# A COMPARATIVE STUDY OF YORUBA AND BIBLICAL CONCEPT OF CHILDREN UPBRINGING

OYETADE, M.O.
Department of Religions, University of Ilorin,
revoyetademich@yahoo.com

**Abstract**
*The concept of children upbringing in the Yoruba traditional religion and biblical view is attended by multifarious perspectives. Children upbringing in the Yoruba tradition is perceived from the concept of omoluabi which is the end product of Yoruba education with the aim to foster good character in the individual and to make him a useful member of the community; while the biblical view also aims at producing the total man who is cared for physically, mentally, socially and spiritually. The research shows that biblical concept is a rider to Yoruba concept of children upbringing. The finding reveals that an omoluabi is a correct man; the only thing that he lacks is the faith in Christ. Methodology for the paper includes historical, sociological with interview and participant observation as tools of research.*

**Key words:** omoluabi, children, Yoruba tradition, education

## Introduction

The task of children upbringing has always been one of the most important responsibilities of both the Yoruba and Jews. Both start so early with their children. For example, right from their childhood the Jews have been made to believe that they are the covenant people and that duty towards God is invariably duty towards one's neighbour (Matt.5:43-45) (Dickson 1972:23). Jews were highly religious people and sacrifices featured prominently in their religious life. No wonder, Ezra warned those who returned from exile not to marry foreign wives. He even insisted that those who had married them already should put them away (Ezr.10:10) (Frend 1984:19).To the Jews, Torah or the law referred to all that God had revealed about himself, their history and the conduct that is required of them (Dickson 1972:23). Rad, (1965:37) opines that the Jews believe that they must know God's will as revealed in the law of Moses and live in accordance with it. Their laws, they believed, had been given by divine revelation through Moses and are contained in the first five books of the O.T. called the Pentateuch.

According to Adeyemi (2013:10, 15), there are three types of blessings which people always pray for in life. These are "ire owo", "ire omo", and "ire aiku bale oro" (financial blessing, blessing of the children or womb and the blessing of long life). Out of these three divine blessings, the blessing of the womb is regarded as the apex of all the blessings. Thus any family that is blessed with financial and material prosperity without a child is regarded as material failure. This is because, the highest or apex of life fulfillment is to have children, one's own image who would transfer one's cultural values to the next generation and inherit the legacies of the past generations. To the Yoruba, the end product of wealth, the beauty of life, the profit of living and the father of all life blessings which cannot be purchased from the market is the child. Adeyemi

Scanned by CamScanner

further adds that children upbringing starts from conception, once the pregnancy is visible, the whole family starts to give guidance on what the pregnant woman should eat, how she should sleep, when and where she should not walk, and the type of exercise or work she should engage in. Yoruba take all these precautions so that nothing adversely affects the child.

Yoruba also believe that charity begins at home and that a stitch in time saves nine. The Yoruba hold firmly to the proverb that says: *kekere lati peka iroko toba dagba tan a maa gbebo lowo enin in.* (Iroko tree is better pruned when it is young otherwise when it becomes big it will demand sacrifice from one. Again, Yoruba believe that: *omo ti abi ti aoko ni yoo gbe ile tako ta lola.* (A child that was not trained will sell the house that one builds). These Yoruba sociological concepts serve as guidelines for early training of children. The assumption of this paper is that though both lay emphases on children upbringing, the pertinent question which this paper seeks to investigate include: what is the perceived significance of the Biblical over the Yoruba children upbringing or vice versa? What is the end result of each methods of training? A multiple methods of historical, analytical, sociological and comparative approaches are utilized. Data also gathered through primary and secondary sources. It is believed that a good understanding of each perspective of children upbringing will help the reader to appreciate each culture or tradition better and see reason to adjust where necessary.

**The Yoruba People of Nigeria**

The Yoruba occupy southwestern Nigeria. They are predominantly found in Oyo, ogun, Ondo, Ekiti and Lagos state. A substantial population of Kwara and Kogi state is Yoruba but with ever increasing communities in the Diaspora. Yoruba culture is Diasporic in terms of substance and influence. The Yoruba claims to have a common ancestor, Oduduwa. They speak the same language although there are dialectical variations. Among the dialectal groups are the Egba, Ekiti, Ibadan, Ife, Ijebu, Ikale, Ondo, Owo and Oyo. The language is rich with almost over-supply of proverbs, folklore, folktales and pithy sayings (Fadipe 1978:29).

