
Exploring the Socio-Cultural Effects of Poor Parenting: An Appraisal of Ahmed Yerima's *No Pennies for Mama*

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Abstract: *Parenting is a cardinal part of social orientation and it plays a very critical role in a child's developments and the character and traits that he forms during this process. Parenting is a guiding compass to engineer what the child eventually turns out to be in society and how he contributes to the society that he is in. This study examines the socio-cultural effects of the lack of proper parenting, using the drama, No Pennies for Mama by Ahmed Yerima. Through the lens of this drama, we are able to see these socio-cultural effects on the victims of lack of proper parenting. This study uses the content analysis methods of gathering and analyzing data. It finds that the effect of poor parenting has a dastardly devastating impact on both the child, his or her family and the society. These children who are victims of poor parenting grow up with values that are both culturally and socially anomalous causing pain to both themselves, their families and society. This study recommends that would-be parents should learn the art and science of parenting before embarking on its journey, learning what works and what does not work. Dramatists should write more drama that emphasize the detrimental effects of poor parenting and they should be performed to audiences in as many cities as possible, so that people can learn to take parenting as seriously as it should be taken.*

KEYWORDS: parenting, social orientation, children, development, effects

INTRODUCTION

The Bible adage that says “train up a child in the way he should go and when he is old he will not depart from it” is just as true now as it has ever been throughout human history. The first point of socialization for the child is the family unit where he or she was born into. While some children have the horrible misfortune of being born and abandoned, or losing their parents at birth at a young age, the majority of children are born into households with either one of the two parents, or both parents, throughout their life. These many experiences have a significant impact on the child's

development into the person and thing he becomes as an adult. The quality of influences a child receives as they grow up determines their psychological, emotional, and physical make-up, and the quality of their house and parents there has a significant impact on that outcome.

One of the oldest institutions in the world is the family unit. While it has undergone several adjustments and evolution, its significance for the growth of the child cannot be overestimated. According to Bayle, cited by Figueiredo and Dias (2012), "the notion of family has been evolving and suffering some fundamental developments pertaining to sexual distinction, biological reasons, and the function of men and women at the symbolic and prohibitions" (p. 703). The importance of parenting, especially from the parents (single or cohabiting parents), has endured despite conceptions' evolution.

The dynamics of the family system can differ from one family to the next, particularly when one parent is present or absent due to death, divorce, or other contextual separation. Yet, it still remains true that parenting is necessary to shape the socio-cultural make-up of the children who are born into or adopted into the households. Every parent wants their children to represent them in society as effectively as possible so that they may establish a social reputation in the neighbourhood where they live. The behaviours of the children in their socio-cultural setting paint a clear image of the family dynamic and, in either positive or negative ways, reflect on the parents. This is one of the reasons parents go above and beyond to instill in their children excellent morals that not only assist in their social integration but also contribute to the advancement of the society in which they reside. As a result, in daily interactions between parents and children in a family, parenting education takes centre stage. Parents look for and seize any chance to instill one or more virtues in their children. Parenting, however, is more than just the parents' regular verbal exchanges with their kids. Children learn more quickly when they are exposed to concrete and abstract examples. As they are the first social beings their children interact directly with, wise parents believe that modelling their own behaviour is the greatest approach to raise their children. As a result, they decide to consciously set an example for their children by acting in the same manner.

The lack of parental training has played a significant role in fostering instability in society. Its detrimental effects on a societal social and cultural environment are immense and sometimes catastrophic, impacting the immediate community as well as the families who fail to properly take root and mould the social, cultural, and psychological makeup of the children that are born into their homes.

In a research carried out by Yinusa, et al (2018), on some of the causes of the continued existence of Boko Haram, the authors found out that poor home training, poor parental values, poor parental care and poor monitoring and guidance from parents from the breeding grounds of the Boko Haram insurgency have been a huge factor in supplying materials from easy recruitments by the insurgents to swell their ranks with children who have been left without any parental shield.

