

**INFLUENCE OF PARENTAL RESPONSIBILITY ON CHILDREN OF
ANGLICAN COMMUNION IN SOUTHERN SENATORIAL ZONE OF
KADUNA STATE, NIGERIA**

BY

**Ezekiel Sarki FADA
NCE (F.C.E. ZARIA, 2006), B.Ed (A.B.U ZARIA, 2010)
P13EDAS8080.**

**A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES,
AHMADU BELLO UNIVERSITY, ZARIA IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE AWARD OF MASTER DEGREE IN
CHRISTIAN RELIGIOUS STUDIES IN EDUCATION**

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,
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Declaration

I declare that this dissertation entitled “Influence of Parental Responsibility on Children of Anglican Communion Southern Senatorial Zone in Kaduna State, Nigeria” has been carried out by me in the Department of Arts and Social Science Education. The Information derived from the literature has been appropriately acknowledged in the work and a list of references provided. However, no part of this dissertation was previously presented for another degree or diploma at this or any other institution.

Ezekiel Sarki FADA
Name of Student

Signature

Date

Certification

This dissertation titled “Influence of Parental Responsibility on Children of Anglican Communion in Southern Senatorial Zone in Kaduna State, Nigeria” By Ezekiel Sarki FADA meets the rules and regulations governing the award of degree of Masters in Education (Christian Religious Studies) of Ahmadu Bello University (ABU), Zaria and is approved for its contribution to knowledge and literary presentation.

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Dedication

This research work is dedicated to the family of Mr. & Mrs. Ezekiel Sarki FADA.

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Abstract

This study is set out to examine the “Influence of Parental Responsibility on Children of Anglican Communion in Southern Senatorial Zone, in Kaduna State, Nigeria. The objectives of the study include: examining the influence of parental responsibility on the moral upbringing of their children; evaluating the influence of parental responsibility on the social life of their children; measuring the influence of parental responsibility on the educational life of their children. Descriptive research design was used in this study. The target population was on all registered members of Anglican Communion in Southern Senatorial Zone. Cluster Random Sampling was adopted. Two instruments were used namely: structured questionnaire and oral interview. The questionnaire was framed based on Modified Likert scale of four-points. Interview method was adopted in order to reach other respondents who were not privileged to be sampled. The researcher used face content validity in this study to ascertain the validity of the instruments. Pilot study was carried out to assess the efficiency and the appropriateness of the research instrument. This is to give an opportunity for testing the validity and reliability of the research instruments. Data obtained from the pilot study was statistically analyzed for the purpose of reliability, through the use of Statistical Package for Social Science (SPSS). The Cronbach Alpha reliability coefficient was used to test the questionnaire at 0.05. The reliability co-efficient for children was 0.728 and that of parents is 0.879. All hypotheses were tested at 0.05 level of significance. The major findings of this study were: it revealed that, parents have higher perception of their influence on the moral development of their children. Similarly, most parents have higher perception of their influence on the social development of their children. One also revealed that parents and children do not differ significantly in their opinion on parental influence on the academic life of children. It is concluded that Parents have high moral influence on their

children, and children rely much on the moral influence of their parents. Lastly, children have much reliance on their parents' educational influence. It is recommended that: parents should not relent in their effort of inculcating moral standard in their children and children should always be encouraged to follow the standard of moral behaviour of the society. Parents should be proactive in their care of children in the choice of friends, guidance in their behaviour. Parents should have positive attitudes in their children's education and children should have positive attitude in pursuing their educational career. Parents should encourage children to follow the standard of moral moral behaviour in the society. Parents should advice children to stay away from evil association that leads to drug addiction, smoking, alcoholism and other social ill behaviour. Children should be advice on the need to have positive attitude towards educational pursuits. The community should have a collective responsibility to discipline and assist children when they need help. The Church should take it upon itself in daily activities in shaping the moral/religious, social and academic life of children by organizing workshops, seminars and symposiums.

TABLE OF CONTENTS

	PAGE
COVER PAGE	I
TITLE PAGE	II
DECLARATION	III
CERTIFICATION	IV
DEDICATION	V
ACKNOWLEDGEMENTS	VI
ABSTRACT	VIII
TABLE OF CONTENTS	X
LIST OF TABLES	XIII
DEFINITION OF TERMS	XIV
CHAPTER 1: INTRODUCTION	
1.1 Background to the Study	1
1.2 Statement of the Problem	5
1.3 Objectives of the Study	7
1.4 Research Questions	7
1.5 Research Hypotheses	7
1.6 Significance of the Study	8
1.7 Scope of the Study	10
CHAPTER 2: REVIEW OF RELATED LITERATURE	
2.1 Introduction	11
2.2 Concept of Parental Influence on Children	11
2.2.1. Role of the Father	12
2.2.2 Role of the Mother	14
2.2.3 Role of Guardian/Care giver	15

2.3 Parental Responsibility	16
2.3.1 Moral Responsibility	25
2.3.2. Social Responsibility	27
2.3.3 Academic Responsibility	29
2.4 Empirical Studies	31
Summary.	37
CHAPTER 3: RESEARCH METHODOLOGY	
3.1 Introduction	39
3.2 Design of the Study	39
3.3 Population of the Study	39
3.4 Sample and sampling Procedure	40
3.5 Instrumentation	42
3.5.1 Validity of the Instruments	45
3.5.2 Pilot Study	46
3.5.3 Reliability of the instruments	46
3.6 Procedures for Data Collection	47
3.7 Procedures for Data Analysis	47
CHAPTER 4: DATA ANALYSIS, PRESENTATION AND	
DISCUSSION OF RESULTS	
4.1 Introduction	48
4.2 Response Rate of Questionnaire Distributed	48
4.3 Answers to Research Questions	48
4.4 Test of Research Hypotheses	59
4.5 Summary of Findings	62
4.6 Discussions of Findings	63

CHAPTER 5: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0	Introduction	69
5.1	Summary	69
5.2	Conclusion	70
5.3	Recommendations	70
5.4	Recommendation for further studies	71
5.5	Contributions to Knowledge	71
	REFERENCES	73
	APPENDIXES	
	APPENDIX I : Questionnaire for parents	81
	APPENDIX II : Questionnaire for children	83
	APPENDIX III : Result of Pilot Study for Parents	85
	APPENDIX IV : Result of Pilot Study for Children	87
	APPENDIX V : Interview Schedule	89

List of Tables

Table 01: Population of the Study	40
Table 02: Sample and Sampling of the Study	42
Table 03: Questionnaire Response Rate for the study	48
Table 04: Opinions of parents on moral influence on children	49
Table 05: Opinions of Children on influence of parents on their moral life	51
Table 06: Opinions of parents on social influence on children	53
Table 07: Opinions of Children on influence of parents on their social life	55
Table 08: Opinions of parents on academic influence on children	56
Table 09: Opinion of Children on academic influence of parents on their life	58
Table 10: Two sample t-test on moral influence of parents on children	60
Table 11: Two sample t-test on social influence of parents on children	61
Table 12: Two sample t-test on moral influence of parents on children	61

Definition of Term

Parent: These are those that are married men and women with children or have people under their care, from ages 23 and above.

Guardian/Care giver: A guardian is one who takes care of child/children taking the full responsibility providing and training of the child/children in the moral/religious, social, academic aspect of life.

Children: These are children in secondary school level between the ages of 13-19 years.

Parental Influence: This is any opinion, attitude or actions from parents or guardians that shapes or mold the child's attitude, morally/religiously, socially, academically or emotionally from childhood to adulthood.

Parental Responsibility: This involves all the duties, powers, responsibilities and authority which parents have in relation to children, which include day to day decision, what they eat, wear and everyday activities both within and outside the home.

CHAPTER 1

INTRODUCTION

1.1 Background to the Study

The advent of Anglican Church in Southern Kaduna could be traced back to 1929, through the efforts of some Railway Workers, and travelers notably, Mr. Onuga and Mr. Joseph who established the Anglican Church in Kafanchan. When these people came to Kafanchan, they found out that there was no Anglican Church in area. Therefore, they established a prayer meeting in Mr. Onuga's house, they meet every Sunday. Their number increased as new converts into the Anglican Church, joined them. Mallam Toro Yashim from Kanem area was the first convert into the Anglican Church, though he first worshipped with the United Native African Church (UNAC). He had his Evangelical Training in Kafanchan and became an evangelist through the activities of some Igbo missionaries.

The Emir of Jama'a gave them a piece of land at the second request, where they built a Church which was named Holy Trinity Church Kafanchan, which later became the Headquarters. Later, the Anglican Church spread among the major tribes in Southern Kaduna through their indigenous Children. The general synod of the Anglican Communion held in Lagos, on 4th -8th of January 1989, in the speech of Most Rev. Joseph Abiodun Adetiloye, the Archbishop of Anglican Communion then, announced the inauguration of a diocese for Southern Kaduna. On the 5th September 1990, Kafanchan finally became a diocese with Rt. Rev. William W. Diya as the first consecrated Bishop of Kafanchan Diocese (Diya, 2000). From Kafanchan Diocese, Zonkwa and Kwoi Dioceses were inaugurated. Later Zonkwa diocese was inaugurated from Kafanchan with its Cathedral at St. Andrew Cathedral Church Zonkwa on the 19th

March 2005 with The Rt. Rev. Duke Akamisoko as the first Bishop. This was followed by Kwoi Diocese on 23rd May 2008 with its Cathedral in Sambang with The Rt. Rev. Paul Samuel Zamani as the first Bishop.

Southern Senatorial Zone of Kaduna State is an area that covers the southern part of Kaduna State with the population of 777,250 (2006 population Census). Politically this area has eight (8) Local Government Areas which include: Jema'a, Jaba, Kaura, Kauru, Zangon Kataf, Kagarko, Kachia, and Sanga, with over 50 ethnics groups (Aruwa, 2013). Part of Lere Local Government in northern Senatorial Zone forms part of Zonkwa Diocese.

Children are believed to be born into the environment without any form of defilement of mind. Their minds are innocent and empty of any culture and tradition, norms and values of the society in which they were born into. As they grow up, certain existing factors shape and influence their lives such as parents/family, environment, peer groups, and religion. These factors existed before these children were born into their homes and society. Children are seen as the carriers of norms and values from parents to other generations. Where children are rightly brought up, they become models for future generation. They bring positive growth and development in their homes and in the society at large. Children display what they are through the orientation they have been given, either at home by their parents, or extended family.

Parents, most especially are always proud of their children when they are positively influenced; good friends and the entire society also feel pleased with such. They hardly drift from what they have been taught by their parents. Train up a child in the way he should go: and when he is old, he will not depart from it (Prov. 22:6 KJV). It is very rare to erase an orientation or experience a child has at his infancy. This emphasis the need for parents to teach their children correct lifestyle, right from their early age so that

they live correctly and happily through their old age. It is obvious that children can be influenced negatively by their parents, to a level that they (children) become a nuisance in the society. Influence of parental responsibility is so powerful that it can totally change the behavior of children.

Unhealthy upbringing of children produces negative outcomes in their lives, especially where a society is morally decayed, full of delinquency, deviants and all kind of social vices. Parents can also influence children within the family if the development of criminal tendencies is found in child's rearing and parenting process (Smyth, 2012). Smyth view here is some criminal acts of children in the society, start from their homes in parental process. Parents that have careless attitudes toward the upbringing of their children may not have time to put them through correct habits.

Parents play a vital role on child's development right from birth to when the child reaches the age of decision- making. All what is at parents disposal is disseminated to their children. From birth, children are hopeless, vulnerable to the society; it is the duty or responsibility of the parents to take care of the children in all aspects of their life. (Albert, 2007).

Parents are seen as a major determinant of children's behavior in their lives, through the medium of carrying out their responsibilities. They seek to inculcate sound moral values in the lives of their children. That is what the children will grow up with in the society. Childhood is the phase of the life cycle when parents-provide experiences which are believed to exert their most significant and salient influences. Childhood is the time when human beings are particularly vulnerable and receptive to external experiences. Even when they are grown up they still obey their parents as such, the influence of the society, peer groups and other factors will not erode completely from the parental upbringing, they have received on them. Children sometimes are duplicates

of their parents in all spheres of life because in the way they respond to their parents right from birth.

Parenting is considered to be one of the most influential factors on children, especially in early infancy, as it is thought to have helped directly the gifted performance of children (Wu, 2008). Wu, (2008) emphasis is on how parents influence the lives of their children on academic performance. Where the parents are naturally gifted intellectually, they have it in mind that their genes are also in the children. They ensure that the children are trained academically for. They take them to good and competitive schools, and make some major decisions for them.

There is an abundance of research on culture/traditions and parenting styles and their influence on children's academic outcomes in different parts of the world (Chan & Moore, 2006). With regards to diet, right from childhood, parents determine how and what a child should eat. In feeding, parents determine their children's eating environment or culture in different ways through the selection of an infant feeding method. Parents' practices can exert a major influence on children's food preferences and on developing control of children's food intake. Some parents influence their children with the habit of giving attention when eating while others do not.

The most important and continuing task of parents in their parenting is that, each generation is to prepare for children for the next generation in the physical, economic, psychological, and social aspects of life in which those children must survive and flourish in the society. Many factors influence the development of children, but parenting is very crucial in child upbringing.

Parental influence shapes the behavior of children in homes leading to different outcome in the lives of the children depending on the lifestyle and training they received from their parents, whether good or bad. What children experience from their parents in

terms of family responsibility affects. Children imitate their parents' behaviour, whether positively or negatively. Parental responsibility influences the lives of children from childhood to adulthood morally, socially, emotionally, educationally and religiously. Parents are seen as a vehicle that is use to lead children from childhood to adulthood through their care in carrying out their responsibility on their children. This also helps children to grow and pass this responsibility to their own children to ensure its continuity from one generation to another.

1.2 Statement of the Problem

When a child is born into a family, it comes with responsibilities on the parts of the parents. Parents do all within their power to fulfill their obligation of caring and providing for them. There are children who have good and sound moral lifestyle while others a bad lifestyle. Some children are unruly and have become a nuisance in the society, despite their going to Sunday worship, attending prayer meetings, crusades, deliverance sessions, and bible study. For some children it is difficult for the church to change their lifestyle which they copied from their parents because it has a very strong tendency to influence their behaviour (Fowler & Biekart, 2008).

There are children that do not lack, anything pertaining to life, everything is available for them. However, they cannot carry out some domestic activity like cooking, washing, cleaning of the compound, washing of plates, clothes and ironing. Those children also specialize in spending most of their time watching movies, chatting on social media. Even among the middle and lower class parents are not left out as a result of excessive petting. These domestic activities help them in exercising themselves for physical and body fitness and becoming responsible parents in future. Physical activities have positive outcome in human health. For children, physical activities are relevant to

improve the development of motor skill that is needed in the academic performance of children (Zecevic, Tremblay, Lovsin, & Michel, 2010).

With regards to marriage many young women and men from poor and rich/wealthy parents end up marrying those that were suggested by their parents, and not their choices, or those they really love. These marriages sometimes end up in serious crises or divorce. Some children eventually have happy homes despite the parental choice of their partner. In the choice of career, some children often end up regret of their parents' choice of career, because it was not their initial choice or dream. Some do appreciate the effort of their parents for their positive influence, while some regret it. Some children have good cultural pattern of greetings, with respect some are not. Where either couple or one is always nagging, when their children grow up with such experience, they assumed, that is how marital life is because they grew up seeing their parents living such life.

It is believed that children whose parents frequently teach them to attend religious services, and other religious values are seen as being self-control, than children with ungodly parents (Wenner, 2008). In Christian homes, it is obvious that parents are responsible for bringing up their children. Some children have a dual behaviour, the way they behave in school or at home in the absence of their parents is different from the way they behave in the presence of their parents.

Parents expect their children to behave based on the training giving to them, but they are disappointed when some children exhibit strange behaviours; in spite the effort of parents in carrying out their moral, religious/spiritual, social, and educational responsibilities. This is the problem that this study on "influence of Parental responsibility on children of Anglican Communion" set out to investigate in Southern Senatorial Zone of Kaduna State.

