</sup>

Though Yoruba ancestral parents could not have been said to understand the workings of the God of the Bible in their lifetime, they exalted integrity in their relationships. The reason for their action may be because of the premium they placed on their family names.<sup>37</sup> They were quick to warn any recalcitrant member of the family not to drag the family name in the mud. When children are going off to another city or town for academic or work-related purposes they are always sent off with the stern warning,

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<sup>31</sup> William Barclay, *The Gospel of Matthew*, Daily Study Bible 1 (Philadelphia: Westminster, 1975), 92.

<sup>32</sup> Stephen D. Renn, ed., *Expository Dictionary of Bible Words: Word Studies for Key English Bible Words Based on the Hebrew and Greek Texts* (Peabody, MA: Hendrickson, 2005), 224.

<sup>33</sup> Charles Simeon, *Expository Outlines on the Whole Bible*, vol. 2, *Matthew* (Grand Rapids: Baker, 1988), 58.

<sup>34</sup> Gordon T. Smith, *Institutional Intelligence: How to Build an Effective Organization* (Downers Grove, IL: InterVarsity, 2017), 200.

<sup>35</sup> Albert Mohler, *The Conviction to Lead* (Minneapolis: Bethany House, 2012), 83.

<sup>36</sup> Mathews, *The New Interpreter’s Bible*, 179.

<sup>37</sup> Jacob Kehinde Ayantayo, “The Phenomenon of Change of Name and Identity in Yoruba Religious Community in the Light of Social Change,” *Orita Ibadan Journal of Religious Studies* 42, no. 1 (June 2010): 5.

“remember the children of whom you are.” The remembrance of the warning serves as a sort of checks and balances for the children’s actions and inactions. The book of Proverbs contains similar instructions coming from the father to the son (1:8; 3:1-2; 4:1-9; 7:2; 8:32-33; 13:1; 13:13-14).

**Hard work.** Genesis 1 presents God as the model of hard work for humanity. The creation of the earth took six days of hard work.<sup>38</sup> Work or labor was ordained by God before the fall, as recorded in Genesis 2:15. Hard work became a demand of God from humankind following the sin of Adam and Eve, as indicated by Genesis 3:17-19.<sup>39</sup> Michael Griffiths explains, “The beginning of the world saw a God who started doing nothing but working, and gave nothing else to the first human creature, than work, to till the land.”<sup>40</sup> Life was difficult for the Yoruba people who were an agrarian people (tilling the earth to earn their living according to God’s injunction), just as it was for Jacob as he admitted before Pharaoh in Genesis 47:9. The phrase “in the sweat of thy face” (Gen 3:19) indicates the divine punishment placed on humankind because of the fall. To underscore the divine demand for hard work as a punishment for the fall, John Calvin argues, “But by ‘sweat’ is understood hard labour and full of fatigue and weariness, which, by its difficulty, produces

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<sup>38</sup> Theology of Work Project, “God Creates and Equips People to Work (Genesis 1:26-2:25),” accessed May 11, 2020, <https://www.theologyofwork.org/old-testament/genesis-1-11-and-work/god-creates-and-equips-people-to-work-genesis-126-225>. The commentator expatiates, “From the beginning God intended human beings to be his junior partners in the work of bringing his creation to fulfillment. . . . We are created to work with as sub-creators in relationship with other people and with God.”

<sup>39</sup> Matthew Henry’s Bible Commentary, “Genesis 3,” Blue Letter Bible, accessed May 11, 2020, [https://www.blueletterbible.org/Comm/mhc/Gen/Gen\\_003.cfm](https://www.blueletterbible.org/Comm/mhc/Gen/Gen_003.cfm). The commentary explains that “labour is our duty, which we must faithfully perform; it is part of man’s sentence, which idleness daringly defies. Uneasiness and weariness with labour are our just punishment, which we must patiently submit to.” Another commentary says, “In fact, work becomes more important because of the Fall, not less, because more work is required now to yield the necessary results. . . . We live in a fallen, broken world and we cannot expect life without toil. We were made for work, but in this life that work is stained by all that was broken that day in the Garden of Eden.” Theology of Work Project, “People Fall into Sin in Work (Genesis 3:1-24),” accessed May 11, 2020, <https://www.theologyofwork.org/old-testament/genesis-1-11-and-work/people-fall-into-sin-in-work-genesis-31-24>.

<sup>40</sup> Michael Griffiths, *Jesus’ Call to World Mission* (Grand Rapids: Baker, 1983), 11.

sweat.”<sup>41</sup> The Yoruba people can be said to be experiencing the curse uniquely due to their location. Hard work was an imperative for indigenous Yoruba people. The Yoruba people, therefore, do not condone slothfulness of any kind from their children or wards. Everybody is put to work on the farm, tilling the earth, planting, or harvesting at due seasons.

**Respect.** Respect, as a value, is exemplified in both the Old and New Testaments. The first place a word of respect (“my lord”) was used to refer to a human being was in the context of the family. Sarah, the wife of Abraham, referred to her husband as “my lord” (Gen 18:12), used as endearing language. Other instances were by the Hittites and Ephron in response to Abraham’s request for a burial place for Sarah (Gen 23:6, 11, 15). The transaction demonstrates what James L. May calls “oriental politeness”; that is, an indication of respect for Abraham’s status.<sup>42</sup> Another notable instance of such respectful language is found in Rebekah’s address of Eleazar, Abraham’s chief servant (Gen 24:18). On these occasions, the saying “my lord” connotes language of respect adopted to imply that the one being referred to is obviously worthy of respect—again, due to age or status. In the New Testament, the Lord Jesus was variously referred to by diverse statements of respect—such as “my Lord,” “Rabbi,” “the Prophet,” and “Master”—by different categories of people. Elucidating the language of respect accorded Jesus, Craig L. Blomberg, commenting on the leper healed in Matthew 8:2, says, “He certainly treats Jesus with great respect. First, he kneels (a posture appropriate for adoration), then he calls Jesus ‘Lord,’ which by Matthew’s time regularly referred to Christ’s divinity.”<sup>43</sup> One instance in which Jesus was referred to as “Rabbi” was by Nicodemus (John 3:2). The use of “Rabbi” in this context was, according to Gerald L. Borchert, a means of mere

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<sup>41</sup> John Calvin, *Commentaries on the First Book of Moses Called Genesis*, vol. 1, trans. M. A. John King (Grand Rapids: Baker, 1979), 175.

<sup>42</sup> James L. Mays, *The HarperCollins Bible Commentary* (New York: HarperCollins, 2000), 97.

<sup>43</sup> Craig L. Blomberg, *Matthew*, New American Commentary, Vol. 22 (Nashville: Broadman, 1992), 138.

praise-singing of Jesus to initiate speech rather than to honor Him:

Nicodemus's initiation of the conversation with Jesus reminds us of some modern popular introductions of guest speakers at banquets that are geared to make them feel both welcome and accepted while announcing to the speaker and the audience that great words of wisdom are expected. . . . Nicodemus, representing his learned group, began by addressing Jesus with the polite title "Rabbi." In so doing, he "graciously" acknowledged Jesus as his equal, even though Jesus would be popularly recognized by council members as one of the "ignorant," the working people of the land (*'am ha'ares*).<sup>44</sup>

Substantiating Borchert's assertion, D. A. Carson observed that the use of the collegial Rabbi by Nicodemus, a distinguished teacher was "certainly more respectful."<sup>45</sup> This assertion clearly describes the import of titles as a pride booster and a motivating strategy in every human community, of which the Yoruba people are not exempt. Honorific titles are highly regarded and appreciated at every level of relationship in Yoruba land.

Respect is also shown through physical gesticulations, such as bowing to show deference to another. Jacob was recorded to have bowed several times to Esau as a symbol of respect (Gen 33:3, 6-7), though in this sense such displays were more for appeasement since they were twins. Likewise, 2 Samuel 1:2 specifically mentions that a man who came to report King Saul's death to David "fell to the ground and prostrated himself," which is an indication that the act was in vogue even in Old Testament times. The Yoruba people are very dramatic in showing respect. Men prostrate themselves and women kneel for people of their parents' age, but they also show courtesy for those who are just a few years older than them in certain areas of life. Similarly, it is considered rude for a child or someone far lower in rank or status to gaze into the eyes of an elder or superior person when being rebuked, chastised, or addressed in Yoruba culture. Having an understanding that many of the values that are in the Bible also exists among the Yoruba people should help the adolescents teachers to confidently teach such values until the adolescents can internalize them.

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<sup>44</sup> Gerald L. Borchert, *John 1-11*, New American Commentary, Vol. 25A (Nashville: Broadman & Holman, 1996), 170.

<sup>45</sup> D. A. Carson, *The Gospel According to John* (Grand Rapids: Wm Eerdmans, 1991), 186.

## Theological Foundations for Teaching Adolescents

Agang S. Bobai notes, “Theology is not only the study of God; it also involves the study of how God interacts with his creation.”<sup>46</sup> Theology, therefore, involves every attempt man makes to understand God and his activities within the cosmos. The church that provides an environment where Christians gather to worship and seek to understand God is inclusive of every age group and teaches concepts of God in an understandable manner to every age group. Adolescents are an important age group that forms the membership of the church. If teaching that will enhance the knowledge of God should be given to any age group, adolescents should be given a priority because of certain factors: (1) they are at a stage when their interest about abstract subjects is being piqued; (2) they are the future custodians of knowledge; and (3) right information if given at the right time has the capacity to form their thinking while lack of it can deform them.

Mbiti argues, “It is believed in many African societies that their morals were given to them by God from the very beginning. This provides an unchallenged authority for the morals.”<sup>47</sup> Mbiti’s assertion gives a strong reason why morals should be taught to adolescents as a God-given content that can support the Bible lessons. In essence, Mbiti perceives that every human being created by God has a natural capacity to do what is right. The good gifts that God endows man with probably include some core indigenous Yoruba values that when rightly utilized will be advantageous to society and bring glory to God. God’s gifts are not limited to the physical gifts of money, cars, houses, spouses, or children, but may also include non-physical gifts of the Spirit by which human beings are able to add value to life. The gifts of the Spirit that predispose people to good deeds can be imparted, nurtured, and cultivated in adolescents who have been truly saved through the teachings provided by the church. Adolescents as human beings share in the

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<sup>46</sup> Sunday Bobai Agang, “The Need for Public Theology in Africa,” in *African Public Theology*, ed. Sunday Bobai Agang, H. Jurgens Hendriks, and Dion Angus Forster (Carlisle: HippoBooks, 2020), 8.

<sup>47</sup> Mbiti, *African Traditional Religion*, 175.

communicable attributes of God as the *imago Dei*,<sup>48</sup> and they therefore need to learn how to use these attributes in God-glorifying ways.

While it would be ideal for parents to be the primary agents of their children's spiritual formation, where that is not possible, the church can render voluntary services to parents who register their children for church activities. It is hoped that the church in Nigeria shall one day be able to equip parents to be the principal agents in the adolescents' formation.<sup>49</sup> Equipping church's worker to be effective in teaching adolescents in the main time must start with the curriculum. The curriculum should contain contents that can mould adolescents to become godly, well-adjusted, morally sound, and useful citizens in the society.

Values constitute deeply held ideas or commitments to good behavior that can be integrated with the Bible for adolescents to have qualitative and rewarding lives. The indigenous values and system assist children to interact with several people, acquire a vast amount of knowledge, and function well in any society. Children (or adolescents) learn the values and "dos and don'ts" of their society, which assist them in becoming useful members of that society, and at the end, those same individuals (once children, now adults) reorient the next generation of young ones with the same values they acquired. These values are ideas that propel humankind's daily actions. In other words, they are the standard by which community members adhere in their personal and communal interactions toward the achievement of their goals. These values determine those who are to be praised or reprimanded for their actions.

In another sense, values refer to what is "good" or "desired," thus making values institutional and cherished by individuals and by groups of people.<sup>50</sup> According to

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<sup>48</sup> Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 443.

<sup>49</sup> Timothy Paul Jones and John David Trentham, *Practical Family Ministry: A Collection of Ideas for Your Church* (Nashville: Randall, 2015). 5-14, 79-88.

<sup>50</sup> B. O. Igboin, "Colonialism and African Cultural Values," *African Journal of History and Culture* 3, no. 6 (2011): 98.

Godwin Sogolo, “African values . . . may be taken to mean a set of institutionalized ideals which guide and direct the patterns of life of Africans”<sup>51</sup> Values can be conceived as a continuous, cumulative reservoir containing both material and non-material elements that are socially transmitted from one generation to another. African (Yoruba) culture, therefore, refers to the whole lot of African (Yoruba) heritage.<sup>52</sup> A value can be a point of view or conviction that one lives with, lives by, and even dies for. This is why it seems that values permeate every aspect of human life. Based on cultural considerations, some forms of behavior, actions, and conducts are approved, while others are widely disapproved of and the violation of values that should otherwise be held sacred are followed by penalties.<sup>53</sup>

### **Scripture and the Education of Adolescents**

In Genesis 1:28, the Lord pronounced the blessing of procreation on human beings. This blessing, however, comes with the responsibility of providing guidance and grooming. The history of the Hebrews is a record of their relationship with God as expressed in the covenant.<sup>54</sup> Their educational adventure began as a move to pass on the covenant relationship to subsequent generations. Education was, as such, an act of obedience to God’s commands within the covenant. The Hebrews believed since God had chosen them, he was concerned with the means and process by which they should be educated and should equally educate their offspring. Kenneth O. Gangel and Warren Benson point out,

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<sup>51</sup> Godwin Sogolo, *Foundations of African Philosophy: A Definitive Analysis of Conceptual Issues in African Twilight* (Ibadan, Nigeria: Ibadan University, 1993), 119. “African” used in this sense is generic and can be substituted with Yoruba values.

<sup>52</sup> E. O. Ezedike, *African Culture and the African Personality: From Footmarks to Landmarks on African Philosophy* (Somolu-Lagos, Nigeria: Obaroh and Ogbinaka, , 2009), 455.

<sup>53</sup> Idang, “African Cultures and Values,” 101.

<sup>54</sup> Robert Ulich, *A History of Religious Education: Documents and Interpretations from the Judaeo-Christian Tradition* (New York: University of London, 1968), 4.



Hebrew education technically began with Abraham and the covenant. The covenant was national and personal with profound educational implications. It was a contract between the Hebrew and God, but also between each individual Hebrew and God. Every person in the nation had an individual obligation to God, to his family, and to his nation.<sup>55</sup>

The divine instruction to educate adults and children is strewn across the Scriptures. The mandate to provide children and young people of various ages with the necessary tutelage is explicitly spelled out in Deuteronomy 6:4-9. In this text, God commanded that his people should be taught his precepts repeatedly, using diverse strategies until his knowledge and demands were etched onto their hearts. This biblical demand is undoubtedly the foundation for the education of the Hebrew young ones. Parents, priests, prophets, scribes, and sages were the principal agents of instilling lessons about God and other moral or ethical issues of life in children.<sup>56</sup> Michael Anthony and Warren Benson capture the importance of these educational agents:

Probably no nation has ever produced a group of religious or moral teachers comparable to the prophets of ancient Israel. Through their spoken public addresses and writings, they became creators of national religious and social ideals, critics and inspirers of public policies, denouncers of social wrongs, preachers of individual and social righteousness, and the source and channel of an ever loftier conception of God and of the mission of Israel. In fulfilling each of these roles, they were acting as public teachers. In every national crisis, they were at hand to denounce, encourage, comfort, and always instruct. They were the public conscience of Israel, the soul of its religion, the creators of its public opinion, its most conspicuous, its most revered, its most convincing teachers.<sup>57</sup>

The lessons provided in childhood do not terminate at this stage but extend to adolescence and even adulthood.

The Bible records cases of teenagers who engaged in practical learning experiences in which they excelled due to proper upbringing from home. An example includes Joseph demonstrating the value of hard work as a teenager by tending his

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<sup>55</sup> Kenneth O. Gangel and Warren Benson, *Christian Education: Its History and Philosophy* (Chicago: Moody, 1983), 22.

<sup>56</sup> Samuel Peni Ango, *Principles and Dynamics of Integrated Christian Teaching and Learning* (Bangalore, India: Theological Book Trust, 2011), 46-47.

<sup>57</sup> Michael J. Anthony and Warren Benson, *Exploring the History of Philosophy of Education* (Eugene, OR: Wipf & Stock, 2011), 17.

father's flock and reporting his brothers' evil deeds (Gen 37). Further, due to a well-instilled knowledge of God as a teenager, Joseph refused to have carnal knowledge of his master's (Potiphar) wife. He responded to Potiphar's wife's advances by asking, "How then could I do such a wicked thing and sin against God?" (Gen 39:7-21). Joseph demonstrated integrity. Another example is Rebecca, who demonstrated the knowledge of hospitality inculcated in her from infancy (Gen 24:15-21).

Similarly, David, who defeated Goliath in battle, was derogatorily described as "only a boy, ruddy, and handsome" (1 Sam 17:42) because he was probably a teenager. There was also Daniel, who resolved not to defile himself with the royal food because of his upbringing (Dan 1:8). A final example is Esther, who was probably able to become a queen due to her adherence to lessons on chastity in her teenage years. The Bible says, "This girl, who was also known as Esther, was lovely in form and in features" (Esth 2:7). At a critical time in the history of her people, she called for a fast and prayer among the people to God, probably because she had learned as a child of God's power to deliver (4:16). R. A. Lateju listed Joseph, David, Daniel, Esther, and the maid in Naaman's house as examples of exemplary teenagers in the Bible.<sup>58</sup>

D. O. Aleshire's comment on David's act of prowess in the battle with Goliath demonstrates pure, youthful faith in God. He remarks, "Of course, David's boast was not merely a macho threat. It was the act of faith of a person who did not have the maturity to calculate the odds of success."<sup>59</sup> David could have acted purely on exuberant faith in God, a teenage-like faith that confronts the challenges of life headlong against his background of the knowledge of what God can do. Similarly remarkable is the biblical account of the story of Joseph and Mary, two young people who were engaged to be married (Matt 1:19-21). The sudden pregnancy of the betrothed virgin girl and the divine

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<sup>58</sup> Rachel A. Lateju. *Touching Teenagers World with God's Word* (Ibadan, Nigeria: Kogiah, 2005), xii.

<sup>59</sup> D. O. Aleshire, *Understanding Today's Youth* (Nashville: Convention, 1982), 13.

intervention that guided the response of Joseph is instructive. This account establishes that God is concerned with everything that happens to his faithful teenagers. God has teenagers in mind, communicates with them, and intervenes on their behalf.