An excerpt from the research read thus:

the study has been able to explore the contribution of the family to insurgency activities in Nigeria and how the family can help forestall future insurgency activities in Nigeria. One of the ways the family has contributed to these activities that were mentioned in the study is poor home training for the child. This result corroborates the findings of Adnan, Arifin and Borhan (2014), in their research conducted on barriers to the moral development of children and parental responsibility. The finding also aligns with the view of Ismail (2014), who blames, for the insurgency activities, the prevailing Almajiri system in the region and the inability of some parents to give their children adequate care and morals necessary to counter deviant behaviours. Another way the family has been able to contribute to the insurgency in northeastern Nigeria is through poor parental values. This finding is in tandem with the research conducted by Jaccard et al. (1996) and Miller et al. (1999) on the significant effects of parental values on children behaviour. Furthermore, insurgency activities in the region were also attributed to poor parental care prevalent in the region. This is also supported by the study carried out by Neema et al. (2006), which showed a relationship between children behaviour and the emotional support provided by parents in the formative years of the child. This also validates the outcome of research conducted by Ngom, Magadi and Owuor (2003), which found that children living apart from parents and guardian represent a significant risk factor for the deviant behaviours. At the same time, the problem of poor parental monitoring and guidance was also highlighted by the participants. This rests on similar result found in a cross-sectional and longitudinal study conducted by Romev et al. (1999), which found a significant relationship between parental monitoring and children negative behaviours. This also agrees with the study conducted by Diclemente, Crosby and Wingood (2002), which found a positive relationship between a lower level of perceived parental monitoring and several risky behaviours among children (Yinusa, et al, 240).

According to the aforementioned research, good parenting is crucial since it significantly affects how society develops. According to an earlier statement, families who did not provide their child(ren) in bone to them suffer the consequences of bad parenting. Being a socio-cultural art form, theatre has provided a unique opportunity to shed light on how ineffective parenting may result in kids who become a burden on their family and the wider community. No Pennies for Mama by Ahmed Yerima is one of those attempt by the theatre to bring to public consciousness the ill of poor parenting and the extent to which it turns the children who are victims of this negative parental actions. This research would use this exciting drama by Ahmed Yerima, which have a woman, Katuma as the central figure of the play. She is the mother of Sidila, Sidita, Magai and Fibula. And it is her story and the consequences of her actions in relations to her children that the play deals with and it would form the central part of this research.

Objectives

This research has as its major preoccupation in this study to highlight the need for proper parenting and how it helps in building the children and shaping their socio-cultural interaction. Therefore, the following objectives will guide the discussion in this study.

1. To ascertain the socio-cultural impact of proper parenting and the lack of it in children.
2. To highlight the dangers of lack of proper parenting on the family and the society.

METHODOLOGY

This study employs the literary and artistic methodologies in gathering the primary and secondary data. The literary methodology will be used to source related literature that deals with the topic of poor parenting and its socio-cultural effects. The artistic and literary methodologies would be employed to appreciate the aesthetic to analyze *No Pennies for Mama* by Ahmed Yerima and highlighting the challenges and effect of poor parenting in the world of the play and how it relates to our society today. This study uses the qualitative method of data analysis.

Conceptual Framework

Parenthood is an extremely complex or intricate phenomenon that requires parents to devote their entire self in the act of raising, instructing, teaching, and nurturing the different complexities that constitute human composition in their children at every stage of development. One of the most significant social challenges in today's society is parenting since families-whether nuclear or extended are the source of the majority of the people who live in our towns, states, and countries. Parenting as an idea has been studied in relation to different phenomena and has been associated to various terms such as parenthood, child-rearing, parental roles and functions, child care, family processes and socialization (Virasiri et al., 2011). While these various ideas rightly defined what parenting is and should be, parental roles and socialization concepts of parenting rightly sits comfortably with this study, as it examines the socio-cultural impact of lack of proper parenting.

Parenting suggests the rearing of a child or children, in particular the care, love, and guidance given by a parent. It consists of the methods, techniques and other activities that are used or needed in the raising of children. Parenting is a process of raising and educating a child from birth until adulthood, which is carried out in the family of the child by the mother and father or biological parents. While parenting takes place in the family setting that includes a mother and father, this traditional family setting is no longer the only one presently obtainable in the world today. There are families with only the father, only the mother, both parents being males or females, grandparents, foster homes, etc. In all of these family settings, parenting takes place as the child in the family must be cared for, loved and guided. While the technique, method and processes may defer, the end product, which the child turns out to be in his or her adult life, is of great importance both to the parents and the society at large.

