

Strengthening the Family for Development: Policy Implications

Emmanuel Babatunde, PhD, director, Honors Program, Lincoln University

Preamble: A Unique Moment

This is a unique moment in history. It is the end of a century that saw the tentative steps to aviation develop into giant strides of global fusion through tremendous technological innovations. That much of this technology developed in response to the need to prosecute two world and other localized wars is a warning, as the millennium dawns, that our notions of development ought to be carefully reexamined. It does not take one with deep interest in millenary cults¹ to note that, although centuries have come and gone bringing in millennia, this particular one is ominous, especially on its impact on the human family—the fundamental building block of the society.

At the risk of boredom, please permit me to reiterate the seminal elements in this centennial transition into millennial “splendor.” The tentative steps of the Enlightenment period which seemed to make science and technology the ultimate measurement of human development seem to have peaked at the close of the twentieth century. Improved telecommunications, with the World Wide Web Internet technology, have coupled with strides in bioengineering to ensure that no one can afford to live and die unto oneself. The internationalization of capital through improved methods of rapid capital transfer has ensured the consequent globalization of labor. It has also led to a deliberate social engineering phenomenon that attempts to create a monolithic perception of reality or, more precisely, ever-changing reality, that will perpetuate the ever-changing interests of those whose views have overrun the conceptual plane of verbalization.

Even Heraclitus, the philosopher of flux, of perpetual change, to whom is credited the statement, “No one steps in the same river twice” would be hard put to understand the excessive mind-bungling rate at which ideas come and go in our media-driven world. As M. Zeitlin, R. Megawangi, E. M. Kramer, N. D. Colletta, E. D. Babatunde, and D. Garman (*Strengthening the Family: Implications for International Development*, Tokyo, United Nations University Press, 1995) noted about this phenomenon as it relates to the family in the United States:

... immense advertising budgets for the new consumer products have centered on two consuming social units—nuclear family and the individual (Dizard and Gadlin 1990, p. 46)—and have not hesitated to awaken and appeal to such anti-family incitements as the desire for extramarital sex to sell products. The indi-

vidualistic world view of the United States, however, may have created a particularly American experience of capitalism. Dizard and Gadlin (1997, 47) state that the advertising moguls of Madison Avenue were consciously actualizing a way of life that expressed the theories regarding human nature and social organization that were being formulated in esoteric journals and select conferences (1995, 19).

It is not the fear of change that is of concern. Change is inevitable. What is problematic is the suggestion that the only thing that is sacred is rapid change itself for profit at the expense of the enduring values that can strengthen the family for development. People who seek to strengthen the group ought to recognize that, as we change to be more effective, we need to preserve the old values and practices that instill discipline, commitment, and purpose, and apply them to cooperate and compete with others. This is why the efforts of the NGO Family Forum [now World Family Policy Forum], the J. Reuben Clark Law School, and the David M. Kennedy Center for International Studies, Brigham Young University, which have yielded this epochal conference is unique in many ways. On the web page of this great institution, Brigham Young University, under the section on J. Reuben Clark Law School, the reputed NGO Family Voice categorically recognized a situation that has troubled some of us exceedingly. It stated that the United Nations’ new role of lawmaking responsibility to the world, as it relates to the family, is not inclusive enough of views that can lead to the strengthening of the family. One is particularly happy not only at that recognition but more so about the fact that BYU is doing something concrete about it. It was appropriately noted that:

During the past decade, the United Nations has assumed a major role: that of international lawmaker. But as the lawmaking function of the UN has increased in importance, democratic input to the UN often has been limited to the voices of a few, powerful lobbies. Many of these lobbies, moreover, have been hostile to traditional family, religious, and cultural values. As a result of the one-sided influence of these lobbies, the United Nations faces substantial pressure to adopt legal norms that pose serious threats to family stability.²

It is encouraging to know that we who share a strong commitment to the usefulness of traditional values for development are provided the opportunity to meet and discuss frankly how our views can add to the dynamic discourse on

development and the future of the human society. All too often, indifference and mere complaints not backed by resolute efforts to contribute to the democratic process leave the field for those more persistent in getting their views across, which then seem the only views on issues of their times. This conference demonstrates that BYU has seized the moment in providing unique leadership for three crucial reasons. Firstly, this conference is occurring at a time, in the most dynamic and materially-blessed democracy, when some in the legal profession seemed to have joined forces with the talk-show segment of the media to question the traditional values and patterns of interaction associated with the family. This is an age in which, with the help of legal support, children divorce their parents and parents divorce their children. The words of Zeitlin *et al* about the transformation of the sacred family environment into a battleground between members pulled in different directions as they seek their individual, personal comfort zones is worth noting here:

The home, no longer a refuge of harmony, serenity, and understanding, may become the site of confrontation between people of different ages and genders, who have personal ideologies and social affiliations that are as diversely suspended as exotic species in a tropical rain forest. Human potential organizations, such as Landmark Education, ease this jangling overload by holding workshops in which participants learn to perceive their personal past history to be as mechanical and as meaningless as television images. The human potential movements redefine personal identity in terms of the individual's choice of commitment to future goals.³

It is important that the basic unit of human society, the sacred classroom in which the individual as a member of the group gets his or her first learning, be made a haven of strength and support. It ought not to be reduced to a battleground reminiscent of Thomas Hobbes' depiction of the state of nature in his *Leviathan*, where everyone is fighting with everyone in an effort to satisfy their basic instincts. It is therefore unique and commendable that BYU should provide the chance for concerned scholars, researchers, and policy formulators to exchange views as to how to strengthen the family for development. The discourse will, among other things, enable us to identify the values and patterns of interaction associated with the group referred to as the family. The discussion should also assist in identifying what values, behavior patterns, and attitudes ought to be preserved even as we adapt to the changing world around us.

Secondly, at a time when those who are dominant project their views as the only views on the given topic of the family, it is commendable that NGO Family Voice has gone out of its way to bring these views along, hitherto silent, as truly representative majority views. Distinguished scholars, policy-

makers in the area of the family in America and other areas of the world who would not have been selected by their local governments to attend such a policy-related conference, are here. Policy-issue conferences of great import to the world do not aim merely to provide opportunities for sightseeing for their participants. They are serious fora for impacting the evolution of the society into the future. Serious-minded policy-makers and academics need to enrich the discourse with the perspectives provided by research and interaction at the grassroots level. Hence we have in our midst in this conference, in addition to the many distinguished scholars and policy-makers from North America and Europe, equally serious minded policy-makers and researchers from the major countries of Africa, Nigeria, South Africa, Gambia, and Botswana, to mention but a few. These represent views from different groups, creeds, and dispositions on the family, thus providing an enriched body of comparative data that should be the envy of those who aspire to diversity and inclusiveness. They also remind us that those who hold traditional family values and mobilize them for development are in the majority in the world.

Thirdly, in these times, notions of development focus too narrowly on technology, which is the most effective and efficient way to achieve an equally narrowly defined end. Not much effort is put to factor *ab initio* concerns for its impact on the society. It is gratifying that the NGO Family Voice has redirected the focus of a world influx to the beginning, the starting point of the family as the basic unit of the society. It has invited us to answer the question, "How can we strengthen the family for development?"

Professor Marian Zeitlin, a distinguished researcher in the area of nutritional anthropology, was the driving force behind the previously referred to book, *Strengthening the Family: Implications for International Development*, which emerged from the three-country study by UNICEF New York and the WHO/UNICEF Joint Nutrition Support Program. It studied the factors that contribute to balanced physical and cognitive growth of children in poorly-endowed social environments. I served as the consultant anthropologist to the project among the Yoruba in Nigeria.

My duties in my humble contributions to scholarship and public policy on family values and interaction patterns in diverse cultures have always been to provide, through ethnography, the cultural foundations of the traditional logic that underpin behavior. The intention is to see how old values can be mobilized to sensitize people to new levels of achievement. Far too many periodic development programs have failed because development was perceived as a one-way process that began by having a clean break with the traditional values of past and magically taking on a whole new mentality and way of doing things. Even as vigorously as the contributors to the book struggled to overcome this way of

thinking, we failed on some occasions. Note for instance the assumptions that underpin the effort to mobilize the cultural continuities relating to the family in the development effort:

We seek to nurture the family in newly emerging technological societies in a manner that maintains continuity from the past to the future, and avoids mistakes made by the industrialized countries. This goal was a part of the Positive Deviance Project: Family, as the cradle of culture, cannot be approached generically.⁴