The book of Proverbs is particularly rich in providing references to education and learning within the church setting because it serves as a guide to living, and is premised on the following principle: “Start children off on the way they should go, and even when they are old they will not turn from it” (Prov 22:6).

The New Testament mentions only one incident in the life of Jesus while he was a teenager. Luke 2:41-51 details the story of how Jesus waited behind in the Jerusalem Temple to listen to and participate in scriptural discussion while his parents were looking for him. Jesus’s response to his worried and exasperated parents was “Did you not know that I must be in my Father’s house?” (Luke 2:49). Aleshire, commenting on this event, says that Jesus’s voice had already started to crack, showing he was on His way to manhood.<sup>60</sup> He explains further that Jesus’s response at that time was typical of how adolescents would behave when they think their parents showed a lack of understanding that they expect their parents would have. Aleshire inquires, “What parent has reared an adolescent and never heard his child utter a similar lament: ‘You don’t understand me. You just don’t understand.’”<sup>61</sup> This expression is common with teenagers when they assumed that a situation they are going through is peculiar to them. Adolescents often think that adults around them cannot understand them because they presume such adults have not undergone teenage hood before so they cannot have an idea of what teenagers are going through.<sup>62</sup> Recognizing Timothy as a younger man, the apostle Paul charged him as his spiritual son: “Don’t let anyone look down on you

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<sup>60</sup> Aleshire, *Understanding Today’s Youth*, 13.

<sup>61</sup> Aleshire, *Understanding Today’s Youth*, 13.

<sup>62</sup> Jocelyn Mendez, “Why Is ‘Nobody Understands Me’ a Common Feeling among Teenagers—If It’s Because It’s True, Then Why Is That?,” accessed May 11, 2020, <https://www.quora.com/Why-is-nobody-understands-me-a-common-feeling-among-teenagers-if-its-because-its-true-then-why-is-that>.

because you are young but set an example for the believers, in speech, in life, in love, in faith, and in purity” (1 Tim 4:12). The passage illustrates how sensitive the period of adolescence is. God expects every parent and other adults around teenagers to impact them positively. Many Bible passages, especially Proverbs 1-9, provide useful instructions that can help teenagers as they grow.

The church is wired to provide the revealed knowledge of God that can transform adolescents through the teaching of Christian workers. The content of every lesson should emphasize the existence of God as the Creator and his purpose for human beings.<sup>63</sup> Such teaching should also be based on the assertion that “all truth is God’s truth,” regardless of whether its source is Scripture or creation.<sup>64</sup> Teachers should not be given teaching assignment only because they are educated, but should be assigned into teaching ministry because they are seasoned Christians who have been found to be thoroughly disciplined to become authoritative in teaching.

### **Conclusion**

In this chapter information from literature was provided broadly on the biblical and theological foundations for the project as well as the theological foundations for teaching adolescents. The chapter also presented opinions of scholars on the position of the Scripture that parents should be the primary disciple makers of their children. Arguments were also made on the need to equip Christian education workers alongside biblical and indigenous values to help them carry out the teaching of adolescents in God glorifying ways.

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<sup>63</sup> George R. Knight, “Redemption through Education: Implications of Philosophy for Adventist Education: Part 3,” *Journal of Adventist Education* 73, no. 1 (2010): 37-59.

<sup>64</sup> James Riley Estep Jr., “Developmental Theories: Foe, Friend, or Folly? The Role of Developmental Theories in Christian Formation,” in *Christian Formation: Integrating Theology & Human Development*, ed. James R. Estep, and Jonathan Kim (Nashville: B & H, 2010), 46.

## THEORETICAL AND PRACTICAL BASIS FOR INTEGRATING BIBLE AND INDIGENOUS YORUBA VALUES IN ADOLESCENT FORMATION

In this chapter, notable studies will be examined on issues relating to adolescents' identities and values, as well as developmental priorities for adolescents. Those things that make Yoruba adolescents in Nigeria different from adolescents from other nations, and factors that promotes value degeneration, will also constitute a critical part of the chapter. Lastly, the strategies for the effective integration of the Bible and Yoruba indigenous values in adolescents' formation will be examined. The literature from these various fields is, however, mere representations of the copious resources available in books, journal articles, and published works. The review will address these areas to present a robust and enriched foundation for the study.

### **Conceptualization of Adolescence**

Adolescence as a concept is derived from the Latin word *adolescere*, which means “to grow” or “to grow to maturity.”<sup>65</sup> The term “maturity” not only connotes physical growth but also mental, emotional, and social development. Hence, adolescence is a period that fills the gap between childhood and adulthood.<sup>66</sup> Conceptually, adolescence is a span of years during which boys and girls move from childhood to adulthood mentally, emotionally, socially, and physically.<sup>67</sup> Categorically, adolescence is the stage between childhood and adulthood. It is not an age, but a stage, making it the transitional period of life during which the child experiences a number of changes

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<sup>65</sup> Guy J. Manaster, *Adolescence Development and the Life Tasks* (Boston: Allyn and Bacon, 1977), 3.

<sup>66</sup> G. Das, *Developmental Psychology* (Delhi, India: King, 2000), 68.

<sup>67</sup> Jagannath Mohanty and Susandhya Mohanty, *Family Life Education: Adolescence Education* (New Delhi, India: Deep and Deep, 1997), 92.

(physiological, emotional, and intellectual). Adolescence also dynamically evolves a theoretical construct informed through physiological, psychosocial, temporal, and cultural lenses.<sup>68</sup>

Globally, there are more than 1.2 billion adolescents today covering 16 percent of the world's population.<sup>69</sup> The implication is that one in every six individuals on earth is within the age bracket of 10–19 years, with approximately 1.5 billion of today's world population being young people ages 10–24.<sup>70</sup> Based on this population data, it is worth noting that the development of every nation depends greatly on this group of individuals, making this stage a convenient and most effective starting point for value reorientation among adolescents especially in Yoruba land. Chronologically, adolescence is traditionally between the age of 12 and 18 but could extend to those in their twenties considering individual and cultural variations.<sup>71</sup> Further substantiating this view, Susan M. Sawyer and George C. Patton submit that the age of adolescence is beginning to decline, a few females now have their menarche (first menstruation) at the age of 12-13, or younger.<sup>72</sup>

Elizabeth B. Hurlock posited that adolescence could extend to the age of 21 in some societies like America: “Because American society recognizes the individual as mature at the age of 21 years and gives at this age the right to vote and to be responsible for his own behavior, we may regard the age of 21 as the legal age of maturity and hence

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<sup>68</sup> Alexa C. Curtis, “Defining Adolescence,” *Journal of Adolescent and Family Health* 7, no. 2 (2015): 1.

<sup>69</sup> World Health Organization, “Coming of Age: Adolescent Health,” accessed February 26, 2024, <https://www.who.int/news-room/spotlight/coming-of-age-adolescent-health>.

<sup>70</sup> World Health Organization, “Adolescent and Young Adult Health,” accessed February 26, 2024, <https://www.who.int/news-room/fact-sheets/detail/adolescents-health-risks-and-solutions>.

<sup>71</sup> Rolf E. Muuss, *Theories of Adolescence*, 2nd ed (New York: Random House, 1968), 4. Examples of researchers who have contributed immensely to the study of adolescents include Jean Piaget, Sigmund Freud, Jacques Rousseau, Lawrence Kohlberg, James Fowler, G. Stanley Hall, and Erik Erikson.

<sup>72</sup> Susan M. Sawyer and George C. Patton, “Health and Well-Being in Adolescence: A Dynamic Profile,” in *Handbook of Adolescent Development Research and Its Impact on Global Policy*, ed. Jennifer E. Lansford and Perna Banati (Oxford: Oxford University, 2018), 29.

the end of adolescence.”<sup>73</sup> Alice Schlegel and Herbert Barry opine that the adolescent period begins around the onset of puberty and ends with the adoption of adult roles such as employment and marriage.<sup>74</sup> This critical developmental period is conventionally understood as the years between the onset of puberty and the establishment of social independence.<sup>75</sup> People within these age ranges are called adolescents or teenagers because of the physiological and psychological changes happening to them. Teenage years have peculiarities that are different from other stages of life. Though males and females share certain similar characteristics, there are some inter- and intra-gender distinctions in their developmental processes.<sup>76</sup> James F. Adams comments that the period signals “a constellation of changes . . . involving metabolic rate, blood pressure, pulse rate, skeletal growth, voice pitch, and axillary and pubic hair.”<sup>77</sup> The changes vary from one individual to another and are not the same in both genders.

Raymond G. Kuhlen submits that “adolescence is a period consisting of a constellation of events characterized by sexual, social, ideological, and vocational adjustments as well as a striving for independence from parents.”<sup>78</sup> Jerome B. Dusek remarks, “A major characteristics of adolescence is a rapid growth spurt, and it has no equal in childhood or in adult life.”<sup>79</sup> Corroborating the physical changes that manifest in

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<sup>73</sup> Elizabeth B. Hurlock, *Adolescent Development* (New York: McGraw Hill, 1967), 3.

<sup>74</sup> Alice Schlegel and Herbert Barry, *Adolescence: An Anthropological Enquiry* (New York: Free Press, 1991), 19.

<sup>75</sup> Laurence Steinberg, *Age of Opportunity: Lessons from the New Science of Adolescence* (Boston: Houghton Mifflin Harcourt, 2014), 83-110.

<sup>76</sup> Judith S. Dubas and Anne C. Petersen, “Female Pubertal Development,” in *Female Adolescent Development*, ed. Max Sugar, 2nd ed. (New York: Brunner/Mazel, 1993), 3.

<sup>77</sup> James F. Adams, *Understanding Adolescence: Current Developments in Adolescent Psychology* (Boston: Allyn and Bacon, 1968), 47.

<sup>78</sup> Raymond G. Kuhlen, *The Psychology of Adolescent Development* (New York: Harper, 1952), 71.

<sup>79</sup> Jerome B. Dusek, *Adolescent Development and Behavior* (Upper Saddle River, NJ: Prentice Hall, 1996), 54. Anthony similarly argues that adolescents’ development occurs in six domains: physical, cognitive, social, affective, moral, and spiritual. Anthony differs only slightly by adding the moral domain, which brings a new but pertinent dimension to adolescents’ developmental tasks. Michael J. Anthony, ed.,

teenage years, J. O. Afe and Azuka N. G. Alutu identify five major different stages in adolescents' physical characteristics in relation to the commencement and termination of the following: growth spurt, maturation, puberty, sexual age, and personal appearance.<sup>80</sup> David E. Balk explains that the physical transformation in adolescence is triggered biologically by hormonal secretions, which he claims play a critical role in determining the needs and behavior of adolescents.<sup>81</sup> Max Sugar substantiates, "Puberty refers to the period of rapid physical change involving endocrine and somatic development that results in reproductive maturity."<sup>82</sup>

Several studies carried out in medical fields reveal the activities of hormones in human growth. Scientific research attributes physical changes in human beings to the hypothalamus gland, which is at the base of the brain and said to be responsible for human growth.<sup>83</sup> According to Daniel O. Aleshire, this regulatory center in the brain grows sufficiently mature in older childhood to activate the pituitary gland. The pituitary gland secretes gonadotropin, the hormones that stimulate the increased production of estrogens (the feminizing hormones) and androgens (the masculinizing hormones). The presence of these hormones causes the physical and physiological changes that occur during adolescence.<sup>84</sup>

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"Adolescence Development," in *Evangelical Dictionary of Christian Education* (Grand Rapids: Baker, 2001), 24.

<sup>80</sup> J. O. Afe and Azuka N. G. Alutu, *Developmental Psychology* (Ibadan, Nigeria: Sirling Horden, 2002), 48.

<sup>81</sup> David E. Balk, *Adolescent Development: Early through Late Adolescence* (Pacific Grove, CA: Brooks/Cole, 1995), 46-47.

<sup>82</sup> Sugar, *Female Adolescent Development*, 5.

<sup>83</sup> Balk, *Adolescent Development*, 46.

<sup>84</sup> Daniel O. Aleshire, *Understanding Today's Youth* (Nashville: Convention, 1982), 37. Balk provides a more elaborate explanation of adolescent developmental processes. He says physical development is controlled by the central nervous system (CNS) and is regulated, for the most part, by the endocrine system. The endocrine system includes the thyroid gland, the pituitary body, and other endocrine glands that produce biochemical agents called hormones. Hormones affect behavior and physical development when released into the blood system in sufficient quantities. The sex hormones are estrogen and testosterone, which are follicle- and luteinizing-stimulating hormones responsible for the maturity of the ovaries and testes as well as the development of primary sex characteristics (reproductive capabilities)



The observable changes in the feature of both males and females indicate that they are transforming physically and evolving from one developmental task of childhood to those of young adulthood. In Western societies, as proposed by Dante Cicchetti and F. A. Rogosch, developmental tasks of the adolescent period include transition to high school, learning academic skills that are needed for higher education or work, achieving psychological autonomy, forming close friendships with those of the same and opposite sex, and developing a sense of identity.<sup>85</sup>

Deductively, adolescents are generally known to possess meta-cognitive knowledge for effective critical, analytic, and logical thinking, thus making them custodians of new knowledge.<sup>86</sup> However, expectations, knowledge, and identity formation of adolescents are shaped by their experiences in correspondence with their immediate learning environmental (cultural/indigenous, educational, historical, and political) events.<sup>87</sup> Inductively, adolescents learn better through experience, although learning styles vary based on individuals' differences.<sup>88</sup> All of these details must be considered for adolescents' learning.

### **Distinctives of Yoruba Adolescents in Nigeria**

A critical issue in the contemporary Yoruba settings is how to restore values into society. The prevalence of decadence and moral degradation among young people is becoming an issue of concern among Yoruba adults, especially in the church. The

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and secondary sex characteristics (such as pubic hair and enlarged genital organs). Balk *Adolescent Development*, 46-47

<sup>85</sup> Dante Cicchetti and F. A. Rogosch, "A Developmental Psychopathology Perspective on Adolescence," *Journal of Consulting and Clinical Psychology* 70 (2002): 6-20.

<sup>86</sup> Raymond Case, "The New Stage Theory in Intellectual Development: Why We Need Them, What They Assert," in *Perspectives on Intellectual Development* (Hillsdale, NJ: L. Erlbaum, 1986), 131.

<sup>87</sup> Lauren Wild and Sharlene Swartz, "Adolescence," in *Child and Adolescent Development: A South African Sociocultural Perspective*, ed. J. Hardman (Oxford: Oxford University, 2012), 203-44.

<sup>88</sup> Linda Nielsen, *Adolescent Psychology: A Contemporary View* (New York: Holt, Rinehart and Winston, 1987), 92-124.

question of how upcoming generations can be nurtured and guided to absorb right values is becoming an issue of concern among parents and a great percentage of contemporary African intellectuals. Nigeria, as an African country, is also experiencing abnormal trends in the lives of its upcoming generation, particularly those from the Yoruba land. Parents, religious leaders, institutions, and non-governmental bodies have proposed various ideas to stem the trends, but none have yielded desired results. Nigerian teenagers have the same issues that Joy G. Dryfoos and Carol Barkin describe in American adolescents today: “For many young people, choices are limited. They live outside of the ‘opportunity structure;’ they do not have parents who program them to succeed; they do not go to schools that expect them to succeed, and they have very low expectations for their own future.”<sup>89</sup> This is the story of the majority of Nigerian adolescents. Some stones appear to have been left unturned in the quest for a solution to the maladjustment that is overwhelming the adolescents.

Undoubtedly, Yoruba adolescents share similar physical characteristics with fellow adolescents all over the world. Time and space have not changed adolescents physically all that much. J. Guy Manaster recalls that the adolescents as described by Aristotle and Socrates over two thousand years ago sounds a lot like some groups of adolescents today.<sup>90</sup> He writes, “When a definition relies on physical development, that is, puberty, as the onset or indicator of adolescence, a universality is implied—everyone goes through it.”<sup>91</sup> However, teenagers or adolescents cannot be said to share the same or

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<sup>89</sup> Joy G. Dryfoos and Carol Barkin, *Adolescence: Growing up in America Today* (New York: Oxford University, 2006), 6.

<sup>90</sup> Manaster, *Adolescent Development*, 3. Manaster makes salient comments in regard to his observations about adolescents:

When a definition relies on or includes theoretically related psychological correlates or manifestations of physical change, universality may be implied by the theory but elaborate empirical testing is necessary for validation. When a definition refers to age span and/or sociocultural phenomena, universality is not implied, since the meanings of the age period and/or sociocultural phenomena are particular to and vary among societies and cultures. When definitions are general and, therefore, include physical, psychological, age, and sociocultural phenomena, they may have universal applicability to the degree that they limit or eliminate the concept of adolescence in particular cultures. (6)

<sup>91</sup> Manaster, *Adolescent Development*, 6.

exact emotional, social, psychological, intellectual, and spiritual characteristics with their counterparts from other parts of the world.

P. I. Ukwuije asserts,

The Nigerian (Yoruba) adolescent faces the same challenges of adolescence like any other adolescent from other countries. However, the settings and resources to aid the youth to cope and excel may differ in different countries of the world. The developments of the adolescent potentials are the products of the society as well as that of the adolescent.<sup>92</sup>

However, certain distinctive factors make adolescents in Yoruba land different from their counterparts in other parts of the world. Certain factors such as nature, nurture, environment, opportunity, and experience are sometimes responsible for the observable differences that may be in the lives of Yoruba adolescents as a group of people.

Julie Anne Laser and Nicole Nicotera's five approaches by which they discuss adolescent growth in America is a relevant resource for discussing Nigerian adolescents as well. The five approaches are multisystemic-ecological, microsystem, mesosystem, exosystem, and macrosystem.<sup>93</sup> The multisystemic-ecological approach explains the numerous contexts in which teens grow in combination with the psychological and social factors that impact their growth. Laser and Nicotera posit that understanding human ecology (the science of interrelationships between living organisms and between organisms and their natural, built, and social environments) will help in guiding adolescents.<sup>94</sup> Adolescents in Yoruba land grow up in complex environments that have direct bearing on the totality of their being. A great number of adolescents from Yoruba descent are born into and nurtured in harsh environments characterized by poverty,

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<sup>92</sup> P. I. Ukwuije, *Test and Measurement for Teachers* (Port Harcourt, Nigeria: Abe, 1996), 71.

<sup>93</sup> Julie Anne Laser and Nicole Nicotera, *Working with Adolescents: A Guide for Practitioners*, 2nd ed., Clinical Practice with Children, Adolescents, and Families (New York: Guilford, 2021), 5-10.