Parenting is different from parenthood. While parenthood lies in the realm of father and mother who give birth to children, parenting can be done by anybody irrespective of who the biological parents of the child(ren) are. While a father and a mother should readily provide parenting to their children, circumstances and situations may necessitate their absence in the life of their children. This gives anyone who is an adult in the life of the children to carry out parental activities for the children. The word parenting comes from the Latin verb 'parere'—'to bring forth, develop, or educate'. This word, from its roots, is more concerned with the activity of developing and educating than with the person that does it. 'To parent' is an active verb, which connotes the positive activities undertaken by parental figures toward children; however, the noun "parent" usually suggests a natural or biological parent. Hence, people besides parents can love, care for and guide a child. The word for such a person is "caregiver" (Hoghughi, 1998). Some caregivers are both relatives and none relatives, like other brother or sister, uncle, aunty, grandparents, babysitters, coaches, teachers, professional childcare provider, etc.

Parenting is both a biological and social process involving much more than only a mother and father who provides food, safety, and succor for the infant or child. It is the process of parent-child relationships that aim at raising and socializing a child. In particular, parenting can shape a child's attitude, behaviours, and emotional function (Pflieger, 2006). It is the process of teaching and training children in which parents engage in order to encourage the child's growth, such as nourishing, protecting, and guiding a child through the course of his or her development (Bornstein, 1995; Brooks, 1991). It refers to the process that parents perform toward their children in the everyday life events of the family unit which depends on parents' cognition, emotions, attributions, attitudes and values. This process aims at providing care, encouraging a child's independent decision-making, fostering skills for economic survival, promoting interpersonal skills and helping children to become self-regulatory, productive and self-actualized in adulthood (Eldridge, 2002; Trungkasombut, 2004).

The intricacies of parenting cannot be overestimated, making it a very significant task that must be taken very seriously as the parents and all parties involved strive tirelessly for a successful outcome. Hoghughi and Long (2004), emphasize that parenting is a positive, purposive and nurturing activity which is specifically aimed at promoting a child's welfare or ensuring the survival and development of children, neither of which presumes a biological or age relationship. It is the activity of providing support, care, and love. Especially, parenting is the activities of parents that provide care, support, and love in a way that leads to a child's total development (Hoghughi & Long, 2004). This development that parenting hopes to achieve will therefore serve the child well as an adult and enable him or her contribute positively to the development of the community he is domiciled. Therefore, the family and the society will both benefit from the proper parenting the child, who is now an adult has received.

Critical Analysis of *No Pennies for Mama* by Ahmed Yerima

Play Synopsis

The actions of the play *No Pennies of Mama* opens with a chaotic and agonizing scene, as Kitile and Tatu, the neighbours of Katuma, describe the tumultuous beating that Katuma is receiving from two of her sons, Sidita and Sidila. They are in awe and tremendous anguish knowing that a mother, who has bore and love her sons is now a victim of her unrestrained love. Tatu, after informing Kitile that her husband, Kadiya has called Honourable Magai, the first born son of Katuma, and the Chairman of the local government area, of the need to come rescue his mother from the savages that are beating her, wished she had the power to kill Sidita and Sidila, bemoaning their birth.

Honourable Magai soon come in with police men to arrest his half brother, who have been a stain in his sparkling life. He goes into Katuma's house and soon enough comes out with Sidila and Sidita dragged out by the policemen almost immediately. They are beaten to a pulp by the orders of Magai. As they scream for help from their mother, Katuma, covered in blood comes out and to the surprise of everyone present, including the crowd that have gathered, pleads with Honourable Magai to stop beating her sons but rather beat her in their stead. She pleads for them to be released, which Honourable Magai did, although reluctantly and with a promise of no Pennies for her any more, before storming out with the policemen.

