The Communicative Relevance of Kinship Terms for Student Mentoring in Southwestern Nigerian Tertiary Institutions

Vivian Alofe
Department of General Studies, Federal University of Allied Health Sciences, Enugu

Mathew Kayode Akano
Department of General Studies, The Polytechnic, Ibadan

Abstract
There is the need for more inquiries into the place of sociocultural and linguistic resources in establishing and sustaining relationships across hierarchies of responsibility in contemporary societies. It has been observed that students often neglect their relationships with loved ones and acquaintances and focus more on sustaining social relationships with new friends after gaining admission to higher institutions of learning. This paper undertakes a content analysis of some kinship terms in Yoruba language using library research approach. The analysis reveals that the close kinship system in Yoruba culture is depicted in Yoruba kinship terms and that strong, trusting relationships can be built with young undergraduates by encouraging both students and significant others in institutions within Yoruba speaking communities. The paper further reveals that Yoruba speakers make deliberate use of kinship terms directly or through code-mixing in their interactions as a way of building and fortifying functional mentor/mentee relationships. The paper concludes that the use of appropriate kinship terms is an important factor for students' success at adapting to the school environment and building the confidence required to complete their academic programmes.

Keywords: Communicative relevance, Kinship, Yoruba culture, higher education, mentorship

Introduction
Communication using language as medium is the bedrock of human relationships. Language is the tool by which humans communicate the complex cognitive and emotional messages which often serve as their means of impacting and connecting with the world around them. Different people groups have been able to advance their societal knowledge base, capture epochal occurrences, codify the essence of their worldview and conceptions and also transfer their repertoire of knowledge to the next generation through the instrumentality of language. Fasold and Connon-Linton (2013) assert unequivocally that "The human capacity for self-awareness and abstract thought is facilitated by language, if not dependent upon it. The ability to transfer complex information, to discuss the meaning of events and possible outcomes of alternative actions, to share feelings and ideas – all these are impossible without language" (p. 18). In an exploration of how language is used as a culture disclosure, Rabiah, (2012)

considers the functions of language as capable, in their different levels of usage, of conveying the cultural identity of its speakers.

Language also plays major role in the educational sector. From curricula to co-curricula activities across all levels of education, the multifaceted interactions between learners and teachers, learners and support staff in different categories and learners amongst themselves in vertical communication, the use of language feature prominently as the means of giving educational instruction, conducting assessment, obtaining feedback and thereby sustaining the teaching learning process. It is not uncommon to find educational institutions situated in locations characterised by multilingualism and consequent elevation of a particular language as the official language and language of education. In such unique settings, it becomes very important for both learners, teachers and policy makers to pay due attention to the intricate interplay of the linguistic, cultural and historical background of the learning environment. This is important because language use cannot be alienated from the culture of its users be it as first or second language and an understanding of the background culture the learning environment to which majority of learners are likely to belong can become an effective tool for building rapport and creating a conducive environment where learners feel welcomed, accepted and valued. Individuals who interact with others in a top to bottom communication structure in multilingual and multicultural settings may encounter unforeseen challenges or wade into avoidable crisis as a result of insensitivity to the prevailing linguistic and cultural background of the immediate environment.

Multicultural misconception may arise from failure to recognise the significant influence of culture on language so much so that people's culture may be seen in their superstitions, taboos, choice of words in specific contexts, body language, and expressions of affection, bond or lack of it. (Sirbu, 2019) -Although all these definitely observe the cultural norms of a particular society, the impact of culture on language use is both deep and thorough This notion resonates with that of (Tannen, 2013) as she posits that "Members of different cultures not only speak different languages but also have different ways of using the languages they speak – different assumptions about what's appropriate to say and how to go about saying it" (p. 343). Creating such learning environment in which several methods and strategies are adopted to ensure that students are mentored for positive character and professional development communication has been recognised as a major goal of Christian higher institutions globally.

Student Mentoring in Higher Institutions

For students to successfully transit into the higher academic rung of becoming graduates, there is a need for significant others who will serve as mentors providing guidance and support (Abolarin, 2017; Garber, 1996). Referring to such engagement as "non-parent mentoring relationships," Hagler, Christensen & Rhodes, (2021) clearly posit that "supportive relationships with caring adults, particularly university faculty and staff, are among the most powerful protective factors for first-generation and other

underrepresented college students," This kind of relationship should be genuine, such as students will see as trustworthy and reliable. Citing (Kram, 1985), Okurame (2008) refers to two major functions of mentors in any mentor/ protégé engagement. According to him, they are – career development and psychosocial functions. While career development function centres around the student's academic achievement in the context of this research, psychosocial function is that which foregrounds the student's emotional and psychological balance. This part calls for functional interpersonal relationships requiring the use of verbal and non-verbal expressions of trust, encouragement and acceptance.

