IMPLICATION OF COMMUNALISM IN CHILD-TRAINING IN ANCIENT ISRAEL AND TRADITIONAL YORUBA SETTING FOR MORAL EDUCATION IN CONTEMPORARY NIGERIA

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KEYWORDS
Communalism, Child-Training, Israel, Yoruba, Moral Education

ABSTRACT
It is a known fact, from the available data, that Nigeria as a nation is extremely riddled with corrupt practices, violence, crimes, and lack of peace, mutual faith and trust. Our civilization, ranging from population explosion, rapid technology advancement, knowledge expansion, industrialization, globalization, mobilization and influence of foreign cultures, is unconsciously conflicting with African moral principles that value human dignity, rights and responsibilities. It is never an exaggeration to posit that there is currently continuous erosion of human values and relation which had been deeply ingrained in African culture. It is quite repulsive today that adults are less enthusiastic about moral education inculcation. They are now stimulated by the general alluring economic consideration without any reference to old age human values that separate man from animals. Thus, moral rectitude is now an elusive principle among our youths, with many becoming notoriously gargantuan in the web of shameful fissiparous tendencies. This certainly poses multiple problems of anxiety, stress and worries to humanity. Meanwhile, through careful probing of records, it is evident that communalism, as one of the most ancient unifying cultural mechanisms in Child-Training, had been deliberately preserved in ancient Israelite and Yoruba cultures. Previous studies on Israelite and Yoruba moral education focused largely on human values, child education, wisdom, eldership and respect, with little attention paid to communal effort in Child-Training as preserved in the two cultures. Besides, the similarities between Yoruba understanding of communalism in Child-Training and that of the Israelite moral

tradition have not been adequately explored. Filling this gap, this paper examines the implication of communalism in Child-Training in ancient Israel and traditional Yoruba setting for moral education in contemporary Nigeria. Biblical texts and 30 purposively selected Yoruba proverbs were the primary data. Historical-critical method was utilised in the interpretation of both Biblical texts and the selected Yoruba proverbs. The paper recommends that parenting should be more of a communal enterprise; it should involve the entire community and not be limited to the parents of the children. Biological parents should also appreciate communal efforts in Child-Training.

Introduction

Child-Training, as observed from the existing literatures, is a dominant mandate in every human society, ranging from family to the entire community. This is equally observable in Israel and traditional Yoruba society. However, that child training was primarily made a communal or collective enterprise in traditional Israelite and Yoruba communities has not been adequately explored. In ancient Israel and traditional Yoruba society, communalism, a set of cultural practice that prioritize the role and function of the collective group over individual in a worldwide context, was employed as internal moral compass to mediate cultural traditions to the next generation. The essence of existence is social and normative because the communal structure, as observed in the studying cultures, creates a sense of community that was organized around communal welfare, obligations, responsibilities, interconnectedness, and solidarity (Taye Adesina. 2020). Thus, personal identity can never been separated from socio-cultural environment in which individual is embedded. This is because individual exists as person, as member of a group and as member of a community; and all individuals interact and interpenetrate one another (Olufemi Taiwo. 2016). In ancient Israel and among the Yoruba, inculcating moral values was unanimously considered imperative in order to produce progeny that would later become an indomitable rock of their cultural traditions. Conversely, the aims of inculcating moral values have remained the most neglected ones in contemporary societies. The neglect has been visible now in the present dismal picture of societies, rampant with corrupt practices, flouting of rules, and so on. Youths have lost their moral values to new era of modernity. Therefore, stabilizing social order and conserving socio-cultural heritage in Nigeria today, there is a need to adopt the communal or collective efforts in child training found in traditional Israelite and Yoruba communities. This is the thrust of this paper.