Under the pretense that they have repented, after taking part in a charade of a sin forgiving ritual ordered by the Bishop of the Catholic Diocese, Sidila and Sidita cajoles their mother, Katuma into becoming professional beggars in order to earn "legitimate" money. They took her old wedding gown, sold it off to buy the wheelchair with which they took turns to wheel their mother to the newly renovated roundabout, where they access many vehicles. On their first trip, they encountered the convoy of Honourable Magai who sent his aide to give them new wades of note and subsequently sent police men to drive all the beggars from the place.

A brief moment when Sidita left Katuma to hold a meeting with Everest and Sons, Katuma fortunately met Dr. and Dr Mrs Jones, neighbours of the Cokers she was a maid to. Katuma had given birth to Fibula through Mrs Jones. Because she was too poor to take care of a child and with the Cokers barren, she gave Fibula to them as their adopted child. They informed her that Fibula was in Ghana for an engagement. She gave the letter Tuta had written which she intended to send to Fibula to The Jones to help deliver to Fibula, who is now a Medical Doctor and works for the World Health Organization.

The boys, Sidila and Sidita continued terrorizing Katuma, even after their begging business has ended by attempting to sell of her only house. It was a traumatizing experience, and although they were caught and locked up in sell, Katuma passed out by a combination of her trauma and an

overdose of the sleeping pills Tatu has given to her to ease her hallucination of Fibula that almost made her run mad. Luckily for her, Fibula had received her letter from the Jones and was in town to pick her up, as she passed out in his hands.

Socio-cultural Impact of Parenting on Children

The parents of children are essentially the first social and cultural being that they encounter in the early stage of their lives and this set of people are very critical to them. The impact parents make on their children is overwhelming, whether the parents are present or absence in the lives of the children. This is why it is very important that parents are hands-on when it comes to the training, development and inculcation of moral values that would serve as a guide to the children as they grow older.

At the earliest stage of the child's development, the molding of the woman or man the child will grow up to be starts. Every stage, from infant, toddler, pre-school, school age, teenage age, adolescence and young adult, the parent's influence in the life of the child is very critical. Giving the child, as he grows from one stage of physical development to another, the best kind of moral, social and cultural training or education that will make the child grow up to be a positive influence and contributes positively to the cohesive peace and smooth development of the society that he or she is domiciled.

The socio-cultural development of the child, which is based on the inculcation of the understanding of the critical role his or her actions and inactions play in the society, must not be impaired in any way. The parents are the first social contact that the child encounters, and as a foundational member of those who lays the first blocks of social and cultural education of the child, alongside the child's tutors (educational), who also plays key roles in the social and moral inclusion and education of the child, the parents make sure that the first blocks they lay in the development of the child are geared towards making the child a responsible member of the society he or she would grow and leave in.

Highlighting the lack of the above in *No Pennies for Mama*, Ahmed Yerima presented a complex character in Katuma, who is full of love and affection for her children, especially her twin born sons, Sidila and Sidita, but still ended up not giving them the right moral, social and cultural training they should have. Katuma failed to instill in his sons the culture of respect for elder and for anyone in the society. Parents are supposed to be both purveyors and recipients of respect from their children. Failure to be a purveyors leads to the failure of being a recipient, because what a child does not learn he cannot give. Katuma became the recipient of disrespect from her twin sons, Sidila and Sidita, who turned her into a punching bag. Kitile and Tuta, in the opening scene of the play, *No Pennies for Mama*, lamented the plight of Katuma, who was at that point being beaten mercilessly by her sons she failed to teach respect for parents and people on page 7

Kitile: *Those boys will kill their mother. What kind of animals will turn their mother into a punching bag? I swear there is madness in this house. Last week, it was Jepol who beat his wife to a pulp just because he dreamt he saw her sleeping with another man. Just because of a stupid, frustrated wet dream, he removed all the front teeth in the poor girl's mouth. Thank God Honourable Maigai made sure that he was put in prison for two months. Where is your husband and his wonder phone? He is the only one with the number of the esteemed Honourable Chairman. He should leave his stupid pool papers and gambling addiction alone for once, and come here to separate them. Or, we shall all be at the police station with a dead body of an old woman we all watched beaten to death by her own blood. I say go call your husband, hurry. Shu! Say something, woman*

Tatu: *My Husband has called the Honourable Magai. He told him to hurry, before the bastards she calls sons kill his beloved mother.*

Kitile: *What madness can blind a man that he will raise his hands on the woman who gave him life?*

Tatu: *May the spirit of motherhood strike them dead. A total end to reasoning, I will call this. And they say they are Christians! Did they not read the part which says our Lord Jesus loved his poor mother, Mary, even as he died on the cross.*

To imagine that it was actually in their effort to forcefully take Katuma's money that they lost all forms of decorum and respect for their own mother, beating her to a pulp, is unimaginable.