<sup>94</sup> Laser and Nicotera, *Working with Adolescents*, 7. Under the multisystemic-ecological approach, Laser and Nicotera singled out the factors of time (the chronosystem in terms of generational influences resulting from the period of birth that affects adolescents and young adults more). The second factor is critical events, such as death, incarceration of parents, serious illness, migration, birth of sibling, unemployment, and job transfer. The third factor is everyday stressors; that is, the daily issues that individuals face, such as financial security, traffic (to and from school), time pressure, child abuse, rape, sleeping patterns, and dieting issues.

illiteracy, and diseases.<sup>95</sup> They are only able to survive because of the close family network and community setting that makes it possible for extended family members to take up the care of children born by distant relatives in times of death or when family members are going through difficult times. This sense of communal support given to upcoming generations makes Amaechi Udefi assert, “African society is life affirming.” However, in recent times there has been a disconnection of such family ties, which exposes the adolescents more to engage in criminalities (so as to make ends meet since they cannot get help from their own relatives) or make them, that is, adolescents victims of criminal acts such as child abuse, rape, trafficking, religious insurgence (Boko Haram), drugs, and the like.<sup>96</sup>

The microsystem approach describes the initial contextual structure where an individual develops. Laser and Nicotera state, “This approach involves the reciprocal interplay among people, objects, and symbols.”<sup>97</sup> An example of the initial microsystem a child inhabits is the home, where the child interacts primarily with his or her parents or caregivers. Laser and Nicotera explain that the child is privileged to enter another microsystem as he or she advances in age, such as daycare, church, mosque, school, peer network, and neighborhood.

The mesosystem approach is given as the interface between two microsystems.<sup>98</sup> This approach refers to the interrelationship among two or more settings that provide

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<sup>95</sup> Caroline W. Kabiru, Chimaraoke O. Izugbara, and Donatien Beguy, “The Health and Wellbeing of Young People in Sub-Saharan Africa: An Under-Researched Area?,” *BMC International Health and Human Rights* 13, no. 1 (February 2013): 11.

<sup>96</sup> Amaechi Udefi, “Moral Disorientation and Nigeria’s Vision 20-20-20: Illusions, Contradictions and the Case of Indigenous Values and Social Ethics,” *Orita Ibadan Journal of Religious Studies* 44, no. 2 (December 2012): 3.

<sup>97</sup> Urie Bronfenbrenner, “Ecological System Theory,” *Annals of Child Development* 6 (1989): 227, quote in Laser and Nicotera, *Working with Adolescents*, 8. Laser and Nicotera define a microsystem as “a pattern of activities, roles, and interpersonal relations experienced by the developing person in a given face-to-face setting with particular physical and material features and containing other persons with distinctive characteristics of temperament, personality and systems of belief” (22).

<sup>98</sup> Laser and Nicotera, *Working with Adolescents*, 9.

adolescents with actively participatory groups essential for development. Examples of mesosystems include home and school as well as family and peers. Home and school interactions explain the involvement of parents in the school life of their child or ward.

Laser and Nicotera iterate,

The adolescent needs the interaction between these two important spheres of his or her life to achieve a greater degree of adjustment. . . . If the important people in the adolescent's life know each other, he or she feels more secure and more supported. E. g. the parent and the teacher coming together to discuss the student's academic progress is an indication of their interest in him or her and also implies that they hold him or her accountable.<sup>99</sup>

The family and peer mesosystem provide adolescents' friends the opportunity to visit their home, thereby enabling mesosystem members to know one another and define their roles in the adolescents' life.

The exosystem approach refers to events that do not involve adolescents as participants. As Laser and Nicotera observe, adolescents do not influence events in the exosystem, but the events nonetheless affect them. Instances of such events include parents' work, parents' school, extrafamilial activities, the local board of education, the state and federal legislature, and so on. Laser and Nicotera opine that decisions on any of these issues can have profound effects on the family and, in turn, adolescents.<sup>100</sup>

The macrosystem approach is a systemic approach in understanding adolescents.

According to Laser and Nicotera,

The macrosystem is the cultural environment that permeates the microsystem, mesosystem, and exosystem. . . . It is the cultural setting that includes social expectations for individual and group behavior. . . . Macrosystem expectations can be universal or pertain to a particular subset of a particular subset of any population. A society's biases and prejudices undergird these expectations. As a result, some values and behaviors are the "norm" while others are aberrant. For example, traditional gender role norms suggest that men ought to be the major breadwinners in a family. Hence, men who elect to be a stay-at-home parent are an oddity and even shunned in certain circles as "playing mom."<sup>101</sup>

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<sup>99</sup> Laser and Nicotera, *Working with Adolescents*, 9.

<sup>100</sup> Laser and Nicotera, *Working with Adolescents*, 10.

<sup>101</sup> Laser and Nicotera, *Working with Adolescents*, 10.

At the outset of the trends beginning in the 1980s in Nigeria, many parents sought refuge in faith-based schools springing up then all over the nation. Most of these schools were founded by church denominations whose leaders perceived the potential dangers to future generations if urgent care was not exercised. It was later that some Islamic groups also started pockets of schools (aside from the qur'anic schools) to establish their presence in the educational life of the country. Though Christianity and Islam played prominent roles in the educational development of the nation, but Christianity was at the fore of the educational enterprise.<sup>102</sup> The Nigerian government's negligence (in terms of finance and administration) and policies banning schools from religious activities, especially Christian fellowship, contributes to educational challenges in the country. Muslim students, however, were permitted to observe the Friday Jumat service on school premises under the guise of being in school on Friday, a working day. The preferential treatment made the education environment strangulating for non-Muslim students. This and other factors motivated churches to become fervently involved in the education of children and prompted them to begin the establishment of mission schools.

With time, faith-based schools began to deviate from the principles for which they were established, though the trend was not limited to Nigeria or Africa. America was also affected by prohibition of faith messages in schools. Decrying the situation, Peter Magolda and Kelsey Eben Gross state, "Although religious groups founded many American higher education institutions, during the first half of the 20th century, institutions began to shed their religious qualities, a trend fuelled by the desire to fully separate church from all other aspects of American society."<sup>103</sup> Financial gains became so preoccupying that school proprietors substituted values for an unwholesome desire for

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<sup>102</sup> Insa Nolte, Nathaniel Danjibo, and Abubakar Oladeji, *Religion, Politics and Governance in Nigeria*, Religions and Development Working Paper 39 (Birmingham, UK: University of Birmingham, 2009), 10.

<sup>103</sup> Peter Magolda and Kelsey Ebben Gross, *It Is All about Jesus! Faith as an Oppositional Collegiate Subculture* (Sterling, VA: Stylus, 2009), 10.

wealth and fame.<sup>104</sup> Osadolor Omoregbe decried the situation, which he said has made all things to become monetized.<sup>105</sup> Eventually, most faith-based schools became worse than public schools in terms of academic performance, values or virtues of teaching, and spiritual impartation.<sup>106</sup>

Nwazuoke, Bamgbose, and Moronkola describe the situation as the result of “living in a society of get rich-quickly syndrome.”<sup>107</sup> The church’s desire to make money through the schools makes them charge high fees. This makes them lose authority to the rich parents who can afford the fees, but who most often are not Christians.<sup>108</sup> This, the fundamental purpose of the church’s involvement in education became an issue of tertiary concern, and Christian values became muted in order not to insult the sensitivity of non-Christian students (those whose parents can afford the astronomical fees) who often constitute the majority in such schools. The discipline that faith-based schools were known for also reduced gradually.<sup>109</sup> The teaching-learning in schools amounts to the pupils’ preparation for competitive examinations rather than for life.<sup>110</sup> Various grades of

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<sup>104</sup> Otete C. Okobiah, “The Roles of Christian Counsellors in Assisting Nigerian Youth and Their Parents to Acquire Godly Values and Lifestyles in a Warped Society,” in *Godly Values and Lifestyles in the Contemporary Society: The Role of Christian Education*, ed. Otete C. Okobiah et al., A Festschrift in Honour of Professor Esther O. Ayandokun (Ibadan, Nigeria: Gloryline Christian, 2020), 189.

<sup>105</sup> Chijioke Iremeka, “Grappling with Exploitative Policies of Private Schools in Nigeria,” *The Guardian*, December 31, 2022, <https://guardian.ng/saturday-magazine/c105-saturday-magazine/grappling-with-exploitative-policies-of-private-schools-in-nigeria/>. Osadolor Omoregbe, “Loss of Godly Values as a Consequence of Reductionism: The Role of Christian Education,” in Okobiah et al., *Godly Values and Lifestyles*, 21-29.

<sup>106</sup> Prospere Backiny-Yetna and Quentin Wodon, “Comparing the Performance of Faith-Based and Government Schools in the Democratic Republic of Congo,” *MPRA Paper*, no. 16463 (July 25, 2009): 119–35, 129.

<sup>107</sup> I. A. Nwazuoke, Yemisi Bamgbose, and O. A. Moronkola, eds., *Contemporary Issues and Research on Adolescents* (Ibadan, Nigeria: Royal People, 2004), 237.

<sup>108</sup> George C. Asaju, “Mission Schools in Nigeria: Past and Present,” *Sapientia Global Journal of Arts, Humanities and Development Studies* 1, no. 1 (December 2018): 101.

<sup>109</sup> B. O. Lawal, *Teaching Religions in Colleges and Universities* (Ibadan, Nigeria: Stirling Horden, 2003), 20.

<sup>110</sup> Jean Piaget, *The Moral Development of the Child* (London: Kegan Paul, 1932), 405.

indiscipline are now tolerated by teachers and administrators who dare not rebuke erring students for fear of losing their jobs. The situation marked the beginning of flagrant indiscipline among adolescents in the Yoruba society.

The way out of the predicament should begin with a diagnosis of where the problem started—the school system. Kevin Ryan and Karen E. Bohlin perceive that character education is needful among American young people to arrest the crisis of character bedeviling society, so also are spiritual formation and value education imperative in Yoruba land. Ryan and Bohlin remark,

When our country was founded, building character was considered just as important as imparting intellectual knowledge by our educational system, from the first grade through college. However, for many reasons formal character education has been largely absent from our public schools over the last thirty to forty years. Nevertheless, our educational system is the most logical and potentially effective place to begin the rebuilding of our national character.<sup>111</sup>

The timeframe identified by Ryan and Bohlin is the same timeframe when the maladies that have been disintegrating values and responsibilities began in Yoruba land. While the government's negligence, non-spiritually friendly policies, and deprivation of positive spirituality-fostering opportunities are legitimate grounds for indiscipline in schools, a more critical factor is the elimination of indigenous cultural values from the educational contents of schools in Yoruba land. The conscious removal of indigenous values became a norm with public schools, and churches also joined the tradition in their schools so as to maintain a civilized posture. The church may avoid teaching indigenous values to prevent being regarded as "syncretic" or "the heathen."<sup>112</sup> Hence, the silence on teaching values-related topics for which Africans were renown. The result is civilized people without civility, hence the need to synergize both faith and indigenous values into a curriculum for a balanced development and formation of adolescents in society.

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<sup>111</sup> Kevin Ryan and Karen E. Bohlin, *Building Character in Schools: Practical Ways to Bring Moral Instruction to Life* (San Francisco: Jossey-Bass, 1999), xi.

<sup>112</sup> John Wilson, *Education and Changing West African Culture* (New York: Bureau of Publications, 1963), 22.



## **Factors That Promote Values Degeneration among Yoruba Adolescents**

Many factors make values degeneration among adolescents in Nigeria to spiral out of control. Factors such as colonization, westernization, parental abdication of responsibilities, illiteracy, sinfulness of the parents, family dysfunctionality, peer pressure, and lack of discipline will be discussed in this section. These factors make Christian-centered curriculum within the church environment imperative for producing well-adjusted adolescents.

### **Globalization**

The history of Western education in Nigeria is as old as the history of the arrival of the colonial masters who first connected Nigeria to what has today made the nation to become one of the global villages in the world. Babs A. Fafunwa asserts that the development of education in Nigeria, influenced by Western and Christian traditions, was closely linked to the evolution of educational systems in Europe, particularly through the medieval period and beyond.<sup>113</sup> J. O. Ajiboye recalls,

The development of western education in Nigeria was associated with the activities of the early traders from Portugal, Dutch, Britain with vested commercial interest . . . who followed the European Merchants, were the missionaries who were out to save souls from damnation, to bring Christianity to the doorstep of the sinners and the pagan living in the backward and primitive regions of the world.<sup>114</sup>

The arrival of these groups brought radical change from the traditional education the people used to know to an advance sophisticated ideology and way of life that negated many cultural views and values otherwise regarded as globalization.<sup>115</sup> The missionaries' presence was said to have culminated in the total elimination of every

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<sup>113</sup> Babs Fafunwa, *History of Education in Nigeria*, rev. ed. (Ibadan, Nigeria: NPC Educational Publishers, 1991), 73.

<sup>114</sup> J. O. Ajiboye, "Introduction of Western Education in Nigeria," in *Oyo State College of Education Publication Series*, ed. S. O. Ladipo and Mobolaji Ogunsanya (Ibadan, Nigeria: Oyo State College of Education, 2002), 25.

<sup>115</sup> "Globalisation is a process that removes all national barriers for the free movement of international capital, including human, material and structural resources as well as normative cultures that promote societal building across the globe." Kelechi Johnmary Ani, "Globalisation And Its Impact On African Political Culture," *World Affairs: The Journal of International Issues* 17, no. 2 (2013): 44–61, 47.

traditional means of imparting culturally embedded values and virtues in young ones and their replacement with Western culture and values because (Yoruba) African indigenous educational methods were regarded as syncretic, fetish, and deficient.<sup>116</sup> Lamenting the situation, G. A. Oyelade writes, “The educated African readily accepted this new culture, because it placed them above other members of the society and some of them have become more European than the Europeans themselves.”<sup>117</sup> Olusegun Akinbote corroborates this assertion: “African traditional education has often been misunderstood and often erroneously referred to as primitive, haphazard, useless and aimless by some Europeans.”<sup>118</sup>

### **Westernization**

Closely linked with colonization<sup>119</sup> is westernization,<sup>120</sup> or civilization. As a result of mingling with western culture, most Nigerians have lost their local sense of culture, and many are apparently confused about their origin. Nancy Onyinyechi Nwaolikpe laments that people now imitate Westerners’ way of life, food, music, dressing, and talking without regard for the local culture.<sup>121</sup> The situation is exacerbated

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<sup>116</sup> Fafunwa, *History of Education in Nigeria*, 53.

<sup>117</sup> Oyelade, *Educational Policies in Nigeria*, 128.

<sup>118</sup> Olusegun Akinbote, “Early Childhood Education in Traditional African Society,” in Ladipo and Ogunsanya, *Oyo State College of Education Publication Series*, 158.

<sup>119</sup> Colonisation can be defined as the process in which a foreign power establishes control over a territory, turning it into a dependency. This involves the subjugation and governance of the indigenous population by the colonising nation, often resulting in profound social and economic changes. Historically, colonisation has been associated with exploitation of resources, cultural imposition, and significant alterations to the existing way of life in the colonised area. The term encapsulates a range of actions from settlement and economic control to cultural dominance and political governance. Margaret Kohn and Kavita Reddy, “Colonialism,” in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta and Uri Nodelman, Spring 2023 (Metaphysics Research Lab, Stanford University, 2023), <https://plato.stanford.edu/archives/spr2023/entries/colonialism/>.

<sup>120</sup> “Westernization can be defined as a process of social change where societies convert to the customs and practices of Western civilization.” Umut Bozkurt, “Westernization,” in *The Wiley-Blackwell Encyclopedia of Globalization*, ed. George Ritzer (John Wiley & Sons, Ltd, 2012), <https://doi.org/10.1002/9780470670590.wbeog812>.

<sup>121</sup> Nancy Onyinyechi Nwaolikpe, “Culture and Nigeria Identity in the Print Media,” *Arabian Journal of Business and Management Review* 3, no. 3 (October 2013): 66.

with young people. Children born from the 1980s through today are particularly affected by this false desire of living in a fantasy world where they think they are hybrid “Western-Nigerian (Yoruba).”<sup>122</sup> Most troubling is that they imbibe cultural practices that are in direct contrast to the norm in the Bible or in Yoruba land, forgetting that every people group has an acceptable culture based on the environment in which they are located and of which they are natives. On the other hand, the knowledge of their culture reinforces scriptural knowledge and produces a wholistic pattern of behavior as adolescents transition to adulthood, especially considering the fact that children’s spirituality is multidimensional and convoluted.<sup>123</sup>

Today’s Yoruba child is averse to the culture of respect for elders, rendering unsolicited assistance to people, communal living, Yoruba food, clothing, labor, and language. Deji Olulana vividly paints the picture of the current situation:

Western ideas of individualism and rationalism began to replace traditional values of communal living and existence. In schools, people were introduced to new ideologies, which spanned across different areas of human existence. Many of these ideologies portrayed African traditions as backward and uncivilized. It can be argued that a couple of traditional practices may have been barbaric; however, the introduction of Christianity and subsequently western education did set biased standards that overshadowed some rich cultural practices.<sup>124</sup>

### **Parental Abdication of Responsibility**

With the introduction of the Western school system, most Yoruba parents shifted the duty of the upbringing of their children to the schools and the teachers. Most parents are struggling to attain greater heights in their career; hence, they do not have time to instil Bible or indigenous values in their children. The bid for successful careers, according to N. N. Agbe, replaces godly values with an unwholesome desire for wealth

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<sup>122</sup> Nwaolikpe, “Culture and Nigeria Identity in the Print Media,” 14.

<sup>123</sup> Michael J. Anthony, “Putting Children’s Spirituality in Perspective,” in *Perspectives on Children’s Spiritual Formation*, by Michael J. Anthony et al. (Nashville: B & H, 2006), 24.

<sup>124</sup> Deji Olulana, “Christianity in Nigeria,” The Project, accessed February 27, 2024, <https://the234project.com/arts-and-culture/nigeria/christianity-in-nigeria>.

and fame.<sup>125</sup> Jonathan Ola Ojo remarks that many children are shoed into boarding schools before they are old enough to walk. They therefore lack intentional parental training morally and spiritually.<sup>126</sup> He further laments, “Parents have abdicated their responsibilities to house maids, schools, religious or spiritual institutions, grandparents, friends, aunties and uncles. These have accounted for why values have been eroded. All these ills have led to degeneration of societal values that are also affecting the whole country.”<sup>127</sup> The non-availability of parents is a critical factor why Yoruba parents cannot wholly be entrusted with the responsibility of being the principal agents of spiritual formation for their children as the Scripture demands and as advocated by Christian scholars.