Communalism In Child-Training In Ancient Israel

Israelite System of Eldership and Moral Responsibilities

Indeed, every society, for its own safeguard, prosperity and continuity, needs a well-ordered, recognized leadership and adequate child education. This arrangement is actually seen in every civilized society. In Israel, as among all other ancient peoples, there are groups of men who are known as elders that are representing their people in many areas. These elders are not only persons of advanced age, but also men of distinct social grade, who are capable of influencing others positively in the society (Willis Timothy 1992). The Hebrew word *Zaqen* 'elder' or 'old man' is equivalent to *Sibum* in Akkadian, *Senator* in Latin, *Geron* in Greek and *Sheikh* in Arabic languages (Sneed 200). The elders, in ancient Israel, were the consulting body of the city, nation or king, considered as "the wise" (Ezk. 7:26; Jer. 18:18). There were three different categories of men in ancient Israel, designated in the Old Testament as 'elders'. The first category of elders mentioned in the biblical texts, as *Willis* Timothy observed, is 'the elders of Israel', said to have consisted of seventy men (Exd. 24:1; Num. 11:16), a representative body for the Sanhedrin sometimes after the Babylonian captivity. The second category of elders is a group of administrative advisors in the royal court called 'elders of the king's house' or simply 'the elders' (2Sam. 12:17; Gen. 24:2; 50:7; 1Kings 12:6 - 15). This body faded away after the fall of Jerusalem, but its reference was preserved in some apocalyptic literatures (2 Enoch 4; Rev. 4:4, 10; 19:4). The third category of elders is the elders of city,

an institutional ancestor to the elders which Paul described in Timothy and Titus. This is the most prominent of all the groups of elders.

Elders of the City - In Israel, these elders represented their fellow citizens in the local matters. Their duties are best exemplified by the laws of Deuteronomy. They were involved in various cases which deal with protection of family and local patriarchal interests. The qualifications of a city elder include the following:

i. He is a senior member of a large extended family. The basic family unit is not the nuclear family (husband-wife-children) in this context, but the "extended family" or "minimal lineage". An extended family is made up of the oldest surviving member of a family and all his descendants. A minimal lineage consists of one or more extended family, descended from a common ancestor who lived a few generations prior to the families currently living. Such a group may consist of 20 -200 persons. In spite of this increase size, the minimal lineage often served much as we would expect a nuclear family to do. Members feel common economic, emotional, moral and legal responsibilities. When one member is in need, the whole family helps; suffers, the whole family hurts; sins, the whole family is shamed; is physically threatened, the whole family defends; or is accused of wrong deeds, the whole family equally bears the consequences. So, in Israel, elders arise from the ranks of senior members of the various extended families within these lineages. This qualification (family identity) gives such elders a significant constituency, and also a voice in the entire community.

ii. He is wealthy, generous and hospitable, which shows to his family and the broader community that he has the interest of the community, not just his personal interest, at heart.

iii. His character exemplifies the standards of ethic and morality which the community esteems most highly. A person who was hot-headed or unsociable or that displayed undue favourism would not be selected.

iv. He is well versed in his people's "secret knowledge" (religious practices, customs, and history). His older age, numerous life experiences, and accumulated wisdom enable him to serve effectively.

v. He is known in the community for his oratorical skills, especially, his skill of persuasion. These knowledge and oratorical skills are necessary if truly he is going to represent his group effectively.

Functions of City Elders - There are fifteen clear references in the Old Testament to the responsibilities of Israelites City elders: Deut. 19:12; 21:8; 21:19 – 20; 22:15 – 19; 25: 5- 10; 27:1; Josh. 20: 4 – 5; Judges 8:14 -16; 11:5 – 11; Ruth 4: 1- 12; 1Sam. 11:3; 16:4; 1Kings 21: 8 – 12; Ezra 10: 14; Prov. 32: 23: From these texts, it is evident that the city elders cans serves in the following capacities:

i. redemption of – Deut. 19: 12 12 – 13; Num. 35: 16 – 17; Josh. 20: 1 – 5.