Yet in the same vein, the book assumes that modern, nuclear family forms that emphasize the conjugal bond between husband and wife over the bond of the extended family network are seen as the ideal for development. It continues:

Widespread agreement remains today that the modern nuclear family, with its two parents and two or three children, is the ideal end result of progress in the evolution of family forms.⁵

On the contrary, my humble opinion is that Western-style development should not necessarily lead to atomization of members of the family into individual competition for the greater material benefits. They have proven not to provide satisfaction for the yearning of the human soul. I have also suggested, using Japanese society as a case in point, that development need not sacrifice wholesome family and community values in its effort to improve the profit margin.⁶ The gain that is made at the expense of the group is often offset negatively by the amount of stress we try to carry as individuals in the postmodern society. We are left empty and in perpetual search for meaning, thus confirming the words of St. Augustine in his *Confessions*, "Thou has created us O Lord, and our hearts are restless, they shall be restless until they come to rest in Thee." Rather than take the quotation as a proof that there is no solution, it is being suggested here that families in the postmodern society can learn from the pre-modern enduring values that teach honor, loyalty, commitment, and hard work for the benefit of the community as the measurement of a meaningful successful life. As Zeitlin *et al* noted:

Under these global conditions, it is hoped that the profitability of expanding markets for consumer goods at the expense of the family will yield to the profitability of recreating the family as a responsible unit for the production of disciplined children with strong technical skills.

In order to realize that hope, everything positive that contributed to a meaningful life in the old cultural systems, even the appeal to higher powers, cannot be ignored. To deny that aspects of spirituality are mobilized in the effort of development for a spiritual people is to remove the *raison d'être* for actions. Besides, it is recognized today that an important part of therapy for overcoming addictions in the postmodern soci-

ety is programs which include an appeal to higher powers. Why is the postmodern man or woman who is intensely suspicious of the supernatural as the absolute so easily disposed to accept Him unquestioningly when he or she is in need of therapy? Even the most current research on the family in this country has now grappled with this reality by looking at the "paradigm of family transience."⁷ Scholars of a different persuasion have questioned the assumption that closeness is a constant given in family relations.⁸ Whether we agree or not, the notion of transcendence itself has always provided more meaning to the family and has been a powerful catalyst in assisting members in the group in times of crisis.

With the Yoruba, the beginning and the end is God—the transcendent one conceived as the caring, nurturing father. He disciplines his children out of love so that they can fulfill their God-given potential. Permit me to illuminate the discourse with ethnographic data from the ancient Yoruba of southern Western Nigeria.

The Family: Protection, Provision and Perpetuation

Among the few cultural universals that anthropology has identified, three pertain to the family process. These are a) the institution of the family itself, b) sex rules that not only specify prohibitions but advance the desire for chastity, and c) the need to rigorously prepare for marriage through well defined rites of passage. Different non-industrialized cultures rate procreation as the highest good—the *summum bonum*—and parental responsibility the most important duty that one can perform for the perpetuation of an orderly society.⁹ An analysis of Yoruba ethnographical data on these three cultural universals will show how relevant they are to contemporary policy considerations on the family, but in order to fully unearth the rich symbolic and practical implications of these to the family, it is important that we look at the three Ps—Procreation, Provision, and Perpetuation. This exercise will lead us invariably to the examination of the Yoruba five Ss—Spirituality, Society, Self, Sexuality, and Sensibility.

The ancient Yoruba people are, like most of their ethnic relations in sub-Saharan Africa, a very spiritual people. The Yoruba's deep sense of awe and respect for God and his purpose in creation is the key to understanding any activity of the Yoruba, particularly their deep commitment to marriage and child care. The Yoruba world-view consists of three levels of existence. The first and most important is existence in *Orun*, the dwelling place of God, the ancestors who are the saints who have lived well and have received the reward of their lives of decency, hard work, loyalty, and commitment to the family and the community. *Aye*, the second level of existence is the world of the living, the earth as the dwelling place of the living which is differentiated from the earth as the burial ground for the dead, *iboji oku*. The burial ground is a gateway to the ancestral world for those who have lived just lives. Sandwiched between the earth and the heavens is

the womb, *oyun inu*. The mother's womb is a sacred place of fertility that is both a source of personal and collective continuity. Both the womb and the graveyard are temporary but necessary transitory abodes.¹⁰