### **Illiteracy**

Despite the influence of Western education on Nigeria, a great percentage of Yoruba parents are not educated enough to provide their children with the necessary guidance either in indigenous values or in spiritual matter.<sup>128</sup> Spiritual guidance requires the help of the Holy Spirit to be able to read and understand the Bible in a way that will make for meaningful conveyance of biblical messages from parents to their children. Western education may not be a requirement for parents to engage their children in spiritual matters in advanced nations of the world, but in places like the Yoruba land, western education is critical since the Bible is written in a non-native language (English).

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<sup>125</sup> N. N. Agbe, “Counselling for National Ethos and Values” (paper presented at the 25th (Annual National Conference of the Counselling Association of Nigeria, Makurdi, Benue State University, Nigeria, 2001).

<sup>126</sup> Jonathan Ola Ojo, “Contextual Analysis of SHEMA in Deuteronomy 6:4-9 as Panacea for Re-Inventing the Eroded Family Values in Contemporary Time,” in Okobiah et al., *Godly Values and Lifestyles*, 567.

<sup>127</sup> Ojo, “Contextual Analysis of SHEMA,” 568.

<sup>128</sup> “Poverty, Culture, Parental Illiteracy and Child Marriage; Main Barriers to Girl Child Education,” NOIPolls, March 14, 2017, <https://www.noi-polls.com/post/poverty-culture-parental-illiteracy-and-child-marriage-main-barriers-to-girl-child-education>.

Parents need to be averagely literate to be able to study and interpret the Bible meaningfully.

### **Family Dysfunctionality**

The family structure in Yoruba land is largely different from what exists in the Western world. Polygamy is highly prevalent despite the presence of Christianity and western influence.<sup>129</sup> Polygamy is of two kinds in Yoruba land is where the wives (irrespective of how many there are) live in the same house and bring up their children together, and the second is where the wives live in separate places with the husband having a schedule of when he will visit each of them in their various houses or rooms.<sup>130</sup> Unfortunately, there are still few people who claim to be Christians in the church in Yoruba land who still have more than a wife. Such people are regarded by Thom Rainer as “Chrino” (Christians in name only).<sup>131</sup> All though such people bear Christian names, attend churches regularly or once in a while but they fail to adhere completely to the Bible in matters of marriage. They are unstable in their emotions and move from one wife to the other. Situations like this, where the father is absent for a while, cannot make for any positive impartation on the children by the parents.

Single parenthood is also becoming a common practice among young people. Multiple factors can be attributed to the trending practice of single parenting, such as divorce, death of a spouse (especially for women who often do not want to remarry), and spouse abandonment due to the exodus of young people to foreign countries in search of greener pastures. Most affected by the search for greener pasture are women who are left

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<sup>129</sup> Dauda Ashir Egbeolowo, “The Practice of Polygyny among Contemporary Yoruba Muslims in South-Western Nigeria: Its Implications for Societal Peace,” *KIU Journal of Social Sciences* 6, no. 1 (2020): 231.

<sup>130</sup> Egbeolowo, “The Practice of Polygyny,” 232.

<sup>1</sup> Thom S. Rainer, *The CHRINO: Christian in Name Only*. March 4, 2024. <https://churchanswers.com/blog/the-chrino-christian-in-name-only/>, accessed March 27, 2024.

behind by men. Children from single parent households often lack attention and guidance that both parents should provide. Such children are often maladjusted.

### **Parents' Sinfulness**

Sin poses great threat to the upbringing of young people, especially adolescents in Yoruba land. God places great importance on parents to provide spiritual leadership to their children. However, when parents live in sin, it becomes difficult for them to provide spiritual leadership.<sup>132</sup> Some parents, who should be able to act as the leaders of their family's faith and spirituality, have not had a personal encounter with Jesus Christ and therefore are still living in sin.<sup>133</sup> The fact that it is not possible for someone to give what he or she does not have makes it impossible for parents who are not Christians to discharge spiritual duty to their children, especially adolescents.<sup>134</sup> For instance, parents who engage in idol worship, are married to multiple wives, or are quarrelsome, lack what it takes to guide others, especially their own children's faith formation.

### **Corruption**

Inordinate ambition for material things is a grave bane to parental responsibility on the spiritual upbringing of adolescents in the Nigeria. The prevalence of corrupt practices and atrocities is high. Timothy Agboluaje laments, "The socio-economic situation in Nigeria today is characterized by widespread corruption. Never before in our national history has the entire fabric of our society been so permeated with corruption than it is in our present generation."<sup>135</sup> Corruption is becoming truly endemic among the

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<sup>132</sup> Forerunner Commentary, "What the Bible Says about Parental Leadership," Bible Tools, accessed February 27, 2024, <https://www.bibletools.org/index.cfm/fuseaction/topical.show/RTD/cgg/ID/20859/Parental-Leadership.htm>.

<sup>133</sup> Cletus C. Orgu, "Balancing Parenting and Ministry in the Contemporary Society: Biblical and Educational Approaches," in Okobiah et al., *Godly Values and Lifestyles*, 252.

<sup>134</sup> Forerunner Commentary, "What the Bible Says about Parental Leadership."

<sup>135</sup> Timothy Agboluaje, "The Ministry of Amos in Israel and Its Socio-Religious Implication for the Nigerian Society," *Ogbomoso Journal of Theology* 11 (December 2006): 6.

Yoruba people because of the inordinate ambition for wealth and position. Unfortunately, the crave that leads to corruption does not exclude the church. Babayemi Oluyemi points out. “It is not over-statement to say that it (corruption) has indeed eaten deep into the fabric of our nation and is also finding expression in the house of God today, meaning that even no Christian is exempted.”<sup>136</sup>

### **Peer Pressure**

The lack of seriousness with study is apparent among school-age students, considering their truancy and other indicators.<sup>137</sup> This is coupled with negative tendencies exhibited in various ways. Males are notorious for thuggery, street fighting, stealing, rape, flagrant disrespect to schools’ authority, and similar delinquencies. Females, on the other hand, are known for prostitution, fighting (over men often), and the like.<sup>138</sup> These negative traits, can be attributed to what John Wilson refers to as the “erosive effect of an intruding culture.”<sup>139</sup>

### **Lack of Discipline**

The suspension of discipline in schools and the advocacy against it at home promotes moral degeneration in the society. Children and teenagers know that they can get away with anything, at home and in school. Parents have been forbidden by the society from correcting their children by using the cane or other forms of physical

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<sup>136</sup> Babayemi Oluyemi, “Christian Students’ Response to Corruption in Nigeria,” in *Purposeful Living for Students*, Series 3 (Ibadan, Nigeria: Student Ministries Department, Nigerian Baptist Convention, 2015), 238.

<sup>137</sup> Abiodun A. Gesinde, “Child, Family and School Factors as Correlates of Truancy among Secondary School Students,” *Nigeria Journal of Applied Psychology* 7/8, no. 2/1 (June 2003-2004): 117.

<sup>138</sup> Dorcas Oluremi Fareo, “Truancy and Academic Performance of Secondary School Students in Southwestern Nigeria: Implications for Counselling,” *International Journal for Cross-Disciplinary Subjects in Education* 3, no. 2 (2013): 1426.

<sup>139</sup> Wilson, *Education and Changing West African*, 4. Z. A. A. Omideyi also attributes the situation to what he describes as “cultural cracks that are detrimental to the young ones.” Z. A. A. Omideyi, *Introduction to Guidance and Counselling II*, ed. S. O. Ladipo and Mobolaji Ogunsanya, Oyo State College of Education Publication Series (Ibadan, Nigeria: Adesesan Graphic Press, 2002), 86.

punishment. The global trend that prevents corporal punishment of children especially, is also rapidly gaining ground in Yoruba land where the use of cane is now perceived as child abuse. For instance, many parents frown at their children being beaten or assigned a corporal punishment for wrongdoing in schools. Some parents have in the recent time physically assaulted teachers or sued school authorities for caning their children or measuring out a form of punishment to their children. Rachel A. Lateju notes, “The place of scolding an erring child is required to have a well-balanced person.”<sup>140</sup> Unfortunately, the law that prevents disciplining of young people when they err is the same law that will be used to apprehend them when they commit a crime as adults.

### **Strategies for Effective Integration of the Bible and Yoruba Indigenous Values for Adolescents Formation**

The need to integrate indigenous cultural values with the biblical knowledge that adolescents possess is becoming increasingly pertinent. Fafunwa describes the importance of indigenous values as the “corner-stone of African education.”<sup>141</sup> There is a heightened need for a synergy and integration of Bible-based content and Yoruba indigenous values in the curriculum of the adolescents, especially in the church if Yoruba land is going to witness a turnaround in all areas of life. The culture of a people is foundational to who they are and who they will become.<sup>142</sup> Any teaching that disregards the cultural experience of any group of people will promote disorganization and disorientation.<sup>143</sup> This project investigates how churches can live up to the expectation of parents who register their children and wards in church for spiritual activities, spiritual impartation, learning, and character formation. The major purpose for which churches

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<sup>140</sup> Rachael A. Lateju, “The Place of Women in Inculcating and Modelling Godly Values and Lifestyles,” in Okobiah et al., *Godly Values and Lifestyles*, 244.

<sup>141</sup> Babs Fafunwa, *History of Education in Nigeria* (London: George Allen and Unwin, 1974), 21.

<sup>142</sup> Etuk Udo, *Religion and Cultural Identity* (Ibadan, Nigeria: Hope, 2002), 13.

<sup>143</sup> Ina Corinne Brown, *Understanding Other Cultures* (Englewood Cliffs, NJ: Prentice-Hall, 1963), 15.



became involved in education in Nigeria (Yoruba land) was to complement the efforts of the government, serve as mission agencies, and improve the learning and character disposition of students attending public schools (either primary or secondary schools).<sup>144</sup> The involvement of faith-based organizations, particularly the church, is vital for equipping students with the knowledge necessary for academic success and the biblical truth essential for total development. Some methods by which values can be embedded are as follows.

### **Bible Study Time**

A veritable way by which adolescents can be engaged for spiritual and other formation is through the study of the Word of God. Charles A Tidwell asserts, “Education that is Christian must first be education in the Scriptures.”<sup>145</sup> The major content of the church’s education ministry should come from the Word of God. The church should set a particular time aside when adolescents are encouraged to read and ponder on the Scriptures as a group. A group Bible study time can serve to motivate adolescents to venture into reading the Bible once annually or even twice in every year. Christian education workers can maximize the group time of studying the Word of God together as a resourceful time that can be harnessed for the purpose of values impartation.

### **Modeling**

Christian education workers can teach values as they practically demonstrate the values by the way they live, act, speak, and behave. At times, life lessons are learned through imitation. The apostle Paul’s words in 1 Corinthians 11:1, “Follow my example as I follow the example of Christ,” might have been by informed by his understanding of

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<sup>144</sup> T. O. Ebhomielen and M. O. Idemudia, “Economic Hardship and the Right to Functional Education in Nigeria: The Role of the Church,” *International Journal of Research in Arts and Social Sciences* 4 (2012): 308-11.

<sup>145</sup> Charles A. Tidwell, *The Educational Ministry of a Church: A Comprehensive Model for Students and Ministers*, rev. ed. (Nashville: Broadman & Holman, 1996), 79.

the importance of modeling. Adolescents are at a stage when they want to imitate people they admire in all things. Those who teach adolescents in the church should, therefore, exemplify values they would like to see in adolescents' lives.

### **Singing**

Every generation enjoys singing and dancing. The musical genre that attracts adolescents in the contemporary time is different from what their parents used to enjoy and danced to in their days. Adolescents love fast, loud, and rap music these days. Values can therefore be put together in the form of songs, made into loud and fast lyrics to which adolescents can dance. The wordings of such songs can, however, be tailored toward Bible values. The music, too, can bear indigenous values in messages to encourage adolescents to learn transformative contents.

### **Competition**

Competition is a good way of stimulating learning among adolescents. The idea of outdoing others or winning an award is always a welcoming idea among teenagers that the Christian educator can maximize to encourage adolescents to learn lessons on values. Young people participate in many secular competitions today that have no spiritual, moral, or emotional value for the participants. Examples of such competition are *Who Wants to Be a Millionaire*, *Big Brother Nigeria*, and so on. The only benefit that people derive from worldly competitions is financial reward. Churches can organize interchurch Bible competitions, regional or state Christian musical festivals, and other competitions that stimulate adolescents to develop interest in reading the Bible, which can promote great indigenous values.

### **Mentorship**

Mentorship allows someone who has experience, knowledge, or expertise in a field to share with someone else to help the one become successful in life. Chuck Lawless proposes, "Mentoring is about inviting people or being invited to walk through a season

of life with other people. Investing in their lives, giving up of your time and selves as you help them become better in life, making a difference that makes them remember you for life.”<sup>146</sup> Mentoring gives teachers the privilege of identifying adolescents they want to invest time in until they learn the core values to which the mentors are committed and which has helped the mentors too.

### **Conclusion**

This chapter provided the theoretical and practical issues of adolescents, distinctives of adolescents’ situation in Yoruba land, and factors that promote values degeneration among Yoruba adolescents, and strategies for effective integration of the Bible and Yoruba indigenous values in church’s curriculum for adolescents. The next chapter will present the details and the description of the project.

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<sup>146</sup> Chuck Lawless, *Making Disciples through Mentoring: Lessons from Paul and Timothy* (Forest, MD: Church Growth Institute, 2002), 28.

## CHAPTER 4

### DETAILS AND DESCRIPTION OF THE PROJECT

Adolescents' teachers in the church are entrusted with the responsibility of guiding the faith of the adolescents under their care. They often do more than guide the faith of the adolescents in that they teach values that complement faith lessons in a way that brings enrichment to the adolescent's total life. Therefore, the adolescents' teachers in the church need to understand the basic theological foundations and indigenous values for the formation of adolescents. This project followed a process described as follows.

#### **Preparation**

Preparing to implement the project included manual writing, sending the manual to experts for review, development of the instrument (pre-test and post-test), and obtaining permission from the selected church. The details of the preparation are as presented in the following pages.

#### **Manual Preparation/Writing**

The process of writing the manual was a rewarding time in terms of providing academic insight into the subject of Bible-based values and discoveries on indigenous Yoruba values and the subject of adolescents. The study of the Bible and copious literature review provided the information needed to produce the manual. The training manual was informed by my experience as a native of Yoruba land, (the context of the project) and my observations within the context of the project. I designed the manual bearing in mind the rationale, purpose and the three goals for undertaking the project. Six topics formed the content of the manual. The manual broadly discussed (1) Yoruba values in concept (under which the six specific values considered germane for adolescents' upbringing

among the Yoruba people group were isolated for the training); (2) Bible-based values (on which the six identified values among the Yoruba people were founded); (3) theological foundations for teaching adolescents; (4) definition and description of adolescents; (5) qualities of the Christian teacher of the church; and (6) why values should be taught to adolescents.

### **Expert Panel Review of the Manual**

The manual was sent to a panel of three people for review before the manual was taught. The three experts who reviewed the manual were Esther Olufunmilayo Ayandokun, a professor of Christian education and the current Rector of the Baptist College of Theology, Oyo State, Nigeria; ‘Toye Odeleye, a theologian, research expert at the Nigerian Baptist Theological Seminary, Ogbomoso, and a teacher and supervisor of dissertations at the seminary for over ten years; and D’Anna Shotts, an American missionary serving as the librarian at the Baptist Theological Seminary, Kaduna, Nigeria. They read and made suggestions on the draft manual. Incorporating the experts’ suggestions greatly strengthened the final development of the manual used for the training. Each of the experts completed a rubric<sup>1</sup> and also wrote (to confirm their input on the manual.<sup>2</sup>

### **Development of the Instrument**

Preparation for the project covered the development of the instrument as well. The instrument (questionnaire) used for this project (either for pre-test or post-test) was questionnaire because it makes data gathering more reliable and less open to argument and has capability of replication.

I developed the research instrument to elicit data based on the objectives of the research and structured it to address the understanding of Yoruba indigenous values

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<sup>1</sup> See appendices 7-8.

<sup>2</sup> See appendices 1-2.

(respect, humility, integrity/honesty, hard work, character, and hospitality); Bible-based values; and theological foundations for teaching adolescents. The instrument also covered the distinctives (peculiarities) of adolescents; qualities of Christian education teachers of adolescents; and why teach values to adolescents. The instrument was then modified several times to input the suggestions of the research experts before its validity and reliability were confirmed. The team of the research experts was led by ‘Toye Odeleye, who has been teaching Research Methodology at the Nigerian Baptist Theological Seminary for over ten years. The research experts’ comments and observations were duly incorporated into the final instrument before it was administered for the pilot study, the pre-test or post-test. Odeleye completed a rubric and wrote to confirm his involvement in the instrument development.

### **Church Permission for the Project**

The church selected for this study was a local Baptist church cooperating with the Nigerian Baptist Convention. I have been a member of this church since February 2012 and have been providing leadership for the children and adolescents units of the church since then. Because of my active involvement in the church, I have established congenial relationships with the pastor, the church’s leadership, and the members at large. In preparing for the project, I leveraged my relationships to secure permission to use the church for the study.

Seeking the church’s approval began with dialogue with the pastor, Victor Segun Ogundipe. He has a Doctor of Philosophy in Church History from the Nigerian Baptist Theological Seminary, Ogbomoso. His level of education and academic exposure made it easy for me to discuss the essence of the study with him and to seek his view on how the training should be carried out. He was enthusiastic about the topic and expressed high hope that the outcome of the study would bring transformation and restoration to adolescents in his church and beyond the confines of the church. However, he demanded that I write a letter to inform the church of my intention to use the church for my project.

He explained that the letter would formalize the process and give the project a sense of importance before the church's Christian education department workers who would be attending the training.

I wrote a letter to the church council to seek permission to use the church for project and the letter was unanimously approved. However, finding a date on the calendar to teach the curriculum was a little difficult because of two factors. First, securing at least the ten hours required for the training was difficult because of the many weekly programs of the church. For instance, Mondays 5:00 p.m. to 7:00 p.m. are the Bible study and prayer meeting; Wednesdays 5:00 p.m. to 6:00 p.m. are departmental meetings (Women Missionary Union, Men Missionary Union, Sunbeam band, Girls' Auxiliary, Royal Ambassadors, and Lydia group); and Thursdays and Fridays are devoted to burial activities in the Baptist churches in Nigeria with the service of songs held on Thursday evening and the church service on Friday mornings. Incidentally, some church education workers are already engaged with such events as burial or marriages for most of the weekends either with their family or with other relationships in other churches.