ii. murder by an unknown culprit was expiated– Deut. 21: 1 – 9

iii. punishment of the rebellious or disobedient sons - Deut. 21: 18 – 21

iv. penalty for adultery or defamation of a virgin was inflicted - Deut. 22: 13 – 21

v. non-compliance with the levirate marriage law was addressed - Deut. 25: 5 – 10

vi. involvement in land transactions - Ruth 4: 1 – 12

vii. representing their respective communities - 1Sam. 16: 4 – 5

viii. law enforcement – Deut. 27: 1

In the first responsibility, elders tend to the appeasement of murdered person's family by delivering the slayer into its hand. In the second instance, elders see to it that their town atones for a homicide committed within its borders. In the next two instances, elders protect the family against a rebellious son and against defamation. In the fourth and fifth instances, elders concerned themselves with preventing the extinctions of the family in the town. The last two instances focused on the elders representing their people in the community. In all the cases, no professional judgment is necessary; elders presided over a case whose consequences are clear

before hand. This is applicable to Ruth 4:2ff, where the elders only confirmed the act of levirate. But "the judges" in the law of Deuteronomy have functions that are not the same with those of the elders. The judges act in relation to disputes (Deut. 17:8ff) which cannot be solved by the local patriarchal representatives, but required a higher and more objective judicial authority. Disputes and controversies involve thorough investigation (Deut. 19: 18); which can be made only by qualified and professional people. These judges are nominated (Deut. 16:19) in contradistinction to the elders, whose dignity is as a rule hereditary. In only one case in Deuteronomy do the elders act together with the Judges: the case of unknown murder (Deut. 21: 1ff). The elders of the town nearest the spot where the corpse was found needed to perform the expiation rite on behalf of their town.

There is no much evidence that the structure and duties of Israelites city elders changed over the centuries. The most significant change occurred when they were exiled by the Assyrians and Babylonians, and during the subsequent Diaspora. Then, many Jews were transplanted to non-Jewish "district" or "quarters" leading men of the Jewish community served as elders, with the community's religious life now revolving around the synagogue. Though the form of the societal structures of the cities in which they came to dwell were sometimes quite different from those of their past, the people still maintained old customs and beliefs in their new environment.

Communalism in Child-Training in Ancient Israel

In ancient Israel, communalism and child-education were possible bedmates in the socio-cultural terrain. Wisdom, as people say, is the supreme (prov. 4: 7 NIV) and principal thing (Prov. 4: 7 KJV) which is connected with honour, prestige and social stratification that must be taught in the community. Collective responsibility in Child-Training is explicitly evident in Israelite use of vocative *beni* "My Son" (Sneed 2005). Theologically, children are considered the heritage of God, given to every community for continuity (Psalm 127:3). Axiologically, children are to be taught in order to ensure an ideal and aesthetic society. In Israel, learning about wisdom is set forth in a father-son relationship with the listener frequently addressed as "My son". The appellation "father" and "son" metaphorically reflects the communal relationship in the Jewish community, particularly between teacher (older person) and pupil (younger person). Competent Old Testament scholars saw this as one of the sufficient numbers of biblical allusions to prove the influence of Ancient Near Eastern cultures upon the life of Israel. In ancient Near East, being old or having grey hair was connected with wisdom. As the person aged, in the ancient world, their honour or prestige increased correlatively, and they were valued for their wisdom and knowledge that had accrued over a life time. The younger persons would go to the village or city elders (comprising family heads) for advice and counsel. The teacher addresses the pupil as his son and maintains a parental tone in any context of moral education. Consider these:

My son, if sinners entice you, do not give in to them (prov. 1:10 NIV)

My Son, if you accept my words and store up my commands with you... (Prov. 2: 1 NIV)

My Son, do not forget my teaching, but keep my commands in your heart (Prov. 3:1 NIV)

Listen, my son, accept what I say, and the years of your life will be many (Prov. 4:10 NIV)

My Son, pay attention to my wisdom; listen well to my words of insight (Prov. 5; 1 NIV),

From the above excerpts, it could rightly be deduced that in ancient Israel, every older person was considered as parent to the younger ones. This is also applicable in the traditional Yoruba culture where every adult saw the younger persons in the community as his children, with a view to playing necessary parental roles on them. Being a family-oriented society, parents in Israel were considered the child's earliest instructors in the customs, moral standards, and traditions of the community. They were the quintessential teachers who passed on their life experiences, skills and wisdom to their children so as to ensure they are productive members of the family and citizens in the broader world.

