



Exegetical Interpretation of Proverbs 4 in the Context of Homeschooling among the Urhobo People of Delta State

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Abstract. Homeschooling as a form of child education helps to teach children the basic ways of life and moral values which help to mould them morally in the society. The biblical parent in Proverbs 4 exemplifies commitment to this important form of child education. Similarly, typical African parents were both beneficiaries and benefactors of homeschooling. This is no longer the case with most modern parents, especially among the Urhobo people today. Effective homeschooling has lost its place for so many reasons. The effect of this is moral decadence and ailing society. The aim of this paper therefore, is to use Proverbs 4 to address this unpleasant phenomenon ravaging contemporary Urhobo society. The methods used in the paper are historical, exegetical and hermeneutical. Phenomenological approach was also employed, of which oral interview was used to gather information randomly from Urhobo people in different communities. From the exegesis of Prov 4, the study finds that a child who is properly homeschooled would be more morally upright and better ethically oriented; consequently, the society would be healthier and more stable. The study concludes that the moral crises confronting the modern society today is due largely to poor parenting as manifested in the defective and inadequate homeschooling among the Urhobo people. Therefore, modern parents in Urhobo contemporary society should take homeschooling very seriously in order to mould their children properly.

Keywords: Proverbs 4, Homeschooling, Urhobo people, Modern Parents, Moral Values.

1. Introduction

Homeschooling is as old as the history of human being. Korkmaz and Duman (2014, p. 3891) assert that "the term homeschooling is used with reference to parents who teach their children at home". During this teaching, parents inculcate their culture, religion and mostly their moral values to their children.

As Regalado (2001) noted with regard to the Old Testament, the home was the foundation of education and the major source of learning in ancient Israel. He added that at an early age, Jewish children were trained in the daily duties of the family such as the pasturing of sheep, the work of the fields, household crafts such as baking, spinning, and weaving (cf. 1 Sam 16:11, 2 Kgs 4:18, 2 Sam 13:8, Exod 35:25-26). These roles were mostly as a result of Divine commands (cf. Deut 6:4-9; Prov 22:6; 19:18-19). Schoeman (1997) is of the opinion that the early Hebrews regarded school education as highly important but they saw the family as the primary educational institution where parents pass on to their children what they themselves learnt from their parents at home. The evidence of this homeschooling in ancient Israel is seen in Proverbs 4 which shows how a parent calls his children to pay attention to his instructions and admonitions.

African peoples, particularly the Urhobo of Delta State, practiced homeschooling fundamentally in the olden days, just like the ancient Israelites. Omosor (2018) states that this form of education is the informal type of education that goes beyond the "curriculum-based ...morals pedagogically thought in formal schools" (p. 115). The Urhobo

culture/traditions, acts of wisdom and moral values were passed on to the children through the medium of homeschooling. However, in contemporary Urhobo society, most modern parents no longer commit themselves to the teaching of their children at home. According to Ugwu and Ugwu (2018, p.6), “Most parents are involved in one form of work and other, thereby living their children to decide their own way of life”. The implication is an increase in moral decadence among teenagers and young adults in Urhobo land. This paper is an analysis of Proverbs 4 in the context of homeschooling among the Urhobo people of Delta State. The objective is to apply the text to address the unpleasant decline in parents’ commitment to homeschooling, which is one of the cardinal factors causing moral decadence and the attendant social ills.

1.1 The Socio-Literary Background of Proverbs 4

The book of Proverbs is classified as wisdom literature. The title of the book was derived from the Latin Vulgate *Liber Proverbiorum*. In the LXX it is rendered as *Paroimiai*, which approximates “Proverbs” in English Everret (2017). The authorship of the book of Proverbs is a subject of debate. As Rao (2020.) rightly pointed out, the Old Testament books were named based on three major criteria, namely, the opening verse such as *B^ereshit* (In The Beginning) for Genesis and *Shemot* (Names) for Exodus, the key individual or author of the text such as Ezra, Nehemiah or Esther, and the content of the text such as in Psalms and Songs. Commonly referred to as the Book of Wisdom, the book of Proverbs is generally ascribed to King Solomon as the author. But Evarett (2017) and Rao (2020) have observed that the content of the book shows that the final form of it could not have been shaped earlier than the post-exilic period. It is therefore likely that Solomon compiled or wrote down early portions of the book, but Jewish scribes probably expanded it from around 720 B.C while the diaspora Jewish writers added more to it. Thus, the exact date of the completion of the book is not known.