Second, Saturdays at 5:00 p.m. are preparatory classes for Sunday school teachers. Wedding ceremonies in most Nigerian churches are also held on Saturdays, which some workers are also involved with on most weekends. This tight schedule made it quite difficult to block out the hours required for the teaching of the manual. After much discussion, the church leadership decided on the last Monday and Wednesday in November and the first Saturday in December as the most convenient time for the training. Hence, the Monday (November 27, Bible study and prayer time); Wednesday (November 29) departmental meeting time, extended a little beyond 7:00 p.m.; and Saturday (December 2) from morning to afternoon were used for the teaching.

### **Implementation**

The process of implementation will be discussed in this section.

## **Pilot Study**

For the pilot study, the instrument was administered at a local Baptist church that has similar characteristics to the church selected for the study. Planning for the pilot study began with consultation with the pastor of the selected church. Seven members of the Christian education department of Gilgal Baptist Church (GBC), Apete, Fabode, Oyo State, Nigeria responded to the questionnaire. Gilgal Baptist Church is a Baptist church that is also cooperating with the Nigerian Baptist Convention and is located within the city of Ibadan, Oyo State, Nigeria.

## **Pre-Test**

Before the Monday, November 27 teaching, a pre-test was carried out among the Christian education department workers of the United Baptist Church, Olupoyi, Apata, Ibadan, who were all mandated to be in attendance.<sup>3</sup> The questionnaire was given to the participants after worship on Sunday, and they were to return it at the training the next day, which was Monday. Twenty-four (24) teachers were present for the pre-test.

## **Syndicate Group**

The syndicate group served as a practical discussion group for the participants. The first four topics in the manual were taught in the large group before the participants were formed into a small group. The syndicate group motivated participants to express their views on the impact of the training thus far. The last two topics were taught again in large group after the syndicate group concluded.

To form syndicate groups, participants were divided into three groups, and each group was assigned a different topic on which to deliberate. The three topics were (1) appraise the methods by which values were embedded in your own childhood days and compare it with the current practices; (2) identify values that are most vital for developing a healthy society and suggest how they can be taught; or (3) who should be

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<sup>3</sup> See appendix 4 for the pre-test.



more saddled with the responsibility of teaching values to young people and why? Members of each group met to brainstorm on the topic assigned to them. This enabled them to become active participants in the training process, gave them the privilege of critical thinking, and gave them the feeling of importance. Above all, it allowed me to get a glimpse into the minds of the participants through their presentations. One person from each group came forward to present a brief report from the group members on the topic assigned to them.

The groups' presentations evaluated their understanding of the topics taught using the manual and if the training had an impact. The participants' excitement showed that they had been greatly impacted. The groups reports were revealing and interesting. The first group deliberated on the appraisal of methods by which values were embedded during their own childhood days as compared with the current practices. The group lamented the extent to which values have been relegated in today's society. They recalled the sacrifices of time, emotions, and resources that their parents made to ensure that they imbibed right and good values. The group identified four factors which helped their ancestors to embed those values at the time: (1) collectivism and togetherness; (2) people orientation over thing orientation (implying that the primitive Yoruba people placed great value on life and its sacredness); (3) humanness and empathy (the traditional Yoruba people believed in sharing whatever they had with each other without any conditions attached—they argued that today the spirit of empathy is being replaced by commercialization, as people would rather sell things to make money from each other than to give things freely); (4) trust, integrity and respect (the group recalled that the native Yoruba people were uncompromising in matters that demanded trust or integrity—they remembered that these values were taught from home to little children). The group eulogised their illiterate parents for achieving great feats in their own upbringing and decried the current situation.

The second syndicate group (of the three groups formed for practical discussion

during the training) identified values that are most vital for developing a sane society and suggested how the values can be taught. The second syndicate group identified respect, integrity, trust, hard work, and industry, as vital values that should be compulsory for young people to learn. The group explained that adolescents should be guided until they learn these values that can influence their attitude and behaviour as they grow. They identified continuous oral teaching, modeling, dramatization, and memorization as methods that can be adopted to teach and reinforce value education among adolescents.

The last syndicate group believed that parents should be more responsible in teaching values to young people than any other agents, including the church. The syndicate group members considered their own childhoods and noted that from infancy their parents began the task of informally teaching them values. The group members recalled that their training began around age two when their parents showed them the value of respect by showing them how to prostrate as male and how to kneel down as female. They further explained that they learned the value by observing their parents demonstrate the signs of respect and they imitated their parents. Some people in the group recalled how their parents forced them to adopt the language of respect for their older siblings. The parents wanted the younger children to call their elder siblings brother or sister as it obtains in every Yoruba home. They concluded that good parenting is about being present in the lives of their children at all times. They noted that parents should lead by example, begin the training their children very early, enforce discipline, and introduce rewards, like giving certain privileges to reward good behaviour or withdrawal of some privileges to serve as deterrent for bad behaviour. Above all, they observed that parents should engage in incessant prayer time for and with their children.

### **Post Test**

The instrument that was administered for pre-test was administered again after the manual had been taught as a post test. The purpose of the post-test was to measure the extent of shift in the understanding and perspective of the teachers after the training. The

result of both the pre-test and post-test are presented in the tables below and discussed after each table.

### **Analysis of the Pre- and Post-Survey Data**

Most of the participants were female, who represented 62.5 percent, while male participants represented 37.2 percent. The majority of the participants were 31 to 50 years of age (82.3 percent). Participants between 25 and 30 years of age represented 16.7 percent. On the educational level of the participants, all participants have a first degree (bachelor’s degree) and one person has a terminal degree (doctorate). The qualifications the teachers possess suggests that all participants are learned and know the imperative of training for effective service. For years of serving in the department, participants who have served between 1 and 5 years are below average of the total sample. The above indicates the basis for training of the manual among the selected teachers of the word in the church so that they can become more effective in the teaching task in the church.

Table 1. Demographics of the Christian education workers

Parameter	Group	N	Percentage
Gender	Male	9	37.5
	Female	15	62.5
Age of Respondents	25 -30 years	4	16.7
	31 – 40 years	9	37.5
	41-50 years	11	45.8
	51 years above	0	0.0
Education	First Degree	14	58.3
	Master Degree	9	37.5
	Doctoral Degree	1	4.2
	Professor	0	0.0
Years of Serving in the Department	1 -5 years	11	45.8
	6 -10 years	9	37.5
	11 - 20 years	1	4.2
	21 years-above	3	12.5

Table 1 reveals demographics of the participants. The majority of the participants were female (62.5 percent) while male participants represent 37.5 percent.

For age, the majority of participants were 31 to 50 years, which represent 82.3 percent. Participants between 25 and 30 years represent 16.7 percent. For education, all the participants have a first degree as minimum qualification and only one person has terminal degree. For years of serving in the department, the participants who have served between 1 and 5 years are below average of the total sample. This provides a basis for teaching the manual among the selected teachers of the word in the church.

Table 2. The understanding of the Yoruba value of respect

Statements	Pre-Test			Post-Test		
	Mean	SD	Rank Order	Mean	SD	Rank Order
Values are deeply held ideas or commitments by individuals that have bearing on their actions or behaviours in the society	5.23	0.52	3rd	5.63	0.49	3rd
Respect in Yoruba land is a critical value that adolescents must learn as they grow.	5.14	0.41	4th	5.96	0.20	1st
In indigenous Yoruba society, respect is a means by which Yoruba people demonstrate honour to those who are older in age or those who holds position of leadership in the society.	5.29	0.52	2nd	5.75	0.44	2nd
Respect involves the honoree to acknowledge or appreciate the honour received by verbal or gifts giving.	5.31	0.43	1st	5.50	0.51	4th
<b>Average Mean</b>	<b>5.24</b>			<b>5.71</b>		

Table 2 shows the participants' understanding of the Yoruba value of respect. Four statements were generated on this value. The mean scores of the pre-test instrument are high, but the mean scores of the post-test are very high. The average mean score of pre-test is 5.24 which represents 87.33%, while the average mean score of post-test is 5.71 which represents 95.17% of participants understanding. There is a mean difference of 0.47, which represents 6.67% between the pre-test and post-test. The participants' understanding on the subject under discussion is considered very high. The score shows that the participants have considerable understanding on the value of respect. The average

mean difference of 0.47 reveals the effect of the manual implementation. The standard deviation scores of both pre-test and post-test scores reveal that the opinions of the participants are highly the same.

Table 3. The understanding of the Yoruba value of humility

Statements	Pre-Test			Post-Test		
	Mean	SD	Rank Order	Mean	SD	Rank Order
Indigenous Yoruba people values include displaying a sense of humility in day-to-day relationships.	5.23	0.56	3rd	5.79	0.61	1st
Humility among Yoruba people involves lack of pride even when one is holding a position of leadership or authority.	5.41	0.53	1st	5.63	0.69	2nd
Humility is regarded as the father (most important) of all virtues.	5.12	0.51	4th	5.46	0.61	3rd
Humility is the ability to subject one's ego and control one's pride without losing one's dignity.	5.32	0.63	2nd	5.54	0.60	4th
<b>Average Mean</b>	<b>5.27</b>			<b>5.61</b>		

Table 3 shows participants' understanding of the Yoruba value of humility. Four statements were generated on this value. The mean scores of the pre-test questionnaire are high, but the mean scores of the post-test are very high. The average mean score of the pre-test is 5.27 which represents 87.83 percent while the average mean score of the post-test is 5.61 which represents 93.5 percent. There is a mean difference of 0.34 which represents 5.6 percent between the pre-test and post-test. The participants' understanding of humility is considered very high. This shows that the participants have a considerable measure of understanding on the value of humility. The average mean difference of 0.34 reveals the effect of the manual implementation. The standard deviation scores of both the pre-test and post-test scores reveal that the participants' opinions are highly the same.

Table 4. The understanding of the Yoruba value of integrity/honesty

Statements	Pre-Test	Post-Test
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	Mean	SD	Rank Order	Mean	SD	Rank Order
Value of honesty/integrity among indigenous Yoruba implies living a life that can be vouched for.	5.21	0.53	3rd	5.46	0.72	4th
Teaching of honesty/integrity is based on the believe that when leaders make honesty their watchword the followers will obey and follow them willingly.	5.17	0.49	4th	5.67	0.48	2nd
Teaching of honesty/integrity is a core value for ridding the society of evils and crisis.	5.41	0.49	2nd	5.58	0.50	3rd
Leaders who show integrity have earned themselves honour according to the Bible.	5.49	0.61	1st	5.83	0.78	1st
<b>Average Mean</b>	<b>5.32</b>			<b>5.65</b>		

Table 4 shows the participants' understanding of the Yoruba value of honesty/integrity. Four statements were generated on this value. The mean scores of the pre-test questionnaire are high, but the mean scores of the post-test are very high and this is evident in their mean scores. The average mean score of the pre-test is 5.32, which represents 88.67 percent, while the average mean score of the post-test is 5.65, which represents 95.16 percent. There is a mean difference of 0.33, which represents 5.5 percent between the pre-test and post-test. The participant's understanding of the value of honesty/integrity is very high. This shows that the participants have substantial measure of understanding on the subject under discussion. The average mean difference of 0.33 reveals the effect of the manual implementation. The standard deviation scores of both the pre-test and post-test scores reveal that the participants' opinions are highly the same.

Table 5. The understanding of the Yoruba value of hard work

Statements	Pre-Test			Post-Test		
	Mean	SD	Rank Order	Mean	SD	Rank Order
Hard work is a value that involves lack of tolerance for laziness among the indigenous Yoruba.	5.32	0.54	4th	5.58	0.65	3rd
Values of hard work promotes dignity of laboured and encourages engagement in any legal work irrespective of how debased it may be.	5.34	0.63	3rd	5.46	0.51	4th
Hard work is a value demonstrated by God before the fall of man.	5.46	0.52	1st	5.87	0.44	1st
Yoruba people believe that a person who does not work has no right to food.	5.39	0.39	2nd	5.59	0.72	2nd
<b>Average Mean</b>	<b>5.38</b>			<b>5.63</b>		

Table 5 shows participants' understanding of the Yoruba value of hard work. Four statements were generated on this value. The mean scores of the pre-test questionnaire are high, but the mean scores of the post-test are very high, and this is evident in their mean scores. The average mean score of the pre-test is 5.38, which represents 89.67 percent while average mean score of the post-test is 5.63, which represents 93.83 percent. There is a marginal mean difference of 0.25, which represents 4.17 percent between the pre-test and post-test. This suggests that the value of hard work is known and appropriated among the participants in Ibadan. The participants' understanding of the value of hard work is considered very high. This shows that the participants have a considerable measure of understanding of the value of hard work. The average mean difference of 0.26 reveals the effect of the manual implementation. The standard deviation scores of both the pre-test and post-test scores reveal that the participants' opinions are highly the same.

Table 6. The understanding of the Yoruba of character

Statements	Pre-Test			Post-Test		
	Mean	SD	Rank Order	Mean	SD	Rank Order
Character teaching involves training of people in values that can help them retain their relationships.	5.34	0.49	1st	5.46	0.51	2nd
The success of every human being depends on his character.	5.12	0.66	4th	5.40	0.75	4th
Character building and internalization of values is the joint responsibility of agents of socialization.	5.31	0.45	2nd	5.42	0.50	3rd
Character is a scaffold that makes for success in life.	5.29	0.60	3rd	5.49	0.51	1st
<b>Average Mean</b>	<b>5.27</b>			<b>5.44</b>		

Table 6 shows the participants' understanding of the Yoruba value of character. Four statements were generated on this value. The mean scores of the pre-test questionnaire are high, but the mean scores of the post-test are very high, and this is evident in their mean scores. The average mean score of the pre-test is 5.27, which represents 87.83 percent, while average mean score of post-test is 5.44, which represents 90.67 percent. There is a marginal mean difference of 0.17, which represents 2.83 percent between the pre-test and post-test. The participants' understanding of the value of character is considered to be very high. This shows that the participants have great measure of understanding on the subject under discussion. The average mean difference of 0.17 reveals the effect of the manual implementation. The standard deviation scores of both the pre-test and post-test scores reveal that the participants' opinions are highly the same.



Table 7. The understanding of the Yoruba value of hospitality

Statements	Pre-Test			Post-Test		
	Mean	SD	Rank Order	Mean	SD	Rank Order
Hospitality involves open handedness and non-discriminate welcoming of strangers.	5.37	0.56	3rd	5.88	0.44	1st
Hospitality involves reception of visitors at any time even without prior notice.	5.10	0.49	4th	5.17	0.57	4th
Value of hospitality can only be taught through practical demonstration at home.	5.43	0.61	1st	5.29	0.62	3rd
Frowning at strangers is an intolerable attitude in the traditional Yoruba setting.	5.41	0.66	2nd	5.67	0.58	2nd
<b>Average Mean</b>	<b>5.33</b>			<b>5.50</b>		

Table 7 shows participants' understanding of the Yoruba value of hospitality. Four statements were generated on this value. The mean scores of the pre-test questionnaire are high, but the mean scores of the post-test are very high and this is evident in their mean scores. The average mean score of the pre-test is 5.33 which represents 88.83 percent, while average mean score of the post-test is 5.50, which represents 91.66 percent. There is a mean difference of 0.17, which represents 2.83 percent between the pre-test and post-test. The participants' understanding of hospitality is considered very high. This shows that the participants have considerable measure of understanding on hospitality. The average mean difference of 0.17 reveals the effect of the manual implementation. The standard deviation scores of both the pre-test and post-test scores reveal that the participants' opinions are highly the same.

Table 8. The understanding of Bible based values

Statements	Pre-Test			Post-Test		
	Mean	SD	Rank Order	Mean	SD	Rank Order
The ten commandments forms the fundamental standard of ethical values for every Christian.	5.53	0.56	5th	5.77	0.43	1st
The Bible provides example of hospitality that resonates with how hospitality is practiced in in Yoruba land as detailed in the account of the Shunammite woman in 2 Kings 4.	5.42	0.50	7th	5.75	0.42	3rd
Humility as a value can be likened to those who are Christlike in quietness and endures insult as indicated in Matthew 5:3.	5.23	0.55	10th	5.50	0.51	9th
Abraham, David, Elizabeth, Paul and Cornelius are examples of Bible people who demonstrated humility as a virtue.	5.54	0.48	4th	5.70	0.44	5th
The statement “Blessed are those who hunger or thirst for righteousness” in Matthew 5:6 is directly related to integrity.	5.61	0.57	1st	5.67	0.41	7th
Genesis 1 presents God as the creator of hard work for humanity.	5.40	0.56	8th	5.69	0.48	6th
Hard work is an attribute of God shared with human beings.	5.55	0.42	3rd	5.76	0.44	2nd
Respect in the Bible involves the use of language of respect like “my lord” used by Sarah for Abraham.	5.59	0.61	2nd	5.66	0.48	8th
Jesus’ disciples understood and used language of respect to address Jesus on every occasion.	5.48	0.54	6th	5.72	0.48	4th
Jacob paid obeisance to Esau (Gen. 33:3, 6-7) by bowing to him severally as a sign of respect rather than of fear.	5.34	0.62	9th	5.38	0.71	10th
<b>Average Mean</b>	<b>5.47</b>			<b>5.66</b>		

Table 8 shows participants’ understanding of the Bible based values. Ten statements were generated on these values. The mean scores of the pre-test questionnaire are high, but the mean scores of the post-test are slightly very high and this is evident in their mean scores. The average mean score of the pre-test is 5.47, which represents 91.17 percent, while the average mean score of the post-test is 5.66, which represents 94.3 percent. There is a mean difference of 0.19, which represents 3.16 percent between the

pre-test and post-test. The participants’ understanding of Bible-based values is considered very high. This shows that the participants have a considerable measure of understanding of Bible-based values. The average mean difference of 0.19 reveals the effect of the manual implementation. The standard deviation scores of both the pre-test and post-test scores reveal that participants’ opinions are highly the same.