Yoruba Collective Responsibility in Child-Training

Origin of the Yoruba People

The Yoruba people occupy a large area in Southwestern Nigeria like Osun, Lagos, Oyo, Ogun, Kwara, Kogi, Ekitik and Oǹdó (Iyanda 2019). However, pockets of them are found scattered in other parts of

Nigeria and some other West African countries. Besides, Yoruba communities can also be found across the Atlantic, as far as the Caribbean and South-America, particularly in Cuba and Brazil. The Yoruba people are known to be a single near-homogenous and semi-independent people loosely linked by history, geography, language, culture and religion. In Togo, the Yoruba people are known as Anago, Tsha and Ife to the North. In Liberia and Sierra Leone, they are referred to as 'AKU' or 'EKU'. The Yoruba people are one of the three main ethnic groups that make up Nigeria. They constitute approximately twenty-one percent of Nigeria's total population and around forty million individuals. The Yoruba people were predominantly farmers and highly skilled artists with a polytheistic religion centered on pantheon of divinities serving as intermediaries between man and the Supreme God. This Yoruba indigenous religion held an unchallenged sway until about the middle of the 17th Century when Islam was introduced to Yoruba society. Towards the second half of the 19th century, Christianity was also brought to Yoruba land. The effect of these newly introduced religions, especially on the Yoruba belief in divinities, ancestral spirits, magic and medicine and moral order, is quite fundamental. This development brought about religious Syncretism because those who were converted to Islam and Christianity still held on to some of the traditional religious beliefs (Ayantayo. 2010).

The origin of the Yoruba in Nigeria cannot be clearly deciphered; and the time of their migration to their present location is highly debatable and variously speculated. One tradition holds that *Oduduwa,* the primary ancestor of the Yoruba people, came from Egypt. Another story has it that he migrated from Mecca because of his belief in deities, which caused him to be expelled from his abode. He came to settle in Ile-Ife and started a dynasty, which was further expanded by his seven sons. Similarly, there are many variants of the myths on how the Yoruba people came to be. *Od6duwa* is the legendary progenitor of the Yoruba. There are two variants of the story of how he achieved the feat. The first is cosmogonic, while the second political. The cosmogonic version also has two variations. According to the first variant of the cosmogonic myth, *Orisala (Obatala)* was the arch-divinity who was commissioned by *Olodumare*, the Supreme Deity, to create a solid land out of the primordial water that constituted the earth and to populate the land with human beings. *Obatala* descended from *Orun* (heaven) into *aye* (earth) on a chain, carrying a snail shell, full of earth (soil), palm kernels and a five- toed chicken. He was to empty the content of the snail shell on the water after placing some pieces of iron on it, and then to place the chicken on the earth to spread it over the primordial water. According to this version of the story, *Obatala* completed the task to the satisfaction of *Olodumare*. He was then given the task of making the physical body of human beings after which *Olodumare* would give them *Eemi* (the breath of life). He also completed the task and that was the reason why he was given the tittle of *Obarisa;* that is*,* the king of *orisa.* The other variant of the cosmogonic myth does not credit *Obatala* with the completion of the task. While it indicates that *Obatala* was given that task, it avers that *Obatala* got drunk with palm wine even before he got to the earth and fell asleep. Therefore, he was unable to do the job. *Olodumare* got worried when he did not return on time, so he sent *Oduduwa*, *Obatala's* younger brother, to find out what was going on. When *Oduduwa* found *Obatala* drunk, he simply took over the task and completed it. Thus, *Od6duwa* created the land. The spot on which he landed from heaven that turned from water to become land is called Ile–Ife and is now considered the sacred and spiritual home of the Yoruba. The second version of the myth, which is political, holds that there was a pre-existing civilization at Ile–Ife before the invasion by *Oduduwa* and his followers. This group, *Oduduwa* and his people, came from the east where they had been persecuted on the basis of religious differences. They came to Ile–Ife, fought and conquered the pre-existing Igbo (unrelated to the present day Igbo people of Eastern Nigeria) inhabitants led by *Oreluere* (*Obatala*). Upon the death of *Oduduwa*, there was the dispersal of his children from Ile–Ife to found other kingdoms. These original founders of the Yoruba nation include Olówu of Owu, Alaketu of Ketu, Oba of Benin, Orangun of Ila, Onisaabe of Saabe, Olúpópó of Pópó, and Oranmiyan of Oyo. Each of these made a mark in the subsequent urbanization and consolidation of Yoruba confederacy of kingdoms, with each kingdom tracing its origin to Ile–Ife (Iyanda 2019).