Similar to these two categories, Udom et al (2020) identify formal and informal mentorship as common types found across organisations. According to them, formal mentorship is that in which the organisation comes up with a system of pairing mentors with mentees with specific goals mapped out for the engagement while the informal mentorship involves the mentee taking the proactive step of seeking out a mentor in order to achieve a specific goal. In between these two types, the reality of inadvertent mentoring, especially in higher institutions of learning is very obvious. Inadvertent mentoring in this context, refers to the kind of mentoring in which a student of a higher institution is involved in an informal mentoring relationship without necessarily informing the mentor or seeking his/her permission. In such cases, the mentee is open to the influences of the mentor and could be easily impacted by the mentor's actions or inactions without the mentor being directly aware of this. With this possibility in mind, it is expected that significant others working directly with students in various capacities see themselves in a mentor/mentee relationship with students even in the absence of formal or informal mentorship arrangements.

McEwen (2012), argued that the presence of trusting relationships is the most important factor that can aid in sustaining transformation. Through a supportive relationship, students develop the confidence to navigate through the threatening experience of transformation. Relationship is the medium through which learning and change occur (Abolarin, 2015; McEwen, 2012). Christian education is a system through which this kind of relationship should occur since personnel in Christian institutions of higher learning are generally trained to focus on building students in all domains of human development.

Consequently, the mentoring relationship is more than student-personnel type; it is a demonstration of kinship which is commonly thought of as connoting family ties. Read (2001), argued that blood relationship is inadequate for understanding of kinship since it does not allow for the practice of adoption; instead he viewed kinship as a relationship that is based on social procedure which better situates the concept within the precincts of the boarder social context of higher institutions. Since students of institutions of higher learning are generally in the young-adult stage of life, they deal with issues of identity, belonging, and intimacy (Bussing, Foller-Mancini, Gidley & Heusser, 2010, Erikson, 1950) and they mature in their ideological understandings and commitments through the expansion of their cognitive abilities—formal operations

(Piaget, 1981). Kinship is an important element during this developmental age in their pursuit of self-definition through identification with a meaningful kinship group. (Abolarin, 2015; Garber, 2007; Jones & Wilder, 2010; Kim, 2010). Students acquire values in a greater measure by observation and imitation through loving interactive relationships which are essential for cognition and a sense of self.

Kinship and Student Mentoring in Higher Institutions

In Nigeria, like other African nations, there are strong kinship ties among various people grops based on tribe, clan, family, even acquaintance. Kinship community of mentoring and modelling is so much a part of the nation's ethos (Abolarin, 2015). Both children and adults identify and associate with their kinsmen/kindred. It is a major factor that determines different things such as marriage, association, job placement, business line, and relationship to keep. It also determines human-network system, economic, political, even religious involvement. Kinship ties help different tribal groups secure jobs and economic opportunities after migration. to a new place. The kinsmen who have already been established in such areas incorporate the individual into their businesses or jobs and get the person engaged meaningfully (Smith, 2011). Kinship relationship among the Yoruba begins immediately after an individual is born and this is signified through different rites and initiations (Abolarin, 2015; Mbiti, 1990). Young people exposed to the Yoruba culture grow with this experience of the significance of immersion into kinship relationships and eventually proceed into higher institutions of learning with the same mind-set.

The importance of kinship in any institution of higher learning, cannot be undermined without dire consequences. This is more applicable in Africa and more especially in Nigeria where students leave their homes where filial relationships play a central role in defining the atmosphere within and outside the home, and move into another location where they begin to meet and mingle with strangers. This unique experience has potential to either plunge them into despair or propel them to brace up and embrace new challenges. This study, using documentary type of qualitative research method, explores how the use of kinship terms in higher institutions in Western Nigeria can help to build strong bonds of mentorship, thereby positively influencing students to adopt and pursue lofty academic and moral ideals.