**The Yoruba Concept of Children Upbringing**

The aim of traditional Yoruba education is to produce an individual who is honest, respectable, skilled, cooperative and conforms to the social order of the day (Ishola 1989:73). According to Fadipe (1978:301), the Yoruba is gregarious and sociable. There is an elaborate code of manners and etiquette, the observance of which serves to reduce the strains and frustrations of interpersonal relationship. In the study of the social anthropology of the Yoruba, seven cardinal or most important goals of Yoruba education can be identified:

1. To develop the child's physical skills
2. To develop character
3. To inculcate respect for elders and those in position of authority
4. To develop intellectual skills
5. To acquire specific vocational training and to develop a healthy attitude towards honest labour



Scanned by CamScanner

6 To develop a sense of belonging and to participate actively in family and community affairs
7 To understand, appreciate and promote the cultural heritage of the community at large ((Ishola 1989:74).

**Physical training**

The Yoruba children like the Israelite, spend most of their time playing on the streets or squares with boys and girls of their own age. Children sing and dance or play with clay models, samples of which have been found in excavations; little girls, always play with dolls. According to Ajiboye (2014) different types of play make children develop physically, mentally and socially. Imaginative plays stimulate childish thinking. They are helped to remember the thing learnt through this method. They understand actions, purposes, customs and traits through mimicry. Still on physical training, at home children are given some responsibilities such as—washing of dishes, handkerchiefs and sweeping of floor. They are taught to complete the work that they have started. Interesting enough, work provides the companionship of older children and adult (Ajiboye (2014). Again, when a child grows up to the golden age of memory, between 9 and 11 years, boys go to the farm with catapults or bows and arrows. They like seeing the nature while girl's interest centered on cooking, home making, games and sewing. All these are catered for by the mother as she draws out her programme for her girls (Ajiboye 2014). Between 9 and 11 years, children like doing difficult things. They like competition. At this time they are good sportsmen, they like fighting and also noisy.

**Development of Character**

The first home training for children that is rated high is good character. Parents are usually careful not to act or do anything bad before their children less they imitate their wrong deeds. The Yoruba believe that "owu ti iya ba gbon ni omo yoo ran which means mother is the pacesetter for her children. The Yoruba also believe that Iwa rere leso eniyan, that is, good character is the beauty of man. Majasan (1967:74) identifies character- training and religious education as the two main objectives of Yoruba education and that other objectives are pursued through the latter. One of the common adages in Yoruba is that: "enikan ni bimo gbogbo araye ni ma nba wo". It implies that it is the parents—the father and mother that give birth to a child, both the siblings, and other members of the community participate in the education of the child. Why? Because everyone wants him to be sociable, honest, courageous, humble, preserver of good report at all times. According to Gruenberg (1956:115) the goal of character development is unchanged: to help children become men and women whose conduct is guided by the highest principles and integrity of character.

What is more, Fadipe (1978:301), further stresses that Yoruba education of the children has a conventional code of conduct or behaviour, which includes customs, morals, superstitions and laws of his society. Yoruba prefer to remain childless than to have children who will bring shame to the family-"A kukubi san se radarada", which means to be barren is preferred to having spoiled child. So much importance is attached to ill-manners and sever physical punishment is generally meted out to offenders with the hope that it will serve as a deterrent for them (Ishola, 1989)



Scanned by CamScanner

Character-training is through observation, participation and experimentation. In other words, a child observes the use of proverbs in order to drive home practiced truths; he also participates in doing some things and lastly learns from the experience of elders. Since "Esin iwaju ni ti eyin n wo sare" meaning the front running horse regulates the speed of the oncoming one (Ogunlade 2013). Delana, (1976:5) also establishes the use of proverbs for example: "Ajeje owo kan ko gbe igba de ori" meaning: A single hand cannot lift the calabash to the head. It implies that one should always seek help in doing a task which cannot be done single handedly; two can do better than one. For rebuke: Afasegbejo n tan ara re je, means someone that uses his hand to hold rain water deceives himself. This is a way of rebuking someone who embarks on any project he/she is not capable of handling well. For warning against keeping bad company, we have: Aguntan to baja rin yoo je igbe, means sheep that goes out with dog will eat excreta or feces because evil communication corrupt good manner (National Teacher Institute 2000:23).