Table 9. Understanding theological foundations for teaching adolescents

Statements	Pre-Test			Post-Test		
	Mean	SD	Rank Order	Mean	SD	Rank Order
A fundamental reason for teaching adolescents’ values is connected with the Imago Dei (made in God’s Image) concept	5.29	0.66	5th	5.38	0.71	8th
The divine attributes that God shares with human beings makes them to be moral beings who have the capacity to appreciate values.	5.22	0.66	7th	5.48	0.51	4th
The understanding of Imago Dei (made in God’s Image) requires that teachers of adolescents should be properly equipped.	5.34	0.59	4th	5.46	0.66	5th
The fact that human beings are accountable to God implies that they must imbibe godly values.	5.23	0.62	6th	5.42	0.80	6th
Divine understanding of rewards require that adolescents should be taught those values that will earn them positive rewards.	5.42	0.63	2nd	3.50	0.57	3rd
The fact that human beings bear the image of God placed on them the demand to teach God’s laws to their children.	5.18	0.68	8th	5.40	0.52	7th
Deuteronomy 6:4-9 is a biblical text that undergirds the teaching of young people the precepts of God.	5.37	0.51	3rd	5.54	0.55	2nd
Joseph David and Daniel were examples of adolescents who demonstrated godly values learnt growing up.	5.49	0.65	1st	5.63	0.59	1st
<b>Average Mean</b>	<b>5.32</b>			<b>5.48</b>		

Table 9 shows participants’ understanding of the theological foundations for teaching adolescents. Eight statements were generated on the theological foundations for

teaching adolescents. The mean scores of the pre-test questionnaire are high, but the mean scores of the post-test are slightly high and this is evident in their mean scores. The average mean score of the pre-test is 5.32, which represents 88.67 percent while average mean score of the post-test is 5.48, which represents 91.33 percent. There is a mean difference of 0.16, which represents 2.67 percent between the pre-test and post-test. The participants' understanding of the theological foundations for teaching adolescents is considered very high. This shows that the respondents have a considerable measure of understanding of the theological foundations for teaching adolescents. The average mean difference of 0.16 reveals the effect of the manual implementation. The standard deviation scores of both the pre-test and post-test scores reveal that the participants' opinions are highly the same.

Table 10. Understanding the definition and distinctive of Yoruba adolescents in Nigeria

Statements	Pre-Test			Post-Test		
	Mean	SD	Rank Order	Mean	SD	Rank Order
Adolescence describes the stage between childhood and adulthood	5.44	0.47	2nd	5.61	0.60	3rd
An adolescent is someone who is between the age of 12 and 18.	5.24	0.63	6th	5.54	0.60	4th
Adolescence is marked by physiological, emotional, psychosocial and spiritual growth	5.33	0.53	5th	5.42	0.80	7th
A critical development task of adolescents is achieving psychological autonomy.	5.27	0.62	7th	5.29	0.46	8th
Poor feeding is one of the factors that are responsible for stunted growth among Yoruba (Nigerian) adolescents	5.19	0.51	8th	5.67	0.58	2nd
Many Yoruba (Nigerian) adolescents are educationally disadvantaged because of financial incapacitation of parents.	5.39	0.59	4th	5.46	0.50	6th
The process and timing of attaining developmental tasks for Yoruba adolescents are not always as rapid or easy as those of adolescents in the developed world.	5.42	0.62	3rd	5.50	0.61	5th
Yoruba adolescents in the olden days were more disciplined than adolescents in the contemporary time.	5.61	0.52	1st	5.79	0.71	1st
<b>Average Mean</b>	<b>5.36</b>			<b>5.54</b>		

Table 10 shows participants' understanding of the definition and distinctive of Yoruba Adolescents. Eight statements were generated on the definition and distinctive of adolescents in Yoruba land. The mean scores of the pre-test questionnaire are high, but the mean scores of the post-test are very high and this is evident in their mean scores. The average mean score of the pre-test is 5.36, which represents 89.33 percent, while average mean score of the post-test is 5.54, which represents 92.33 percent. There is a mean difference of 0.18, which represents 3 percent between the pre-test and post-test. The participants' understanding of the definition and distinctive of Yoruba adolescents is considered to be very high. This shows that the participants have considerable measure of understanding of the definition and distinctive of Yoruba adolescents. The average mean difference of 0.18 reveals the effect of the manual implementation. The standard deviation scores of both the pre-test and post-test scores reveal that the participants' opinions are highly the same.

Table 11. Understanding qualities of the Christian education teacher of the church

Statements	Pre-Test			Post-Test		
	Mean	SD	Rank Order	Mean	SD	Rank Order
Genuine salvation experience is a core quality of the Christian education teacher of the church.	5.45	0.53	3rd	5.71	0.46	4th
Possession of a sense of responsibility is an additional quality expected of a Christian education teacher of the church.	5.28	0.51	7th	5.67	0.48	5th
Christian education teachers of the church should be patient, emphatic, caring and supportive.	5.54	0.49	2nd	5.75	0.44	3rd
Ability to invest time required to make a difference in the lives of others is a quality needed in Christian educators.	5.42	0.42	4th	5.88	0.34	1st
Knowledge of the Bible and skill in navigating working among adolescents are essential quality of church's Christian educators.	5.33	0.53	6th	5.62	0.48	6th
God communication is a quality of the Christian education teacher of the church.	5.61	0.42	1st	5.79	0.41	2nd
Honesty and trustworthiness in keeping confidential information are qualities of the Christian education teacher in the church.	5.43	0.39	5th	5.50	0.59	7th
Objectivity and fairness are essential qualities expected of the Christian education teacher.	5.18	0.52	8th	5.46	0.51	8th
<b>Average Mean</b>	<b>5.40</b>			<b>5.66</b>		

Table 11 shows participants' understanding of the qualities of the Christian education teacher. Eight statements were generated on the qualities of the Christian education teacher of the church. The mean scores of the pre-test questionnaire are high, but the mean scores of the post-test are marginally high and this is evident in their mean scores. The average mean score of the pre-test is 5.40, which represents 90 percent, while average mean score of the post-test is 5.66, which represents 94.33 percent. There is a mean difference of 0.22, which represents 3.67 percent between the pre-test and post-test. The participants' understanding of the qualities of the Christian education teacher of the church is considered to be very high. This suggests that the participants have clear

measure of understanding of the qualities of the Christian education teacher of the church. The average mean difference of 0.22 reveals effect of the manual implementation. The standard deviation scores of both the pre-test and post-test scores reveal that the participants' opinions are highly the same.

Table 12. Understanding the need to teach values to adolescents

Statements	Pre-Test			Post-Test		
	Mean	SD	Rank Order	Mean	SD	Rank Order
Teaching of values is a divine command (Deuteronomy 6:4-9)	5.66	0.52	2nd	5.88	0.34	1st
Values teaching can help reduce the prevalence of evil in the society.	5.54	0.46	3rd	5.67	0.48	3rd
Teaching of values to adolescents will result in the preparation of potential future leaders.	5.48	0.39	5th	5.50	0.51	7th
Modelling is a way by which values can be embedded among adolescents.	5.45	0.46	6th	5.58	0.50	5th
Bible-based and Yoruba values can be integrated through family Bible study time.	5.52	0.38	4th	5.54	0.51	6th
Teachers of adolescents in the church need to be adept with technologies so as to engage the technologies in positive ways as they teach.	5.68	0.50	1st	5.75	0.44	2nd
Mentoring is a veritable means by which Bible-based and Yoruba indigenous values can be effectively taught.	5.23	0.52	7th	5.38	0.59	8th
Values can be taught through songs to adolescents.	5.20	0.39	8th	5.63	0.53	4th
<b>Average Mean</b>	<b>5.47</b>			<b>5.62</b>		

Table 12 shows participants' understanding of they should teach values to adolescents. Eight statements were generated on teaching values to adolescents. The mean scores of the pre-test questionnaire are high, but the mean scores of the post-test are high and this is evident in their mean scores. The average mean score of the pre-test is 5.47, which represents 91.17 percent, while average mean score of post-test is 5.62, which represents 93.67 percent. There is a mean difference of 0.15, which represents 2.5 percent between the pre-test and post-test. The participants' understanding of why they

should teach values to adolescents is considered to be very high. This shows that the participants have considerable measure of understanding. The average mean difference of 0.15 reveals the effect of the manual implementation. The standard deviation scores of both pre-test and post-test scores reveal that the opinions of the participants are highly the same.

### **Evaluation of the Training Manual Presentation**

Table 13. Rating the general presentation and usefulness of the manual

Statements	Yes		No	
	F	%	F	%
Very educative, accurate and timely	24	100	0	0
Fairly educative, accurate and timely	0	0	0	0
Not educative, inaccurate and not-timely	0	0	0	0

Table 13 shows participants’ understanding of the rating of the general presentation and usefulness of the manual. All participants affirmed that the general presentation and usefulness of the manual was very educational, accurate, and timely. They affirmed that they will teach with the consciousness of the Bible and Yoruba indigenous values as they implement the curriculum for adolescents’ formation.

### **Discussion of Findings**

The data presented in the above tables on the equipping Christian education workers of United Baptist Church, Apata, Ibadan, on integrating the Bible and Yoruba indigenous values in the curriculum for adolescents’ formation are explicit for the study. It seems that participants consistently increased in knowledge, but the change was at times marginal. That could be because of their exposure to the Yoruba indigenous values right from their childhood. Since all the participants are from the Yoruba context and



have been exposed to the values of respect, humility, hard work, integrity, and character all their lives, it is expected that none of the values will be strange to them. Hence, the high level of understanding of both biblical and indigenous values recorded is not unexpected.

The educational requirement to be an adolescents' teacher, which is a college degree, is another factor that may be responsible for their level of understanding of the Yoruba indigenous and Bible-based values. Also, the Christian life experience and involvement of the adolescents' teachers in the ministry of United Baptist Church, Apata, Ibadan contribute to their understanding on the subject. The post-test responses reveal that the manual used in the training integrated both the Bible and Yoruba indigenous values for adolescents' formation. Furthermore, the standard deviation scores of all the tables reveal that the participants' opinions of the are highly homogeneous. Thus, all respondents consider the integration of Bible and Yoruba indigenous values pertinent for adolescent formation.

The Yoruba indigenous values and the Bible-based values are not strange at all to the participants. The Christian education workers in the church have a high understanding of both types of values. However, the basis for the integration is to see how the biblical values can be further strengthened using indigenous values the adolescents are familiar with in the context and vice-versa. The fresh understanding being sought was that both types of values can provide support for each other in course of teaching adolescents. A participant remarked enthusiastically that the training was an eye-opener on appropriate integration of biblical and Yoruba indigenous values. The participants stated that the two contents used to be seen as separate but with the training they have come to the understanding of the need to synergize the two contents.

Following the examination of the responses for both the pre-test and post-test, several things became clear. First, in the demographics, it could be seen that more women than men engage in the teaching ministry of the church. Though women are assigned to

teach children, adolescents, and fellow women (Sunday school classes are grouped according to gender and age). Table 1 reveals that the Christian education department of United Baptist Church consists more of middle aged members who are also the educated members of the church. These two factors of age and education are important because when the teachers are equipped they will be able to engage class members more vibrantly (in the Nigerian context, age and education level are factors in being engaged into the teaching department of the church). Being highly educated, the teachers will have a good grasp of the teaching content and teach dynamically using various methods and aids that can enhance their teaching. Lastly, years of serving in the church reveals that the majority of the teachers have spent only between 1 and 5 years. The few years of being in the teaching assignment of the church by the majority provides the basis for training for the teachers.

Tables 2-7, detailing the understanding of the Yoruba values show that the respondents had a high understanding of the isolated values discussed. However, the teachers' understanding of the values was higher, that is, increased after the training, as shown by the result of the post-test. The training resulted in increased understanding on the positive outcome that values can have on adolescents' formation when they are well taught and adequately reinforced.

Responses on the understanding of the Bible-based values, which are above average for every question, show that all the teachers have good knowledge of the Bible. However, there was a shift in certain aspects of the responses when the pre-test and post-test results were compared. The training resulted in a shift in the teachers' understanding of the priority considering their responses in the post-test. Hence, the participants' perception on their teaching tasks to adolescents and the issue of values became modified, hence their understanding was positively reinforced.

A comparison of the pre-test and post-test before and after the training shows that the training impacted the participants. First, the participants' understanding of their

perception of values either as Bible-based, fundamental teaching elements or as useful indigenous additions increased. The training also increased the participants' general understanding of adolescents, with particular reference to adolescents from Yoruba land. They understood the factors that should compel them to especially pay more attention to adolescents from the Yoruba geographical zone. Again, the training further sensitized the participants to salient qualities that every adolescent's teacher must possess as prerequisite for teaching in the church. The marginal difference of 0.22, which represents 3.67 percent between the pre-test and post-test, shows the impact of the training. Finally, all the participants agreed that the training was educational, accurate, and timely.

## CHAPTER 5

### PROJECT EVALUATION

This chapter presents the evaluation of the training carried out at the United Baptist Church, Olupoyi, Apata, Ibadan, to equip the Christian education department workers on how to integrate Bible-based and Yoruba indigenous values in the curriculum for adolescents transformation. Highlights of this chapter, therefore, include an evaluation of the project purpose and project's goals, details of the project's strengths and weaknesses of the project, thoughts on how the project would be carried out differently given another opportunity, and theological as well as personal reflections.

#### **Evaluation of the Project Purpose**

The purpose of this project was to equip church workers at the United Baptist Church, Olupoyi, Apata, Ibadan, Nigeria, to integrate the Bible and indigenous values through the educational curriculum being used for adolescents. This purpose was achieved as evident by the outcome of the training on the participants considering the following indices.

#### **Training Feedback**

Responses filtering in from participants since the training took place have been encouraging and motivating. The pastor, church leaders, participants, and members of the church and sister churches in the neighborhood expressed great delight on the outcome of the training. They found the training timely and the topics relevant.

**Pastor.** The most encouraging remarks came from the church pastor who was not only present throughout the sessions but also actively participated by making relevant comments and lending his voice to answer some questions. His presence helped to instil

discipline in the participants and enhanced their sense of decorum. He made insightful comments coming from his background of being a church historian. He underscored the need for the church to play a more active role in the training of adolescents. According to him, the church, being the custodian of God's laws and instructions, which are essential teaching elements that form the foundation for teaching of any kind, owes its members the responsibility of teaching in the body of Christ. He was optimistic that the training would impact the education department workers of the church going forward.

The pastor also observed that the content of the manual has great potential to reorientate the whole church and impact the church membership generally. The pastor also felt that the training could drive the change the church is envisaging if every member can be privileged to listen to the abridged version of the teaching. He therefore made a passionate appeal for me to summarize the content of the manual to be taught for about an hour on a Sunday morning worship time as the message for the day when every member can be in attendance to listen to it. He wanted to discuss featuring me with the church leaders on a Sunday morning in the early part of 2024 for the teaching.

**Church leadership.** Virtually all the church leaders (those present and those who received the report from attendees) have approached me to commend me and to request a time in line with the pastor's view for a Sunday morning delivery of an abridged teaching of the manual.

**Participants.** Everyone who participated in the training sessions enthusiastically discussed how much they benefited from the training. They claim that having undergone the training, they are now able to appreciate more the adolescents' stage of life and associated challenges better than they had ever previously considered. They are also able to appreciate their task of teaching more deeply and give more sincere thought to the qualities that they need to either imbibe or work on as education workers of the church and specifically as the teachers of the adolescent members of the church.

**Sister churches in the neighborhood.** Since the completion of the training, Baptist pastors in the association have contacted me to offer similar training to their church workers. The final outcome of the study, from all indications, will keep me busy for a long time. I may go around the whole country to teach in local Baptist churches or to a group of churches in particular locations alongside my current responsibilities in the Nigerian Baptist Convention.

### **Evaluation of the Project Goals**

This study was carried out to serve three specific goals in equipping church adolescents' workers to integrate Bible-based and Yoruba indigenous values that are regarded as critical to adolescents' all-round formation.

The first goal was to assess the teachers' current understanding of indigenous cultural values and the task of integrating said values into the existing curriculum. All participants expressed improved understanding of the Bible-based and indigenous Yoruba values after the training. There was positive shift in the participants' understanding of the Bible-based and indigenous values. The participants also demonstrated improved knowledge of other issues listed on the instrument as a result of the training. The percentage of increase in the participants understanding indicate that the first goal was achieved.

The second goal was to design a curriculum for training the teachers on how to integrate indigenous cultural values into their teaching. The curriculum was designed in the form of a training manual. The experts' comments were affected on the instrument before it was administered. Thus, the input of the experts contributed to the success of the study. The second goal was met when the experts rated the reliability and validity of the instrument as high as 88 percent.<sup>1</sup> The research experts also helped to fine tune the manual used for the training and rated the final manual produced after their comments had been considered to be 100 percent accurate, educative and timely.

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<sup>1</sup> See appendix 6.

The third goal was to teach the curriculum to increase understanding and practice of teaching adolescents. The curriculum was taught to twenty-four teachers at the United Baptist Church, Olupoyi, Apata, Ibadan, Nigeria. Encouraging remarks from the participants and pastor show that the goal of engaging in the training was achieved. The participants expressed the view that the manual content has the capacity to bring about the change the church is seeking in the spiritual and other areas of life of the adolescents. The neighbouring churches that heard of the training are already extending invitation to me for a replication of it in their churches as well. The third goal was therefore met when all the twenty-four participants rated the manual used for the training to be 100 percent accurate, educative, and timely, as shown by table 13 of the analysis.

### **Question and Answer Session**

The participants had the privilege to ask few questions on the training manual and other related subjects that had been agitating their minds during the training. The question-and-answer time was created to make the training participatory and interesting. The kind of questions the participants asked during the interactive session indicated that the objectives for which the manual was designed was considerably achieved. The following questions were raised during the interactive session:

1. Who are the parents to instil discipline, yesterday or today's parents?
2. How can we achieve balance in discipling since the government is considering discipline as child abuse and the children who lacks discipling are deficient in critical areas of life?
3. In what ways are African practices different from African values?
4. How can the dangers posed by the removal of history as a school subject from the Nigerian school's curriculum to the upbringing of young people in the country be addressed?
5. What should be the response to adolescents who perceive the Bible as a "static" book in a constantly changing world?

The researcher, co-teachers (the two people who assisted me in teaching two of the topics during the training) of the manual, and the church pastor (who was present all

through) jointly provided answers to the questions. It was an enriching and lively time during the training.

### **Strength of the Project**

The project had a number of strengths. First, it served as eye-opener to the participants on the need to integrate the biblical and indigenous Yoruba values. Before the training was carried out, participants did not see the need to intentionally connect the teaching of the Bible with indigenous values while teaching adolescents in the church. The idea of bringing indigenous values into the church setting was therefore strange to the participants probably because they thought that indigenous values were secular issues and did not have direct relationship with spiritual matters. The training, however, sensitized participants on the need to integrate the two sources of values using the Bible as the foundation and the indigenous values as the building blocks in adolescents teaching.