1.3 Objectives of the Study

The main goal/aim of the study is to investigate the Influence of parental responsibility on Children of Anglican Communion in Southern Senatorial Zone of Kaduna State, Nigeria and the specific objectives are:

- i. to examine the parental influence on the religious and moral life of their children in Southern Senatorial Zone in Kaduna State.
- ii. to evaluate the parental influence on the social life of their children Southern Senatorial Zone in Kaduna State.
- iii. to determine the parental influence on the academic life of their children in Southern Senatorial Zone in Kaduna State.

1.4 Research Questions

The study seeks to answer the following questions.

- i. What is the parental influence on the religious and moral life of their children in Kaduna State?
- ii. What is the parental influence on the social life of their children in Kaduna State?
- iii. What is the parental influence on the academic life of their children in Kaduna State?

1.5 Research Hypotheses

The following hypotheses were formulated to test the responses of parents and children within the Anglican Communion in Southern Senatorial Zone in Kaduna State at 0.05 level of significance.

- i. There is no significant difference in the opinions of parents and children on the parental responsibility towards the religious and moral life of their children.

ii. There is no significant difference in the opinions of parents and children on parental responsibility towards the social life of their children.

iii. There is no significant difference in the opinions of parents and children on parental responsibility on the academic life of their children.

1.6 Significance of the Study

This research has great at the benefits of parents, children, clergy, counselors, community, Ministry of Education and proprietors of schools. These groups of people will be equipped with more knowledge on the responsibility that is upon them in different aspects. This will help them to take steps to improve in their sole responsibility to ensure that children are well guided. It will help them to formulate and inculcate the right values in children and also provide their basic needs in order that they might not to be influence negatively by their peers.

This research work will help parents to know how their responsibility has the capacity to influence the lives of their children from infancy to adulthood. It will serve as a guide to parents on the influence of parental responsibility on children. Parents will discover some character traits in their children. It will also help parents to understand more how children have dual identity in their presence and in their absence. This is particularly the case in homes where parents do not have quality time and intimate relationship with their children. It will help parents to improve in carrying out their responsibility whether it is convenient to both parents and children or not. Parents will be able to monitor who their children keep as friends, what they watch and read on the social media.

Children also will benefit from this study in the sense that they will learn to respect the teachings of their parents. They will also learn to be contented with what they get from their parents, and this will keep them away from engaging in unhealthy means of

meeting their needs. This study will serve as a guide for children to correct their lives from negative influence whether within or outside their homes. They will learn to disassociate themselves from bad friends that cause social unrest in their communities.

The Clergy in their pastoral work will benefit from this work. Also it will give them more insight on the attitude of children in different situations in order, so that parents can be instructed on how some children pretend in their presence and become something else in their absence. They can also organize seminar on parental responsibility on children in different aspects of life in their various Churches.

The Community will benefit in this study in improving the level of corporate discipline among children especially in the absence of their parents when they misbehaving and causing social unrest in the society. They will also serve as watchdog and report any misbehavior of a child to the appropriate authority for disciplinary measure where an individual cannot handle the case.

For Counselors, whether professionals or not, this will be a manual that will enlighten them on parental role in the lives of children and to improve or stand firm on the principles of good parenting. They will also know how to relate with parents that neglect their responsibility on children. Counselors also will have an insight on the needs and behaviour of children at different stages of life so as to guide them appropriately, especially where they observe strange behaviour in them.

Ministry of Education will benefit from this work in taking measures to encourage children by providing schools uniforms, textbooks and reduction of school fees. The Ministry will consider the provision of scholarship to the less privilege in order to help them shun bad friends. It will help the ministry to encourage guidance and counseling units in every school.

It will help proprietors of private schools to instill discipline and setting counseling units in their schools for children with negative parental influence. Also, those children discovered to have strange behaviour like truancy, bullying, stealing and the like can be properly counseled, as they (counselors) investigate children background.

1.7 Scope of the Study

This research investigated the Influence of Parental Responsibility on Children of Anglican Communion, in Southern Senatorial Zone in Kaduna State, Nigeria. The reason of selecting Anglican Communion is because the researcher is a member of the denomination and this, the researcher is aware of the existing problems. Southern Senatorial Zone in Kaduna State covers the entire southern part of Kaduna (the North-Central States of Nigeria). It is located at the north-central highland of Nigeria, with different indigenous and non indigenous ethnic groups of Nigeria. Southern Senatorial Zone comprises three dioceses with twenty seven (27) archdeaonries, 236 churches with the population of 23,710 members. The study is been limited to evaluating parental influence the moral, social and academic lives of their children.

The focus of this work is the Influence of Parental Responsibility on children within the Anglican Communion. The reason for selecting this topic is that, children most often imitate their parents' character in most aspects of life. Years back, majority of children hardly disobeyed their parents, because, they live conformity to the norms and values of the society. In this twenty-first Century, however, the behaviour is very contrary to most of their parents' behaviours. The interest in this study within the Anglican Communion was engendered by the above observation in addition to information gathered from older people.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter deals with the review of literature related to the topic of this research. This review of related literature is discussed under the following sub-headings which include Concept of Parental Influence on Children, Role of the Father, Role of Mother, and Role of Guardian/Care giver, Parental Responsibility, Empirical Studies and Summary.

2.2 Concept of Parental Influence on Children

Parental influence on children can be seen in the entire life of the children. Parents certainly have a complex influence upon the spiritual and religious development of their children (Encyclopedia of Spiritual-Letter P, 2009:44). Parents influence children lives morally, socially and academically and religiously. Parental influence begins from the child's earliest moments and continues for a lifetime. If parents demonstrate to children that moral traits such as honesty, responsibility, respect and love are important to them, the children will be more inclined to follow the parent's example. If parents words and actions conflict, children will follow your actions (Barr, 2015). This indicates that parental actions (activities) influence children more than the instructions given to them. Most of the lifestyle children display in their adulthood portrays the elements of parental influence on them. In some cases there are children that take heed to their parents' instructions more than their actions. Mothers ought to have the correct attitude towards motherhood and homemaking in the fear of the Lord for their children to emulate such orderliness, efficiency, and organization are extremely important too (Watke, 2000). Parents play a very powerful role in influencing children in eating habits. They do this by making some foods available rather than others and by

acting as models of eating behaviour (Savage, Fisher & Birch, 2007). The type of food a child eats mostly could be trace to the type of food parents provide for that child. They eating style of children are also being influenced by parents. In some cultures, sometimes when a child is using left hand to eat, parents try by all means to stop that child from using left hand to eat.

2.2.1 Role of the Father

In every Christian home, there is the head who oversees all the affairs and the wellbeing of the family. It is a divine injunction that the man is placed on this capacity, assisted by the wife. In this direction, the father has specific roles to play at home.

Dei-Awuku (2006:47) writes

God designed that there must be a head for every family. God designed that the head is a man. This is called the father. Fatherhood therefore is a leadership position ordained by God. A father has many roles. He is a leader, a protector, a friend, and a father. Fatherhood is more than being a part in the conception. It is a leadership role... Being an effective head of the home, is a unique, top-priority. A father provides visionary leadership. A father does not only provide to his household food, shelter, clothing, and schooling among others. He is like the captain of a ship, spot out disaster...

In view of the above, fatherhood is leadership ordained by God to lead the family in God's own way. There are fathers that have abused this divine role by leaving it in the hands of their wives, and sometimes even in the hands of their elderly children. Fathers are to be good leaders, protect the members in every sphere of life. They are not good leaders; if no fatherly affection is shown to the members of the family. Some fathers are seen by the members of their families as lions in their homes. They are only conscious in participating in conception.

Dei-Awuku (2006:48) further states that

an efficient father must look far forward into the lives of his children and meet up their needs. Boys and girls getting to adolescent years have series challenges on physical, psychological and social need the father must try to put confidence into the children to prevent them falling prey to negative peer influence.

The father is seen as a watchman, who sees afar off, more than the members of the family. He also senses every good and bad thing that is coming towards his family and knows the right thing to do. He takes the right action on every challenge that confronts the family. He is expected to defend the family from incoming disaster without the awareness of his household. A father is expected to be able to forecast the behaviour of his children at adolescent stage, socially, spiritually, psychologically, and morally. He is to strategize on how to face these challenges and help the children overcome those challenges and follow the right path.

Dei-Awuku (2006) views notwithstanding, there are situations where fathers are short sighted; do not have time for their families let alone being sensitive to their needs. In most cases the mothers play double role in the home. They are more sensitive to what happens to their children more than the fathers. They sense danger in the lives of their children when they are with bad friends or when they are approaching a certain age in life. They warn and advice them on how to go about their life without being affected negatively. The father is expected to provide security for his entire family against any external attack (Yama, 2012:185). It is the role of the father to provide security to his family members. Unfortunately, in some families, every family member is uncomfortable in the presence of the father and therefore enters their shield of pretence by being obedient and submissive. So instead of the father being their security he becomes a terror.

Akanni (2001:72), point out that ‘God has assurance in the Christian man, expecting him to give leadership, care, and love to his household entirely on behalf of the Lord. He must be mature and understanding to be able to absorb any shock arising from his intimate knowledge of his wife.’ His view here is, there is confidence on man by God to give him leadership role to play in the family, to represent God in providing

the necessary needs of the family on behalf of God. Yet in this, God require of a man to be mature in mind to understand the responsibility of parenthood and carry them out as expected. Yet, the problem here to some men, they are a disappointment to God on the leadership he entrusted in to them, by failing to carry out their role of leadership, leaving it into the hands of their wives or strangers.

2.2.2 Role of the Mother

In Christian homes, God established the covenant of providing a help meet to the man, in order to assist the man, with well defined roles in the home. A woman in the Christian home is a helper to her husband; she assists the husband in making the administration of the home easier for him. A helper is not the main actor in the work, but expected to be stronger almost as the husband in running the affairs of the home. A helper is not expected to be lazy, but industrious and hard working (Akanni, 2001:61, 62). She is expected to be diligent in assisting her husband actively engage in doing good works in the home.

Akanni (2001: 70) says that:

You are a mother in your home, both to your children and to your husband. You must now stand in and play the role not only of his wife, but also of his mother. The day-to-day running of the home and the care of the children basically belongs to the mother. She is the husband delegated authority over the children.

The woman is the mother of every Christian home; she assists the father in overseeing the affairs of the home on day-to- day basis. The mother is delegated by the father over the children to take care of them and ensure that their daily needs are properly met. It is not fully agreed from the above, because some mothers have relegated this role of delegation of authority into the hands of their house helps. Those that do not have a house help leave this role in the hands of their older children the affairs of the home.

2.2.3 Role of the Guardian/Caregiver

The Guardian guides and has the responsibility of making decisions for the child. He /she decides where the child will live and who the child will associate with. He/she seeks information about the child with respect to health, education, social, moral and religious involvement. Guardians undertake parental responsibility in some cases where the biological parents are dead or are less privileged to carter for the child in all aspects of life. Many guardians play active roles in children's lives, regardless of biological affiliations (Ebrom, 2017). So many people do not show differences between their biological children and those they brought into their homes. There are instances that people bring in children into their families from different ethnics groups, culture, and socio-economic background. Legally, becoming a guardian to a child implies that the guardian has parental responsibility on that child (Cornock, 2007).

However, in a situation that a child is adopted, the biological parents of the child lose their parental responsibility, into the hand of the guardian. In some cases, it is possible for parents to arrange for a guardian to provide temporary care for the child. Likewise, because someone has responsibility for a child this does not mean that they have parental responsibility for that child. Most children under guardians do go back to their biological parents.

A teacher has responsibility over children in his or her care during school hours; however this does not mean that they can exercise all the rights in office similar to those carried out by parents (Journal of Children's and Young People's Nursing, 2007). Teachers who are entrusted with the care of children are expected to carry out every aspect of their responsibility towards the children in their discipline. This include, instruction in morals, disciplining the child when he/she misbehave socially a child is

expected to relate with other children of his/her age bracket by interacting or playing, and in all academic aspects of life.

2.3 Parental Responsibility

Couples feel happy as their number increases through procreation, or by adopting, siblings or relations to live in their homes. The responsibility of the husband and wife culminate into full parental responsibility as children begin to come. There are some parental roles in the family which are essential for the family's existence. The family is a unit made up of members who shares in economic, education, legal, protection, religious, orientation, recreation, status, socialization, and moral aspect of life. (Yama, 2012:185). Yama (2012) defines the concept of family from the perspective of anthropology. But he fails to focus on the biological aspect which is more universal in defining or explaining the concept of family. Yama's explanation of the family unit shows that, there is no blood relation within the members connecting the member, even where there is biological link with any member of a family.

A parental responsibility has to do with the legal rights, power, and authority parents have toward children. Parents have the mandate to make decisions about the care of the children and how to bring them up in the norms and values of Christianity and the society. These responsibilities are seen in the social, spiritual, economic/financial, emotional, and intellectual aspect of their lives. Parental responsibility implies parental duties towards children, rather than parent's right (Coram Child Legal Centre, n.d). These responsibilities are expected to be carried out to the best of the ability of parents in order to produce future and responsible children.

Parental responsibility is not in the hand of a single individual as a parent instead, it is a collective work of the two parents. Though, the man is given higher responsibility of the home because he is the head. Parental responsibility towards

children implies that parents share responsibility in the interest of the children. Generally speaking, parents have vital roles to play in respect of their children. The children are not in the position of making decisions for themselves, but their parents, when they are still tender. The authority of controlling the affairs of children is in the hands of the parents, and this should not be abused.

Individuals with parental responsibility may be viewed to have a number of rights to exercise over the children. This does not mean that the parents have rights over the child per se, but rather they have rights with regard to decision-making on behalf of the child (section 3(1) of Child's Act in Cornock, 2007). Parental responsibility towards children include provision of good food, clothing, shelter, love, education, teaching them to respect elders, hardworking, hospitable, avoidance of wrong associations (Ilori & Nihinlola, 2008).

Parents have the responsibility to nurture their children's faith as well as the primary role to teach and model God's truth to them (Mulvihill, 2013). Parental responsibility is the legal rights, obligations, duties, powers, authority and responsibility that parents have towards their children not only to teach them about faith and God's truth, but also instruct them in moral, social, emotional, intellectual aspects of life. Parents have all that it takes to carry out the necessary duties and obligations for their children or those under them. Parental responsibility can be widely seen as a legal term that specifies rights and responsibility of parents towards their children. It is often left initially to the mother and the father; even uncles/brothers can adopt a child either with the consent of the mother or court order (Bain, 2009).

According to Lukwago (2006:87, 88).

In many African languages, for example, there is no distinction in what you call your father and your father's brother. The same applies to mother's sister and your cousins. They are simply "father," "mother or "sister" as the case may be. The implication of this cultural setting is that, whatever goes on in a particular

home is not only the responsibility of the husband and wife, also the extended family and the community.

The emphasis here is that a parental responsibility is seen as a communal affair not individual. It involves the parents, extended family and the community as a whole. He also emphasize that Parental responsibility is a lawful structure that absolutely carries assumptions about family composition, child wellbeing and the relationship between families and the state. These responsibilities cover the traditional, religious, and the political institutions that exist in every community. Today, there are no communal responsibilities on children as stated above; everybody is on his/her own.

There are parents that do not want their children to be disciplined by others when they misbehave. So extended family and community responsibility on children is gradually dying off. That is why the rate of disobedience and unruly behaviour is increasing. A child's biological mother always has parental responsibility for her child. The biological father is automatically has to carry parental responsibility. Parental responsibility is not lost if the parents eventually divorce (Gheera, 2014). Once a parent is a parent for life, its responsibilities cannot be separated from the reality of being a father or mother to a child. Parenting cannot be denied where there is a child that is brought forth by a male and female. Gheera (2014) failed to understand that, while divorce sets in, the person that the child(ren) stays with will shoulder the responsibilities, while the other party will have I "don't care attitude" towards his/her responsibility.

Parents legally take up parental responsibility when children begin to come into the family. Parental responsibilities can be seen on people who automatically take care of the wellbeing of the child/children. Every parent has parental responsibility as the Australian law demands, irrespective of whether they are married or only lived together. Parental responsibility continues even after the relationship breaks down. Parental

responsibility is a most on every individual who fathered/mothered a child irrespective of whether they are legally married or living together, or not. Even though this Act is in Australia, but it is applicable to all people within the context of Nigerian society. Coram Children's Legal Centre (n.d) asked that 'who has parental responsibilities?' Could it be someone who is married and have a child/children or somebody who is not married but have siblings under his/her care? Its response to the question is that: 'Mothers automatically have parental responsibility and will not lose it if divorced. Married fathers automatically have parental responsibility and will not lose it if divorced'.