In terms of literary genre, Proverbs 4 is a didactic poetic, swinging between instruction (vv. 1-19) and admonition (vv. 20-27). In order to make the motif easily understandable and simple for the audience to comprehend, the parent made use of synonymous parallelism (vv.1-2), personification (vv. 6-9), metaphor (v. 9) and imagery (vv.11-14) to convey his message to his audience. Proverbs 4 is structured into two parts. The first part is a father's instruction (4:1-9) while the second part is the two ways: way of wisdom and way of the wicked (4:10-27) The pericope deals with parental instruction. The content

of this instruction is different from every other form of instruction in Proverbs 1-9. The instruction in this literary unit (pericope) is rooted in the instructor’s family background (Prov. 4:3-4), though, there is no concensus among scholars that the context of the book of Proverbs is rooted in the family background (Liphadzi, 2017).

Its social setting reflects different milieux, beginning from the era of the monarchy. Scholarly opinions represented by Everett (2017) which relied on both source and form criticism hold that Proverbs 1-9 which embeds the text under study was written in the early period of Israelite monarchy. There is a reflection of court-elite morality of the pan-Near Eastern “Wisdom Movement” associated with aristocrats and scribes in Egypt and Babylon (Rao, 2020). This was a form of homeschooling. It was meant to inculcate the core religious, moral and cultural values of the society in the children. As Omosor (2018) noted, it was by such didactic moral education that the values system of societies were preserved to ensure proper functioning of individuals in the society towards peaceful coexistence and harmonious living.

As a didactic literature, the purpose of the instructions to the young ones is to prepare them for the right way to live. Another purpose is for the young people to know the ways of wisdom and understanding and to live a moral life in the society. The young ones ere admonished to take their father’s wise instructions very serious as one could find in Prov. 4:1, 20; 5:7; 6:20; 7:1-2; 8:32-34; 1:8; 3:1; 2:1-2. They are also given the reasons why these series of instructions and wisdom guide should be kept (Prov. 4:2, 10, 22; 5:2; 6:22-23; 7:5; 8:35; 3:2, 4, 22-24; 1:9). The children are instructed to seek wisdom and understanding and never depart from them, for they would not only protect them but would also exalt them (cf. Prov 4:5-9; 8:11-22; 9:10-12; 3:13-18; 2:1-22).

2. Exegesis of Proverbs 4

2.1 מִן־אָבֻסָרְ - *mū-sar ’āḥ* (A father's instruction) vv. 1-9

The passage begins with the instructor parent introducing his teaching to his sons (בָּנָיִם) with the *qal* imperative masculine plural שִׁמְעוּ (hear) in verse I. The word *šim ’ū* (hear) is used in the text to call the attention of the children to heed the instructions of their parent at home in order to have good understanding. According to Pemberton (1999, p.135), "the introduction consists of the vocative sons and the rhetor's reference to himself as a father". This verse uses the terms אָבֻסָרְ (father) and בָּנָיִם (sons) to

represent parents and children respectively. This is a reflection of the patriarchal nature of the Old Testament culture and more so, the recognition of the fact that the man is the head of the home.

In verse 2, the relative conjunction *כִּי* (for) introduces the text. According to Williams (1976, p. 72), this verse introduces a causal clause *כִּי* (for) which states the reason or ground for paying close attention to parental instruction. Hence, the phrase *לְכֶם נְתַתִּי טוֹב* *כִּי* *לִלְמַדְתִּי* (for I give to you good teachings, principles or precepts) indicates the parent's purposefulness for the homeschooling. In verse 3, the relative conjunction *כִּי* (when) speaks of the parent as one who was once under the tutelage of his parents too. According to Aitken (1986, p. 53), in this verse, the instructor brings to his children what he has learnt from his parents.