Tatu: *Did you see how one tried to strangle her, grabbing her throat, while the other searched even her underwears like common thieves? Heo, her own sons!*

Kitile: *God! Her own children, all over her, like soldier ants. May God forbid. I warned her...but Katuma never listens*

Tatu: *God punish them. Did you see their bloodshot eyes when they told her to confess where she hid her money? The other crushing the very breasts that fed them, inflicting pain and tears to the heart and eyes that had cried for joy at their arrival.*

Kitile: *I thought twins were a sign of double good luck? These ones were created by the devil himself.*

Another noticeable cultural deficiency in Sidita and Sidila is the lack of drive or zeal to be hardworking in order to make a success out of their lives. In every culture and society, hardwork is one of the bedrocks of success. But this trait was not only lacking in both of them, but they weaponized their laziness and decide to make their mother and society takes the fall for their lack of hardwork, zeal and dexterity. They resorted to nefarious and deviant activities, which they fully acknowledged, even though with a pinch of regrets. Sidila, in their bid to convince their mother to agree to become part of their professional street begging "company" alluded to the above

Sidila: *(He notices her tears, and tries to wipe them with his hand) Mama, please don't cry. You don't have to do anything. We have enough torn clothes for the parts. This way we can earn our*

own money. We do not need handouts from Chief the Honourable Magai anymore. See, Mama, the gods have smiled on us at last.

Sidita: *And as for the money, we shall share our takings into four places. One part for the company, and the others goes to each or us. Clean, good, honest money.*

Sidila: *Yes, and no policemen chasing us down the dark alley, strewn with piss, children's shit and broken bottles. Or you selling your properties to bail us out of detention. Clean money, Mama, begged for by our own sweat. What do you think, Mama? Um? We start this afternoon. What do you think, Mama?*

Men of their age should be thinking of how to make money by working, employing their brain power and skills to provide for their wives and children. But they rather not go through that hard work. They preferred to beg on the street, prying on the sympathy and compassion of the public, who would think them as genuinely vulnerable, disabled (their mother), homeless and deprived set of people. It was ironical, and I am sure it was what the writer intended, to even call the money they would earn deceiving the public "clean, good and honest money" "begged for with their sweat." The only people that earn money with their sweat are real hardworking people, who, through their skills and share determination, create value in society that they are paid for. The effrontery to call such sort of money clean, good and honest money stems from a society that has encourage "smart Alec" to make undeserved money from people. And this is reminiscent of the Nigerian society, where corrupt practices, including deceiving the unsuspecting public, is being praised, celebrated and encouraged.

Being hardworking, which includes learning a profitable skill, either through formal or informal education, making smart decisions and providing real value to the society, was not part of the values that Sidita and Sidila learned, and it was clear parenting played a big role in the absence of such virtue, if not Katuma would have not only resisted his rogue children, but draw their attention to how she has brought them up to be hardworking and value adding members of the society. Rather, she kept on her unprofitable parenting style by acquiescing to their dumb and demeaning demands to pose as a disabled woman, who even God has abandoned, even in her lamentation.