Studies have indicated that students develop better in a kinship environment where love, care, and positive relationship exist (Adams, 2015; Ali, Tazilah, & Ahmad, 2016; Chukwuemeka, 2013). However, kinship associations are not efficiently adopted in higher institutions in Western Nigeria partly because of the high power distance (HPD) cultural orientation which is purely hierarchical in nature. The sociocultural milieu is such localities is such that the relational gap between age groups can be so wide as to make uninhibited interactions difficult. Such rapport is what kinship relationship calls for, especially in cases where significant others are to be connected to students and naturally mentor them in a nurturing environment. When students experience sincere and genuine love and concern, they are ready to become whatever the adults want

them to be; and they are inclined to become like the person who sincerely and genuinely loves them (Abolarin, 2015).

Kinship relationships in higher institutions is to fill the emptiness students are likely to feel as a result of the detachment from the relationships they enjoyed before coming to university. It is making student service personnel fathers, mothers, and other relations that are important to students while on campus. Lack of understanding of the role of student service personnel has limited their responsibilities only to the mechanical and non-relational activities (Omonijo, Oludayo, Uche & Rotimi, 2014). The important part of their role which is the kinship relationship with students has been left out. It is stated that the general objectives of student services are to assist students to attain maximum self-realization, become effective in their social environment, and compliment the academic program of the institution. It is important to have a clear understanding of how these goals are to be achieved.

Relationship is a powerful factor for influencing students. Young people are ready to die for a person who loves and care for them (Abolarin, 2015). Therefore, kinship relationship can be an effective strategy through which student service personnel can easily influence students, making them to develop positive character and a new orientation and attitude towards God and the universe. Kinship relationship with students is the primary role of student service personnel in Christian higher institution.

Kinship Terms and the Interactional Function of Language

The assertion that language use is fundamental in human relationships cannot be overflogged. While studies have identified several functions of language (Canals, 2022; Danladi, 2013, Korneeva, Kosacheva & Parpura, 2019), the overarching function remains that of using language to perform specific actions and to shape relationships. In essence, language is basically an interactive tool. There are different approaches to the exploration of the concept of language function however the postulations of Halliday (1995) have remained applicable at a consistently universal level. Halliday recognises three functions of language: ideational or the experiential function; interpersonal or social role function; and the textual or discursive function, with all three focusing on the communicative function of language. The ideational function refers to the expression of cognitive meaning while the interpersonal function describes the interactional angle of language use in which members of a speech community communicate their social inclinations, affective orientation and general attitude within a given context. The textual function is that which serves to uphold the internal structure of language making it possible for the ideational and interpersonal functions to be fulfilled within the borders of conventions of acceptability or correctness.

Both the ideational and interpersonal functions points at two extra-linguistic phenomena which are, the social world and the natural world; language users construct the natural world in the ideational mode while they depict the social world in the interpersonal mode (Sameer & Dilaimy, 2020).The interpersonal function, despite being interconnected with the two other functions of language, better underscores the focus

of the current study in that it brings to the fore the baseline use of language in society while at the same time confirming the realistic shift of attention from total concern for the form of language to the pragmatic reality of how language users' choice of expressions can condition the world around them. Simaibang (2011) states this succinctly with the claim that "Language is actualised through a web of relationships among speakers, their surroundings and how they use it." In a similar line of thought, Korneeva, Kosacheva, and Parpura (2019) posit that language is a major regulator of society's interpersonal and social interaction as well as the most important means of communication and unification of people. Societies coordinates their practical, cultural and religious activities, engage with one another to form ideological systems and collective conceptions of the world around them through interpersonal engagements deeply rooted in language use.

The interpersonal function of language seem to be the most recognisable of language functions and one can safely assume that all language activities are carried out within the context of reaching out to others, connecting with the environment and creating/recreating interactive spaces to suit whatever intent the language user might wish to achieve at each communicative instance. This presupposes, in the words of Simaibang (2011), that: "Any text is an instrument of language which is functional in its context." For the purpose of this study therefore, kinship terms are logically situated within the ambit of "Any text" as indicated by Simaibang and then consequently claim that they serve as instruments of language which are codified and used to perform certain functions. Some of such functions include structuring how we interact with others, negotiating social roles, and expressing our attitudes in both formal and informal contexts. In almost all settings of social interaction, speakers use language, in this case, kinship terms to align themselves with or distance themselves from others. Kinship terms, especially when used outside their original linguistic context of use as is acceptable among the Yoruba, can be used to show solidarity, agreement, social bonds and basic acceptance.

Kinship Terms in Yoruba Culture

The kinship system across cultures is a clear demonstration of the basic human need for companionship and a sense of belonging. Although kinship ties are relatively stronger in some cultures, the basic feature of identity and togetherness can be seen in all kinship structures. In Nigeria, the basis of kinship is descent from a common ancestor and the most recognised cluster of people so related is known as the clan/lineage which is always patrilineal. "This idea of kinship implies that a person cannot be adequately described without reference to other individuals within the person's community" (Oludare,2015).