The second strength of the project was that it is adaptable to other contexts, especially in Nigeria. The project is based on equipping adolescents' teachers in a particular church, but the variables of the Bible, values, adolescents, and the teachers are available in every context in the world. Thus, if this project is replicated in a similar context, particularly in any of the Yoruba speaking State, the result will be similar. Likewise, if the project is adopted in non-Yoruba speaking areas in Nigeria the result will be very close. The only difference likely to be observed may be for slight modifications that will be required in values appreciation because of ethnic differences.

Third, the project has the potential to transform adolescents' teachers and adolescents themselves. Knowledge has the power to change peoples' perspective and worldview. Hence, when teachers of adolescents are properly equipped, they are likely to learn new things that can be of personal benefit to them spiritually, psychologically, financially, and even socially. When the truth about God intercepts the mind of anyone it will reform and transform them into better beings. The participants, having received a



training that is life transforming, are likely to engage adolescents forthwith in more resourceful ways based on their new knowledge.

The fourth strength of the project is that it enhances the sustainability of values, either Bible-based or indigenous Yoruba values. An important strength of this project is that it has the capacity to raise a new generation of people who will appreciate both biblical and indigenous values and who will become committed to serve as custodians or teachers of values among the participants. As people receive training on values, they gain understanding of the values, can retain the knowledge of the values, and can pass the knowledge on to others, thereby establishing a cycle of continuity that is essential for perpetuating values.

### **Weaknesses of the Project**

The project was confronted by a couple of challenges. The first challenge had to do with time. It was difficult to determine a time for the training because of the church's schedule. I requested a Friday and Saturday training but was not available due to the church's different engagements that had been set for those days since the beginning of the year. Hence, I utilized the evenings of Monday, Wednesday, and Fridays. This timing was a weakness of the project because the training could not be done in three consecutive days. The weeknight evenings were also a challenge because the training could not extend later into the night due to lack of light. The training was therefore summarized, and some content could not be presented as detailed as anticipated. There also was not enough time for participants to make contributions or ask all the questions they would have wanted.

A second weakness of this project was the non-engagement of adolescents in the research process. The project results may have been different if adolescents, who are the focus of the outcome of the project, were included in the research process. Obtaining adolescents' perspective on the topic of the project would be a great idea for future study. Adolescents' opinions would have provided helpful information in understanding their

resentment of teaching on values, and the methods teachers can adopt that will make adolescents be receptive to values education and similar topics that engaging adolescents in projects of similar nature can yield.

### **What I Would Do Differently**

Given the privilege of carrying out a project of this nature again. I would do a few things differently. First, I would give the leaders of the selected church enough notice that they could work with before making plans or calendar of activities for the year. Giving them a long notice would enable them to put the training on the church's schedule and create awareness early enough. Securing the exact number of days and time duration required and preferred for the training would not have been a problem. Giving the church a long notice would also have made it possible for participants to free the period from other engagements that they probably had to reschedule when the training was suddenly announced and made compulsory for them to be in attendance.

Second, I would expand the scope of the selected participants to more than one ethnic group to get broader perspectives and nuances. The project would have been more enriched if there are more views to compare or draw lessons from. The supposition that values are relative would have been either further substantiated or discountenanced if there was room for comparison from other culture.

Third, I would include parents of the adolescents in the project. The non-inclusion of the parents is an omission I would try to prevent in future project. Parents' opinions probably would have enriched the outcome of the project. Their opinions could have revealed why they do not actively serve as the principal disciple makers of their adolescent children and what the church needs to do to equip them to assume the responsibility of discipling their adolescent children.

Fourth, I would use a qualitative research instrument. I would have verbal interviews with participants to find out if combining an interview with the instrument of gathering data would yield different results. Again, I would like to combine interview to

find out if the thematic nature of qualitative data would be easier to analyze than the quantitative method for a project like this. I would also like to experiment with the descriptive nature of analysis for which qualitative data analysis is known.

Lastly, I would carry out the project among church pastors within a geographical location to see if their view of values is affected by the location in which they are serving. I would like to find out if there would have been a difference in the result because of the level of the pastors' spirituality, theological knowledge, academic exposure, and years of experience as clergy has any implication on the pastors' perception or on the result of the project.

### **Theological Reflections**

This project enabled me to engage in critical thinking on some theological issues that I have not been so fixated on before. An example of such critical theological issues is the *imago Dei*. The project made me to think deeply and read extensively on this subject. Man being made in the image of God is a central idea that the Bible teaches about creation. The *imago Dei* presents a deeper meaning of the level to which God placed human beings as the apex of His creation. Of all the things and animals God created ahead of human beings, the Bible did not give an account of a time when God requested assistance or a teamwork. However, when God got to the point of creating human beings as indicated by Genesis 1:26, he required the help of other members of the Trinity. The call to other members of the Trinity reveals that there were other members of the celestial world with God when creation was taking place. The biblical account thus teaches the need for teamwork, which is a lesson human beings can learn from God. Human beings can draw the lesson that when there is a need to engage in certain project or assignment, they should not hesitate to call on people of like mind for assistance.

God expects parents to play a crucial role in their children's spiritual knowledge and growth. How to get parents more involved in the spiritual life of their children has been on my mind and is an idea I am considering doing a project on soon.

Deuteronomy 6:4-9, especially verse 7, is very instructive on how children can be spiritually nurtured. The requirement to “impress” God’s commandment on children is imperative. Children knowing, adhering to, and modelling good precepts begins in the home. The church in Yoruba land should teach members to discourage them from practices that negate the plan of God for the institution of marriage. The church should also respond to the issue of single parenthood by teaching members to understand what the Bible says on marriage as an institution ordained by God.

Values are what society considers good and acceptable acts or patterns of behavior. The Bible in James 1:17 says that every good gift comes from God. Values can be regarded as good, divine, and innate gifts that God has given to mankind to help establish good relationship with others and to co-exist peacefully with each other. The Bible has answers to every question man may have on any topic, even when such questions have to do with values. Some values are universal and upheld by every human being irrespective of color, race, creed, or language. There are, however, certain values that are relative—they are observed as values only within certain group, race, or ethnicity. When considered generally, it is apparent that all values originate from God, and they are to serve certain purposes, which is for the good of all. The authority of Scripture is, therefore, unquestionable. The Word of God is sufficient for teaching, rebuking, correcting, and training in righteousness (2 Tim 3:16). All truth is God’s truth, and every value is God-given to be a blessing for humankind.

First Timothy 4:12—“Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity”—is a theological text that holds perpetual instruction for young people of the Bible and in the contemporary time as well. This passage has implication for adolescents to consider on daily basis and should guide adolescents’ daily activities. Adherence to the text can prevent adolescents from running into errors that wrong speech, bad conduct, loving wrong people, lack of faith in God, or promiscuity can cause for young people.

## **Personal Reflections**

This project encouraged me to engage enormously in personal reflections that have added value to my life. For sixteen years I was privileged to work with the Youth and Student Ministries of the Nigerian Baptist Convention as a curriculum writer. Working in that position has enabled me to see the gap that thorough teaching of the Bible can span in the lives of every adolescent when the lessons are followed up by teaching of some indigenous values. Certain values found among the Yoruba people are similar to what was practiced by the Hebrew people in the Bible. When such values are intentionally taught, they will result in positive formation for the adolescents. Proverbs 22:6 emphasizes the importance of training in the lives of any child (adolescents too) that will sustain them even in adulthood.

Similarly, I was able to consider the predicament that older generations of Yoruba people are having on how to pass values on to younger generations. The older people who can be regarded as the custodians of biblical (for those who are Christians) and indigenous values seems not to really understand the solutions to the challenges of transferring the values in acceptable ways to younger people in the contemporary time. For instance, many older folks are not computer literate, which inhibits their engagement with adolescents. The affordability of technological gadgets is another restraining factor that makes values teaching to younger generation difficult for older people. A lack of technological know-how and the expense of technology may be impossible to overcome in a short time. However, the two challenges can be overcome gradually if the older folks will take up the challenge of learning how technological gadgets are used and also save up to buy them. Also, adolescents can become well-adjusted if older people would see the teaching of adolescents as a God-given task that has eternal rewards to which they should be committed.

Another personal reflection for me is how homes that are deficient in the transfer of biblical or indigenous values can be helped to assume this God-given role. Contemporary parents are often pre-occupied with their careers, money making ventures,

or other worldly pursuits which greatly encourages generational disconnect and impedes values internalization for the children. This challenge will perhaps form a topic for research in the nearest future.

### **Conclusion**

This project intended to equip Christian education department workers of United Baptist Church, Olupoyi, Apata, Ibadan, who are responsible for teaching adolescents in the church. This project was helped me understand the important role that the integration of Bible-based and Yoruba indigenous values plays in the formation of adolescents. The church plays a critical role in training adolescents to become whom God intends them to be. Adolescents will only be able to fulfil their destinies if they receive comprehensive Bible teaching that is complemented by teaching of indigenous values taught verbally, modeled by teachers, or embedded through other means.

To equip Christian education teachers to be effective and to impart values to adolescents who are the joy of today and hope the future should be of great concern to church leadership. Regular training and retraining will help to sharpen teachers' abilities and the outcome will always be positive to adolescents' all-round formation.

## APPENDIX 1

### ASSESSMENT REPORT ON MANUAL FOR EQUIPPING CHRISTIAN EDUCATION WORKERS

Esther O. Ayandokun served as one of the research experts in Nigeria who reviewed the instrument and the manual designed and used for this project. Ayandokun is a professor of Christian education and serves in the Nigerian Baptist Convention currently as the Rector, Baptist College of Theology, Oyo, Nigeria.

**Professor Esther O. Ayandokun, CMC, FIMC**  
**Professor of Christian Education**  
**RECTOR, Baptist College of Theology, Oyo**

## **INTRODUCTION**

Research instruments are usually used to gather needed data that will aid the work of investigation. This manual was designed by Elizabeth Iyabo Aderounmu to train Christian Education workers of a Baptist Church in Ibadan, Oyo State, Nigeria. The goal is the integration of the Bible and Yoruba indigenous values in the curriculum for adolescents' formation. Having read through the 33-page document, I have these to document.

### **Need for this Training Manual**

The title of the manual and the content revealed that there are some challenges around the ways and manners of lives of teenagers that call for needed re-orientation to make them better behaved and cultured. The objectives stated are behavioral and achievable. The need to combine teaching on both biblical and Yoruba values is essential for growing Yoruba Christian teenagers. The author consulted a considerable number of resources to develop the manual and the content is rich enough to achieve the proposed purposes, aims and objectives.

### **The Format of the Manual**

The manual is divided into lessons. Lesson 1 is on the introduction and the **Conceptualization of the Bible-Based and Yoruba Indigenous Values**. Here, the researcher explained what she planned to do with the manual which is to train Christian workers on how to impact teenagers. Those Bible-based values with appropriate Bible verses or passages were listed and discussed. It is expected that these values should be taught to teenagers by Christian adult teachers or educators. Each lesson has a summary and questions to elicit if the teenagers grasp the content of the lesson as taught and discussed. Lesson 2 is on **Yoruba Values in Concept**. This section explained what Yoruba values are all about and why they become important to know and learn by teenagers. The researcher has a list of such values and why they are important to be part of what Yoruba teenagers must learn as they are growing up. The values of hard work, respect, humility, integrity, character and hospitality were listed and discussed as samples from many that teenagers can learn and practice as they are growing up. The section also has a summary, interactive questions and personal assessment of what values teenagers



observed they are deficient in which will call for necessary adjustment. Lesson three was dedicated to understanding adolescents and their traits with the goal that those who want to teach them must be familiar with them for easy impact and communication. Lesson Four highlighted **Theological Foundations for Teaching Adolescents**. It traced how the Bible instructed on the essence of training our wards in god's values and statutes using Deuteronomy 6:4-9 and several stories of young people who stood out for God in godly characters and lifestyle. Lesson Five focused on **Why Teach Values to Adolescents?** Highlights of why such values should be taught were enumerated. Lesson Six listed the **Qualities of the Christian Education Teacher of the Church**. The essence is to identify the traits that those modelling Biblical and Yoruba values should exhibit. It is expected that those who will model a godly lifestyle must be the first to live and display it. Each lesson has interactive questions for necessary feedback.

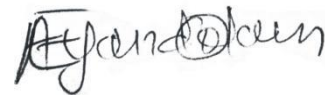
#### **Pre and Post-Seminar Survey**

The researcher affirmed that there would be pre and post-seminar surveys. This is to ascertain the changes the training would have had on those trained. Pre-survey is to ascertain the level they were before going through the manual. Post-survey is to confirm the effect of the training on the subjects of study.

#### **General Comments**

The manual is well-designed, and the content has value for its design. If well organized and taught; the manual has the potential to achieve the set purposes. The evaluator has made a few identified corrections and trusts that the researcher will do all outlined in the manual.

**Signed:**



11<sup>th</sup> November, 2023

## APPENDIX 2

### ASSESSMENT REPORT ON THE INSTRUMENT AND MANUAL FOR EQUIPPING CHRISTIAN EDUCATION WORKERS

This appendix contains a letter written by ‘Toye Odeleye to attest to his involvement in the instrument design and other technical aspects of this project. Odeleye is a research expert at the Nigerian Baptist Theological Seminary, Ogbomosho. His review and comment helped to validate and establish the reliability of the instrument and the manual used for this project.



30th January 2024.

Dr. Matthew Haste,  
Southern Baptist Theological Seminary  
2825 Lexington Road  
Louisville, Kentucky.

Dear Sir,

**ATTESTATION LETTER**

Greetings to you.

Elizabeth Iyabo Aderounmu, a doctor of Education Ministry (DEd. Min) candidate under your supervision, at the Southern Baptist Theological Seminary, Louisville, Kentucky in the United State asked me to write this letter of attestation concerning my input in her dissertation project titled "Equipping Christian Education Workers of United Baptist Church, Apata, Ibadan on Integrating the Bible and African Indigenous Values in the Curriculum for Adolescents' Formation." It is my pleasure to forward the letter to you as she requested.

I had gone through her work and offered suggestions to improve on the quality of the project. She has effected all the corrections. I also guided her in the implementation of the manual to her experimental group. The manual is rich in Bible and African values and the report of the implementation of the manual is explicit and educative.

I believe if the sampled Christian Education Workers of United Baptist Church, Apata, Ibadan appropriate the skills taught in the manual, it will greatly contribute to the Adolescents' Formation in the church and beyond.

Thank you for your contributions to the life and ministry of Elizabeth and the body of Christian faith in Nigeria. Your love and support are appreciated. God bless you richly in Jesus' name.

Thank you.

Yours in Christ Jesus,

Dr. Abraham Olutoye Odeleye  
toyeodeleye@gmail.com  
Senior Lecturer  
Faculty of Theological Studies



*Make full proof of your ministry*

*2 Timothy 4:5*

Founded 1898

### APPENDIX 3

#### LETTER OF PERMISSION TO ADMINISTER RESEARCH QUESTIONNAIRE

This appendix contains the letter written to the leadership of the United Baptist Church, Olupoyi, Apata, Ibadan, to seek for permission to use the church members for this project.

Southern Baptist Theological Seminary  
2825 Lexington Road  
Louisville, Kentucky  
October 27, 2023

The Pastor,

United Baptist Church  
Olupoyi, Apata,  
Ibadan,  
Oyo State, Nigeria

Dear Sir,

PERMISSION TO ADMINISTER RESEARCH QUESTIONNAIRE

Calvary greetings in Jesus' name. I am Elizabeth Iyabo Aderounmu. I am a doctor of Education Ministry (DEd. Min) candidate at the Southern Baptist Theological Seminary, Louisville, Kentucky in the United State. I need your assistance with regards to obtaining your perspective on my research topic, "Equipping Christian Education Workers of United Baptist Church, Apata, Ibadan on Integrating the Bible and Yoruba Indigenous Values in the Curriculum for Adolescents' Formation."

Kindly allow me to administer the questionnaires with your church's Christian education department workers for the study. Their objective and truthful responses will be highly appreciated. The information given will also be treated with utmost confidentiality and will be utilized for the purpose of this research only.

Thank you and remain blessed.

Yours faithfully,

Elizabeth Iyabo Aderounmu  
08063092044

#### APPENDIX 4

##### LETTER OF APPROVAL TO ADMINISTER RESEARCH QUESTIONNAIRE

This appendix contains the letter written by the church pastor to express the approval of the leadership of the United Baptist Church, Olupoyi, Apata, Ibadan, to use the church members for this project.



# UNITED BAPTIST CHURCH

ELERE - APATA, IBADAN.

*(Sanctuary of God's Glory)*

G. P. O. Box 17329, Dugbe - Ibadan, Oyo State, Nigeria  
E-mail: [ubc\\_elere@yahoo.co.uk](mailto:ubc_elere@yahoo.co.uk)

Our Ref: \_\_\_\_\_

Date: \_\_\_\_\_

Your Ref: \_\_\_\_\_

Tel: \_\_\_\_\_

29th October, 2023

Elizabeth Iyabo Aderounmu  
Southern Baptist Theological Seminary,  
2825 Lexington Road  
Louisville Kentucky.

Dear Madam,

**RE: PERMISSION TO ADMINISTER QUESTIONNAIRES**

Sequel to your letter dated 27th October, 2023 seeking permission to administer research questionnaires among the Christian Education Workers in the Church named above.

I write upon proper consultation and base on your promise to use the responses to the questionnaires for your research work alone, the permission is hereby granted.

We wish you a successful research endeavor.

Yours faithfully,

Rev'd Victor Segun Ogundipe, PhD

Church Pastor

+2348032456795

*"Be thou exalted, O God above the heavens, and let your glory be over all the earth." (Psalm 108:5)*

## APPENDIX 5

### PRE- AND POST-TEST QUESTIONNAIRE

This appendix includes the questionnaire administered to measure the project participants before and after the training. The post-test included two additional evaluation questions that the participants were asked respond to in prose form.