Verse 4 starts with the lesson that the father received from his parents, which he is now passing on to his own sons (Liphadzi 2009, p. 100). In a similar view, Swaggart (2013) asserts that in verse 4, the instructor recalls the countless hours that his father painstakingly taught him the ways of the Lord, and the value of the instructions is the good life that it gives by preservation. In verse 5, the phrase *בִּינְיָה קְנֵה* *קְנֵה* (acquire wisdom; get understanding) indicates that wisdom and understanding are needed for one to live a moral and proper life. In addition, Liphadzi (2009, pp. 43-44) asserts that for a family survive for generations, it must live by wisdom". In verse 6, the Hebrew word *אָהַב* suggests that there should be a close relationship between the young person and wisdom (Murphy, 1998 as cited by Liphadzi, 2009). This shows that inasmuch as the child gives his heart to learning wisdom, he will be highly exalted in wisdom. In verse 7, the word *קָנָה* (literarily to purchase) appears three times. Semantically, it means "to acquire", and a child is expected to make all sacrifices to learn and require wisdom and get understanding. Wisdom is to be cherished like a treasure for which we can give away everything we have in order to get it.

Verses 8 and 9 draw the sons' attention to the fact that wisdom is beneficial. In verse 8, the parent mentions honour as one of the benefits of wisdom. The phrase *סִלְסַלְתָּ* (cherish her) is metaphorically used in verse 8 to impress the need for his sons to hold wisdom in high esteem as it is rewarding. In verse 9, the reward for embracing wisdom in verse 8 is well expressed in the use of the metaphor and imagery of the adornment and the beauty of a woman. The Hebrew expression *תִּמְגַנֵּן תְּפָאֲרַת עֲטָרַת תָּן לְיוֹתָם לְרֵאשִׁיף* (She will place a garland of grace on your head; she will shield you with a beautiful crown) reinforces the honour and dignity that attend the acquisition of wisdom by a listening child who has been fruitfully

taught domestically (cf. Prov 1:9). This interpretation agrees with the view of Waltke (2004) who asserted that the metaphors are used here to show the authority, the beauty and the personal dignity that will accompany those who embrace wisdom as a friend.

2.2. The two ways (vv. 10-27)

Verses 10 -27 present a contrast of the two ways of life: the way of wisdom and the way of the wicked. According to McCreesh (2019), this motif is also found in Prov. 2:12-15 but is here reinforced in Prov. 4 by the use of with imageries such as way, road, track, walk, run and stumble. In verse 10, the instructor implores his audience to listen and embrace his words (instructions). The phrase *תַּיִם שְׂנוֹת* (year of life) refers to fruitful life as a result of keeping parental advice. It refers not only to the duration of life, but also to the goodness thereof (Longman, 2006, p. 151).

Verses 11-13 speak of the path of wisdom (*הַדֶּקְמָה*) as the path to a successful and peaceful life (*בְּדַרְרָה*). He maintains that *הַדֶּקְמָה* (wisdom) is universal and entails a sensible approach to life by God's principles and standards, beginning with the fear of the Lord which is always demonstrated in one's behaviour (Crenshaw, 1998, p. 3 and Leliovskiy, 2016, p. 11).

Verses 14-19 point to the consequences that attend the way of the wicked (*בְּאֲרָחַת רָשָׁעִים*) and evil men (*דָּרְרָה רָעִים*). These verses contrast the way of wisdom in the previous verses (vv.11-13). The instructive parent presents the contrasts with the use of negative imperatives, warning the sons against taking to the path of wickedness or evil (Pemberton, 1999, p. 150). In verses 20-27, the instructions given in the previous verses are reechoed and the parent once again instructs his audience to heed his words.

Verses 24-27 conclude the passage by urging the children to be firm and steadfast in uprightness and show modesty in attitude, speech and conduct.

3. Homeschooling in Contemporary Urhobo Society

Homeschooling simply means home education. According to Korkmaz and Duman (2014), homeschooling as a concept references parents who communicate values and educate their children in their homes. In the same vein, Allan and Jackson (2010) assert that homeschooling is usually organised and conducted by one or both of the child's parents from a home base. Parents who teach their children at home do not only do so informally and at any given opportunity, but they also plan and create suitable time for it because they know that the life of their

children depend on the teachings they receive from them at home.

Homeschooling is part and parcel of the African culture. It involves oral traditions which embodies the wisdom, value system and worldview of the people. Through this means of homeschooling, African religious beliefs, culture and traditions, wisdom tenets, didactic proverbs and stories and moral values were passed on to children. Thus, in Africa, the home is a strategic and sensitive factor in the moral training of children (Mijah, 2017). African parents teach their children at home by sharing their life experiences, insights, religious values, culture/traditions and moral codes and principle with them.