The Yoruba's belief in reincarnation teaches that the reward of being admitted to heaven is an opportunity for the individual ancestor to have the prerogative of visiting their progeny on earth by attaching themselves to the essence of a fetus in the womb. The Yoruba believe that sexual activity is directed towards procreation and that at the moment of coitus, divine breath is imparted on the sperm for in the sperm is the *humunculus*, that is, miniature child. The child is therefore at once the product of the Almighty, the reincarnating ancestor or saint, together with his or her distinct essence. With these characteristics, it follows that the Yoruba believe that human life is sacred and begins with the moment of conception; that children must be cared for, otherwise the community will attract divine punishment; that marriage is a must for good nurturing of the child; and that marriage should be between a man and a woman or between a man and two or more women provided he can be a good, loving, impartial, and wholly responsible husband and father. So when I read the conference mission statement on the web I was ecstatic about the confluence of ideas:

The family is Man and Woman bound in a lifelong covenant of marriage for the purposes of: the continuation of the human species, the rearing [of] children, the regulation of sexuality, the provision of mutual support and protection, the creation of an altruistic domestic economy, and the maintenance of bonds between the generations.

The Yoruba and Brigham Young University are certainly on the same page in their united desire to strengthen the family for fair and just cooperation and competition in a new global village. Let me reiterate that while people who hold to similar views are in the majority in the world, in this country, this conference is one of the few safe places that one can make this pronouncement categorically .

The African proverb, "it takes a village to raise a child" actually comes from the Yoruba repertoire of wise sayings about communal responsibility for child rearing and adolescent care. Pregnancy is the immediate proof of human participation in the divine prerogative of creation¹¹ and the Yoruba, who have the highest frequency of unaided and naturally conceived twin birth rate in the world, treat the mother as a sacred vessel of God's intent. A common Yoruba saying is "mother is gold." The mother is very important, because "the very nature of the immortality of the soul flows cyclically through the lineage, through the birth of children, and not primarily through the type of afterlife pictured by Christianity or Islam."¹²

The Yoruba, like most non-industrialized societies of the world, see marriage and the family as major steps in the life

of an individual. These steps have dire consequences for the orderly perpetuation of the society. The societies have processes that prepare the individual and test their readiness for these vital roles. Marriage is seen as a rite of passage into adulthood. It begins with courtship and goes through a series of meticulously set processes that culminate in the birth of the first child. The adolescent is set apart from his normal routines of life. He or she is secluded for a period that ranges from six months to one year. During this period, the youth is under the care of mentors. They are taught conflict resolution methods and put through stresses that test their endurance. The implication is to have a proof of their manhood or womanhood as a certificate of readiness for these all-important roles of being parents. In fact, in the Ituri Forest, where the Bakongo, Khoikhoi, and the Masai people live and farm close to dangerous wild animals, a common test of manhood is for the man that is ready for marriage to confront and kill a predator. The rationale is that the one who is a father must not run away upon being attacked by a ferocious animal and leave his wife and little children to the mercy of the marauder. I am often amazed by the response of my American young adult students who consider this test preposterous. When I challenge them to explain their incredulity, some often retort by thanking God they do not have to be exposed to such dangers before they select their partners. When I push them further to examine their culture for comparative dangers, they, all to the last person, affirm that there are none. Then I go further to identify the instantaneously addictive crack cocaine, the crippling materialism that makes the unskilled, independent teenager be indebted to the tune of \$19,000 by age nineteen, and then their eyes widen with the feeling that comes with awareness. The application of rites of passage to policy issues related to the reduction of violence in America will be discussed later.

Unfortunately, industrialized postmodern societies in which adolescents need all the help they can get from the plethora of distractions are the ones least prepared to help the adolescent pursuing preventive cultural remedies. These societies exalt a set of values in which material things are more highly regarded than spiritual things. As I have noted elsewhere:

In American society, the emotional needs of the adolescent are reduced to certain practical milestones: the acquisition of a driver's license, the movement to an apartment and independent living, taking a job, securing a financed automobile, registering to vote, and becoming old enough to consume alcohol. Each of these steps comes with powerful responsibility and stress.