**Respect for Elders and Peers**

Part of the code of courtesy among the Yoruba most especially is, of course, the duty to respect elders. Fadipe (1978:301) also supports that male should prostrate before his elders while the female should kneel down. Olatunji (1984:171) further adds that the Yoruba have a great respect for age and proverbs enjoin respect for elders whose greater experience of life's hopes and sorrows yield worldly wisdom which younger people need for guidance. When statement ought to be made on any issue, such statement has greater weight when they proceed from an elder's lips: E nu agba lobii gbo. It is in elder's mouth that the kola nut sounds ripe. And without the elders the affairs of state would run into chaos: Agba ko si ilu ba je- when an elder is not around the town get confused- The elders do not enjoy this honour for nothing, there are conditions attached to it. An elderly person must be true and coolheaded; he must not call something a rat only to find out on closer examination that it is a lizard; Agblagba ki i ri eku ki o di amurin. An elder does not see a bush rat that turns to be a lizard. He must be self-respecting in all he does: Agbalagba to wewu aseju ete ni yoo fi ri – An elder that put on the garb of immoderateness, it is disgrace that it will earn him.

Politeness demands that the second person plural of the personal pronoun be used in addressing elderly people and persons in authority. For example, "E kabo" is said when an elderly person has just come from somewhere. A man in a position of authority is called "Eyin alase" It is also in bad taste to offer something to another person with the left hand. Oftentimes, when one has occasion to refer to another person's father or mother, one must say merely 'father' or 'mother'. To use 'your mother' as mode of reference when in face-to-face discussion with a person will be considered derogatory. To the person affected, it will be taken to mean that one does not consider his mother worthy of being of the same social status as one's mother (Fadipe 1978:302).

Again, Yoruba has a salutation for every conceivable occasion and situation in which he may find a fellow man any time of the day while sitting or standing, when overtaking another person on the road, when at work or at play, when carrying a load, in cold or warm weather and so on. He extends these modes of salutation to friends, acquaintances and even strangers (Fadipe1978, p. 302). Olupona and Falola (1970:152-153) also add that this respect for elders and peers goes to those who are in authority,



Scanned by CamScanner

especially the chief, the cult leaders, the diviners, relatives and other neighbours. This respect goes deep down to the respect for their ancestors, who happened to be seen as functioning members of the lineage and clan. They are in a position of authority over the living and are treated with honour and respect. The living members of the clans honour their ancestors by offering them sacrifices, and behaving in such ways, which they would approve of. They believe that, the living will be rewarded or punished according to how he performed his religious duties. Functionally, this authority wielded over the living by the ancestors who gave cohesion to the corporate kin groups.

**Intellectual Training**

According to Procter (1981:582), an intellectual is a person who works and lives by using his mind, and who is interested in activities which include thinking and understanding rather than feeling and doing. Again, if by intellect we mean the power to integrate experience, and if intellectualization is the process of reasoning abstractly, Traditional African Education can be said to encourage intellectual growth and development. Observation, imitation and participation are more of the major learning processes even in this present time. According to Norman Wakefield (1989:128), during the four- years period, between the ages of eleven and fourteen, the individual develops the mental ability for mature conceptual thinking. In addition, the classifying abilities which are emerging in the earlier period become more refined, better integrated, and more flexible. Whereas the seven-to-eleven-year-old is occupied with the immediate and the real, the eleven-to-four-teen-year-old is concerned with the theoretical, the remote and the future.

Still on the intellectual training, Olatunji (1984:182-3) talks much on Alo, Yoruba riddles. To him, Alo, Yoruba riddles are posed in the evening after the day's work when people sit outside their houses to narrate folktales. Riddles often precede folktales narration. There are taboos against posing of riddles by day in order to discourage children from running away from domestic chores or work on the farm. Grown-up join children in posing and solving riddles, and there is no precedence given to the age , sex or position of the participants

Riddles serve certain functions which are not always expressed. First, they help in keeping the audience mentally awake before folktales are told being often used as spices between long sessions of folktale narration. Second, like folktales; they have an entertainment value the competition to solve the riddles in itself creates a cordial atmosphere. Third, riddles exercise the intellect and unit of the audience. The participants display their imaginative power in answering the riddles that described object in a poetic manner. And often one needs a sharp memory to solve those riddles, the answers to which have to be learnt by heart. Fourth, riddles can be instructive especially when in their content they reflect the social and material culture of the people. The riddles thus develop a sense of observation and an awareness of their cultural values in the participants. And finally, the riddles can serve as an escape mechanism for the repressions brought about by the sanctions of the Yoruba society. When the answers to some riddles refer to sexual organs or practices there is a lot of heckling and in this way the riddles serve a psychological function. Some of the examples of riddles include:



Scanned by CamScanner

1. Adaba kenke ko si oja ti ko na ri- the small dove there is no market which it has not visited. The answer to which is owo (money). Money cannot but be found in every market.