The family Act further states that, 'unmarried fathers do not automatically have parental responsibility; likewise step fathers and step mothers do not automatically have parental responsibility.' The response above did not clearly indicate whether unmarried fathers/mothers that had children outside wedlock are included or not. Also, married couples that are childless but legally adopted a child/children siblings/relative to stay with them do not automatically have parental responsibility. Parental responsibilities do not necessarily rest on those that are married and have given birth to children. There are individuals that are responsible to those that are staying with them carrying out their roles as parents. There are some homes that have biological, adopted children, siblings and relations that one can hardly know their origins because there is no difference in the way they are being trained.

An individual with parental responsibility cannot transfer his or her responsibility to another person irrespective of their relationship. Once parents have children whether they are with their biological parents or not, the responsibility of these children automatically remain theirs. Shared responsibilities are possible, this means that parental responsibility can be shared between or among persons depending on the number of children, but not completely transferred.

Parental responsibilities do not solely rest on an individual in the society, there is the need for corporate discipline on moral and spiritual training of a child, but it is not seen as shared responsibilities (Coram Children Legal Centre, n.d). The problem with this argument is, that, in a situation where the child is several kilometers away (about 500km and above) from his/her biological parents, but is not possible to share responsibilities at the same time.

In African culture, when a child is given to a relation most especially, at infancy, before the child enters school, some do not use their biological parents' name, but the family name where they grow up, either in their mother's family, uncle, or any relation, while some children combined the two different parents' names together. Some of these children, the responsibility of their marriage is with their present parents, not their biological parents from whom they have been separated for years.

There are quite a number of individuals who may get hold of full or partial parental responsibilities. This may happen through agreement with the biological parents. A person can be a parent through a will, or being nominated by the parents to act as the child's guardian/parent, when they are alive or death (According to Strode & Slack, 2011). Parenting is not restricted to biological parents; those that can take up these responsibilities must not necessarily be the biological parents of a child. Most children have parents that are not their biological parents. Some through legal means take up parental responsibility, while some people, the responsibility of parenting especially in some culture children are given out to other people to take care for them as their own children. Some do enter into agreement of handing over their children to people they trust by a will. South African law moved from a narrow focus on biological parents to parental responsibilities and rights. These are obligations certain people have toward a child, which includes caring for the child, maintaining contact, acting as a

guardian and providing protection (Strode & Slack, 2011). It is difficult to apply such responsibilities in Nigeria because parental responsibility is narrowed from extended and community to immediate family these days.

When a man and a woman get married, they bring forth children under them; these children solely depend on their parents for upkeep. This is observed by Smyth (2012:70) that ‘children are born dependent and as a result, provisions must be made for their daily care during their developmental years... Parental responsibility as a term is used to refer to the power, rights and duties that parents have in respect of their children. This is a task that parents must shoulder in order to bring up their children till the time they became adults or independent.’ Parenting is not optional, but mandatory to all parents (Smyth, 2012).

In a situation where parents successfully bring up their children they rejoice that, they are contributed positive to the development of the children (Akhtar & Aziz, 2011). Parents are responsible for the development of their children in different aspects of life in order to help them conceptualize issues that will help them to live a successful life. It is obvious that, when a child is not successful in life his/her parents as not being responsible. When parents fail to carry out their responsibilities children, misconduct is attributed to failure on the parts of parents. Akhtar & Aziz (2010) fail to see that there are children that are properly trained but they behave differently from their training.

Not all children adhere to sound training in the home. In a situation where parental responsibility is associated with criminality, it implies that the parents can be held responsible for the behaviour of other persons (the child (Smyth, 2012). This implies that parents are responsible for ill- behavior or crimes exhibited in the lives of their children due to failure in carrying out their responsibilities as expected. Also, there are children that are well behave, differently from their parents who are well known

with criminal behaviour. Parental responsibility is seen as a covering for children, it covers the weaknesses of the children. The relationship that parents established with their children socially provides them with the confidence of protection they need from their parents.

Thomson (2006:54, 55) states that,

Proper covering is important to protect your children. They need your covering through prayer, but they also must have your physical, emotional, and financial covering... no matter what the children do or where they will go, or where they are, they must know that you will be there for them and their home is the refuge they can run to. It is under the shadow of parental cover that children are, they are guarded, protected, and kept from attack.

Children need proper security from their parents including spiritual covering through prayer, provision of their needs as well as for them, not only providing for them, protecting them emotionally, socially, physically, materially and financially. This built in them confidence of having a cover at home wherever they go. But where they fail to understand especially in terms of discipline, despite all the provisions of the above mentioned responsibilities, they will not have confidence in their parents. Full parental responsibilities and rights include: a duty to care for the child, an obligation to maintain contact with the child; a duty to act as guardian of the child; and fourthly, a duty to contribute to the maintenance of the child (Strode & Slack, 2011).

In some countries, when a child is born, his/her biological parents have parental responsibility, even though they might not be the people who look after him/her on a day to day basis. So status of parental responsibility cannot be shifted to a different person's involvement in the child's life (Bain, 2009). A person who is not fully handed over the responsibilities of a child on him/her cannot be said to have parental responsibility, no matter the level of involvement in caring for the child. Children of nowadays no matter how they are being treated, all their thoughts is to go back to their biological parents.

Raising teenagers does not rest only on the parents, extended family or the entire community is included in this work (Brounstein, 2013). The responsibilities on children are corporate affairs and should not be left in the hands of the parents alone. Brounstein (2013) views that, parental responsibilities and its challenges is a great task. When parental responsibilities are left in the hand of the father or the mother alone, it poses a serious challenge especially where the children are teenagers. If parents cannot manage their household successfully, they result of their negligent will not give a good image to the family because extended family and community upbringing of children is failing nowadays.

Children are cherished in Christian homes by every couple. This is equated with the love Christ had for children and likened those who will enter heaven with the attributes of a child. In this regard, the responsibilities of raising children important that parents should also cherish and carry out as expected. One of the virtues of a Christian parent is meeting the needs of his family. The possibility of limited resources and reduction of strength of the woman through child bearing nowadays, Christianity teaches that a couple should give birth to the number of children they can successfully manage. When parents work, plan hard and manage the little that comes their way properly, they will carry out their responsibilities as expected.

Parenting is not an easy job, it is a tough mission, with a great reward, and this must be carried out in love throughout a child's life before attaining adulthood (18years old). From birth to age five (5) is the most significant time of child's development, physically, mentally, socially and spiritually. When a child had a faulty upbringing, it affects the rest of his/her life (Kore, 2004). Children need parents to raise them as they were born into their families. Where parents failed in the early stage of a child's

development in all aspects of life, he/she will be vulnerable to the influence of his/ her peers.

Bala & Redfearn (1983:274,293) remark that,

Children have limited intellectual, physical, social psychological and economic resources. They are born in a state of total dependence, requiring constant care. This responsibility falls on the parents of the child as the natural guardians from whom it is assumed are the ones most likely to exercise the rights and powers of guardianship in the best interest of the child.

Children are not born with knowledge, certain characters, and behavior or materials resources. It is the society or the family that determines the kind of children that are produced in Christian homes. The family has the most sensitive and the highest role of developing the character of children in the society. It provides them with quality resources on moral, spiritual, intellectual training. Parents are everything to children; they are law formulators, law implementers, law interpreters, guardians, and teachers, in order to help their children, train them in the fear of the Lord. Therefore everything that parents do should be to the interest of the children, not for themselves, especially in the aspect of spending money on children. Parental responsibility in Christian home is costly but it is also an opportunity to invest in children.

There are parents that are responsible for the economic life of the children. Some fathers or mothers do not care how their children survive because their interests are on the benefit they will get from those children whether the source is genuine or not. It is not correct for parent to give birth to children without carrying out their responsibilities. Parents who desire many children are responsible to provide their basic needs (Kore, 2013). Parental responsibilities mostly draw the attention of people towards meeting the needs of the children.

Bringing forth children physically is associated with the provision of their needs; these two cannot be separated from each other. Parents are expected as they teach their children in their homes most especially on the spiritual aspects, such as going to church,

directing them and so on. One noticeable thing that is more obvious than expected lies in parents who provide consistent modeling. If the parents are not consistent, the children will not have religious role models to imitate. In other words, do not just send your children to church, bring them (Zietlow, 2013).

2.3.1 Moral Responsibility

Moral responsibility on children deals with how children are trained to conduct themselves as regards to the norms and values of the society. Morals and morality originate from the Latin word, *mos*, meaning custom or practice. Moral currently refers to genuine human behavior regarding right and wrong, good and evil in a society. Morality is the actual human reality that we live out from day to day.

Also, the word moral, morals, morality, have similar meaning which are derived from the Latin meaning habit, conventional way of doing things, manner of living (Shields, 2014). The above view stresses the acceptable way of conducting oneself appropriately and avoiding aspect of life which the society frowns at as abominable. Conventionally, the word emphasizes the norms concerning right and wrong conduct of an individual in the society (Ajibola & Ujata, 2010).

Morality stresses the need of avoiding particular erroneous acts, but gets its frame of reference from social standards and conventions (Adenrele, 2008). Morality gears toward avoiding what is evil in the society and cultivating the habits of doing what the society consider rights. The father is expected to maintain discipline in the family and give proper guidance and control and direction to the children. He should be fair and firm in his dealings with children in order for members of his family to behave correctly through the enforcement of law and order....

Parents should be able to transmit the culture, values, customs and tradition and other elements of the society (Yama 2012). The inculcation of morality to children

should be when they have started following, or reaching the age of kindergarten class. Teaching children behavioural patterns and thinking patterns should be completed in the early years in the life of the child in order to be most successful (Ilori, 2002). Some parents wait until a child is fully grown before they start teaching him/her the elementary level of good morals and the custom of the society such as greeting, respecting seniors, elders in the society, avoiding trouble, fighting, stealing, among social vices.

According to Ilori & Nihinlola (2008:54,55)

Social and cultural values to teach your children include: Good manners/human relations, good communication: to respect elders, helping to carry things, yielding their seats; to care for and assist people; to greet people appropriately, to appreciate and thank people when we receive favour/help, to apologize when we wrong/offend/hurt people even unintentionally. To mold the character/behaviour of your children teach them: honesty, to always speak the truth (Prov. 22:15; Eph. 4:25; Exodus 20:16); to be hardworking and responsible (Gen. 2:15), to wash plates, to account for money given/spent and return the change, however small; to wake up early, lay the bed, hang the night dress or fold the covering cloth. Dignity of labour, good environment by clearing the kitchen, washing/flushing toilets, sweeping the floor, removing cob webs, cutting grasses, clearing gutters; neighbourliness, patience in dealing with others, not being quarrelsome; personal hygiene, bathing, washing clothes including inner wears.

From the view above, it is clear that parents in most cases are responsible for any kind of behaviour of their children in the society. Some of the activities and behaviours highlighted are to be taught by the parents, not later in life but as soon as possible. In the early stage a child is weak, morally fragile and very central to his future behaviour. The role of the parents becomes supreme. The quotation above did not look at the aspect where parents teach children these social and cultural values, but the parents do contrary to what they teach. This puts the children in a state of confusion. The social and cultural values are being substituted with foreign cultural values in our contemporary society. Parental behaviour affects the child's personality and the likelihood of developing psychological problems (Ajibola & Ujatah, 2010).

The tender age of a child is delicate and therefore requires inculcation of good support for the children to develop into a responsible adult. Be vigilant and quickly correct ill traits and personality defects in a child, such as lying, pride/arrogance, and superiority/inferiority complex, stealing, ingratitude, impatience, procrastination, laziness and wrong association. Parents should strike a balance between love and discipline. Parents should not pamper their children too much or be too strict on them. Do not curse or disown a child at the slightest mistake he/she commits; it speaks more of your own irresponsibility and failure. Parents are expected to appreciate and celebrate with their children's examination successful outcome, birthdays, church/school leadership positions and even their roles in the house.

Morality and ethics have a thin line of distinction. Ethics and morality means the expression of distinctiveness, principles and motivations of conduct and behavior among Christians (Kunhiyop, 2004).

2.3.2 Social Responsibility

Parents are responsible for the social need of their children. In a family where one of the parents is or both are so hostile to the children when they relate with them socially, they feel deserted. By freely relating with children their social life develops. The basis of social association of children is the family, where they obtain their first experiences of being treated as people in their own right. They obtain care and attention from their parents as they freely relate with them. (Mahalihali, n.d). Social advancement in children encompasses their experience, self expression, management of their emotions and the ability to establish positive and rewarding relationship with other people around them (Cohen, 2005).

It is necessary to know the significance of behaviour in children and how this can impact a child's social development, for this is wise and necessary (Sewell &

Higgins, 2014). During early years, children begin to develop an understanding of the responses, communication, emotional expression and actions of other people toward them. To know what others expect from them in social communication, in different social circumstances. They also recognize what to expect from others, how to respond in social interaction, especially what to speak in different social context are to be used (Thompson, 2006). Infants' social understanding and development is associated with how often they understand adult communication about the thought and emotional expression of other people (Taumoepeau & Ruffman, 2008).

When the need of children is not met by creating a conducive environment, it enables children generally to turn out well in their social and psychological life. Their parents will be well satisfied with their lives (Family Pediatrics Report, 2003). Parents are obliged to teach Social and cultural values to their children with regards to good manners in human relations, good communication wherever they find themselves (Ilori & Nihinlola, 2008). A good model in adults is share feelings, behaviours towards infants in various ways like caring, interactions with others or through provision and nurturing (California Department of Education, 2016).

The development of children socially is significantly influenced by interpersonal relationship within members of the family. Children gradually develop their ability to show sympathy, compassion, and social awareness in the family and the society. The most powerful way parents can encourage social responsibility in children is to first ensure that their children are nurtured and well cared for themselves.

The second most powerful thing parents can do is to model socially acceptable behaviour for their child to see (Bright Horizon Family Solution (BHFS), 2015). From the above view, the emphasis is on how parents should concentrate more on developing the social aspects of the children's life in relating with them. Children and family social

services policy draws largely not on sexual bias: avoiding references to masculinity and femininity and their cultural associations, it emphasizes on parents and parental responsibility. Both the man and the woman are responsible for the development of the social life of the children (Scourfield, 2003).

2.3.3 Educational Responsibility

The responsibility of parents in the educational development of a child is very necessary especially in our society today. This means that parental involvement in educating children must be a duty, whether in traditional way of education, western or religious. When it is successfully carried out, it is for the benefit of the child, parents and the society. Having developed and giving impression of belief parental involvement with children and adolescents education is useful for their school success (Adams & Ryan, 2005).

Without parents fully involving themselves, the school, children and the society will not see the positive impact of education. It is obvious for the parents to involve themselves, but Adams & Ryan (2005) fail to see that there are children whom perform very poorly academically no matter the involvement of their parents. Also there are children who excel academically despite their parents non-challant attitudes towards their education.

Parents are expected to involve themselves in developing children education by expressing how they value education. Parents are to be role models and create the environment for facilitating recognition taught of achievement. Monitoring children involves setting certain rules regarding homework and other school activities at home. They should also involve themselves in checking their homework and helping them to complete them. Parents are also expected to set standards or limits about time for watching television at home during their leisure time. Ideally, it is thought that

monitoring leads a child to develop self-management strategies that facilitate achievement in school.

Parents are expected to provide all materials needed, help them develop their intellectual skills through tutorial to ensure high level of performance in school. It is traditionally recognized that parents should send their children to the right schools, pay the appropriate fees as expected and provide them with other needs (Yama, 2012). Children that are raised by both parents that are both responsible in carrying out their duties and also dedicated to it, usually perform well in school compared to those with single or no parents (The Pediatrics Reports, 2003)

It is argued that the demands and responsibilities outside of the children's school are primarily influence by parents' decision about how to become involve. Rather than whether to become involve (Hoover-Demsey & Sandler, n.d). From what the children learn in school, parents have a great influence in it. They could enhance their performance by monitoring and participating in what they are taught in school. They also observed that parents influence their children's educational outcomes by reinforcing specific aspects of school-related learning. In involving themselves in aspects of children schooling, parents often give their attention, praise and reward concerning the behaviour fundamental to varied aspects of school success. Parents are expected to commit themselves in motivating their children in their education, knowing their weaknesses and helping them to overcome such.