Unfortunately, this is not the case with most families in Africa today, particularly in contemporary Urhobo society where most parents had failed to homeschool their children. As a result, the culture, religious beliefs and moral values that were typical of Urhobo people that were also transmitted to successive generations during are at the verge of being totally eroded. The implication is moral decadence in the society. Criminal acts such as cyber fraud, kidnapping, armed robbery, pipeline vandalization, examination malpractice, raping, negative peer pressure, cultism, prostitution, drug and substance abuse, indecent dressing and other immoral acts are currently trending in Urhobo society as a result of lack of homeschooling.

During interview, it was gathered that majority of parents in Urhobo society do not teach their children at home owing to various reasons, particularly occupational engagements. Out of the few parents who teach their children at home, a good number of them admitted that the teaching of their children at home occurs occasionally and that, it was only when a child got something wrong that they develop interest in teaching or correcting them that child at home. This particularly affects the children most in the area of domestic skills and indigenous knowledge system.

3.1 Factors Militating Against Homeschooling in Urhobo Land

3.1.1 Broken Homes and Single Parenthood

Most children from broken homes are not properly taught values at home and it affects them throughout their lives. According to Ibrahim (2015), the two major factors of broken homes are parental death and parental divorce or separation. Most adolescents, teenagers and young adults that cause all kinds of

nuisance in most places today are either orphans who lost their parents at tender age or children with single parent due to divorce or separation. As a result, these children lack that basic African mould of morality, care and values system which responsible parents transmit and inculcate to their children.

3.1.2 Western Culture and Civilization

Since the invasion of Western culture and civilization in Africa, it has become difficult for most African ideas, beliefs and practices to survive, especially those who have gone to live in towns and cities. Those once cherished African ways of live have unfortunately become primitive, archaic and regrettably unacceptable in public domain for many so called civilized Africans (Arowolo, 2009). It has been rightly observed by Sibani, (2018) observed that “Africans have imbibed the Western culture and have appropriated it so much that it now becomes almost part and parcel of their lives” (p. 57). Indeed, this is the problem with most modern parents in Urhobo society. Some of these parents believe that the teachings their children receive in schools are enough for them to live a moral and ethical life. In his paper on the unfortunate alienation of African cultural values and knowledge system, Omosor (2020) lamented the fact that most contemporary African parents have allowed themselves to be over-civilised to the point of failing to preserve the core African values which sustained the people morally, socially and economically and have thrown the prospects of developing from within while adapting and domesticating the technologies of the west into jeopardy. According to him, such values are rich cultural and humanistic heritages that the African peoples entrench in their children through the homeschooling by parents.

3.1.3 Parental Conflict

When both parents are not in a good relationship in the home, it affects the upbringing of their children negatively. This is the case with most Urhobo modern parents. According to Alamoudi (2016), it is mostly the case that parents have frequent disagreements; thus, parents should control their conflicts because such conflicts could have psychological, emotional and physical effects that would cause behavioural dysfunction among children. Parental conflict is a dangerous and harmful weapon that destroys home training of children. When parents engage in constant disagreements, it leads to hostility and also confuses children as they may not know which part to take. Parents have to agree on what moral codes and values children should imbibe.

3.1.4 Drugs and Substance Abuse

This phenomenal case of drug abuse and addiction is a disturbing reality in contemporary societies. According to Ayiera (2018, p. 153), People who engage in drug and substance abuse lack self-control, leading to involvement in social ills such as fighting, stealing, premarital sexual abuse and so on. All these are common attitude of most parents in Urhobo society. Since drug and substance abuse affects one psyche and behaviour, parents that are drug and substance abusers are likely to raise disorderly children in their families because of their inability to think and make good decision at the right time and as well exercise effective positive control on their wards,

3.1.5 Occupational Factor

In some homes, both parents have jobs and businesses that take greater part of their time throughout the week. While some parents stay in their places of work and visit their families occasionally, others return from work very late. Such parents may not have the time to teach their children at home due to tiredness. As a result, their children may lack that African cultural pattern, traditional skills and moral values system that parents usually teach and inculcate in children at home. The extended family members that could offer help in this regard are not usually available for many reasons such as the individualism that has become the orientation of most African which negate the African principles of *Ubuntu* and *Ujamma*. Ugwu and Ugwu (2018) have rightly noted that “This makes child upbringing solely the duty of his/her immediate family against the communal way of correcting a child” (p. 6).