2. Posi tiirin gba egbeje oku- A narrow coffin takes a hundred and forty corpses. The riddles referent, Ona (path/road), is the narrow coffin while the people who walk on it are the corpses.

Apart from riddles, tongue-twisters represent another set of intellectual exercises. For example, $T_3$ $T_3$ $L_1$ $Y_4$ which means Titilayo. The key is that all the consonants remain as they are, but each vowel is represented by figures. In other words a=1, e=2, e=2, i=3, o=4, o=4, u=5. Another common one is: mo go ti gi longo meaning "motilo" which means I have gone (Bojuade 2013). Yoruba mathematics is another good example of intellectual training for children. According to Taiwo (1968:8-10). The Yoruba child is introduced early in life to counting by means of concrete object, counting rhymes, folklore, plays at games, at home and on the farm. In counting, Yoruba have a name for every counting number, however large. For example, ten thousand is egbaarun, fifteen is marundinlogun, forty three is metalelogoji, one over ten is ida mewa, halve is ida meji or aabo; Mile is ibuso, among others.

**Vocation Training**

According to Gibson (1998:307) several years ago, when an adult asked a child, "What do you want to be when you grow up?" he would have received a specific reply, such as "Airplane pilot", "nurse" or "mechanic" .Furthermore, the various Yoruba traditional vocations can be divided into three groups:

1. Agricultural education. This includes farming, fishing and veterinary science (animal care and animal rearing).

2. Trades and crafts. This involves weaving baskets and cloth, some trade with iron, silver and gold, hunting, carving (wood and bronze), drumming, dancing and acrobatics, hair plaiting, dress making, boat making, leather working, soap making, dyeing, catering, frying, baking, grinding, food selling , wine tapping and trading in all kind of merchandise

3. Professional. This includes traditional doctor, ifa priests, witch doctors, hunters, village heads, chiefs and kings, tax-collectors, heralds, shrine-keepers (Isola 1989:83).

Akinjogbin (2009:18) further adds that all these Yoruba vocations including blacksmith, goldsmith not only earn people money but also bring prestige and honour to the community as well. Learning a craft often began with personal service to the masters. Young boys would become house servants to a close relative who would feed and clothe them, and after some years of proving usefulness they would then gradually be introduced to the craft of the guardian. Crafts varied according to the area, but included



Scanned by CamScanner

mat making, carving, [illegible]
blacksmithing and pottery, [illegible]

**Promotion of Cultural Heritage**

The need to develop a sense of belonging and to cause a child to participate actively in family and community affairs, together with the need to cause the child to understand, appreciate and promote the cultural heritage of the community at large can be seen under the same umbrella of promotion of cultural heritage. In other words, promotion and cultural heritage serves as a propelling force for a sense of belonging and active participate of child in a family and community affairs. According to Isola (2009:93), our cultural heritage has the tangible and the intangible components. The tangible heritage refers to those things that have physical form like carved wood and calabashes, statues, drums, costume, historical landscapes and sites, festivals, monuments and so on. The Intangible components are those aspects that have no physical form, like our language and literature, oral traditions, customs, music, rituals, festivals and other special skills. The important fact, however, is that it is the intangible component of cultural heritage, where literature is dominant, that contains the valuable aspect because it is the source of those valuable ideas like dignity, hope, sense of duty, acceptable standard of right and wrong, handwork, faithfulness, accountability, honour, fraternity and other human qualities.

According to Awoniyi (1975:357) education therefore draws inspiration or nourishment from society and contributes in turn to societal opportunities for growth and renewal. Smith (1957:9) further adds that education is the culture which each generation purposely gives to those who are to be its successors, in order to qualify them for at least keeping up, and if possible for raising, the level of improvement which has being attained. Majasan (1967:37) concretizes it by saying that the principles of Yoruba education are based on the concept of Omoluabi. The end- product of education is to make an individual an Omoluabi. To be an Omoluabi is to be of good character in all its ramifications. Good character in the Yoruba sense, includes respect for old age, loyalty to one's parent and local traditions, honesty in all public and private dealings, devotion to duty, readiness to assist the needy and the infirm, sympathy, sociability, courage and itching desire for work and many desirable qualities.