Hoover-Demsey & Sandler (n.d) further argue that, parents who ensure order, command; request for the appropriate way on problem solving tend to promote accurate learning and knowledge acquisition. When parents help children to learn correct spellings, derive correct answers to homework problems, this will probably enhance positive outcomes. Their view is that, parents should involve themselves in any activity

given to their children at school such as checking their books, correcting wrong spellings, wrong grammar among other areas that need the attention of parents. There are instances whereby when parents discover wrong spellings or sentences and are trying to correct their children, they insist that, that is how their Uncle/Aunty said or wrote. It means that their uncles/Aunties are always correct. They should try and apply wisdom in correcting them, and if this fails they should try and see the teachers to privately discuss the problem.

2.4 Empirical Studies

In relation to the topic under study, a number of researches have been conducted by different scholars. Their opinion seems to tally with one another, though their researches were carried out with different purposes. This study however focuses on the influence of parental responsibility on children.

Karen, Mendoza, and Aquino-Malabanan (2014) conducted a research on “Parental Authority and Its Effects on the Aggression of Children” in Batangas City Philippines. The objectives of the study were to determine the respondents’ level of authoritarian parenting style; to identify the parental discipline rendered by parents to their children; to find out the possible causal relationship of authoritative parenting and parental discipline; to identify the aggressive form of behavior manifested by children and to propose a plan of action that addresses the results of the study. The researchers used pure quantitative design for the study and the sample size for the study was 150 respondents from a population of 1,358.

After carrying out the study, it was discovered that most parents in Batangas City manifest authoritative parenting style, with the highest mean among the three subscales under authoritarian parenting style. For the parental discipline rendered by the respondents, it was proved that most of them were over reactive among their children.

Over reactive parents possess unnecessary reaction or inappropriate force, emotional display or violence. The researchers also discovered that the parents of young children, who are reactionary and tend to over-react, are more likely to have toddlers who act out and become upset easily. This research recommends that parents should be involved in monitoring and supervision of children's activities to curtail anti-social behaviour.

The above research is similar to the present study on the ground that both studies concern parents influence on children and it differs from the present one on the ground that the study focused on parents' authority and its effects on children aggressive behaviour while this study is on the moral, social and academic influence of parents on their children.

A research was also conducted by Paul and Stewart (2010) on "Parental Influences on Physical Activity Behavior in Preschool Children" in USA. The Objective of the study were to evaluate a conceptual model linking parent physical activity orientations, parental support for physical activity and behavior in preschool children using survey research design and the population for the study was 536 participants out of a general population 4,870. They used purposive sampling method in their research.

The research discovered that parental physical activity and parents' perceptions of competence were positively associated with parental support for physical activity. Parental support, in turn, was positively associated with child physical activity at home. Parents' perception of competence was positively associated with both home-based and child care. The researchers recommended that Family-based interventions targeting pre-schoolers should include strategies to increase parental support for physical activity and Parents who perceive their child to have low physical competence should provide adequate support for physical activity.

The research is similar to this empirical to this study in that both studies focused on how parental attitude influence the behaviour of their children. The study differs because it focuses on parental influence on children physical activity while this study focuses on parental responsibility on children.

Zecevic, Tremblay, Lovsin, & Michel, (2010), conducted a research on 'Parental Influence on Young Children's Physical Activities.' The study has the goal of assessing parental influence on children physical activities, finding out the daily hours children spend on physical activities and examining how watching television affects children daily physical activities. Survey research design was used for the study. Interview and questionnaire were the instruments used for collection of data and the population for the study was 204 respondents.

In this study, they found out that approximately, three-quarters of the children in this study were reported to participate in at least 1 to 2 hours of Physical Activity. They also found out that majority of children met one hour requirement of daily Physical Activity (75%), almost half of the sample (45%) watched television for more than one hour per day as commended by the Canadian Pediatric Society. It was discovered that, television watching emerged as one of the strongest predictors of child daily Physical Activity.

It also shows that less time watching television recommended amount of daily Physical Activity might simply illustrate the point that time spent watching television leaves less time for children to be physically active. It was also discovered that parents occupied a privilege position in terms of influencing their children's physical activity. Also they discovered that male children have more time in physical activities than female children in their homes.

The study is similar to this research on the basis that parents generally are at the core in influencing the lives of their children in carrying out their responsibility. The study differ from this research on the ground that the study addresses parental influence on children physical activities while this study focuses on the influence of parental responsibility on children academic, moral and social life.

Stein (2009) carried out a research on “the Influence of Parental and Community Involvement on Local School Councils in Massachusetts.” The objectives of the study were to examine the effects of race and culture on family-school relationship and to find out the value of parental and community involvement in local school council. The general population under study was 19,216, while sample size of the study was 1,500 participants. The methodology he used in carrying out his study was observations, semi-structured interview and review of materials related to the activities of the school.

After carrying out the research, he discovered that, there is a strong value of parents and community involvement in the school as well as the impact of many well educated parents and awareness of the needs of many diverse families, and that race and culture affect perceptions and the power dynamic in family-school relationship due to parental high level of poverty in urban communities. The study also reveals that, there are differences on children behavior through their culture which had developed over time. Culture affects the structure and process of school council function and parents’ involvement in the school and community in the strategic set of actions/interactions that facilitates and acknowledges behaviours in each setting.

The study is similar to this research work because it concerns parental influence on children. The study differs from this research work because it focused on parental and community influence on children while this study is on only parental influence on

children, the population for the study was 1,500 participants while the population for this study was 634 respondents (parents and children).

Landry (2014). Carried out a study titled, “The Role of parents in early childhood learning.” The objectives of the study was to: find out the increase in Parental Response Behaviours towards Young Children’s learning.” Objective is to examined whether mothers’ responsive behaviours could be facilitated and whether such behaviours would boost young children’s learning, examine the most optimal timing for intervention across infancy versus the toddler/preschool period and examine whether parental responsiveness is equally effective, or does its effectiveness vary for children with varying characteristics. The population of the study was 280 of which 120 were children and 160 were mothers. The researcher used observations, experimental and structured interview.

The result of the study shows that: after the infancy phase, mothers receiving the intervention showed strong increase in all responsiveness behaviours and their infants showed higher levels and faster growth rates in learning behaviour, affective-emotional and cognitively responsive behaviours together mediated the effect of the intervention on children’s learning, demonstrating that the effectiveness of responsiveness can best be understood if defined as a broad construct.

After carrying out the research the researcher recommended that: policy-makers should make policies that ensure that young children’s environments (home, child care) are of high quality to promote positive outcomes and government should invest in publicly funded services for children and families for greater emphasis on accountability.

Duman, & Margolin, (2007). Conducted a research on “Parents’ Aggressive Influences and Children's Aggressive Problem Solutions with Peers.” The study used

observation and experiment of the population selected. The sample size for the study was 118 respondents. Of the participating children, 51 (43%) were female and 67 (57%) were male. The average age was 10.0 years.

Their finding showed that, fathers influence on children in 3-way interaction between child sex, husband-to-wife physical aggression, and fathers' aggressive solutions to hypothetical peer situations. In families with high husband-to-wife physical aggression, more aggressive problem solving by fathers corresponded with more aggressive solutions by girls but fewer aggressive solutions by boys. The result also revealed that, Parents' reports of aggression also relate to girls' likelihood of actually experiencing the peer situations.

Mother-to-father physical violent behavior was significantly correlated with girls' aggressive problem solving, whereas father-to-mother physical hostility was correlated with boys' aggressive problem solving. Mother aggressive solutions were positively correlated with boys' hostile solutions, and negatively correlated with boys' assertive solutions. The influence of parents' aggressive problem solving in hypothetical situations on children's aggressive problem solving was moderated, in certain analyses, by the presence of actual physical marital aggression.

For families with high wife-to-husband actual aggression, aggressive problem solving in the hypothetical marital situations corresponded to high levels of children's aggressive problem solutions and to low levels of assertive solutions. The similarity of Duman, & Margolin survey and this study is how parents' character, behaviour and the upbringing of children really affect their children lives. The difference between Duman, & Margolin's survey and this study is their survey focus on aggressiveness of parents and the reaction of children to their peers. While this study focuses generally on how carrying out parental responsibilities influences their lives.

Summary

Every individual in life is influenced in one way or the other by parents who play an essential role as agents in molding their children's lives. In every family, there are responsibilities that are expected to be carried out by parents. Parental responsibility sketches the frame in which the lives of children are built upon. The way these responsibilities are carried out, whether rightly or wrongly, influences the lives of the children, and determines their lifestyle from infancy to adulthood. In some cases, there are children that heed to the instructions of parents which conform to the norms and values of the society. Most of the lifestyle of children in adulthood has evidence of parental influence right from childhood. In Christian homes, parents have moral, social, academic, religious/spiritual, and emotional responsibilities towards children. The father, mother, guardian, or caregiver has different roles to play in developing children, in the family.

The father plays a significant role as the head of the family; decisions are made by him and carried out by the mother and other members of the family. The father serves as a watchman who should be sensitive to see ahead and before everybody in the house. The father is expected to provide for the family's basic needs such as food, shelter, clothing, educational materials, and show affection. He is the person to provide security to the family from any incoming disaster. The father instills discipline in every member of the family.

The mother's role also is to assist the father carry out the policies formulated by the head of the family and other administrative activities in the family. She ensures that food is ready when needed in the family; she prepares the children for school, church activities, buys clothes, helps them in doing their assignments at home after school. In the absence of the head, she oversees the affairs of the family as a delegation of

responsibility. The mother assists the father in disciplining any offender in the family. The guardian or care giver whether male or female takes carries out the role of the father and the mother. In some cases where there is no father, the mother combines the two roles of the father and mother.

Moral responsibility of parents deals with the inculcating the norms and values of the family and the society. They ensure that children are well behaved in the society, that they respect elders, show hospitality, hard work, they should obey, set rules and regulations of any group the children find themselves. Children should distant themselves from being pride and arrogance, fighting, and all other form of social vices. Children are taught to be responsible. Parents also are expected to live by example and distant themselves from laziness, irresponsible behaviour and law breakers in the society. Parents should ensure a healthy relationship in the family, and environment for free interaction should be created among members of the family through the parents. How the parents relate with their children influences the children's lives on how they behave outside the home. In a situation where parents do not have associations, there is the likelihood that the children will be influenced with such behaviour.

Parents are expected to be concerned with the academic pursuit of their children by providing them with learning materials, participating in their take home assignments, having time to visit their schools to know how they are performing and inquire about the general conduct in school. They should help in their choice of career, respect their choices and advice them appropriately.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter focuses on the research methodology and procedures that were adopted for the study. It examined the following sub-headings: Design of the Study, Population of the Study, Sample and Sampling Procedure, Instrumentation, Pilot Study, Reliability of the instrument.

3.2 Research Design

Research design is viewed as a plan through which the researcher scientifically, and in a restricted form collects data for research to be carried out (Kolo, 2003). It is also seen as a map, style or the theoretical composition of the research and the type of approach adopted in the study. It is a proposal for the measurement of variables, collection and analysis of data (Olaofe, 2010). In this direction, this study used a survey research design, because the population is large.

3.3 Population of the Study

Population is the totality of objects or individuals, having one or more characteristics in common, that are of interest to the researcher and where inferences are to be drawn. Population can be viewed as region, number of people or objects that possessed similar characteristics, that the research is expected to cover, going by the area specified in the topic (Olaofe, 2010).

The targeted population of this study was registered members of parents and children in secondary schools Anglican Communion in Southern Senatorial Zone which comprises three dioceses: Kafanchan, Zonkwa and Kwoi. In view of the population of 23,710 involved in this study, the researcher employed a sampling technique. When a population is conceptually inestimable, sampling is essential (Abdulazeez, Onah &

Umar, 2002). Kafanchan diocese has a total number of 12 archdeaconries such as Cathedral, Manchok, Gidan Waya, Jagindi, Ungwar Mailafiya, Mayir, Ungwar Rimi, Katsit Gida, Bakin Kogi, Angwar Rana, Kanem, Farman Gida and Rikawan Chapelry, with a total population of 13,590 (Synod Programme and Report, 2015). Also, Zonkwa diocese has a total number of 10 archdeaconries. These include: Cathedral, Kurmin-Bi, Bafai Gora, Tsoriyang, Ungwar Juju, Kamuru, Kurmin Masara, Saminaka, Kachia and Assako, with a total population of 7,489 (Synod Report, 2015), while Kwoi diocese has a total number of 5 archdeaconries such as Cathedral, Kwoi, Chori, Dayandang and Kitti, with a total population of 2,631 (Synod Report, 2015). This gave rise to a total of 23,710 as the population for the study.

The study area covered the Southern Senatorial Zone with 8 Local Government Areas. Lere Local Government is included because Saminaka archdeaconry is in Zonkwa diocese. All the dioceses and archdeaconries in this location are already existing strata. These strata do not follow political pattern of division in respect to Local Government Areas. The three dioceses comprise twenty seven (27) archdeaconries with 236 churches with a total population of 23,710 members.

Table 1: Population of the Study

S/NO.	Diocese	No. of Archdeaconry	No. of Churches	Population
1.	Kafanchan	12	117	13,590
2.	Zonkwa	10	84	7,489
3.	Kwoi	5	35	2,631
TOTAL	3	27	236	23,710

Sources: Church Year Calendar (2015:905-913).

Anglican Diocese of Kafanchan: Synod Programme and Report (2015:28-73).

Anglican Diocese of Zonkwa, Synod Minutes and Report, 2015.

Anglican Diocese of Kwoi Synod Report 2015.

3.4 Sample and Sampling Techniques

Sample is a limited number that is selected from a population. Sampling is seen as the process of selecting a group of subjects for a study in such a way that the individuals represent the larger group from which they were selected (Yount, 2006).

Due to the largeness of the population, Cluster Random Sampling was adopted. Cluster Random sampling focuses on groups or individuals that are randomly selected (Nkpa, 1997). Simple Random selection of members from each sub-group was undertaken in such a way that the proportion of each sub-group in the population is reflected in the sample. This was to ensure proportionate representation of the sub-groups as indicated in the study.

From the total population of 23,710, the researcher used 16% which is 634 sample size from the archdeaconries selected for the study (Roscoe, 1975 and Statpac, 2012) affirm that, there is often justification in behavioural research for a sample size of 500 and above. Also, it is agreed that the nature of presentation establish the sample size. This means that 300 and below sample size can be accepted for conferences and official articles. But in the case of awarding higher degrees, it is better for the sample size in quantitative research to be 500 and above (Gall & Berg, 2007). From the selected archdeaconries, it comprise 87 churches with the population of 6,146, therefore 634 sample size was taken for this study.

The researcher selected the respondents from churches and school, using random sampling. Pieces of papers were provided according to the number of members that were opportune to attend their church programme, Sunday worship or school. 'Yes' was written according to the sample size of that church while 'No' was also written having equal number with that of yes. The pieces of papers were squeezed, dropped into a container, mixed and allow them to pick one after the other without replacement. The exercise continued up to the last person. When the picking of pieces of paper was completed, the researcher collected the folded pieces of paper from those that picked and open them. Those with yes were administered with the questionnaire to respond. A set day was fixed to visit them the second time for those that were not chance to fill

theirs that day. Also, in the course of distribution of the questionnaire, ten (10) children aged 13-19 both males and females were randomly interviewed across the three dioceses.

Table 2. Sample and Sampling Procedure of the Study

S/N	Local Govt.	Diocese	Archdeaconry	Churches	Population	Sample
1.	Kaura	Kafanchan	Manchok	10	570	59
2.	Jema'a	Kafanchan	GidanWaya	6	760	78
3.	Sanga	Kafanchan	Mayir	8	483	50
4.	ZangonKataf	Kafanchan	BakinKogi	4	789	81
5.	Jema'a	Kafanchan	UngwarRana	4	395	41
6.	ZangonKataf	Kafanchan	Kanem	10	1,102	113
7.	ZangonKataf	Zonkwa	Cathedral	3	427	44
8.	ZangonKataf	Zonkwa	Gora Bafai	15	737	76
9.	Lere/Kauru	Zonkwa	Saminaka	7	307	32
10.	Kachia	Zonkwa	Assako	8	375	34
11.	Jaba	Kwoi	Cathedral	4	116	12
12.	Jaba/Kagarko	Kwoi	Kwoi	8	84	9
TOTAL	9	3	12	87	6,146	634

Sources: Church Year Calendar (2015:905-913).