Most adolescents need help in coping. But in industrialized societies, this period is marked by estrangement from adults and even a general social attitude of

suspicion. Adolescence is viewed in popular culture, not as an important transition to adulthood, but as a period of license and trouble. This view can become self-fulfilling.¹³

A few models of rites of passage are gaining ground in the contemporary American society. The Jewish Bar Mitzvah has increased in popularity in the Jewish community as a useful structure of transition of the adolescent to adult responsibilities of commitment and responsibility. Rites of passage as a structure of transition have become quite popular for black male adolescents. We will use the Lincoln Institute of Rites of Passage and Family Values to which I serve as the director-founder as a case in point later.

An important activity in the traditional Yoruba marriage process was the test of virginity on the night of the marriage ceremony. The bride was led to the bridal bed upon which a white bed-sheet was spread. After consummation of the marriage, an elderly woman would enter the room and examine the bed-sheet for telltale signs of blood. If there were none, the individual female had failed the test of virginity. The failure would bring shame to the name of the family from which the spouse hailed. It was deemed a sign of good breeding for one's daughter to remain a virgin—chaste until marriage.

Sensibility, the last of the Yoruba's five "Ss", is that as a result of the dire consequences of exposing one's family name to public ridicule, every member of the extended family and the society assumes the obligation to protect the morals of the adolescent. As severe and trying as this practice is to the female, it ensures that more often than not, most girls remained chaste until they were married. Imagine the usefulness of this manipulation of the sense of guilt and shame to instill the sense that the individual is special and sacred to community dignity. More particular, imagine the multiplier effect of this cultural practice as it relates to the prevention of lethal sexually transmitted diseases.

The prohibition of incest, anthropologists contend, is reinforced by the rule of exogamy, which is the prescription that one can only select a marriage partner from outside the group of people related to one by blood. Although prescriptive cross-cousin marriages occur in some areas of Africa, most societies, especially patrilineal ones, forbid marriage with anybody related by blood. Through the structural analysis of Yoruba myths of origin and migration, I have shown elsewhere the political capital that exogamy generates and what its policy implications are. Suffice it to say that the incest rule goes beyond a mere preference for political capital accumulation, to much more fundamental dislocations of group dynamics (see Figure 1).

Incest taboo collapses the generational levels, mixes up the statuses and roles of the normal family, turns siblings and parents and their children into consorts and effectively blunts the ability of the family to engage in and cement such

Figure 1. Dislocations of Incest

Broken line equals instance of unacceptable liaison: Incest

▲ = Male ● = Female

A ▲

B ●

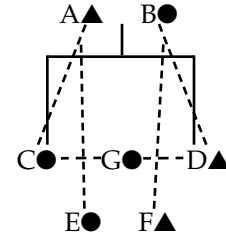
D ▲

C ●

F ▲

G ●

E ●



KEY

1. A is the husband of B
2. C and D are siblings
3. The broken lines that proceed from A to C, B to D, and C to D hypothesize incest
4. E is the product of incest from A and C
5. F is the product of incest from B and D
6. G is the product of incest from C and D

**Destabilization of Family Dynamics:
The Problems of Incest**

1. A is at once the father of C as well as the father and grandfather of E
2. B is at once the mother of D as well as the mother and grandmother of F
3. C is at once the daughter as well as the consort of A
4. D is at once the son and "husband" of B.
5. E and F are at once the siblings as well as the children of C and D.
6. C and D are siblings, consort/"husband," and parents of G

engagement with the bonding that is strongest outside the kinship group. At the level of discipline, jural authority—the obligation for the parent or the primary care-givers to teach right and wrong to new family members—an ability reinforced by punishing infringement and rewarding conformity—is completely paralyzed. In the case of incest, those who are saddled with teaching and enforcing the rules, attitudes, and skills socialization process of sexual prohibitions are the first to break it. As the Latin Proverb goes, *Nemo dat quod non habet*—"no one gives what he does not possess." In other words, at the two crucial levels of authority and arrangement of patterns of accepted relation, incest strikes at the heart of the family. When this reality is compounded by the frequency of deformity from incestuous liaisons, precisely because there is no genetic complementarity made possible by introducing genes from unrelated members, then this phenomenon is not only relevant to policy in the areas of law, human services, and mental health, but also in the areas of public health.