**The Concept of Children Upbringing in the Bible**

It is recorded in Matthew 18:1-6 that Jesus called a child, and had him stand in front of the disciples, and taught them some important things, ending with the statement that "your Father in heaven does not want any of these little ones to be lost." Even though there are a lot of forces in the world causing children to die, but Jesus says it is not the will of our father that this should happen. According to Tom Houston (1987:15), there is hardly anything that makes Jesus more distinctive from the leaders of other world religions than this- the place he gives to the children. The attitude of the people of his time is represented in Mathew 19:13. "Some people brought children to Jesus for him to place his hands on them and to pray for them, but the disciples scolded the people." And Jesus says, "Let the children come to me...the kingdom of heaven belongs to such as these." He further adds that, the attitude of Jesus was not that of a culture which says that



Scanned by CamScanner

the adults are the important people and children are only waiting until they can become adults so that they will become important. Jesus says that they are important as children (Houston 1987:15). He also adds that, Jesus says we are to receive, welcome and recognize their importance. Houston then mentions two reasons for this fact first, because they are the future generation just as God once spoke to Moses that children would inherit the promise land. The second reason he gave is that, the child is closer to the image of God than adults are. That's hard, but that's true, he added. Houston makes references to William Words where he describes the child as coming from the presence of God and progressively forgetting all of that the longer he lives and the more he or she grows up (Houston 1987:15).

Jesus promises a reward for kindness to children (Matthew 10:42), used a child as an example of greatness (Matt 18:2), declared that a child-like spirit is absolutely essential in religion (Matt. 18:3, 4), warned against despising the children (Matt.18:10), commands reception of the children (Mk.9:37), said "suffer the little children to come unto me", (Mk. 10:14). Jesus observed the children at play, (Matt. 11:16), and finally, he commanded that they should be fed spiritual food, (John 21:15). All these references affirm the fact that the place Jesus gives to the children is important. Training is the essential word, with proper care and training children can be like little angels, that is why the Bible says "Train up a child in the way he should go and when he is old , he will not depart from it" (Proverbs 22:6). According to Odetokun, (2013) it embraces thoughtful planning, unwearyingly determination and infinite patience; it is no job for weaklings too. It is the most vital task ever committed to men and women; it demands the utmost and best of them. According to Santa, (1978:475-476) everything about a child's acts inches on his training. Two ways lay before him – the way in which he would go, headlong to ruin; and the way in which he should go, the pathway to heaven. He adds that to expand the mind, without soundly enlightening it, is but to increase its power for evil. It would be far better to turn it over to total ignorance, inasmuch as the uninstructed savage is less responsible, less dangerous, than the well- furnished infidel. As one explores the Bible, one can notice seven principles of child training scattering all over in it.

1. Watch over your children with ceaseless vigilance.
2. Maintain your God appointed leadership
3. Help your children to find God for themselves as early as possible
4. Keep your children busy
5. Lay responsibilities upon your children and see that they carry them out.
6. Open the treasures house of new ideas.
7. Make home the central attraction.

## A Comparison of Children Upbringing between Yoruba and Biblical Concept

Now, that the children upbringing has been observed, both among the Yoruba and the Bible, it will be proper to do a comparative study of the two. Comparing the concepts of children upbringing as shown in the two can be viewed as an instructive exercise. This is because the children upbringing system of the Yoruba is similar in some ways to the biblical concept too, yet there are also differences as well. Both the Yoruba and Bible look upon children upbringing as a means of producing an individual who is honest, respectable skilled, cooperative and dependable as well. Not being riotous,



Scanned by CamScanner

indifferent, rebellious and ungodly. According to Babatunde, (1992:15) good character as a cultural value is heavenly emphasized among the people of Africa generally and Yoruba people of Nigeria in particular. Awoniyi (1997:364-365) observes that the principles of education in Yoruba culture are based on the concept of Omoluabi. In essence, the main idea of Yoruba education has always been to foster good character in the individual and to make him a useful member of the community. This also is true of the Bible but not absolute truth because, Bible is not aiming at producing good character alone but, Godly character, that is making Christ out of each child (1 John 3:2).