Anglican Diocese of Kafanchan: Synod Programme and Report (2015:28 -73).

Anglican Diocese of Zonkwa Synod Minutes and Report 2015

Anglican Diocese of Kwoi Synod Report 2015

To determine the sample size, the systematic sampling method was used, because it includes every segment of the population to be represented. Systematic Sampling Technique is viewed as a systematic counting procedure which selects every part of the sample after a prearranged gap from the list composed of every component of the population (Nkocha, 2007). The sample size was 634 out of a total population of 23,710.

From the above table, 634 sample size was sampled, 317 questionnaires were printed and distributed to parents and 317 questionnaires were printed and distributed to children, given a total of 634.

3.5 Instrumentation

Research Instrument according to Toluhi (2001) has to do with the process or technique of inquiry that is, the body of research technique utilized in a specific study.

Research instrument can also be defined as a structure and strategy of obtaining answers to research questions. It is also a careful study or investigation in order to discover the validity of information given. The two instruments, namely: structured questionnaire and oral interview were used in this study.

Questionnaire

The researcher's choice to use structured questionnaire is because questionnaire is widely used by educators to obtain facts about the past, present to predict events and conditions. Questionnaire is an inquiry form, which seeks responses to a number of pertinent information of interest to the investigator (Abdulazeez, Onah, Umar, 2002). The researcher considered structured questionnaire as the most suitable option for this study, because first, it is easier to administer. Secondly, it gives room for independent responses by the respondents. Thirdly, it gives reliable information from the respondents. Fourthly, it is easier in scoring. Fifthly, it is efficient and easier to analyze. Close ended questionnaire made up of two parts were developed. The first part deals with the personal bio-data of respondents which include status- parent and children in secondary school; the second part with a total of 46 items, sixteen items on moral influence, sixteen items on social influence and fourteen items on academic influence which explored participants' responses regarding Parental Responsibility on Children in the Anglican Communion in Southern Senatorial Zone in Kaduna State. The questionnaire was framed based on the Modified Four-point Likert Scale Rating that requires the respondents to indicate their levels of agreement or disagreement on the items under study as shown below:

Strongly Agree	(SA) 4
Agree	(A) 3
Disagree	(D) 2

Strongly Disagree (SD) 1

Interview

In addition to the questionnaire, a standard and planned scheduled interview was used to obtain more data for the study with children. Interview is an interaction which involves asking questions in a listed order, this can be done personally or through telephone conversation, while the researcher records the responses (Abdulazeez, Onah, Umar, 2002). This instrument enable the researcher to obtain other relevant information on the subject matter, 10 respondents were interviewed from age 13-19 years of secondary school students.

Respondent one: Gender: Male, Age: 16, Location: St. Barnabas Anglican Church Gan Gora, Zonkwa Diocese, Date: 20th November, 2016. Respondent Two: Gender: Female Age: 18 Location: Location: Cathedral of St. Andrew's Anglican Church, Zonkwa. Date: 20th November, 2016. Respondent Three: Gender: Female Age: 17 Location: St. Paul's Anglican Church Kanem, Kafanchan Diocese. Date: 22nd November, 2016. Respondent Four: Gender: Male Age: 17 Location: St. Peter's Anglican Church Bakin Kogi, Kafanchan Diocese Date: 23rd November, 2016. Respondent Five: Gender: Female Age: 19, Location: Cathedral Church of Holy Trinity Sambang Gida, Kwoi Diocese Date: 25th November, 2016. Respondent Six: Gender: Male Age: 18 Location: St. John's Anglican Church Kwoi, Kwoi Diocese Date: 25th November, 2016. Respondent Seven: Gender: Male Age: 15, Location: St. Mark's Anglican Church Mayir, Kafanchan Diocese, Date: 26th November, 2016. Respondent Eight: Gender: Female Age: 16 Location: St. John's Anglican Church Assako, Zonkwa Diocese 27th November, 2016
Respondent Nine: Gender: Female Age: 19 Location: St. Barnabas Anglican Church, Ayagan, Kafanchan Diocese Date: 28th, November 2016.

Respondent Ten: Gender: Female Age: 19 Location: St. Mark's Anglican Church Gidan Waya, Kafanchan Diocese Date: 29th, November, 2016.

The reason for adopting this instrument is to reach other respondents who did not had the privilege of been sampled. It is also a face-to face interaction between the researcher and the respondents, a question and answers technique, which allows the respondents to freely express themselves in answering the questions being asked.

3.5.1 Validity of the Instruments

Validity of an instrument is the degree to which it measures what it is designed to measure (Nkocha, 2007). Validity is considered as the level to which an instrument measures what it is plan to measure. Validity requires that an instrument is dependable, but an instrument can be reliable without being valid (Carole, Kimberlin & Winterstein, 2008).

The researcher used face content validity in this study, because it is among the kinds through which the validity of a test can be established. This is because it focuses on the content of the test, and investigates the degree to which a test is represented, the sample of the content of whatever the objectives the test was originally designed to measure (Brown, 2000). In order to ensure that the final copy of the questionnaire is valid for the study; the researcher employed the services of some Postgraduate students in the Department of Arts and Social Science, Faculty of Education, during the construction of the questionnaire.

Based on the input of the students, a draft of the questionnaire was submitted to the supervisors for validation. On the basis of their professional inputs, a well structured questionnaire consisting of 46 items was well constructed. Structured modified Likert scale questionnaire was finally constructed and was administered to respondents.

3.5.2 Pilot Study

Pilot study was conducted in Holy Trinity Cathedral Church Kafanchan, St. Luke's Anglican Church Madakiya, St. John's The Baptist's Anglican Church Bodari, St. Peter's Anglican Church Tsoriyang, St. Philip's Anglican Church Zagom, Holy Trinity Anglican Church, Kamuru and St. John's Anglican Church Fadan Ikulu. These Churches were outside the targeted archdeaconries sampled in the three dioceses to avoid any leakage of the study to the targeted respondents. Ten percent of sample size of target population is recommended for pilot study (Bisits, 2014). Therefore, sixty four (64) copies of questionnaires were distributed to respondents in the above churches. These questionnaires were distributed personally and retrieved. Pilot study is used to assess the efficiency and the appropriateness of the research instruments. This is to give an opportunity to further test the validity and reliability of the research instruments.

3.5.3 Reliability of the instrument

To check the reliability of the instrument the data obtained from the pilot study were statistically analyzed for the purpose of reliability, through the use of Statistical Package for Social Science (SPSS). The Cronbach alpha reliability coefficient was used to test the questionnaire. This reliability coefficient was considered adequate for the internal consistencies of the instruments. The result of Cronbach alpha reliability coefficient of questionnaire is 0.728 and that of parents is 0.879. This was a confirmation of test of reliability which according to Spiegel (1992); an instrument is considered reliable if its reliability coefficient lies between 0.5 and 1, and that the closer the calculated reliability coefficient is to 0.5, the less reliable is the instrument, and the closer the calculated reliability coefficient is to 1, the more reliable is the instrument. This therefore confirmed that the instrument use for this study was highly reliable.

3.6 Procedure for Data Collection

To use the validated instruments of the study, an introductory letter was collected from the office of the Head of Department of Arts and Social Science Education to be presented to the leaders of the churches for their permission to administer the questionnaire. The cooperation of clergy, leaders and members of the church was solicited for easy accomplishment on administration of the questionnaire. The researcher administered the questionnaire with the help of research assistants; to collect the filled copies. They were not involve in conducting the oral interview.

The researcher visited churches that were sampled, in the days of church activities before or during their programmes ,waited for them after the Church programme then the researcher met the leaders of those groups explained the purpose of the visit and solicited for the cooperation of the members, after the Church service. Some questionnaires were filled immediately and were collected, while some were collected at the second visit. Some were hesitant to partake in the exercise and opt out given excuses of having other engagements elsewhere. In collecting the questionnaire, at the second visit, some still say theirs were not ready while some misplaced theirs. This therefore some were made were not retrieved.

3.7 Procedure for Data Analysis

The data collected were analyzed with the Statistical Package for the Social Science (SPSS), IBM version 20. Statistical procedures adopted in the analysis of the data included simple frequencies and percentages along with means. The null hypotheses were tested with two sample t-test. All hypotheses were tested at 0.05 level of significance.

CHAPTER 4

DATA PRESENTATION, ANALYSIS AND DISCUSSIONS OF RESULTS

4.1 Introduction

Data collected on the Influence of Parental Responsibility on Children of Anglican Communion in Southern Senatorial Zone of in Kaduna State are statistically analyzed in this chapter. The chapter consists of the analysis of the opinions on the variables which were analyzed along the study's objectives and research questions. In the analysis of the objectives and research questions, tables and frequencies were used along with mean scores. The research hypotheses were tested along with a discussion of the findings at the end of the chapter.

4.2 Response rate of questionnaire Distributed

A total number of 634 questionnaires made up of 317 each for parents and children were distributed. From the parents 301 were completely filled and returned while 312 completely filled and returned from the 317 issued to children. Table 4 shows the respective groups' return rate for the questionnaires.

Table 3: Response Rate of Questionnaire for the study

Respondents	No administered	No returned	Percentage
Parents	317	301	95.0
Children	317	312	98.4
Total	634	613	96.7

In table 3, a total of 613 respondents made up of 301 parents and 312 children were used for the study.

4.3 Answers to Research Questions

The research questions used to investigate the influence of Parental Responsibility on Children of Anglican Communion in Southern Senatorial Zone of Kaduna state, in line with the study's specific objectives are analyzed in this section.

Research Question one: what are the parental influence on the moral life of children within the Anglican Communion in Southern Senatorial Zone in Kaduna State? To evaluate the parents' view of their moral influence on the children, their opinions on the items selected were scored on the four point interval scale with 2.5 as midpoint average for decision in Table 4 and 5. The table below shows the frequencies along with the mean scores for the items.

Table 4: Opinions of parents on their moral influence on children

Sn	Moral influences of parents on their children	S A	A	D	S D	Mean
		Freq	Freq	. Freq	Freq	
1	Parents teach children to welcome visitors and serve them refreshment.	186	96	8	11	3.5
2	Parents restrain children from fighting.	165	92	33	7	3.4
3	Parents teach children to be patient.	198	95	6	2	3.6
4	Parents buy decent dresses for their children.	144	136	17	4	3.4
5	Parents make sure children greet people with respect.	181	111	6	3	3.6
6	Parents punish children when they misbehave.	169	118	10	4	3.5
7	Parents teach their children to be obedient.	179	113	4	5	3.5
8	Parents teach children not to steal.	183	91	21	6	3.5
Cumulative Mean						3.5

Table 4 shows that 186 parents strongly agreed and 96 others agreed that they teach their children to welcome visitors and serve them refreshment. But disagreed with this view as clearly seen in the table were 8 parents disagreed and 11 strongly disagreed with the notion in item 1 of the table. The mean score was 3.5 which would imply that the parents generally agreed with this opinion. While 165 parents strongly agreed with item number two, 92 other parents agreed. The mean score is 3.4 for item 2 in the table. The respondents agreed that parents should teach their children to be patient. Item 3 of the table, 198 parents strongly agreed and 95 agreed respectively with this opinion and the mean score is 3.6.

Concerning the items on dressing, 144 parents strongly agreed and 136 agreed respectively that parents buy decent dresses for their children such that they will appear decent in the society. This is indicated with a mean score of 3.4 for item 4 in the table. And for their interaction with others, 181 parents strongly agreed and 111 agreed respectively that they ensure that their children always greet people with respect. This is indicated in item 6 of the table with a mean score of 3.6.

Concerning item 6, 169 parents strongly agreed and 118 agreed that they do punish their children when they misbehave. Only 10 parents disagreed and 4 strongly disagreed with the suggestion. But their opinion was negligible since the mean score was 3.5 for item 6 in the table.

With regards to obedience, discipline, 179, parents strongly agreed and 113 agreed respectively that they teach their children to be obedient. The mean score for the item (7) is 3.5 and in item 8 of the table, 183 parents strongly agreed and 91 agreed respectively that they teach their children not to steal. From the analysis of the expressed opinions in the table, moral influence of parents on their children included respect for others in the society, obedience and honesty and decent behaviour in the society.

Table 5: Opinions of children on influence of parents on their moral life

Sn	Moral influences children get from their parents	S A	A	D	S D	Mean
		Freq	Freq	Freq	Freq	
1	Children learn to appreciate and thank people when receiving help, gift or favour.	213	79	10	10	3.6
2	Children learn not to fight.	171	86	31	24	3.3
3	Children learn to dress properly when going out.	182	97	21	12	3.4
4	Children learn to say sorry when they did something wrong, hurt or offend someone.	183	101	24	5	3.5
5	Children respect elders.	146	135	21	10	3.3
6	Children abuse people because their parents do so in their presence.	119	88	45	60	2.9
7	Children tell lies like their parents.	82	83	84	63	2.6
8	Children are not trusted because of their doubtful character.	102	123	48	39	2.9
Cumulative Mean						3.2

Table 5 shows the responses of the children on parental influence on their moral life. This is clearly revealed by their responses on all the items. In the first item of the table for example, 213 children strongly agreed and 79 agreed respectively that they learn to appreciate and thank people when offered help, gift or favour from their parents. Only 10 children disagreed and another 10 strongly disagreed with this opinion. The mean score for the item is 3.6 which implies that the parents have a major influence on the moral life of their children. In item 2, 171 children strongly agreed and 171 agreed respectively that they learn the character of non-violence from their parents. This is indicated with a mean score of 3.2 in the table.

On decent appearance, 182 children strongly agreed and 97 agreed respectively that they learn to dress properly from their parents when going out. Though 41 children disagreed and 12 strongly disagreed with the suggestion but their opinion was relatively

low as the mean score for the item (3) is 3.4 which clearly implies that most children are influenced in this moral aspect by their parents.

The children agreed that they were influenced by their parents in the area of honesty and interaction with others in the society. In item 4 of the table, 183 children strongly agreed and 101 agreed respectively that they learnt to say sorry when they did something wrong, hurt or offend someone from their parents and 146 children strongly agreed and 135 agreed respectively with item 5 of the table that they learn from their parents to respect elders. The mean scores were 3.5 and 3.3 respectively for items 4 and 5. The children's response to item 6 of the table clearly supported this view. In item (6) 119 children strongly 88 agreed that some children abuse people because their parents do so in their presence. This clearly shows a direct influence of the parents on the children's moral behaviour.

In Item 7, the children were of the view that parents' influence whether negative or positive reflects on their moral behaviour. In response to the item, 82 children strongly agreed and 83 agreed with the suggestion that, some children who tell lies do so because their parents tell lies and this affects the trust in them as indicated in the last item of the table. From the analysis of the children's opinions, there is every evidence that the children were of the view that their parents have major influence on their morals especially with reference to honesty, respect for others in the society, obedience and decent behaviours in the society among others.

Research Question two: What is the parental influence on the social life of their children within the Anglican Communion in Southern Senatorial Zone in Kaduna State? The parents' opinion of the social influence they have on their children was assessed with a number of items in tables 7 and 8. The tables shows the frequencies along with

the mean scores for the items. Decision on the items is based on the midpoint average of 2.5.

Table 6: Opinions of parents on social influence on children

Sn	Social influences of parents on their children	S A	A	D	S D	Mean
		Freq	Freq	Freq	Freq	
1	Parents monitor the types of friends their children keep.	143	126	25	7	3.3
2	Parents relate and guide their children in relating with people.	130	141	27	3	3.3
3	Parents create a conducive atmosphere to interact with their children.	141	123	23	14	3.3
4	Parents teach their children to be truthful.	184	104	8	5	3.6
5	Parents encourage children to stay away from sexual relation with their relatives.	196	85	14	6	3.6
6	Parents teach their children not to bear false witness against anybody.	158	126	12	5	3.5
7	Parents teach their children not to smoke.	188	99	10	4	3.6
8	Parents teach their children to be polite when requesting for something or help from someone.	158	119	17	7	3.4
Cumulative Mean						3.5

Item 1 of table 6 shows that 143 parents strongly agreed and 126 agreed that they monitor the types of friends their children keep. But 25 parents disagreed and 7 strongly disagreed with this opinion. The mean scores for the item is 3.3 which means that most parents have influence on the types of friends their children associate with. This opinion is further reflected in item 2 of the table where 130 parents strongly agreed and 141 agreed that parents relate and guide their children in extending relationships with people. The mean for the item is 3.3. Towards the establishment of this major influence, 141 parents strongly agreed and 123 agreed that the parents usually create a conducive atmosphere to interact with their children.