The Yoruba people who live in the Southwestern part of Nigeria are one of the four major ethnic groups and like many other Sub-Saharan cultures, the Yoruba people have unique kinship terminologies which are used as terms of address in daily interactions. The kinship structure itself serves very important functions which are central to the socio-political and religious organisation of the society. It has also been

observed that the use of kinship terms paves the way for better understanding and interaction between the speaker and the listener (Gusnawaty, 2013; Suwija, 2018). This linguistic role Janet Holmes (2013) considers this role as a practical function of a language to maintain social relations. This provides an easy administrative and hierarchical template since lineage, and age, which are consistent indices governed by nature itself, serves as the basis for the establishment of kinship ties. Although more recent view of kinship have taken the social phenomenon beyond the confines of genealogy, situating it within the analytical scope of viewing the broad interrelationship between kinship and social systems, the fundamental understanding of the historical notion of kinship as depicting genealogical family ties subsists (Guindi, 2011, Read,2015,). A general Kinship address used in a communicative encounter inherently indexicalises the relative social personae of the interactants as well as suggest the type of relational bond existing between them which they use to address various community members.

Kinship terms serve as a linguistic tool to express and maintain the hierarchical structure of Yoruba society, emphasizing the significance of seniority in relationships and social interactions (Oyetade, 1995) Kinship terms in Yorubaland are influenced by power and solidarity considerations, regulating the use of pronouns as address forms. The use of kinship terms depends on the group's composition in verbal exchanges, the discourse's sociological universe, and the exchange's nature. to promote harmony between the speaker and the listener (Gusnawaty, 2013; Suwija, 2018). Janet Holmes (2013) considers this role as a practical function of a language to maintain social relations

The Yoruba kinship terms extend beyond biological relationships, with terms like parent, sibling, husband, and wife not constantly referring to biological kin (Oyetade's 1995). An example is the terms *egbon* and *aburo*, which are terms used for the older or younger siblings respectively. Outside the nuclear family, an outsider who is older than an individual in Yorubaland can be referred to as *ẹgbọ́n*, but it can't be used for everyone that is older than the individual. *Ọkọ*, which can be referred to a husband in the family, can be used by an elderly woman to address a younger man as a form of greeting or appreciation (Oyetade, 1995).

Kinship Terms as Facilitators of Effective Mentoring in Higher Institutions

In principle, higher institutions generally adopt a holistic outlook on education which gives equal attention to both the academic, social and moral development of students. By extension, proprietors of faith based institutions often extend the mission of higher education to include students' spiritual development. To achieve the mission set by the institution, significant effort is often made to help students form functional bonds with significant others, possibly to serve as a temporary substitute for the familial bonds they left behind or to fill the gap for students who for some reason have not been able to form a bond with members of their immediate family. In either situation, the need for a sense of belonging, love and acceptance has been identified as basic human needs which are essential for wholesome mental, psychological and social developmengt

(Maslow, 1943, Glasser, 1999). Although a rigid focus on curriculum content has been observed in the academic structure in traditional formal education, an increasing number of studies have emphasised the importance of positive interactions between teachers, support staff and learners for fostering academic success, well-being and stability. (McDonald, 2019, Bennett, 2020, Hofkens, Pianta & Hamre, 2023).

The internalisation of academic content and acquisition of relevant skills become almost impossible without learners having a sense of relevance and belonging. "An emotionally safe school environment allows students to feel secure and confident to attend and be assured they will receive support if they face any difficulties" (Center for Education Statistics and Evaluation, 2020). Through kinship relationship students can weave beliefs with behaviour and not end up having meaningless experience in institutions and in life (Garber, 1996).

Concern for students' accomplishments in this regard naturally calls for an examination of the relationships and interactions upon which functional education is built. Human relationships across different levels and contexts are generally built on verbal and non-verbal expressions of thoughts, intents, feelings and desires, and it is generally accepted that words and terms used in human interactions are not limited to their denotative meanings alone rather, they often go deeper to communicate affection, acceptance, togetherness or lack of it. Transcending the denotative meanings, kinship terms, for example, carry connotative meanings which are known to involve associations, implications as well as cultural and emotional overtones. (Leech, 1981; Saeed, 2016)