3.1.6 Forced Marriage

During personal interviews with some Urhobo respondents, it was gathered that one other thing that is responsible for lack of proper homeschooling in Urhobo society is forced marriage, a situation where parents go into an unplanned conjugal relationship that eventually leads to having unplanned children. Uddin and Ahmed (2000) assert that “Forced marriage is a marriage in which either one or both parties do not give their consent, or do so only under duress” (p. 10). As Kazmirski (2009 stated, “Duress can include physical, psychological, financial, sexual and emotional pressure” (p. 10). Most marriages today in Urhobo society are forced marriages as a result of unwanted pregnancies which are in most cases an indication of parental failure in proper children training. In such marriages, both parties find it very difficult to live in peace and get along

harmoniously with each other and it affects children's home training negatively.

3.1.7 Negative Peer Pressure

Peer influence is another factor that causes child dysfunctional behaviour. The reality of peer influence stares the African society in the face particularly in this digital age of social media. Omosor and Kowhiroro (2021) have decried the negative influence of peer groups on child behaviour in contemporary Urhobo society, particularly in Ugheli South Local Government Area of Delta State. According to Poonam and Rajesh (2017), human beings are influenced by various factors to act in a certain way, and it may be in such a way that may ruin one’s entire life. Most modern parents in Urhobo society are equally influenced by their peers into unwholesome acts. So, the phenomenon of peer influence is not exclusive to children. Some of these parental misconducts include cyber fraud, kidnapping, pipeline vandalization, armed robbery and other forms of criminality and moral depravity. Some parents lack the moral credentials to correct and guide their children properly in terms of morality. For example, it is an open secret that majority of parents in Nigeria today promote examination malpractice by encouraging schools to render such illicit help to their children during examinations. This may be so because the parents are themselves products of the corrupt system or they failed to do the right thing in training their children at home and would want to make up for their inefficiency. This parental misconduct affects children negatively. Omonijo and Fadugba (2011) noted that “the power to persuade children to indulge in examination misconduct can be linked to warm and supportive relationships between them and their parents” (p. 298). A parent who indulges in such misconducts would find it difficult to teach children properly at home. This is the case with some parents among the Urhobo people.

3.2 Effects of Lack of Homeschooling among the Urhobo People

From the personal interviews conducted in Urhobo communities, these researchers have established that juvenile and adult crimes and all kind of immoral acts are pervasive among the Urhobo people because of the absence of effective homeschooling in most homes. Thus, African culture/traditions, moral and humanistic values, traditional skills and the ideal of integrity are fast dying away. The observation of Ugwu and Ugwu (2018) is apposite in the context of the Urhobo people. They lamented that the African society in general is full of immorality in its many

colourations. For instance, the dress pattern of the teenagers, youth and most adults are disheartening as they move about almost, if not completely, naked without fear or shame. Vices of untold dimensions are rife in the society. The consequences of lack of homeschooling have also led to the destruction of homes, depression and untimely death. Parents who failed to homeschool their children suffer most at old age, because they do not have responsible children that would take care of them. Even when they appear to be stable economically at old age, such ill-trained children are often liabilities to them as they may not only depend on them for livelihood, but also cause problems that unsettle them. Most parents are currently in depressed state due to their children's misconducts while some teenagers and adults have lost their lives due to wrong choices.

4. Reading Proverbs 4:1-9 in the Context of Homeschooling among the Urhobo People

Proverbs 4 provides a model of homeschooling that would build children's moral life and prevent them from making wrong decision. Just as the biblical parents in Proverbs 4 showed interest in inculcating in the children the core cultural values, moral principles, ethical practices and public behaviours, parents in Africa, particularly in Urhobo land have to also show interest in homeschooling their children because such tradition has been part and parcel of the African way of life. Children who involve in all forms of immorality in the society are either poorly homeschooled or not at all. To remedy this trend, some practical steps are imperative as discussed below:

4.1 Sacrifice and Dedication

Homeschooling is a conscientious engagement. Parents must have that sense of obligation. To give a child proper homeschooling requires a lot of sacrifice and dedication from parents and guardians. Ross-Aseme (2012) has aptly noted that "Sacrifices must be made to reach a desired level of parental involvement" (p. 56) in home education. In the study text (Prov 4), the instructor sacrificed and dedicated his time to teach his children. He proved his effort in the moral upbringing of his children by keeping the divine command and traditional obligation to ensure that the children are taught properly at home (cf. Prov 22:6, 19:18, 29:17, Deut 6:7, Joel 1:3, 1 Chro 28:9, Gen 18:19, Ps 119:9, Eph 6:4, Col3:21, 1Tim 5:8). Therefore, Contemporary Urhobo parents should emulate this biblical example for it will help in inculcating good morals and good conducts in their children.