The Nature and the Roles of Elders in Yoruba Context

Eldership among the Yoruba People

The Yoruba word *agba*, which is translated as 'elder' is socially and philosophically interpreted from three ends: the ontological-supernatural, the chronological and mental-ethical evaluative (Iyanda 2019). The ontological-supernatural explains the existence of certain people in the Yoruba community who are believed to possess supernatural power and

are supersensible, capable of identifying what happens in the metaphysical realm. Adeboye described them as an assemblage of ancestral forces, witches and wizards and other spiritual agents that ruled the Yoruba universe, and whose powers exceeded those of ordinary mortals (Adeboye Adefunke 2007). These people are referred to as *agba* among the Yoruba, regardless of their chronological age. Because of their extraordinary nature, they could be consulted for solution in times of difficulties. When there is problem, especially the one that defiles all natural solutions, one could be encouraged thus: *To awon agba lo* (go and consult the elders). Besides, in order to live a secured and a successful life, one could be advised thus: *Fi ori moa won agba leyin* (walk closely with the elders). In the Yoruba thought system, offending these kinds of *agba* could greatly be consequential and therefore, people are often warned that: *Ma se te aso agba mole* (don't step on elders garment), meaning that one should not take such *agba* for granted. Being aware of the danger of offending these *agba,* the Yoruba people always say a prayer that: *O ko ni se awon agba* (may you not offend the elders). A young person that is found in this category will be addressed as *agba omo* (an elderly). This means a child that is possessed, having diabolic power. Also, *agba omo* can be used to refer to a young person, with highly mental and ethical abilities. However, this is different from *Omo Odo Agba* (a child of elders).

The second usage of the word *agba* has chronological implication. When the Yoruba people say: Oju agba to jin o ni ohun to ri (the sunken eye of an elder must have seen something), emphasis is on chronological age. Other Yoruba proverbs in reference to chronological age include: *B'omode ba laso bi agba, ko lakisia bi agba* (if a child has am many clothes as the elders, he cannot have as much rags); *Owo omode o to pepe t,'agbalagbao wo keregbe* (the child's hand does not reach up to the shelf while that elder does not enter into the gourd); *Agba to je ajeeweyin ni yoo ru igba re dele* (an elder that fails to leave the left-over (of meal) for the child will himself pact the empty plates), etc. This implies that the Yoruba people use the word *agba* for older people in the society. Similar Yoruba nomenclatures for *agba* are: *agbalagba* (elder), *arugbo* (aged person) and *abewu* (gray-haired).