**Moving From Policy Formulation to Implementation:
Outreach to Coatesville, PA and Baltimore, MD**

Following the release in 1996 of the 1995 edition of the *State of Black America* by the National Urban League, whose purpose it is to document and assess the conditions of African-Americans, panic spread the rank and file of many a professor at Lincoln University. The university was the first historically black college for people of African descent, and was the alma mater of Justice Thurgood Marshall and presidents Kwame Nkrumah and Nnamdi Azikiwe, to name but a few. The data presented on black youth was particularly

frightful. In 1988, 63.7 percent of black children were born out of wedlock; 44 percent lived below the poverty line; 68 percent of black girls had sex by the age of fifteen; while 40.7 percent of black girls became pregnant by age eighteen. As if that was not bad enough, the black dropout rate was 50 percent in cities. Blacks, who are 12 percent of the total population, accounted for 45.3 percent of the inmates in the federal and state prisons. Only 23.4 percent of young adults from age eighteen to twenty-five are enrolled in colleges. The mortality rate by then for that age bracket was 3.25 times that of black women. Fifty-six percent of the households were headed by women and of this 39.9 percent lived under the poverty line.

Various faculty symposia discussed the glaring facts with a view of doing something no matter how small under the aegis of Lincoln University as the first historically black university. The understanding was that the university ought to unite with people of goodwill and also incorporate partners to effect some change. The immediate fallout of this effort was in the area of curriculum development. A multidisciplinary empowerment university seminar was developed for freshmen. It compared the family life of the Amish with that of the Yoruba of West Africa. Both ethnic groups based the foundations of their cultures on spirituality. The communities of both were very family-oriented, child-centered, adult-ruled, and elderly-controlled. The silent, social engineering intention was to expose students who were identifying with their African roots in dress and hairstyles to more substantial aspects of Yoruba culture, especially the attitude toward seniors, sex rules, the importance of continence, and waiting before having children. The Amish served as a living example of the fact that old traditional values are still quite relevant to life in America. Raw data for comparative and experiential purposes surrounded us. We lived in the Amish community, and we had quite a few Yoruba teachers and students on Lincoln campus. While we have not gauged the impact of this class by any deliberate statistical parameter, we can say categorically that the classes have been oversubscribed every semester. It has even generated a few exchange program study abroad opportunities to Nigeria and Ghana.

The second fallout was a practical community outreach to Coatesville. Coatesville, located along Brandywine River in Chester County, Pennsylvania, covers 1.6 square miles and lies thirty-five miles east of Philadelphia, twenty-five miles west of Lancaster, thirty miles north of Reading, and twenty miles southwest of Wilmington, Delaware. The city has a population of 11,038 made up of 54 percent white, 38 percent African American, 5 percent Hispanic, 1 percent Asian and 3 percent other (1990 census). According to a 1992 survey, 90 percent of the low income/unemployed lived in project houses. Coatesville was a steel town that had fallen on hard times due to global economic conditions.

Father Michael Akintolu, a Nigerian Catholic priest and doctoral student at Sterling University, was researching the impact of poverty of local communities and served as our contact person. The first three months were used to develop a community of willing elders, identify support systems in the community, and bring all to the houses of worship—Christian, Muslim, and Jewish—to collate their services to the community. Duplications were streamlined. The elders identified male students who were talented but needed help. The same process was done with select candidates from Baltimore, Maryland, fifty-seven miles south of Lincoln University. The elders did community service with their wards, supervised them in running errands for the senior citizens, and supervised their homework. They also liaised with their school. These candidates were from the ninth to the twelfth grade. In the summer, they were brought to Lincoln University for an intense one-month residential living and learning experience. Faculty members in nutrition from Delaware University and anthropologists, psychologists, teachers of art and karate, and a spiritual director worked together with specially trained mentors round the clock to provide them instruction leading to behavior modification.

The participants had special uniforms, stayed in the same dormitory area, observed strict rules of curfew, worked together, and played together. They cleaned the communities. Each day began in the chapel and ended in the chapel. They had no radios, no appliances, and not even private televisions. They watched the world news together. The findings were as follows:

1. It was easier to find \$40,000 to keep a man in jail in Pennsylvania for a year, than to find the same amount to keep twenty people out of jail.
2. Most young adults do really yearn for some structure that is consistent and honest.
3. Most young adults cannot deal with silence—to them, it is chaotic and is what noise is to people who meditate.
4. Concerted effort works if it is related to practical job-oriented knowledge.
5. Once the importance of reading and writing and mathematics was made clear in terms of employment, candidates put a lot of effort into their work.