## QUESTIONNAIRE FOR EQUIPPING CHRISTIAN EDUCATION WORKERS FOR ADOLESCENTS' FORMATION

### Biographical

### Data

1. Name of Respondent (optional): \_\_\_\_\_
2. Name of Church (important): \_\_\_\_\_
3. Gender:      Male                                  Female
4. Age 25 - 30                                  31 - 40                                  41 - 50
5. Education: First Degree                  Master                  PhD                  Professor
6. Years of Serving in the Department: 1-5years                                  6-10years                                  11-20years                                  21years-Above

Instruction: Please tick (✓) appropriately as it applies to your response  
 Strongly Disagree – SD = 1, Disagree – D = 2, Disagree Somewhat = DS =3, Agree Somewhat = 4, Agree – A = 5 and Strongly Agree – SA = 6

S/N	Understanding of Yoruba Values (Respect)	SD	D	DS	AS	A	SA
1	Values are deeply held ideas or commitments by individuals that have bearing on their actions or behaviours in the society						
2	Respect in Yoruba is a critical values that adolescents must learn as they grow.						
3	In indigenous Yoruba society, respect is a means by which Yoruba people demonstrate honour to those who are older in age or those who holds position of leadership in the society.						
4	Respect involves the honoree to acknowledge or appreciate the honour received by verbal or gifts giving.						

S/N	Humility	SD	D	DS	AS	A	SA
1	Yoruba indigenous values include displaying a sense of humility in day-to-day relationships.						
2	Humility among Yoruba people involves lack of pride even when one is holding a position of leadership or authority.						
3	Humility is regarded as the father (most important) of all virtues.						
4	Humility is the ability to subject one's ego and control one's pride without losing one's dignity.						

S/N	Integrity/Honesty	SD	D	DS	AS	A	SA
1	Value of honesty/integrity among indigenous Yoruba implies living a life that can be vouched for.						
2	Teaching of honesty/integrity is based on the believe that when leaders make honesty their watchword the followers will obey and follow them willingly.						
3	Teaching of honesty/integrity is a core value for ridding the society of evils and crisis.						
4	Leaders who shows integrity have earned themselves honour according to the Bible.						

S/N	Hard work	SD	D	DS	AS	A	SA
1	Hard work is a value that involves lack of tolerance for laziness among the indigenous Yoruba people.						
2	Values of hard work promotes dignity of laboured and encourages engagement in any legal work irrespective of how debased it may be.						
3	Hard work is a value demonstrated by God before the fall of man.						
4	Yoruba people believe that a person who does not work has no right to food.						

S/N	Character	SD	D	DS	AS	A	SA
1	Character teaching involves training of people in values that can help them retain their relationships.						
2	The success of every human being depends on his character.						
3	Character building and internalization of values is the joint responsibility of agents of socialization.						
4	Character is a scaffold that makes for success in life.						

S/N	Hospitality	SD	D	DS	AS	A	SA
1	Hospitality involves open handedness and non-discriminate welcoming of strangers.						
2	Hospitality involves reception of visitors at any time even without prior notice.						
3	Value of hospitality can only be taught through practical demonstration at home.						
4	Frowning at strangers is an intolerable attitude in the traditional Yoruba setting.						

Instruction: Please tick (√) appropriately as it applies to your response  
 Strongly Disagree – SD = 1, Disagree – D = 2, Disagree Somewhat = DS =3, Agree Somewhat = 4, Agree – A = 5 and Strongly Agree – SA = 6

S/N	Bible Based Values	SD	D	DS	AS	A	SA
1.	The ten commandments forms the fundamental standard of ethical values for every Christian.						
2.	The Bible provides example of hospitality that resonates with how hospitality is practiced in Yoruba land as detailed in the account of the Shunammite woman in 2 Kings 4.						
3.	Humility as a value can be likened to those who are Christlike in quietness and endures insult as indicated in Matthew 5:3.						
4.	Abraham, David, Elizabeth, Paul and Cornelius are examples of Bible people who demonstrated humility as a virtue.						
5.	The statement “Blessed are those who hunger						

	or thirst for righteousness” in Matthew 5:6 is directly related to integrity.						
6.	Genesis 1 presents God as the creator of hard work for humanity.						
7.	Hard work is an attribute of God shared with human beings.						
8.	Respect in the Bible involves the use of language of respect like “my lord” used by Sarah for Abraham.						
9.	Jesus’ disciples understood and used language of respect to address Jesus on every occasion.						
10.	Jacob paid obeisance to Esau (Gen. 33:3, 6-7) by bowing to him severally as a sign of respect rather than of fear.						

Instruction: Please tick (√) appropriately as it applies to your response  
 Strongly Disagree – SD = 1, Disagree – D = 2, Disagree Somewhat = DS =3, Agree Somewhat = 4, Agree – A = 5 and Strongly Agree – SA = 6

S/N	Theological foundations for teaching adolescents	SD	D	DS	AS	A	SA
1	A fundamental reason for teaching adolescents’ values is connected with the Imago Dei (made in God’s Image) concept						
2	The divine attributes that God shares with human beings makes them to be moral beings who have the capacity to appreciate values.						
3	The understanding of Imago Dei (made in God’s Image) requires that teachers of adolescents should be properly equipped.						
4	The fact that human beings are accountable to God implies that they must imbibe godly values.						
5	Divine understanding of rewards require that adolescents should be taught those values that will earn them positive rewards.						
6	The fact that human beings bear the image of God placed on them the demand to teach God’s laws to their children.						
7	Deuteronomy 6:4-9 is a biblical text that undergirds the teaching of young people the						

	precepts of God.						
8	Joseph David and Daniel were examples of adolescents who demonstrated godly values learnt growing up.						

Instruction: Please tick (✓) appropriately as it applies to your response  
 Strongly Disagree – SD = 1, Disagree – D = 2, Disagree Somewhat = DS =3, Agree Somewhat = 4, Agree – A = 5 and Strongly Agree – SA = 6

S/N	Definition and Peculiarities of Adolescents in Yoruba Land	SD	D	DS	AS	A	SA
1	Adolescence describes the stage between childhood and adulthood						
2	An adolescent is someone who is between the age of 12 and 18.						
3	Adolescence is marked by physiological, emotional, psychosocial and spiritual growth						
4	A critical development task of adolescents is achieving psychological autonomy.						
5	Poor feeding is one of the factors that are responsible for stunted growth among Yoruba adolescents						
6	Many Yoruba adolescents are educationally disadvantaged because of financial incapacitation of parents.						
7	The process and timing of attaining developmental tasks for Yoruba teenagers are not always as rapid or easy as those of teenagers in the developed world.						
8	Yoruba teenagers in the olden days were more disciplined than teenagers in the contemporary time.						

Instruction: Please tick (✓) appropriately as it applies to your response  
 Strongly Disagree – SD = 1, Disagree – D = 2, Disagree Somewhat = DS =3, Agree Somewhat = 4, Agree – A = 5 and Strongly Agree – SA = 6

S/N	Qualities of the Christian Education Teacher of the Church	SD	D	DS	AS	A	SA
1	Genuine salvation experience is a core quality of the Christian education teacher of the church.						
2	Possession of a sense of responsibility is an additional quality expected of a Christian education teacher of the church.						
3	Christian education teachers of the church should be patient, emphatic, caring and supportive.						
4	Ability to invest time required to make a difference in the lives of others is a quality needed in Christian educators.						
5	Knowledge of the Bible and skill in navigating working among adolescents are essential quality of church's Christian educators.						
6	God communication is a quality of the Christian education teacher of the church.						
7	Honesty and trustworthiness in keeping confidential information are qualities of the Christian education teacher in the church.						
8	Objectivity and fairness are essential qualities expected of the Christian education teacher.						

Instruction: Please tick (✓) appropriately as it applies to your response  
 Strongly Disagree – SD = 1, Disagree – D = 2, Disagree Somewhat = DS =3, Agree Somewhat = 4, Agree – A = 5 and Strongly Agree – SA = 6

S/N	Why Teach Values to Adolescents	SD	D	DS	AS	A	SA
1	Teaching of values is a divine command (Deuteronomy 6:4-9)						
2	Values teaching can help reduce the prevalence of evil in the society.						
3	Teaching of values to adolescents will result in the preparation of potential future leaders.						
4	Modelling is a way by which values can be						

	embedded among adolescents.						
5	Bible-based and Yoruba values can be integrated through family Bible study time.						
6	Teachers of adolescents in the church need to be adept with technologies so as to engage the technologies in positive ways as they teach.						
7	Mentoring is a veritable means by which Bible-based and Yoruba indigenous values can be effectively taught.						
8	Values can be taught through songs to adolescents.						

\*\*Post-Test additions:

**Evaluation of the seminar/Manual presentation**

1. As a result of your new understanding of integrating the Bible and Yoruba Indigenous Values in the curriculum for Adolescents’ formation, how will you teach for adolescent formation?

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2. How would you rate the general presentation and usefulness of the manual

- i. Very educative, accurate and timely. Yes ( ) No ( )
- ii. Fairly education, accurate and timely. Yes ( ) No ( )
- iii. Not educative, inaccurate and timely. Yes ( ) No ( )

APPENDIX 6  
MANUAL CONTENT OVERVIEW

This appendix contains a summary of the six lessons taught in the manual. The lessons were divided into six sub-topics. The lessons were followed by review questions and take-away lessons for each session.



## **MANUAL FOR EQUIPPING CHRISTIAN EDUCATION WORKERS ON INTEGRATING THE BIBLE AND YORUBA INDIGENOUS VALUES FOR ADOLESCENT FORMATION**

**Aim:** To focus on the challenges Christian education workers face in teaching adolescents the subject relating with the Bible and Yoruba indigenous values.

**Goal:-** The manual is designed to achieve the following listed goals:

1. Help church Christian education workers identify the Bible-based values they need to teach to adolescents that can form a foundation for the adolescents' formation
2. Assist church Christian education workers to discover the salient Yoruba indigenous values that can serve as building blocks for adolescents' formation.
3. Help Christian education workers develop deep appreciation for the relevancy of the Bible and Yoruba indigenous values essential for adolescents proper growth.
4. Guide church Christian education workers to encourage adolescents to appreciate the need to embed godly values in life.
5. Help the church Christian education workers to motivate adolescents to harness the potentials of the values they learn positively.

**Objective:-** At the end of the training, Christian education workers of United Baptist Church, Apata, Ibadan should be able to:

- I. Recall the vital values emphasised for impacting adolescents positively during the training.
- II. Teach specific values found in the Bible that can help in the formation of adolescents in the church.
- III. Reinforce the Yoruba indigenous values being taught to adolescents by their parents who may and may not necessarily be members of the church.

IV. Recall the vital values emphasised for impacting adolescents positively during the training.

V. Find ways of connecting the Bible-based values and Yoruba indigenous values in a way that will enrich the adolescents' knowledge.

**Lesson Plan:** The lesson shall cover the general introduction and major topic areas for each session. The lesson shall cover six sessions.

**Teaching Aid:** Shall include flip charts, pictorial illustration of adolescents' growth, and action based demonstrations.

## **INTRODUCTION**

Equipping church education department workers is vital for achieving result in the life of every age group in the church, especially the adolescents. Equipping has the potentials to expose those who stand to teach the word of God the best practices available in teaching the age grade to which they have been assigned, hence, the need to update the knowledge of the church educators. Expectedly, church education workers are recruited based on their spiritual maturity, versatility in the word of God, basic knowledge of the language of communication, and their vastness in the indigenous values of the culture wherein they are functioning. Training and retraining of this important arm of the church department workers from time to time is expedient and beneficial for updating their knowledge and improving their efficiency.

## LESSON ONE

### Introduction

#### - General African Values in Concept

- **Appraisal of Yoruba People Group's Values :** Six values that were considered crucial to Yoruba people were identified and discussed extensively. The values are: respect, humility, integrity/honesty, hard work, character, and hospitality.

**Lesson Summary:-** The lesson explained the concept of values as understood and being practised in Yoruba land in Nigeria. The values of hard work, respect, humility, integrity, character and hospitality were isolated for discussion as critical values essential for adolescents' formation and development.

**Class Participation:-** Group Discussion (the class can be divided into three groups and each group is assigned two values that they need to discuss and come up with their opinions on them and identifies the benefits or otherwise of the assigned values).

**Take Away:-** What values do you observe that you are deficient in and give three ways in which you will make changes? -----  
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-----.

## Lesson Two

### Bible-Based Values

The Bible is the distinctive of every Christian learning task, especially, the church. In specific terms, the following are some of the values that are found in the Bible which have parallels among the Yoruba people of Nigeria. The values of hard work, respect, humility, integrity, character and hospitality as they manifest in the Bible were highlighted in the training.

**Lesson Summary:-** The lesson conceptualized values and discussed how the Bible is the source of all values. It identified five critical values that are found in the Bible and which are also critical in the Yoruba society.

### Class Participation:

A. In what way is the Bible the source of all values? -----

-----

B. List the five Bible-based values as identified in the lesson -----

-----

--

C. Give two Bible passages that serve as the basis of three values of your preference -----

-----

D. Describe in one sentence each how the values of integrity, hard work and respect play out in your culture -----

-----

**Take Away:-** What lesson strikes you as unforgettable in the presentation? -----

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-----

### Lesson Three

#### THEOLOGICAL FOUNDATIONS FOR TEACHING ADOLESCENTS

The theological foundations for teaching adolescents is premised on four concepts for the purpose of this teaching. Namely:

- A. The first theological foundation is the imago Dei understanding of human mankind (Genesis 1:26)
- B. Second theological foundation is that human beings are accountable to God Romans 14:12 and 2 Corinthians 5:10-11).
- C. The third theological foundation for teaching adolescents is that of rewards.
- D. The fourth theological foundation for teaching adolescents is the growing potentials that adolescents have at this stage.

Implications of certain Bible passages like: Genesis 1:28, Deuteronomy 6:4-9, Genesis 39:7-21, Genesis 24:15-21, Daniel 1:18 and so on where drawn.

**Lesson Summary:-** The lesson made a theological case for teaching adolescents.

**Class Participation:-** Explain in two brief sentences the theological reasons why

adolescents must be taught? -----  
-----  
-----  
-----

**Take Away:-** State one thing that stands out to you in the lesson? -----

-----.

## Lesson Four

### Definition and Description of Adolescents

### Peculiarity of Yoruba Adolescents in Nigeria

**Lesson Summary:-** Highlights of who adolescents are were presented in the lesson. It also explain in specific term what makes adolescents in Yoruba land to be different from other adolescents in the world.

**Class Participation:-** Give participants the opportunity to share the experiences they have had teaching adolescents in the church.

**Take Away:-** In what way has the lesson changed your perspectives of adolescents and how do you intend to incorporate the lesson in future teaching endeavors? -----

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**Lesson Five**

**QUALITIES OF THE CHRISTIAN EDUCATION TEACHER OF THE CHURCH**

A list and brief discussion of the qualities that befits Christian education teachers of adolescents in the church was presented and discussed.

**Summary of the Lesson:** Lesson five captured the qualities that every person who desires to teach adolescents should possess.

**Class Participation:** Ask every participant to mention one quality, explain their understanding of it and state how they will embed it.

**Take Away:** -----  
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## Lesson Six

### Why teach Values to Adolescents?

The lesson presents five reasons why the teaching of adolescents in the church is a task that must be done.

### Integrating the Bible-Based and Indigenous Yoruba Values

The segment contains ten different means or methods by which the Bible and indigenous Yoruba values can be integrated

**Lesson Summary:** -----

-----

**Class Participation:** -----

-----

**Take Away:** -----

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Note: The full content of the manual is provided for in the appendix

## Conclusion

In this chapter information from literature has been provided broadly on the biblical and theological foundations for the project as well as the theological foundations for teaching adolescents. Opinions of scholars on the position of the Scripture that parents should be the primary disciple makers of their children was presented. Arguments were also presented on the need to equip Christian education department workers adequately along side biblical and African values to enable them play the role of disciplining children including adolescents in context like Nigeria where the parents cannot potentially do so.



## APPENDIX 7

### RELIABILITY OF THE SURVEY ON BIBLE AND YORUBA INDIGENEOUS VALUES

This appendix contains the statistical data analysis of the project.

The correlation co-efficient value of 0.781 obtained was corrected using the Spear Man-Brown formula given as:

$$R = \frac{2r_{1/2}}{1+r_{1/2}}$$

Where R is the reliability coefficient and r is the correlation coefficient.

The reliability coefficient obtained after subtracting the value of 0.781 from the above formula is 0.88 (P<0.05). This value is close to 1, this is the evidence that the questionnaire was reliable and internally consistent for the study (See Appendix D), which indicated that the instrument is valid and reliable to achieve the purpose of the study.

### Reliability of the Instruments

Scale: ALL VARIABLES

#### Case Processing Summary

		N	%
Cases	Valid	20	100.0
	Excluded	0	.0
	Total	20	100.0

#### Reliability Statistics

Split Half	N of Items
0.88	64

APPENDIX 8

MANUAL EVALUATION RUBRIC

Criteria	Excellent	High	Satisfactory	Low	Sub-standard
The curriculum is explicitly relevant to the issue of adolescent formation					
The material is faithful to the Bible's teaching on formation of adolescent.					
The material represents Yoruba Indigenous values.					
The material is theologically inclined.					
The thesis of the manual is clearly stated					
The teaching methodology and scope clearly supports the thesis					
The curriculum contains points of practical application.					
The curriculum is thorough in its coverage of the material for teaching adolescent workers on adolescents' formation					
The curriculum is clearly presented					

APPENDIX 9

INSTRUMENT EVALUATION RUBRIC

Criteria	Excellent	High	Satisfactory	Low	Sub-standard
The content of the instrument is explicit and relevant to the project goals.					
The instrument is consistent to achieve the project's goals.					
The material represents Yoruba Indigenous values.					
The instrument is theologically inclined.					
The instrument clearly reflects Bible values.					
The teaching methodology and scope clearly supports the thesis					
The administration of pre-test and post-test instruments is well carried out.					
The instrument is thorough in its coverage for measuring adolescent's workers on both the Bible and Yoruba indigenous values.					
The analysis of data is clearly presented and evaluated					

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## ABSTRACT

### EQUIPPING CHRISTIAN EDUCATION WORKERS OF UNITED BAPTIST CHURCH, OLUPOYI, APATA, IBADAN, ON INTEGRATING THE BIBLE AND YORUBA INDIGENOUS VALUES IN CURRICULUM FOR ADOLESCENT FORMATION

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The purpose of this project was to equip church workers at the United Baptist Church, Olupoyi, Apata, Ibadan, Nigeria to integrate the Bible and indigenous values through the educational curriculum being used for adolescents. Chapter 1 presents the purpose, goals, context, rationale, definitions, limitations, delimitations, and research methodology of the project. Chapter 2 provides the biblical and theological basis for equipping the Christian education workers to integrate the Bible and Yoruba indigenous values for the formation of adolescents. Chapter 3 addresses theoretical and practical issues related to equipping Christian education workers and the integration of the Bible and indigenous values for adolescents' formation. Chapter 4 gives a detailed description of the implementation of the project and an analysis of the data. Chapter 5 presents an evaluation of the project.



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