The third usage of the word *agba* has to do with mental-ethical assessment. This explains the *agba* (elder) who are respected individual, identified by age and other natural qualities, which mark them out of their families, communities, nations, religious and the world. These are the true elders and are given highest status in the community because they are respected because their lives are in the best tradition of the community. These *agba* are considered indispensable in the Yoruba societies in line with this observation, some scholars have made a distinction between the 'elders' and the 'older' person, arguing for the possibility of being an older person but not truly being an elder. This position seems tenable and quite fascinating as it happens even in this contemporary time. However, it should be noted that in the traditional Yoruba understanding of *agba*, every older person was expected to possess the attributive qualities of true elder. To the Yoruba people, wisdom, knowledge, perspective, discernment, insight and intellectual capabilities are the domains of aged people. Failure to display these qualities is considered abnormal, ridiculous and unwelcomed. That is why such a person will not be respected in the community, and can be ridiculously referred to as *Adagba - ma-gbon* (though aged but not wise), *Adagba - ma - danu* (though agedb but matured), *Adagba – ma- kuro - larobo* (though aged but not childish), etc.

The Roles of the Yoruba Elders

The roles of elders among the Yoruba, is taken to be indispensable and the absence of their wisdom can lead to a total moral decay and non-adherence to law and order in the society (Akinola 22016). Hence, it is said that: *Agba ko si Ilu baje, bale ile ku ile daharo* (without an elderly people, communities and villages will collapse). In the Yoruba society, elders are seen as corrective instruments, as it is said among them that: *Agba kii wa loja ki ori omo titun o wo* (the elder in a market place would not allow a baby's neck (at the back of the mother) to be wrongly placed). It is also said that: *Bi owo ba ru omode loju, a si fun agba ka* (if a child is confused in the act of counting money, he will give it to the elder to count). In the Yoruba world-view, the virtues and endowment of strength wisdom and experiences attached to the elders, especially the old person, are meant to help, support, guide or control the youths in a way that their exuberance will be judiciously curtailed and acceptable character be extolled through them in the society. These sapiental roles of elders in traditional Yoruba communities are explicitly established by Olayinka Ajomale. Traditionally, according to him, the elderly persons head the family and the extended clan that dominates the Yoruba communities. They represent their families in any council of Elder's meetings where decisions are taken to regulate and promote the general interest of citizens and to manage the affairs of their communities. The elders in the society carry

out traditional responsibilities of guardians of the ancestral values; they are chief custodians of society's treasures and upholders of history, cultural values, customs, folklores, and wisdom. Alayinka stated further that older person settles disputes and conflicts arising from members of the family, based on their position, knowledge, skill, vision, experience and wisdom. They are considered to be custodians of justice and political institutions through which the society's orderliness and progress is sustained. Besides, the older person, have remained traditional orthodox medical and health service delivery agents, especially in the areas where Primary Health care is non-existent (Olayinka Ajomale 2007).

From the foregoing, it is well observable that, among the Yoruba people, elders are responsible for continually contemplating about the good and the right things in the community. In line with their eldership status, they are not or should not be driven by personal desires, gains or individual rewards. They cannot be seduced, tempted or influenced by appeal to favourism, personal desires or selfish interest. In fact, this eldership status places them above the needs of manipulation. Their singular goal is to guide and guarantee the corporate good and collective advancement (Adeoye Adefunke. 2007). The judgment and decisions of elders are always consistent with the community's cultural integrity and directed towards truth and justice. In fact, just like in the Jewish culture (Prov. 15:9–10), to have elders live with you, and for you to have available their daily guidance, is considered a great blessing and advantage. Being in the presence of an elder is even considered as honour.