We have received calls from as far afield as Florida and Newark, New Jersey, showing interest in sending candidates to participate in the exercise. To strengthen the family is to prepare people for meaningful development. Traditional values protect us often against undue stress, as I noted elsewhere:

Industrialized societies need to rediscover some of the basic values of traditional societies. Trust, honor, love of neighbor, forgiveness, and reconciliation drastically reduce stress in dealings among people. However,

when right and wrong are replaced by legal and illegal, then the good becomes whatever one can get away with. One is encouraged to do "whatever it takes" to succeed. These values break down trust.¹⁴

No one can win the struggle to strengthen the family alone. Well endowed universities should follow the example of BYU by pairing up with smaller less-endowed universities to implement good remedial projects that can strengthen the family and the community for meaningful and soulful development.

NOTES

1. Millenary cults occur often at the end of the century or millennium or during periods of human crisis such as wars. They often imply the end of the world as it is known and the commencement of a thousand years of peaceful reign by the Messiah.

2. NGO Family Voice [now World Family Policy Center], 09/29/98 <http://www.worldfamilypolicycenter.org/>

3. M. Zeitlin, R. Megawangi, E. M. Krarner, N. D. Colletta, E. D. Babatunde, & D. Garman. *Strengthening the Family: Implications for International Development*, Tokyo: United Nations University Press, 1995, p. 27.

4. *Ibid.* p. 5.

5. *Ibid.* p.15.

6. Babatunde, E. D. *A Critical Study of Bini and Yoruba Value Systems of Nigeria in Change: Culture, Religion and the Self*, Lewiston: The Edwin Mellen Press, 1992, pp. 222–240; "Why it is Valuable to Value Our Elders," *The Philadelphia Inquirer*, 2, April 1997; "Strengthen Bonds to Stay Grounded," *The Philadelphia Inquirer*, 11 May 1997; *Women's Rights versus Women's Rites: A Study of Circumcision Among the Ketu Yoruba of South Western Nigeria*, Lawrenceville: Africa World Press, 1998; see also Zeitlan *et al*, p. 5.

7. Bahr, H.M. and K.S. Bahr, eds. "A Paradigm of Family Transcendence," *Journal of Marriage and the Family*, 58, 1996, pp. 541–555.

8. Berscheid, E. "The 'Paradigm of Family Transcendence': Not a Paradigm, Questionably Transcendent, but Valuable, Nonetheless," *Journal of Marriage and the Family*, 58, 1996, pp. 556–564.

9. See Babatunde, 1992, p. 100; 1998, p. 10, 20, 134, 147; see also Zeitlin *et al*, 1995, p. 157.

10. Morton-Williams P. "The Yoruba Responses to the Fear of Death," *AFRICA XXX*, 1960b, p. 34; see also Babatunde 1992, p. 45).

11. Babatunde, E. D. *Women's Rights versus Women's Rites: A Study of Circumcision among the Ketu Yoruba of South Western Nigeria*, Lawrenceville: Africa World Press, 1998.

12. See Zeitlin *et al*, 1995, p. 157–158; see also Hallgren, R. "The Good Things of Life: A Study of the Traditional Religious Culture of the Yoruba," *People*, New York: Plus Ultra.,

1991, pp. 120–122.

13. Babatunde, E. D. "The Need for Values," *The Philadelphia Inquirer*, 11 March 1997b.

14. *Ibid.*

BIBLIOGRAPHY

Babatunde, E. D. "The Need to Take a Broader View of African Cultural Practices," *The Philadelphia Inquirer*, 26, October 1996.

———"Cultural Differences and Marital Crises Among Africans and African-Americans: Case Study of Some Immigrants," Ed. Sudarkasa, N. and Nwachuku, L., *Exploring the African-American Experience*, Lincoln: Lincoln University Press, 1996.

———"The Status of Women in Ketu Myths and its Sociological Ramifications," *Women's Research Program Publication Review*, National Taiwan University, 1991.

Lienhardt, R.G. "Self: Public, Private: Some African Representations," *Journal of the Anthropological Society of Oxford*, 11 (2), pp. 69–82.