In ensuring that the social interaction of their children is sincere, 184 parents strongly agreed and 104 agreed that they teach their children to be truthful. But 8 parents disagreed and 5 strongly disagreed with this opinion. With a mean score of 3.6 for the item (4), it could be said that this is another area of major influence of parents on the social lives of their children. The same opinion is expressed by the parents on the area of interaction with the opposite sex. In item 5 of the table, 196 parents strongly agreed and 85 agreed respectively that they encourage their children to stay away from sexual relations with their relatives. This was indicated with a mean score of 3.6 for item 5 in the table.

Item 6, indicates that 158 parents strongly agreed and 126 agreed that they teach their children not to bear false witness against anybody in their social interaction. This is indicated with a mean score of 3.5 for the item. In item 7 of the table, 188 parents strongly agreed and 99 agreed respectively that they do not make their children smoke. The parents agreed that they teach their children to be polite in their dealings with others in the society. This is indicated by 158 parents who strongly agreed and 119 agreed with the suggestion in item 8 of the table with a mean score of 3.4. From the observed opinions of the parents on the selected items, it could be said that parents have major influence on the social character of their children especially in the area of interactions with others, with regard for friendship, types of behavior they adopt and sincerity in their social interaction.

Table 7: Opinions of children on influence of parents on their social life.

Sn	Social influences children acquire from their parents	S A	A	D	S D	Mean
		Freq	Freq	Freq	Freq	
1	Children participate in team work in their community.	119	124	49	20	3.2
2	Children are honest and sincere with other people.	114	128	59	17	3.1
3	Children are loyal to any group they belong to.	122	104	62	24	3.0
4	Children are not drug addict.	88	91	62	71	2.6
5	Children are not rude in their communication.	89	104	72	47	2.8
6	Children terrorize people around them.	79	110	60	63	2.7
7	Children are law-breakers in the society.	91	102	64	55	2.7
8	Children drink alcohol.	89	95	55	75	2.6
Cumulative Mean						2.8

The responses of the children on the social influence of their parents as indicated in table 7 included the inculcation of team spirit. This is indicated by 119 children who strongly agreed and 124 who agreed respectively with item 1 of the table with mean score of 3.2. In item 2, 114 strongly agreed and 128 agreed respectively that they have major influence from their parents on being honest and sincere with other people in their social relationship. This is reflected in item 3 of the table where 122 children strongly agreed and 104 agreed respectively that they were influenced by their parents to be loyal to any group they belong to.

From the responses of the children in item 4 and 5 in the table, the social influence of the parents is not only positive on the character of the children. Some of the children agreed that influence of drugs and rudeness in communication could be acquired from the parents. In item 6 of the table, the children agreed that some parents do terrorize people around them and that some do not abide by the laws of the society. These are indicated in items 6 and 7 in the table. In item 8, 89 strongly agreed 95 children agreed that some were negatively influenced into drinking of alcohol by their

parents. From the responses of the children in the table, the influence of parents on the social life of the children is both positive and negative. Where the parents have positive character, such influence could be positive in the social life of the children.

Research Question three: What is the parental influence on the academic life of their children within the Anglican Communion in Southern Senatorial Zone of in Kaduna State? To assess the parents' view of their educational influence on the children, provision of learning materials, punctuality to school, homework or assignment and attention given to the children's education were among the items assessed. The opinions of the parents on the items are presented in frequencies with mean scores in Table 8. The decision on each of the item is based on a midpoint average of 2.5. indicates agreement while mean score below 2.5 taken as disagreement with the suggested notion of the respective item.

Table 8: Opinions of Parents on Academic Influence on Children.

Sn	Educational influence of parents on children.	S A Freq	A Freq	D Freq	S D Freq	Mean
1	Parents provide educational materials like textbooks, exercise books, biros, Mathematical Set, to their children.	170	112	17	2	3.5
2	Parents help children to do their take home assignments.	143	116	34	8	3.3
3	Parents ensure that their children attend school regularly.	182	104	13	2	3.5
4	Parents ask children what they leant from school every day.	127	121	45	8	3.2
5	Parents encourage children to learn from their mistakes when they fail.	151	128	15	7	3.4
6	Parents sent their children to good school and pay the fees for quality education.	137	126	27	11	3.3
7	Parents teach their children how to read and write.	135	109	49	8	3.2
Cumulative Mean						3.3

The educational item which parents seem to have more influence on their children is provisions of learning material. This is indicated by 170 parents who strongly agreed and 112 agreed respectively with the suggestion in item 1 of table 8 that they provide educational materials like textbooks, exercise books, biros, Mathematical Set for their children. The mean score for the item is 3.5. Apart from the provision of learning materials, 143 parents strongly agreed and 116 agreed that they help their children with their take home assignments. This is indicated with a mean score of 3.3.

On punctuality to schools, 182 parents strongly agreed and 104 agreed that they ensure that their children attend school regularly and this is indicated with a mean score of 3.5. In item 4, 127 parents strongly agreed and 121 agreed respectively that they ask their children what they learnt from school on a daily basis. In the table, only 45 parents disagreed and 8 strongly disagreed that they perform such a task every day. The mean score for the item is 3.2, while 45 parents disagreed and 8 strongly disagreed. In relation to this opinion, 151 parents strongly agreed and 128 agreed respectively that they encourage children to learn from their mistakes when they fail. The mean score for the item 5 is 3.4.

Another major area of educational influence of parents is shown in item 6 of the table where 137 parents strongly agreed and 126 agreed respectively that they send their children to good schools and pay the fees for quality education. While only 27 parents disagreed and 11 strongly disagreed with this opinion. The mean score of 3.3 indicates that it was an area of major educational influence by parents on their children. In item 7 of the table, 135 parents strongly agreed and 109 agreed that they teach their children how to read and write and the mean score is 3.2. There is clear indication from the expressed opinions of parents is that, they influenced their children mainly in the

acquisition of quality education through the provision of learning materials and ensuring punctuality in school attendance among others.

Table 9: Opinions of Children on Academic Influence of Parents in their Academic life

Sn	Educational influence of children by their parents	S A	A	D	S D	Mean
		Freq	Freq	Freq	Freq	
1	Children attend good schools because their parents are educated.	171	82	37	22	3.3
2	Children learn from their past mistakes.	144	131	28	9	3.3
3	Children perform excellently because their parents encourage them to revise what they are taught daily.	153	122	22	15	3.3
4	Children always compete for excellence when their parents promise them special gifts.	211	82	10	9	3.6
5	Children perform poorly in school due to negligence in attending classes.	147	115	28	22	3.2
6	Children do not concentrate during classes due to non available reading materials.	101	106	61	44	2.8
7	Children go to school that their parents can afford to pay the fees.	184	102	14	12	3.5
Cumulative Mean						3.3

In table 9 above, the children generally agreed with their parents on their acquisition of quality education and this is shown in item 1 of table 9 where 171 children strongly agreed and 82 agreed responding that they attended good school because their parents are educated. In item 2, 144 children strongly agreed and 131 agreed respectively that they learn from their past mistakes. The mean score for each of the two items 3.3.

On the impact of the parents' educational influence, 153 children strongly agreed and 122 agreed respectively that they perform excellently in their educational pursuits because their parents encourage them to revise what they are taught in the

school on a daily basis. In item 4 of the table, a further influence of the parents is seen where 211 children strongly agreed and 82 agreed respectively with the suggestion that they always compete for excellence in their academics when their parents promised them special gifts. This opinion is reflected in item 5 of the table where 147 children strongly agreed and 115 agreed respectively that poor performances of children in the school could be attributed to absenteeism and that the parents do not encourage regular attendance to school.

Apart from this educational influence of the parents indicated above by the children, in item 6 of the table, 101 children strongly agreed and 106 agreed respectively that those who do not concentrate in class during lessons mostly lack learning materials. In item 7 of the table, 184 children strongly agreed and 102 agreed respectively that children attend schools that their parents can afford to pay the fee. The expressed opinions of the children in the table shows that parents educational influence cut across payment of schools fees, ensuring punctuality to school and motivation for better academic performance among others.

4.4 Test of Hypotheses

The hypotheses which were formulated for the study were meant to determine the level of significance difference in opinion by parents and children on the variables. The hypotheses were tested with two sample t-test procedure at the probability level of 0.05.

Null Hypothesis I: There is no significant difference in the opinion of parents and children with respect to the influence of parental responsibility on the moral lives of their children within the Anglican Communion in Southern Senatorial Zone of Kaduna State.

This hypothesis was tested with the mean scores of the parents and children in Tables 5 and 6 where their opinions on parental influence on moral lives of children were assessed respectively. The two sample t-test procedure was used for the test because of the two independent groups (parents and children) involved in the test. The result of the test is summarized in Table 10.

Table 10: Two sample t-test on moral influence of parents on children

Status	N	Mean	Std. Dev.	Std. Error	t-value	DF	P-value
Parents	301	3.5	0.395	0.023	-9.058	611	.000
Children	312	3.2	0.466	0.026			

(t-critical at 611 DF and at 0.05 = 1.96)

The result in the table 10 reveals that the parents did not differ significantly with the opinion of children in their rating of parental responsibility on children's moral life from the rating of the children. The observed t-value obtained for the test is -9.058 at 611 degree of freedom and the probability level of significance observed in the test is 0.000 ($P < 0.05$). The critical value of the table is 1.96. The implication of these observations is that there is sufficient evidence to accept the null hypothesis. The null hypothesis that there is no significant difference in the opinions of parents and children with respect to influence of parental responsibility on the moral life of children within the Anglican Communion in Southern Senatorial Zone of Kaduna State is therefore retained. The result shows that both groups agreed that parental responsibility has influence on the moral lives of their children.

Null Hypothesis II: There is no significant difference in the opinion of parents and children with respect to the influence of parental responsibility on the social lives of their children within the Anglican Communion in Southern Senatorial Zone of Kaduna state. In Table 7 and 8, the opinions of the parents and their children on influence of parental responsibility on the social lives of their children were assessed respectively. In the test of this hypothesis, the opinions of the parents and that of their children were

compared to establish the level of difference in their ratings of the influence. The two sample t-test was used for the test and the result is summarized in table 11.

Table 11: Two sample t-test on social influence of parents on children

Status	N	Mean	Std. Dev.	Std. Error	t-value	DF	P-value
Parents	301	3.45	0.466	0.027	1.353	611	.000
Children	312	2.83	0.642	0.036			

(t-critical at 611 DF and at 0.05 = 1.96)

The parents rated their influence on the social lives of the children significantly higher than the children. This is indicated by mean scores of 3.45 for the parents and 2.83 for the children with an observed t-value of 1.353 obtained at the 611 degree of freedom (DF) while the critical value of the table is 1.96. The observed level of significance for the test is 0.000 ($P < 0.05$). These observations provide sufficient evidence to retain the null hypothesis. The null hypothesis that there is no significant difference in the opinion of parents and children with respect to influence of parental responsibility on the social lives of their children within the Anglican Communion in Southern Senatorial Zone of Kaduna State is therefore accepted. The mean score shows that both groups agreed that parental responsibility has influence on children social lives.

Null Hypothesis III: There is no significant difference in the opinion of parents and children with respect to influence of parental responsibility on the academic lives of children within the Anglican Communion in Southern Senatorial Zone of Kaduna State. In this hypothesis, the mean scores of the parents in Table 9 and 10 were compared to establish the level of difference of opinion on parental responsibility on the academic lives of their children. To test the hypothesis, two sample t-test were used and the result is summarized in Table 12.

Table 12: Two sample t-test on academic influence of parents on children

Status	N	Mean	Std. Dev.	Std. Error	t-value	DF	P-value
Parents	301	3.36	0.518	0.030	1.489	611	.137
Children	312	3.30	0.507	0.029			

(t-critical at 611 and at 0.05 = 1.96)

The test did not reveal significant difference in the rating of the parents and the children on the influence of parental responsibility on children's academic lives. This is indicated with an observed t-value of 1.489 obtained at 611 degree of freedom which is lower than the critical value of 1.96 and the observed level of significance is 0.137 ($P > 0.05$). By these observations, there is no sufficient evidence for rejecting the null hypothesis. The null hypothesis that there is no significant difference in the opinion of parents and children with respect to influence of parental responsibility on the academic life of children within the Anglican Communion in Southern Senatorial Zone of Kaduna state is therefore retained. The mean scores in the table indicate that both groups rated the influence of parental responsibility on children's academic lives at relatively the same level.

4.5 Summary of findings

The major findings of this study are summarized below.

1. Based on the observation from the test of null hypothesis I both parents and children agreed parental responsibility has significance influence on the moral development of children such influence is significant and borders on how to welcoming visitors, restrain from fighting, be patience, decent dressing, and greeting people with respect and be obedience.
2. The result of null hypothesis II reveals that both parents and children agreed that parental responsibility has significance influence on the social development of children. Areas of such influence were found to include monitoring the types of friends children keep, guiding children in relating with others, teaching children to be truthful and behave in acceptable manner in the society among others
3. Based on the result, it is clear that parents and their children did not differ in their opinions on the influence of parental responsibility on the academic life of

children. Such influences were observed to manifest through different dimensions among which were provision of learning materials, assisting in assignments and homework and educationally motivating the children.

4.6 Discussion of findings

This study investigated the Influence of Parental Responsibility on Children of Anglican Communion in Southern Senatorial Zone of Kaduna State. Among the variables on which the influence of parental responsibilities were investigated were moral, social and educational development of the children. Three null hypotheses were tested in line with the specific objectives and research questions of the study.

The first research questions investigated the influence of parental responsibility on the moral lives of the children. In the opinions of the parents and the children such influence is significant and borders on how to welcoming visitors, restrain from fighting, be patience, decent dressing, and greeting people with respect and be obedience. In the test of null hypothesis I where significant difference in opinions of the parents and the children was tested they both agreed. Parents rating of the influence were found to be significantly higher than that of children. The null hypothesis was therefore retained. The finding here is consistent with Wu, (2008) who posited that parents have the most influence on the characters and behavior of children.

The finding is also consistent with Smyth, (2012) who asserts that the influence of parents could be positive or negative. In it has been pointed out that parents can influence their children within the family in the development of criminal tendencies as well as inculcation of positive value and Mulvihill, (2013) opine that parents have the responsibility to nurture their children's faith as well as the primary role to teach and model God's truth to them.

Research question two investigated the influence of parental responsibility on the social lives of their children from the perspective of the parents and that of the children. From the analysis, of the data, it was found that both parents and children share the view that such influence was immense on the social life of children. Areas of such influence were found to include monitoring the types of friends children keep, guiding children in relating with others, teaching children to be truthful and behave in acceptable manner in the society among others. In the test of the related null hypothesis II, the observed difference in the ratings of the two groups was found not to be significant. The observed mean scores for the influence reveal that both groups agreed, parents rated it significantly higher than the children. The null hypothesis was therefore retained.

The finding here agrees with Albert, (2007) who reported that parents have considerable influence on children through their responsibility in bringing them up. The finding agrees with Ilori and Nihinlola, (2008) who opine that Parents responsibility towards children mostly include provision of good food, clothing, shelter, love, education, instruction for respect for elders, hard work, hospitality, avoidance of evil and wrong associations. This finding is consistent with Barr, (2015) who opine that if parents' words and actions conflict, the child will follow the actions.

Research question three investigated the influence of parental responsibility on the academic life of the children. From the expressed opinions of the parents and the children on the items used for the assessment, it was found that both groups agreed that parental responsibility have major influence on the academic life of children. Such influences were observed to manifest through different dimensions among which were provision of learning materials, assisting in assignments and homework and educationally motivating the children. In the test of null hypothesis III, where the

opinions of the parents and children were compared to determine the extent of difference, it was found that both groups rated the influence at relatively the same level. No significant difference was observed in their ratings. The null hypothesis was therefore retained.