The approach of Yoruba children upbringing provides opportunity for life-long education which is also encouraged in the book of Deuteronomy chapter 6. But Swindoll (1988:25) reaction to the above statement is that, those words individual parent, friends, school, even, churches might have given to these children will not fit reality unless God's truth is translated at Bible believing homes. Why? Because according to Babatunde (1992:137) Godly character is only produced by a religion that liberates the person from the dead work while Idowu (1962:157) also observes that good character produces good reputation and this reputation is regarded as "ala" (meaning white cloth or clothes) in Yoruba culture, He adds that Yoruba people will go to the extent of labeling a person who lacks good character as not acting as a normal person. This is to say that such a person fails to act the way Olodumare intends for a person to behave. This is in agreement to the Biblical concept of children upbringing in Luke 2:52-"And Jesus increased in wisdom (mentally) and stature (physically) and in favour with God (spiritually) and man (socially).

Still on Luke 2:52, Adeniji (2014), further explains these four-fold ways to train up the children to grow in these four important dimensions thus:

i. Mentally-through our educational instructions and other formal and informal learning processes.
ii. Physically-through the health care of the children by parents, guardians and the government
iii. Spiritually-through the proper up-bringing of the child in nurture and admonition of the Lord by parents and the churches.
iv. Socially-through proper socialization of the children by the society in general, in order to curb juvenile delinquency, social vices and mal-adjustment of the child to the society.

Thus, the two concepts are seen to be in agreement that by giving the necessary training, a child grows up into a disciplined adult; otherwise, he is seen as a deviant. As to the way and manner training is achieved both the two concepts utilized teachings from child's elders, benefitting from the experience of others, daily used of Yoruba proverb and riddles as media for developing the child's reasoning power and skill in decision-making and poetic verse such as Yoruba mathematics. Whereas Yoruba sometimes use Ijala, chant, Oriki and incantation as intellectual exercises, Bible forbids us to do so (Deut. 18:14, Numb. 23:23). Another difference between Yoruba child and Bible believing child is that whereas Yoruba child is being brought up in a way that he can promote the cultural heritage of his people as a whole, biblical child is a new creature with a new cultural heritage which must be jealously guided.



Scanned by CamScanner

## Conclusion

An attempt has been made in this paper to compare and contrast the Yoruba and Biblical concepts of children upbringing. It came to fore during the course of this paper that strong similarities exist in both concepts. Emphasis is laid on the Yoruba education which is based on the concept of Omoluabi. The paper reiterated that the two concepts also are indispensable and interdependent. The evidence of biblical training is clearly seen and noticed in the lives of "Omoluabi" while the abuse of pastoral authority couple with different social vices in the church today is a further proof that traditional education is no more. One of the significant contributions this work makes to knowledge is that solution to hooliganism, cultism, boko-haram threats, vandalism, homosexualism, abuse of pastoral authority among other vices is to inculcate the principles of Yoruba education which are based on the concept of Omoluabi couple with balanced theological training. In sum it may be submitted that although cement has certain internal properties that determine how it can be shaped, it nevertheless is greatly influenced by the molding of external forces. In the child's case, the molding influence is the parent. Children are the arrows from our bows, with their direction dependent on our guidance. They are tomorrow's heroes and rescuers and achievers or else tomorrow's thieve and saboteurs and loafers. I therefore recommend that parents should not be preoccupied at the expense of their own domestic responsibilities since parents and the immediate communities are responsible for socializing children into the local culture.

## References


Adeyemi L. (2013). *Children's Literature and Yoruba Literary Disability Criticism*. Ibadan: Matrix Publication.

Akinjogbin I.A "Oro Iside" in OMOLUABI; Its Concept and Education in Yoruba Land. Ibadan: Ibadan Cultural Studies Group, 2009

Akinwumi Isola Yoruba Culture in Education in OMOLUABI; Its Concept and Education in Yoruba Land. Published by Ibadan Cultural Studies Group, 2009.

Abdou Mounouni,(1968). Education in Africa. Adre Deutsch London.

Archibald. C. (July 1964). "Nigeria Indigenous Education: The Apprenticeship System": *Odu : University of Ife Journal of African Studies*, 1:1, p.63.