Katuma: *So this is it? The punishment of the gods who mock and jeer as my tears flow, through not enough to save me from the final push to the streets. Who are you? And you? I don't know you both anymore. I have never known you...even though you smell of my blood, your thoughts are soaked in gall, and the bitterness burns me...Oh Jesus, forgive this old woman crying...trying to find smiles in the embers of bitterness. For your love, I have lost everything...a placid gift...soaked in hemlock of death...so what else? What is left? A beggar. Me?Us? Oh God...why must it come to this? That I must don the masque of shame to find momentary peace. Why? (Pause.)*

Sidila: *Mama...*

Katuma: *Stop.*

Sidita: *Mama...*

Katuma: *I will do it. (Rises from the chair.) From this moment, this masquerade only hears the whispers of the spirits. I shall rest my eyes. Call me when the time comes. (She goes into the house.)*
It is easy to pity the plight of Katuma and empathize with her situation, but this is the consequences that a family and the society will face when the right morals and virtues are not inculcated into children when they are growing, at every stage of their physical development. Another key virtue that was missing from Sidila and Sidita as a result of the poor parenting they got was family love. In spite of the love shown to them by their mother, Katuma, they couldn't reciprocate her love, not even once. Instead they resorted to beating her, making her leave in fear instead of the security of their love and compassion. She was so terrified of them to the extent of doing whatever she is asked to so that they won't descend on her with their fist. Kitile, in page 33-34, couldn't hold back her criticism of the poor parenting that Katuma gave them out of the rage she feels from knowing that Katuma is afraid to call off the bluff of her sons and not be used for their professional begging escapade.

Kitile: *Woman...how on earth will you let them? How could you? What breed of animals are these?*
Tatu: *Ssh! Lower your voice. They sleep not too far away. These are tested hands at beating woman...old women. They are no longer your primary school students, Kitile.*

Kitile: *By God, I wish they still were. I would have beaten them until I replaced their madness with common sense. This is my only regret. Listening to you as you pampered and overprotected them. Not letting them feel the heat of the strokes of a whip. I swear by now they would have been better men. I wish I had been firmer with you when they were kids. Now, see what animals walk out streets and we must whisper for fear of waking them up from their sleep. What an insult!*

As Kitile urged her to call of the bluff of her sons, she vowed under the fear that these two "mad men" has instilled in her.

Tatu: *Katuma...sorry.*

Katuma: *I am sorry, too.*

Kitile: *Self-pity won't get you anywhere. We all have children...but Tatu and I were able to claw and bite when we had to, and lick and make up when the need arose. So we sit still in gracious chair of motherhood, supreme, not blaming the passing wind.*

Katuma: *So, what do I do?*

Kitile: *Too late. Not one word from me.*

Katuma: *Kitile, my sister.*

Kitile: *Oh...okay then...denounce the fear of the masquerade you built yourself. It is the sound of your drums that the masquerade will dance to. A masquerade without followers is a spirit of ancestral shame. For once Katuma, say no to these animals you call sons.*

Katuma: *Say no?*

Kitile: *Yes, there might be an earth6, but the sky will not fall. Say no, and let them go to blazes.*

Katuma: *Tatu?*

Tatu: *I agree with Kitile, say no for once.*

***Katuma:** Say no, and get swallowed by the Grove and gapes of the earth, quaking to swallow me? While the gentle sky from a distance looks on? Say no? ... No!*

The fear in Katuma's words are palpable and this can only come from the lack of love and compassion that her sons have shown her on numerous occasions. She rather does their bidding, no matter how debasing they are than feel the wrath of her sons. No courageous words from Kitile were able to steer her away from her fears.

It is instructive to note that Katuma did not protest against the accusations of her poor parental style that ended up creating the monsters that her sons have turned into. Her silence was a firm admission of guilt. And while she never anticipated the outcome of her poor parenting, the effect and dangers they now pose to her and the society cannot be wished away, neither nipped in the bud by an overflow of self-pity, which Kitile rightly pointed at.

Dangers of Lack of Proper Parenting on the Family and the Society

For every child, adolescence, young adult who is a social deviant and partakes in the breach of communal peace, we can trace a lack of proper parenting as one of the root causes of their anti-social behaviour. While the lack of proper parenting is not only the cause of anti-social behaviour from people generally, as it can also be caused by peer pressure and more contemporary platforms like the social media, the influence or lack of it on parents in guiding their children along the path of social change agents and positive contributors to societal development is very key in how these children go on to impact the society as they develop physically.