The finding here agrees with the report of Chan and Moore, (2006) who submit that parents' influence on their children' education has major impact on their academic performance. In the same direction, the finding is consistent with Smyth (2012:70) who states that 'children are born dependent and as a result, provisions must be made for their daily upkeep through all their developmental process years. The finding here is related to the report of Zietlow, (2013) who avers that parents want their children to have the taste of what they are enjoying and therefore try to make them do those things that will enable to attain great heights.

Discussion of Interview Result

There were ten respondents that were randomly interviewed at during the administration of questionnaire these are: Respondent one: Gender: Male, Age: 16, Location: St.

Barnabas Anglican Church Gan Gora, Zonkwa Diocese, Date: 20th November, 2016.

Respondent Two: Gender: Female Age: 18 Location: Location: Cathedral of St. Andrew's Anglican Church, Zonkwa. Date: 20th November, 2016. Respondent Three:

Gender: Female Age: 17 Location: St. Paul's Anglican Church Kanem, Kafanchan Diocese. Date: 22nd November, 2016. Respondent Four: Gender: Male Age: 17

Location: St. Peter's Anglican Church Bakin Kogi, Kafanchan Diocese Date: 23rd November, 2016. Respondent Five: Gender: Female Age: 19, Location: Cathedral

Church of Holy Trinity Sambang Gida, Kwoi Diocese Date: 25th November, 2016.

Respondent Six: Gender: Male Age: 18 Location: St.John's Anglican Church Kwoi, Kwoi Diocese Date: 25th November, 2016. Respondent Seven: Gender: Male Age: 15

Location: St. Mark's Anglican Church Mayir, Kafanchan Diocese Date: 26th November, 2016. Respondent Eight: Gender: Female Age: 16 Location: St. John's Anglican Church Assako, Zonkwa Diocese 27th November, 2016. Respondent Nine: Gender: Female Age: 19 Location: St. Barnabas Anglican Church, Ayagan, Kafanchan Diocese Date: 28th, November 2016. Respondent Ten: Gender: Female Age: 19 Location: St. Mark's Anglican Church Gidan Waya, Kafanchan Diocese Date: 29th, November, 2016.

Question 1: What do children learn from their parents morally? Interviewee 1,2,3,4,7,8,9 and 10 extended that, they learnt discipline, good behaviour, law abiding, respect, avoidance of bad friends, greeting people with respect, politeness, kindness, independence, hard work, hospitality, honesty, peaceful coexistence, cooking, washing and other house chores, refraining from alcohol, smoking, fighting, stealing, assisting people in need. While interviewee 5 and 6 said they learnt nothing.

Question 2: What are the things children do that make parents unhappy and from where they learn them. All the interviewees responded thus: flirting, disrespect, fighting, sneaking out to see friends or go for a party, stubbornness, refusal to do household chores, following bad friends, wearing tight, transparent clothes like short skirts exposure of chest excessive make-ups. Disobedience, denial of doing wrong, fighting, abusing people, insincerity, lateness to school, not copying notes, lack of self confidence, bullying children, organizing parties, watching movies all the time. They learn some of these from their parents, friends, and social media.

Question 3: Influence on their social life. Interviewee 1,2,4,7,8,9, and 10 responded that they learnt visitation, attending festivals, birthday ceremonies, weddings, graduation parties independently or with their parents, politeness while talking to people, belonging to social groups in church and the society, sharing views on family challenges, relating freely with their parents. Avoiding bad friends, decent dressing,

confidence in making presentations, while interviewee 3, 5, and 6 said they learnt nothing from their parents.

Question 4: What character do parents exhibit that children are not happy with? The children mentioned the following: quarreling and fighting in their presence, taking alcohol, some even send their children to buy, cursing and insulting children anyhow, not giving their children sufficient attention, because of their work, businesses, some are too harsh with children, some are too autocratic and dictative in their homes. They do not recognize the freedom of children; to some they do not provide the basic needs of their children. Some fathers womanize in some cases mothers flirt more than unmarried ladies.

Some mothers do not respect their husbands, they shout at them anywhere and anyhow. They do not appreciate their effort in any way; they condemned their children and compare them with other children, at the slightest mistake they made, instead of encouraging them. They punish them more than their offences, disgrace their friends that barb their hair and dress roughly instead of correcting them. They are often bias in settling dispute among children in the family. These make some children become rebellious.

Question 5: All the ten interviewees agreed that their parents pay their school fees, buy uniforms, reading and writing materials, they check their works and performance, inquire about their behaviour from their teachers. They buy gifts for them when they perform well in school. They encourage them and help them to make good choices of their career, they help them do their assignments, teach them how to read and write at home.

Question 6: Children's behaviours at home and outside their home. Interviewee 1,3,5,6, and 7 concerning behaviour of children to their parents, teachers, fellow students and

people outside the school environment, interviewee 1,3,5,6, and 7 they agreed that they behave well. Interviewee 2,4,8,9, and 10 responded that their behaviour towards their teachers and others depends on their relationship and the, mood. To their parents, they pretend a lot because their parents do not have sufficient time for them at home.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter is made up of the summary of the investigation of the influence of parental responsibility on children in Anglican Communion of Southern Senatorial Zone, Kaduna State in Nigeria. The chapter presents among others, the conclusion, recommendations and suggestion for further study.

5.1 Summary

This study was set against the background of general decline in moral standard of Christian youths especially in Kaduna South Senatorial Zone. As one of the most influential factors, parents have a major stake in the behaviours of their children especially as Christians in improving their moral standard. The question is, do parents actually carry out this noble responsibility especially within the Anglican Communion in Kaduna South Senatorial Zone? What are those moral, social and educational influence of parents on their children within Kaduna South Senatorial Zone? These and other questions informed this study which focused on parental responsibilities towards children within the Anglican Communion.

To effectively carry out the investigation, the researcher designed a structured questionnaire which solicited for responses on moral, social and educational influence of parents on their children. The questionnaire was validated through face validity and was pilot tested. The tested questionnaire was then administered to parents and children independent of each other but in the same churches. A total of 312 male and female children were selected through the stratified random sampling procedure Churches in the study area along with 301 parents selected through the same procedure. Also oral interview was conducted in ten (10) Churches with one (1) respondent each among the

selected sample churches randomly of Anglican Communion in Southern Senatorial Zone in Kaduna State. The data collected analyzed using the Statistical Package for the Social Science (SPSS), IBM version 20. Statistical procedures adopted in the analysis of the data include simple frequencies and percentages along with their means. The null hypotheses were tested with the two sample t-test. Three null hypotheses were tested at the 0.05 probability level of significance. All the null hypotheses were retained.

5.2 Conclusions

Based on the findings from the analyzed data for this study and the tests of the hypotheses, the following conclusions were drawn.

1. Parents have high moral influence on their children within the Anglican Communion. Children rely more on the moral influence from their parents within the church.
2. The social influence of parents on their children involves many aspects of the children's behaviour in the society and these include control of interaction and avoidance of bad behaviours. Children tend to behave in accordance to the social influence of their parents on their lives.
3. Parents have major educational influence on their children. Apart from provision of educational materials, their assistance helps in propelling their children's educational behavior. Children benefit more on their parents' educational influence.

5.3 Recommendation

Based on the findings from this study, the following recommendations are made.

1. Parents within the church should not relent in their effort of inculcating moral standard in their children for effective growth and development of the church and the society in general.

2. Parents should be proactive in their care of the children especially in the choice of friends, guidance in their behaviour.
3. Parent should have positive attitudes in their children's education.
4. Parents should always encouraged children to follow the standard of moral behavior in the society in general.
5. Parents should always advise children against evil association that results in drug addiction, smoking and alcoholism, and other forms of social ills.
6. Parents should always advise children should on the need to have positive attitude towards educational pursuits.
7. The community should see every child's responsibility on them to discipline and assist them.
8. The Church should take it upon itself in its daily activities in shaping the moral/religious, social, academic life of children by organizing workshop, seminar, and symposium.

5.4 Suggestion for further studies

This study assessed the Influence of Parental Responsibility on Children of Anglican Communion in Southern Senatorial Zone of Kaduna state. There is a need to replicate the study to include all churches in the state.

5.5 Contributions to Knowledge

1. The study unveils the fact that parental responsibility influences children moral behaviour such as welcoming of visitors, descent dressing, respect for elders and greetings.
2. The study discovered that parental responsibility has influence on children social development such as monitoring the types of friends they keep and guiding them on their relationship with others.

3. The study reveals parental influence on the academic development of children through regular payment of school fees, provision of learning materials, uniforms assisting in assignment and homework.

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APPENDIX I

QUESTIONNAIRE: PARENTAL RESPONSIBILITY ON CHILDREN

The researcher is a Post-graduate student of CRS Section, Department of Arts and Social Science Education, Faculty of Education, Ahmadu Bello University (ABU), Zaria. He is undertaking a study on the topic: *“Influence of Parental Responsibility on Children of Anglican Communion in the Southern Senatorial Zone in Kaduna State, Nigeria.”* He is soliciting your cooperation to respond appropriately to the questionnaire based on your personal opinion. The information will help in the research and be treated confidentially.

Section A: Respondent’s Bio-Data

Instruction: Please tick (✓) in the appropriate box that applies to you.

1. **Status:** Parent ()

Instruction: Please tick (✓) the appropriate option that expressed your opinion.

Key: Strongly Agree (SA), Agreed (A), Strongly Disagreed (SD), and Disagreed (D).

Section B: Moral Parental Responsibility on Children

S/NO	ITEM	SA	A	D	SD
1	Parents teach children to welcome visitors and serve them refreshment				
2	Parents restrain children from fighting.				
3	Parents teach children to be patient.				
4	Parents buy decent dresses for their children.				
5	Parents make sure children greet people with respect.				
6.	Parents punish children when they misbehave.				
7.	Parents teach their children to be obedient.				
8.	Parents teach children not to steal.				

Section C: Social Parental Responsibility on Children.

S/NO	ITEMS	SA	A	D	SD
1	Parents monitor the types of friends their children keep.				
2	Parents relate and guide their children in relating with people.				
3	Parents create a conducive atmosphere to interact with their children.				
4	Parents teach their children to be truthful.				
5	Parents encourage children to stay away from sexual relation with their relatives.				
6	Parents teach their children not to bear false witness against anybody.				
7	Parents teach their children not to smoke.				
8.	Parents teach their children to say please when requesting for something or help from someone.				

SECTION D: Educational Parental Responsibility

S/NO	ITEMS	SA	A	D	SD
1	Parents provide educational materials like textbooks, exercise books, bios, Mathematical Set, to their children.				
2	Parents helped their children to do their take home assignments.				
3	Parents ensure that their children attend school regularly.				
4	Parents ask children what they learnt from school every day.				
5	Parents encourage children to learn from their mistakes when they fail.				
6	Parents sent their children to good school and pay the fees for quality education.				
7	Parents teach their children how to read and write.				

APPENDIX II

QUESTIONNAIRE: PARENTAL INFLUENCE ON CHILDREN

The researcher is a Post-graduate student of CRS Section, Department of Arts and Social Science Education, Faculty of Education, Ahmadu Bello University (ABU), Zaria. He is undertaking a study on the topic: *“How Children are Influence by Parental Responsibility in Anglican Communion in the Southern Senatorial Zone in Kaduna State, Nigeria.”* He is soliciting your cooperation to respond appropriately to the questionnaire based on your personal opinion. The information will help in the research and be treated confidentially.

Part A: Respondent’s Bio-Data

Instruction: Please tick (✓) in the appropriate box that applies to you.

1. **Status:** Children in secondary school ()

Instruction: Please tick (✓) the appropriate option that expressed your opinion.

Key: Strongly Agree (SA), Agreed (A), Strongly Disagreed (SD), and Disagreed (D).

Section B: Moral Influence Children Receive from Parents

S/NO	ITEMS	SA	A	D	SD
1	Children learn to appreciate and thank people when receiving help, gift or favour.				
2	Children learn not to fight.				
3	Children learn to dress properly when going out.				
4	Children learn to say sorry when they did something wrong, hurt or offend someone.				
5	Children respect elders.				
6	Children abuse people because their parents do so in their presence.				
7	Children tell lies like their parents.				
8.	Children are trusted because of their character.				

Section C. Social Influence from Parents

S/NO	ITEMS	SA	A	D	SD
1	Children participate in team work in their community.				
2	Children are honest and sincere with other people.				
3	Children are loyal to any group they belong to.				
4	Children are not drug addict.				
5	Children are not rude in their communication.				
6	Children terrorize people around them.				
7	Children are law-breakers in the society.				
8.	Children drinks alcohol.				

SECTION D: Educational Influence from Parents

S/NO	ITEMS	SA	A	D	SD
1	Children attend good schools because their parents are educated.				
2	Children learn from their past mistakes.				
3	Children perform excellently because their parents encourage them to revised what they are taught daily.				
4	Children always compete for excellence when their parents promise them special gifts.				
5	Children perform poorly in school due to negligence in attending classes.				
6	Children do not concentrate during classes due to non available reading materials.				
7	Children go to school that their parents can afford to pay the fees.				

APPENDIX III

PILOT STUDY RESULT Reliability Coefficient test for Parents

Scale: ALL VARIABLES

Case Processing Summary		
	N	%
Valid	32	100.0
Cases Excluded ^a	0	.0
Total	32	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.879	.881	23

Item Statistics			
	Mean	Std. Deviation	N
Parents teach children to welcome visitors and give refreshment for them.	3.6250	.49187	32
Parents restrain children from fighting.	3.4375	.61892	32
Parents teach children to be patient.	3.6563	.48256	32
Parents buy decent dresses for their children.	3.2500	.50800	32
Parents make sure children greet people with respect.	3.6875	.47093	32
Parents punish children when they misbehave.	3.5938	.49899	32
Parents teach their children to be obedient.	3.5938	.66524	32
Parents teach children not to steal.	3.5313	.76134	32
Parents monitor the types of friends their children keep.	3.4688	.50701	32
Parents relate and guide their children in relating with people.	3.3438	.48256	32
Parents create a conducive atmosphere to interact with their children.	3.3125	.78030	32
Parents teach their children to be truthful.	3.6875	.47093	32
Parents encourage children to stay away from sexual relation with their relatives.	3.6563	.48256	32
Parents teach their children not to bear false witness against anybody.	3.3438	.65300	32
Parents teach their children not to smoke.	3.6250	.65991	32
Parents teach their children to say please when requesting for something or help from someone.	3.3750	.60907	32
Parents provide educational materials like textbooks, exercise books, biros, Mathematical Set to their children.	3.5625	.50402	32
Parents helped their children to do their take home assignments.	3.3438	.70066	32
Parents ensure that their children attend school regularly.	3.6563	.48256	32
Parents ask their children what they learnt from school every day.	3.0938	.77707	32

Parents encourage children to learn from their mistakes when they failed.	3.3750	.55358	32
Parents sent their children to good school and pay the fees for quality education.	3.2188	.79248	32
Parents teach their children how to read and write.	3.2813	.77186	32

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.466	3.094	3.688	.594	1.192	.030	23
Item Variances	.370	.222	.628	.406	2.832	.022	23

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
79.7188	53.499	7.31430	23

APPENDIX IV

PILOT STUDY RESULT

Reliability Coefficient for Children

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	32	100.0
	Excluded ^a	0	.0
	Total	32	100.0

a. List wise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.728	.688	23

Item Statistics

	Mean	Std. Deviation	No
Children learn to appreciate and thank people when receiving help, gift or favour.	3.5625	.84003	32
Children learn not to fight.	3.4688	.84183	32
Children learn to dress properly when going out.	3.4063	.66524	32
Children learn to say sorry when they did something wrong, hurt or offend someone.	3.4688	.76134	32
Children respect elders.	3.2500	.67202	32
Children abuse people because their parents do so in their presence.	3.1875	.89578	32
Children tell lies like their parents.	2.8438	.91966	32
Children are not trusted because of their doubtful character.	3.0938	.85607	32
Children participate in team work in their community.	2.8438	1.08090	32
Children being honest and sincere with other people.	2.9063	.77707	32
Children are loyal with any group they belong to.	2.9063	.92838	32
Children are drug addict.	2.7500	1.07763	32
Children are rude in their communication.	2.7813	.97499	32
Children terrorize people around them.	2.9688	1.06208	32
Children are law-breakers in the society.	2.9375	.71561	32
Children drinks alcohol.	2.6250	1.03954	32
Children attended good school because their parents are educated.	3.5000	.80322	32
Children learnt from their past mistakes.	3.1250	.70711	32

Children perform excellently because their parents revised what they are taught daily.	3.1250	.87067	32
Children always compete for excellence when their parents promised them special gifts.	3.6563	.54532	32
Children perform poorly in school due to negligence in attending classes.	3.4375	.71561	32
Children do not concentrate during classes due to non available reading materials.	3.1875	.93109	32
Children go to school that their parents can afford to pay the fees.	3.5625	.66901	32

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	No. of Items
Item Means	3.156	2.625	3.656	1.031	1.393	.093	23
Item Variances	.729	.297	1.168	.871	3.929	.063	23

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
72.5938	55.281	7.43514	23

APPENDIX V INTERVIEW SCHEDULE

Responses on Interview

Respondent one

Gender: Male

Age: 16

Location: St. Barnabas Anglican Church Gan
Gora, Zonkwa Diocese

Date: 20th November, 2016.