Awoniyi. T. (1997). *Omoluabi: The Fundamental Basis of Yoruba Traditional Education* in *Yoruba Oral Tradition Poetry in Music and Drama* by Abimbola Wande. Ibadan: University Press, pp.364-365.

Babalola, A. (1964). "The Characteristics Features of Outer Form of Yoruba Chants", *Odu: University of Ife Journal of African Studies*,1:1 , p.33.

Babatunde, E. A. (1992). "*Yoruba Concept of Good Character and its implication for Christian Spiritual Formation in Yoruba land of Nigeria*", Ph.D. Dissertation, Trinity Evangelical Divinity School, Deerfield, Illinois.

Bojuade. J. Chairman CAC Oke-Iyin, Ilorin, Interview, 25 December 2013.

Delana, I. O. (1976). *Owe L'esin Oro: Yoruba Proverbs*. Ibadan: Oxford University Press.

Dickson K. (1972). *History and Religion of Israel: From Abraham to the Early Days in Canaan*. London: Darton and Todd Ltd.




Scanned by CamScanner

Fadipe,N A.(1978). *The sociology of the Yoruba.* Ibadan: Ibadan University Press, p.29.
Frend, W H.C. (1984). *The Rise of Christianity.* London Darton, Longman and Todd
George F. Santa. (1978). *A Modern Study in the Book of Proverbs.* Milford, Mich: Mott Media.
Gibson J.L.(1990). "Missionary Stewardship and Vocational Education of Children": *Childhood Education in the Church.*
Gruenberg.S. M.(1956) *The Encyclopedia of Child Care and Guidance.* (np): Doubleday& Company, Inc.,.
Houston, T. (October-December1987) "Jesus puts a child in our Mist", *Together: Child Survival: A time to be* moved:16.
Idowu E. B. (1962). *Olodumare: God in Yoruba Belief.* London: Longman.
Ishola A. P. (1989). *"The Social Effects of Christian Teaching in Yorubaland 1904-1960".* Ph.D. Dissertation, University of Howard.
Majasan J.A. (1967). *"Yoruba Education:* Its Principles, practice and Relevance to Current Educational Development", Ph.D. Dissertation, University of Ibadan.
National Teacher Institute (2000) course book on Yoruba (Kaduna Britex Printing Press)
Smith, W.O. Lester. (1968) Education: An Introductory Survey, Penguin Books, 1957,P.29 as quoted by Abdou Mounouni, Education in Africa, Adre Deutsch, London.
Ogundeji Adedotun & , Akangbe Adeniyi (eds) (2009). OMOLUABI; Its Concept and Education in Yoruba Land. Published by Ibadan Cultural Studies Group.
Olupona and Falola (eds) (1970). *Religion and Society in Nigeria.* Ibadan: Spectrum.
Olademo Oyeronke (2009) Gender in Yoruba Oral traditions. Lagos: Centre for Black and Africa Arts and Civilization (CBAAC).
Olatunji Olatunde O. (1984) Feature of Yoruba Oral Poetry. Ibadan: University Press Limited.
Procter. P. (1981). "Intellectual" in *Longman Dictionary of Contemporary English* 5th ed. England: Longman Publishing House.
Qualoopme T.N.O. (1978). *History and Religion of Israel.* Ibadan: African Universities Press.
Rad V.G. (1965). *Old Testament Theology* (vol. 2). London: SCM Press Ltd.
Roland D.V.(1965). *Ancient Israel: Social Institutions* Vol.1. Toronto, New York: McGraw-Hill Book Company.
Swindoll. C.R (1988). *Growing Wise in Family Life.* Fullerton: California, Insight For Living.
Taiwo, C. O. (1968). *"Yoruba Mathematics", M.Sc. Dissertation, Institute of Education.* London University, London.
Wakefield. N. (1989). *"Children and their Theological Concept: Childhood Education in the Church".* Grand Rapids: Zondervan.
Interview with Adeniji A, pastor of New Birth Ministry, Ilorin 14January 2014.
Interview with Ajiboye M. An Elder in Anglican Church, Ilorin., 14 January,2014.
Interview with Idowu A.E., pastor UMCA, Akerebiata, Ilorin , 2 September 2013
Interview with Odetokun, Z.A ,Founder Christ Family Chapel, Ilorin, 8 July 2013.
Interview with Ogunlade James The Oluode of Origbo Mejeje. 11December 2013



Scanned by CamScanner