Yoruba Communal Effort in Child-Training

The uniqueness of a race or people is found in their cultures, as reflected in their world-view, language and other social elements. The similar nature and forms of expression in Israelite and Yoruba moral education happily provide a wealth of comparative data. As preserved in Jewish culture, there were Philosophical theories that extolled dignity of human value among the traditional Yoruba people. Like the Israelites, Yoruba people were communal in character. They believed and said that: *Ohun ti a ba dijo wo gigun nii gun* (whatever we observe collectively is always accurate). It was also said that: *Agbajo owo la fi n soya* (We often beat chest with hands joined together) and that: *Ajoji owo kan ko gb'eru d'ori* (One hand does not take load to the head). In traditional Yoruba society, individual's existence was understood in the light of the community (Olufemi Taiwo 2016). That is why it was said among the people that: *Igi kan ko le da igbo se* (A tree cannot make a forest). The community was considered supreme above and higher than every individual, unlike the western world which is characterized by individualism. That remained a fundamental factor for sustainable social and ethical order in their society. In the Yoruba setting, all belonged to the community and members were bound together, seeing themselves as of common blood, descended from *Oduduwa*. Honour and shame were shared collectively; thus, it was considered imperative to sanction and enforce moral values. Within this understanding, every child belonged to the community and inculcating moral rectitude was the responsibility of the entire members. One Yoruba proverb says: *Oju merin lo n bi Omo, Igba Oju nii woo* (four eyes brings into existence a child, two hundred raise it). Traditionally among the Yoruba people, older persons were seen as repositories of wisdom, and high premium accorded them (Fayemi 2009). As elders, they were meant to help, support, guild or control the youths in a way that their exuberant would be judiciously curtailed and acceptable character be extolled through them in the community. Elders, in traditional Yoruba society, can not be seduced, tempted or influenced by appeals to favourism, manipulations, personal desires or selfish interest, unlike today's elders many whom are found playing leading roles among the lawless people. The singular goal of elders, in the ancient time, was to guild and guarantees the corporate good and collective advancement. Thus, their views were rarely challenged, and dissenting opinions from the youths were condescendingly treated as impulsive behaviour or as outright affront and disrespect, which sometimes attracted heavy punishment, depending on how "young" the offender. Like ancient Israel, traditional Yoruba community was family oriented; Child-Training started with the family. One Yoruba proverb says: *Ile laa tii k'esoo rode* (charity beginnings at home).

Implication of the Traditional Beliefs for Child-Training in Contemporary Nigeria

Previous sections of this work have afforded us the opportunity to establish the relevance of collective responsibility in child-Training. Culled out of and interpreted from the cultures under study, it is quite evident that parenting is a serious responsibility that carries grave consequences. Besides, it is a responsibility that must not be left to the biological parents. Child-Training requires collective efforts, involving interpersonal skills and makes emotional

demands (Egbetakin 22013). Parenting efforts, in a communal manner, gradually allow the child to imbibe, through enculturation, the fundamental wisdom behind adults' views about life, its challenges, its triumph and failures. The first principle of this parenting style, as Babatunde and Setiloane posited, is making the child understand that he is part of a group that cares and expects respect in return (Babatunde and Setiloane 2014). The second principle, according to the same scholars, is that child gradually becomes aware of the template of socialization, the example of which the Yoruba people refer to as *Omoluabi* (well-behaved). It is unfortunate today that many parents have personalized the responsibility, frown at communal correction and parenting, and limit the training of their children to themselves. This explains the increased anti-social behaviours among the contemporary children. This position may appear as seeking to inspire seemingly contradictory or archaic perspectives, because this present generation has been deeply influenced by the prevalent consumerist nature of contemporary political system. However, functionally involved parents who are dutiful in raising well-behaved children will certainly extract some lessons from it.

Summary, Conclusion and Recommendation

The paper explored communalism in child-Training as preserved in ancient Israel and traditional Yoruba societies, focusing on the relevance of this traditional method in contemporary societies. The work revealed that communalism, as a set of cultural practice that prioritize the role and function of the collective group over individual in a worldwide context, is imperatively inevitable for mutual co-existence. This is because the essence of human existence is social and normative. The communal structure, which is peculiar to humanity, creates a sense of community organised around communal welfare, responsibilities, obligations, interconnection and solidarity. Therefore, Child-Training, which is a dominant mandate in every community, ranging from family to the whole community, requires collective efforts, skills and interpersonal relations in order to preserve the old age cultural traditions that prioritize human values. The paper recommends that parenting should be more of a communal enterprise in contemporary societies; it should involve the entire community and not to be limited to the parents of the children. Biological parents should also appreciate communal efforts in Child-Training.

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