Question 1: What are the things you learnt from your parents and those that help you to be a good child?

Response: I learnt discipline from them, taught me to behave well in the society, never found me breaking any societal law, not to found myself in the company of bad boys, to behave well, respect people a well.

Question 2: What are the things that you do that your parents don't like them, where do you learn them?

Response: Flirting, disrespect, lying, fighting, sneaking to see friends, sometimes not doing some work given to me to do at home.

Question 3: What are the things you learnt from your parents that help you in your social life?

Response: I learnt to visit people, friends and well wishers, during festive period, they go along with me.

Question 4: What are the things your parents do you don't like?

Response: Well, nobody is perfect there must be short fall to every parent no matter good they are. Some parents quarrel and fight in the presence of their children, drinking, some even sent their children to buy alcohol for them, I don't like such character, and I personally cannot learn from or respect such parents. They don't speak their native language, I don't understand it talk more of speaking it.

Question 5: What are the things your parents do that help you perform well in school?

Response: They pay my school fees; buy uniform, textbooks, exercise books and writing materials.

Question 6: How do you behave in class with teachers, friends and outside class?

Response: When my teacher is around, I behave well, in the presence of my schoolmates and outside school, am a bit rough. At home a good girl as usual.

Respondent Two

Gender: Female

Age: 18

Location: Cathedral of St. Andrew's Anglican Church, Zonkwa.

Date: 20th November, 2016.

Question 1: What are the things you learnt from your parents and those that help you to be a good child?

Response: To greet people, respect them, be hard working.

Question 2: What are the things that you do that your parents don't like them, where do you learn them?

Response: Stubbornness, having bad friends, indecent dressing, terrible make ups, lack of concentrate in my academics.

Question 3: What are the things you learnt from your parents that help you in your social life?

I learnt to relate with people, like going to naming ceremonies, funerals, weddings, birthdays.

Question 4: What are the things your parents do you don't like?

Response: Watching movies all the time, they did not teach me how to cook, they don't teach me to be patient with people, and I keep malice with people.

Question 5: What are the things your parents do that help you perform well in school?

Response: They buy textbooks, exercise books for me; they check my performances through my terminal report sheet. They come to my school and ask the teachers about my performances.

Question 6: How do you behave in class with teachers, friends and outside class?

Response: I behave well with my teachers, but when they provoke me, I react. With my friends, I behave good with those that don't look for my trouble. Rough with those are not my friends. Outside the school, I can't say exactly how I behave because it depends on the atmosphere at that time.

Respondent Three

Gender: Female

Age: 17

Location: St. Paul's Anglican Church Kanem,
Kafanchan Diocese.

Date: 22nd November, 2016.

Question 1: What are the things you learnt from your parents and those that help you to be a good child?

Response: I learnt to be polite, kind, discipline, doing what will help me not too much depending on parents or any other person.

Question 2: What are the things that you do that your parents don't like them, where do you learn them?

Response: Ok, I will tell you few, I tell lies small, depending on my parents, fighting, quarrelling, disobedient. I learnt them from my friends, and other mediums.

Question 3: What are the things you learnt from your parents that help you in your social life?

Response: There is nothing much, but they want us to be indoor, but I do sneak out with friends when my parents are out for work or any other functions outside the home.

Question 4: What are the things your parents do you don't like?

Response: Where children are been insulted without any tangible reason, cursing their children, not giving their children attention as parents, not adequately providing the basic needs of children, giving more attention to their work, businesses rather than their family. This makes me to misbehave extremely.

Question 5: What are the things your parents do that help you perform well in school?

Response: They buy gift when my performance in school impressed them. They pay my school fees; buy uniform, reading and writing materials. But they don't help do my assignments.

Question 6: How do you behave in class with teachers, friends and outside class?

Response: I listen to my teachers during lessons, I do my assignments, I don't make noise in class, am friendly and play with my classmates.

Respondent Four

Gender: Male

Age: 17

Location: St. Peter's Anglican Church Bakin
Kogi, Kafanchan Diocese

Date: 23rd November, 2016.

Question 1: What are the things you learnt from your parents and those that help you to be a good child?

Response: I learnt obedience, hard work, respect to elders, discipline, hospitality, I should not do what people will look down on me. Never cheat anybody at all; I should learn to carry people along with me.

Question 2: What are the things that you do that your parents don't like them, where do you learn them?

Response: Hmm...when I go out with my friends and comes back late, when I did something wrong and denied it, fighting with anybody whether at home or outside the home. I learnt it outside my home.

Question 3: What are the things you learnt from your parents that help you in your social life?

Response: I learnt how to talk politely to people. I belong to peer groups like clubs, unions and groups in church.

Question 4: What are the things your parents do you don't like?

Response: Not my parents really but some parents don't believe in their children, they are drunkards which I don't like, some even sent their children to buy, but warn them not to taste. Some smoke, womanize. Some good mothers do quarrel their husbands for such behaviours leaving most of the home responsibilities to their wives. They rather spent most of their time and resources outside. When our dad is back from drinking, he disturb the whole house with unnecessary noise, distracting me when am reading. He fought our mother in our presence, and some other things I cannot say. I do feel as to kick him out of the house.

Question 5: What are the things your parents do that help you perform well in school?

Response: Hmm... Well, our mother is trying, not educated but she mostly pay our school fees, give us money for writing and reading materials. She does tell us to do our best in school to become reputable children to overcome poverty.

Question 6: How do you behave in class with teachers, friends and outside class?

Response: I don't listen to those am not in good term with them, or I don't like their subjects. I behave well both with my schoolmate and outside school environment.

Respondent Five

Gender: Female

Age: 19

Location: Cathedral Church of Holy Trinity,
Sambang Gida, Kwoi Diocese

Date: 25th November, 2016.

Question 1: What are the things you learnt from your parents and those that help you to be a good child?

Response: I didn't learnt much from my parents, is from my friends' parents, my pastors and serious members of my church.

Question 2: What are the things that you do that your parents don't like them, where do you learn them?

Response: Hahaha... Yes, there are things that if I do they will not be happy, but they do them. I like abusing people, telling lies, not been sincere to other people, people hardly trust me, nor have confidence on me.

Question 3: What are the things you learnt from your parents that help you in your social life?

Response: Nothing much, my dad seems to be wild and isolated in nature. They hardly relate with people or the other, though, they joined few groups under compulsion.

Question 4: What are the things your parents do you don't like?

Response: Well, it may not be really my parents, but some wives in general don't respect their husbands, they shout at them anywhere anyhow, they flirt more than single ladies. I used to wonder is that how marriage is?

Question 5: What are the things your parents do that help you perform well in school?

Response: They tell me the importance of school, in life that is the only way to the top in life.

Question 6: How do you behave in class with teachers, friends and outside class?

Response: I behave well with my teachers, students and outside school environment, because my parents are no nonsense people

Respondent Six

Gender: Male

Age: 18

Location: St. John's Anglican Church Kwoi, Kwoi Diocese.

Date: 25th November, 2016.

Question 1: What are the things you learnt from your parents and those that help you to be a good child?

Response: Waw!!! In the real sense there is nothing. This is because where parents say one thing and does another thing, which one will you learn? Is so confusive on which one to learn? Is like do what I say but don't do what I do. That is all that I have to say.

Question 2: What are the things that you do that your parents don't like them, where do you learn them?

Response: Well, as parents, they may not like what I do, but they do not set them aside as an example for me to avoid them example in their lives. Things they frown at like disrespecting elders, following women, not staying at home, not taking his sole responsibilities, I mean my father. Hmmm... I learnt some from my father and some from peer friends media and social media of course.

Question 3: What are the things you learnt from your parents that help your social life?

Response: I can't say whether there are or not. But where you have parents that do not have time for their children, whenever they hear them coming, everybody will take to his/her sheath, pretending to be calm and will behave well in the house, or else, they will receive the insult or beating of their lives from dad. Most mothers are a bit polite in dealing with child than fathers.

Question 4: What are the things your parents do you don't like?

Response: You want me to be specific to my parents is that? As I said earlier, some parents don't create time for their children for leisure, to know about their wellbeing. I don't like parents that are too harsh on their children, autocratic in nature, parents that dictates one's life irrespective of their age. Even grown up children and those that have married, they attempt to dictate and make choices for them.

Question 5: What are the things your parents do that help you perform well in school?

Response: In this aspect my parents are trying, in training us academically, by providing writing and reading material, paying of necessary fees in is required. They advice us on how to make good choices in our career, with elements of dictating what they want us to do hahahaha....

Question 6: How do you behave in class with teachers, friends and outside class?

Response: Of a truth, you know I cannot behave the same way. I behave as a good student to my teachers, with my fellow students am free to express myself, because at home, no breathing space for me when my dad is around.

Respondent Seven

Gender: Male

Age: 15

Location: St. Mark's Anglican Church Mayir,
Kafanchan Diocese

Date: 26th November, 2016

Question 1: What are the things you learnt from your parents and those that help you to be a good child?

Response: I will share few things with you. My parents are disciplinarians, I learnt being discipline, dedicated to whatever task giving to me. As a male child, i learnt to wash plates, cook food, wash clothes and iron them. Sweep and mop the floor, being obedient to people, respect elders, assist them when they carrying things or working.

Question 2: What are the things that you do that your parents don't like them, where do you learn them?

Response: You know as a child, there are things that I feel are good for me due to adolescence age, but are not really good in the sight of parents like lying, fighting, to sneak out to see friends or go to party and coming back late, without telling my parents. I learnt them from friends.

Question 3: What are the things you learnt from your parents that help your social life?

Response: I learnt to how to sit as a family to eat together, gist, express our views on family affairs and suggest way out on gray areas to live as a family. They do encourage or carry us to social gathering like birthday celebration, weddings. Our parents don't have too many friends; they discourage me from having friends that cause pains to their parents all the times

Question 4: What are the things your parents do you don't like?

Response: What kind of question is that? Okay, my experience from my parents' life I don't like there are few I will mention, like sometimes they don't appreciate effort in carrying all the duties given to me at any given time. Where sometimes they condemned the effort of their children comparing them with other children is bad. There is an attempt of over protecting their children, this is bad.

Question 5: What are the things your parents do that help you perform well in school?

Response: My parents are doing their best in terms of their children academic. My parents when I was a little kid help me to do tracing at home. Colour boxes with different colours with appropriate colour. Teach me how to read and write when I was growing up, how to join different words to construct simple sentences. They provided me with reading and writing materials. My mother does say they know the value of school, both of them are teachers.

Question 6: How do you behave in class with teachers, friends and outside class?

Response: Waw!!! I behave well to my teachers, school mates and outside school environment, because if I misbehave and my parents discovered it, they will deal with me.

Respondent Eight

Gender: Female

Age: 16

Location: St. John's Anglican Church Assako,
Zonkwa Diocese

27th November, 2016.

Question 1: What are the things you learnt from your parents and those that help you to be a good child?

Response: My mum taught me how to greet people with respect, to cook different dishes, dress descent, and be obedient, not to fight, avoid stealing; she told me if i am morally good i will get a good husband, and my home will be a happy home.

Question 2: What are the things that you do that your parents don't like them, where do you learn them?

Response: My mum don't like me to dress half-naked, but in do carry extra dress in my bag when am going out of the house to my friends' house or for outing. I change to hurt top and skirt for my outing. Where do I learn it from? My friends and media, I want to be liberal myself from my parents' commandments- thou shalt not...

Question 3: What are the things you learnt from your parents that help your social life?

Response: Not really much, because they are unlearned people, but they taught me to relate well with to whomever comes my way and wherever I found myself, I should behave well.

Question 4: What are the things your parents do you don't like?

Response: They are old people, their teaching is very raw. They don't allow too many friends to come to our house neither I go to theirs. They are very strict in their principles. Except they are sure of the parents, but yet I do outsmart them.... Whenever they see a new dress or anything new in my possession, I must be ready to answer questions on how I get it. Personally, am not always comfortable with that.

Question 5: What are the things your parents do that help you perform well in school?

Response: No my parents do their best in terms of academics. Whatever that s needed, they do their best to meet that need. They did not teach me how to read and write because they don't know how to read themselves.

Question 6: How do you behave in class with teachers, friends and outside class?

Response: Certainly, I don't have a specific behaviour towards my teachers, friends and outside school environment. This depends on the mood I am at the moment though I try to respect my elders as my parents do tell.

Respondent Nine

Gender: Female

Age: 19

Location: St. Barnabas Anglican Church, Ayagan,
Kafanchan Diocese

Date: 28th, November 2016.

Question 1: What are the things you learnt from your parents and those that help you to be a good child?

Response: My parents ensure that I am morally sound in terms of respecting elders, obedient, shy away from a friend that steals, drinking alcohol, following bad friends; I should assist elder when they are carrying something or working. I should runaway from trouble.

Question 2: What are the things that you do that your parents don't like them, where do you learn them?

Response: I sneak out to see my friends, I bully children, not punctual to school, I don't copy notes, we organized party, and I hardly work at home, always watching movies, carrying girls.

Question 3: What are the things you learnt from your parents that help your social life?

Response: Socially, my parents ensure that I have good friends, create time for us the children to chat, on different aspect of life. They relate with us freely like friends. They encourage us to have good friends and always bring them to the house for them to know them. They take us out for visitation relatives and friends.

Question 4: What are the things your parents do you don't like?

Response: Some times, my parents punish me more than the offence, they chase out any of my friends that dress or barb their hair abnormally, from our house. Irrespective of their age, they feel a child is still under the control of their parents, they are hard in terms of discipline.

Question 5: What are the things your parents do that help you perform well in school?

Response: They do their best in terms of our academics; taking me to school they can afford to pay fees. They ensure we lack nothing in terms of academics. When I was a kid, they help me do my take home assignment.

Question 6: How do you behave in class with teachers, friends and outside class?

Response: I behave nice to my teachers sometimes and rude at other times. I relate well with my class mate. I make noise a lot with my friends in class in the absence of my teacher.

Respondent Ten

Gender: Female

Age: 19

Location: St. Mark's Anglican Church Gidan
Waya, Kafanchan Diocese

Date: 29th, November, 2016.

Question 1: What are the things you learnt from your parents and those that help you to be a good child?

I learnt hard work and, independency, respect, welcoming visitors and entertaining them.

Question 2: What are the things that you do that your parents don't like them, where do you learn them?

Response: Sometimes being stubborn, shouting at my siblings, I like chatting on social media, sometimes food on do get burn on fire.

Question 3: What are the things you learnt from your parents that help your social life?

Response: They do encourage us in visiting people, sending us to visit our relatives, we make friends, and they don't allow us to dress anyhow. We chat with them freely; we build self confidence in standing before people for presentation within our mates and elders in church when we were still kids, and other things I may not say for now.

Question 4: What are the things your parents do you don't like?

Response: Shouting at me unnecessarily, sometimes being bias in judgment when there is misunderstanding with my siblings. They like introducing us to any visitor that comes to our house, personally I don't like it.

Question 5: What are the things your parents do that help you perform well in school?

Response: Ahhhh... They are really trying in terms of school. I will mention few, I don't even know when my school fees are being paid; I will only see receipt giving to me. They check our performance and encourage us on what I will do to perform better.

Question 6: How do you behave in class with teachers, friends and outside class?

Response: I behave myself, no pretence, if am hurt it shows, if am not still it shows, I respect my teachers, but any teacher that I don't like, I prove rude to him/her. My mates, am not too loose to those that are not serious in class. Outside school, I behave myself, I don't pretend.