4.2 Early Home Education

One thing that is evident in Prov. 4 is the child's early home education which involves both the teachings of both the direct father and the grandfather. According to Nurlaela (2013), education improves the moral values of a child. The biblical parent in Prov. 4 is aware of this truism. Hence, he taught his children by giving them examples and illustrations which are based on how he was taught by his father too. Such example should be replicated by contemporary Urhobo parents. Therefore, if parents in Urhobo society homeschool their children as early as possible like this biblical parent in the study text, the tendency for them to live moral and godly life is very sure.

4.3 Close Instructive Relationship between Parents and Children

What normally creates a healthy relationship between parents and children is love. According to Aleksiejuk (2015), "Love is the source and role of a family life" (p. 160). This parental love for children is very much prevalent in Prov. 4. As tradition demands, the instructor in Prov. 4 handed over to his children what he learnt from his godly father. This is a good example for modern parents in Urhobo society. If modern parents in Urhobo society emulate this biblical parent, the rate of immorality will drop reduce among the Urhobo people.

4.4 Being an Exemplary Parent

The instructor's instruction in Prov. 4 shows that he is a loving and God-fearing father who also wanted his children to follow his footsteps by loving and fearing God (Prov 4:3-4). This godly lifestyle of the biblical father is worth emulating. Contemporary Urhobo parents should see themselves as not just a father who caters for his children but also as a leader, a teacher and a role model for their children. During personal interview, most interviewees emphasized the need for parents in Urhobo contemporary society should follow the divine imperative for them to train their children properly at home.

4.5 Effective Teaching

The instructor in Prov 4 composes himself in order to make his teaching very attractive and effective to his children. According to Kola et al (2015), an effective teacher must possess the knowledge, attitudes and skills required to achieve the goals of home education and be able to use the knowledge and skills appropriately if the goals are to be achieved. Wise parents encourage a child to see the benefits of proper

behaviour". (Wegner, 2005, p. 720). It is therefore advisable for modern parents in Urhobo society to follow the footsteps of this biblical instructor. It is only through that that their teaching at home will be more effective in their children's lives.

5. Conclusion

Proverbs 4 is one of the Old Testament texts that lay emphasis on homeschooling. This text sees homeschooling as a very important tool for shaping the children's ways of life by inculcating cultural practice and moral values to children. However, due to the fact that most parents in Urhobo contemporary society no longer teach their children at home, these children therefore, grow up becoming nuisance to the society. Consequently, African culture/tradition and moral values that mould children through homeschooling have lost their place in the contemporary Urhobo society.

One learns from the exegesis of Prov. 4 that children who are properly homeschooled will not get involved in any forms of the misconducts pervading the society. There is need therefore, for contemporary Urhobo people to take the responsibility of teaching their children properly at home serious. An early homeschooling will help build children's moral lives as well as prevent them from involvement in immoral activities, unethical behaviours and unproductive lifestyles. Therefore, Parents/Guardians are to follow strictly the example good parenting as shown in Prov. 4 for the betterment of their children, the whole Urhobo people and the larger African society.

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List of Oral Interviewees

Names	Gender	Age	Town	Occupation	Date
Abor Onome	Female	53	Egbo-Uhurie	Farmer	02/03/2022
Gbaga John	Male	22	Abraka	Student	15/03/2022
Majemite Ovo	Male	29	Otu-Jeremi	Farmer	10/04/2022
Onojite Isio	Male	70	Ughelli	Police (rtd)	28/04/2022
Ote Queen	Female	55	Oghara	Teacher	09/02/2022
Ovoke Bini	Female	23	Sapele	Hair-dresser	14/04/2022
Paul Okoh	Male	55	Agbarho	Businessman	06/03/2022
Salubi Queen	Female	45	Ovwian	Businesswoman	28/03/2022
Ubi Lafua	Male	16	Osubi	Student	02/04/2022
Yoma Efe	Female	17	Otokutu	Apprentice	04/04/2020