No doubt parenting can be a very complex "job" and the proper performance of such life nurturing and developing task can be difficult depending on the personality of both the parent and the child. This is why parenting must be taken very seriously and serious preparations should be done by the would-be parents to galvanize their emotional, psychological and physical prowess so that they can effectively nurture the child(ren) they would be bringing into the world to positively contribute to societal development.

The danger to both family and the society from children who are "victims" of poor parenting is one that happens irrespective of the age of the child. While a child could be amenable even during the teenage age grade of his or her life, it is important that the right morals, that is, the hallmark of proper parenting, are instilled in the child, even from his or her pre-school age. There are ages where appropriate morals are to be inculcated in children, so that at every stage of his or her physical development, he or she is also developing morally, psychologically and emotionally.

Mitigating the dangers of poor parental nurturing is paramount, not only to the family of the children but to the society at large, as the consequences of not doing so can be devastating. As

seen in the play *No Pennies for Mama*, the poor parenting that Katuma gave her children, Sidila, Sidita and Magai had a very devastating and excruciating effect on her and also her immediate society. Her poor parental style, which Kitile pointed out, and which she also attested to, created monsters and social deviants, instead of men that would contribute to the development of their families and society.

Sidita and Sidila became a torn in the flesh of their mother. It was a kind of an existentialist threat to her life that she had to practically bend the knees to all their requests or she becomes a punching bag, a victim of domestic violence that could snuff breath away from her. She tried resisting them in the opening scene of the play, a scene which suggested that she was always at the receiving end of endless blows from her children, as she was beaten black and blue by them, endangering her life in the process. She was only saved by the intervention of Honourable Magai, her second born son, who brought in police to break up the beating of his mother and subsequently arrest the monstrous twin men he has for brothers. This is one of the dangers of poor parenting, as no child who has been properly raised by his or her parents would attempt beating his or her mother. They are a present menace to their mother, bringing her pain and anguish. While they hope they could be better, unfortunately you can't learn to use the left hand at old age. They have grown irreparably broken and no wishful thinking can change men who are over 40 years of age from what they have known right from childhood.

This doesn't stop them from causing her more misery and soiling the name of their big brother, the Honourable Magai, in the mud. They carried the mother of the revered honourable chairman of the local government to the busiest part of the city, where everyone would see and recognize them as family of Honourable Magai, to go beg for arms. This is a slight and an embarrassment to the honourable chairman, who the people would view as irresponsible, that despite his wealth he couldn't care for his family, especially his mother. This not only brings his name to disrepute but would also become a huge talking point of his opponents who are contesting against him in the forthcoming election. This would also make the people themselves decide to vote against him. They, because of the poor parenting they received, turned themselves into the cog in the wheel of progress of their own brother, thereby becoming a danger to their own family.

Unfortunately, we see these happening in our society. While it is not always the case of domestic violence against parents by the children and acts that embarrasses the family name in public glare, the marks of violence and other forms or acts that bring the family name to disrepute are replete in our society by children, who also grow up to be adults, carrying out dastardly acts of fighting, cultism, maiming and general conflicts that breaches public peace. This explains why Sidila and Sidita were always arrested by the police.

Children with poor parenting will always showcase it. But this can change if the children, from an early age, are exposed to training that will make them contribute positively to their immediate

society in general and families in particular, instead of being a menace and an existentialist threat to both.

CONCLUSION

This research has been able to highlight the importance of proper parenting in our families, households or homes which is necessary for our society to develop, grow and make progress in a peaceful and decorous atmosphere. The breeds of poor parenting enormously contribute to a society that is void of peace and secured for economic and social growth. We have seen and are still witnessing how parental abdication or negligence of the primary duty of parenting are negatively impacting our families and society and it is time all hands should be on deck to save the morally bankrupt communities that we have in the world through proper parenting.

Parents, religious organizations, teachers and all others stakeholders in parenting of our children must therefore now do more than just being present. They must endeavour to guide our children in the path they must follow at every stage of their physical development. This task must be taken as seriously as providing food and other things that money can buy for the children. Inculcating the right values, morals and culture into our children must be done with all sense of urgency. We must not allow anything to take our place in raising our children. The best legacy that children should be given is the right training a parent should provide and that is what we must advocate, using the medium of the theatre.

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