Institutions of higher learning by their very composition and purpose are epicentres of human interactions. Both within and outside the classroom, the university system is highly dependent on vertical and horizontal communication which could be verbal (oral/written), non-verbal, formal, semi- formal or informal. Within the ambit of oral communication, significant others who serve as mentors for students have a wide space for the accomplishment of positive influence as they engage students in different interactional contexts. Oral communication outside the classroom setting is often carried out in the indigenous language of an institution's geographical location and it is common to hear more of conversations in such local language as one move around on campus. In situations where the official language is not an indigenous language like Nigeria, the official language generally serves the purpose of formal interactions while people often switch to the indigenous language, with a likely sense of relief, as soon as they find themselves in less formal and personal interactions. Fishman (1991) posits that indigenous language, while often excluded from formal domains like government or education when a second language like English is dominant, continue to be used in informal settings like family interactions, community gatherings and local marketplaces. It is within such dynamic context of use that the use of kinship terms, which is already deeply entrenched in the socio-cultural consciousness of the Yoruba people become most relevant for the purpose of creating an atmosphere of acceptance and togetherness. By making use of kinship address terms outside the original filial contexts

in which they are used is a definite indicator of acceptance and a viable means of closing up social and power distance.

Presentation and Analysis of Data

In this section, selected Yoruba kinship terms are outlined alongside their English translations. This data will then be analysed in relation to their linguistic use in the context of culture and how the denotative implication of each address term can be brought to bear on relationships between students and significant others for the purpose of mentoring in Christian higher institutions.

Selected Kinship Terms among the Yoruba of Western Nigeria

1) Bàbá (Father)
2) Ìyá (Mother)
3) Ọmọ (Child)
4) Ẹ̀gbọ́n (Older Sibling)
5) Àbúrò (Younger Sibling)

1. Bàbá – In the Yoruba socio-cultural setting, this gender specific address term is basically used as in reference to an adult male who occupies the place of a father either by reason of procreation, age or family responsibility. Baba can be used as in a broad sense as a way of showing respect and hierarchy within the family or society. Serving as a root word as well, suffixes such as "mi" or the name of an individual may be attached to indicate a more specific reference or context in which the referent operates as Bàbá. In such cases, "Bàbá mi" becomes a term of endearment with which the user acknowledges the direct role of the referent as a father in his/her life. This is often used by biological children, adopted children or individuals who believe they have been beneficiaries of the parental roles of the referent. The addition of an individual's name as suffix to the kinship term "Baba" serves a more descriptive that deferential purpose. "Bàbá Adéọlá" can therefore be translated literally as the man who is the biological father of Adéọlá or the man whose name is Adéọlá. In the former translation, the kinship term becomes a tool for specific identification while in the latter translation; "Bàbá" is used before the person's name to avoid calling him by his name directly. Whichever way this address term is used, it often signals a sense of connectedness, belonging and identity.

Relevance for Student Mentorship. The term Bàbá when used in a student/significant other relationship within the higher education setting is a inferential declaration of regard, respect an utmost acceptance for an older male, who may be old enough to be the addresser's biological father. This kinship term can only be used by a younger student who has come to a point in his relationship with a significant other within the school setting in which s/he confers the title and role of parenting on an individual to whom they are not related by blood. In Yoruba culture, this is about the highest honor

an individual can confer on a non-relative. By implicature, the use of Baba in such context is a declaration of dependence and reliance on the guidance and overall support of the individual so addressed. The use of "Bàbá" in reference to an individual in such context is often is usually combined with the suffix "mi" which when combined, it becomes "Baba mi" or "Ba'mi" as used in connected speech.

When a student chooses to refer to a male faculty member who is a member of the Yoruba speech community as Bàbá mi/Ba'mi, this means he has succeeded in making such a significant impact on the student. As a result, there is a high probability that such a student has access to the kind of wholistic support that breeds emotional and intellectual stability which has been recognised as required for academic success and character development. A point worthy of note in this case is that the term can only be used out of a student's volition; there is no regulation that may put students under duress to place such honour or high level acceptance on someone they perceive as underserving. The addressee is thereby placed on a genuine pedestal of great responsibility which goes on to build a bond that gets stronger with time and that is very likely to outlive the students' period of studentship.

2. Ìyá /Màmá – This gender specific kinship term is often used interchangeably with "mama" connoting stronger intimacy than "iya" however, both address terms are used in reference to adult females who are mothers by virtue of birthing children or by virtue of their maternal roles in the lives of their adopted children or in the community as well. The use of Ìyá /Màmá in Yoruba communities is often accorded a high level of veneration so much so that using any of the two in reference to one who is not one's biological mother is synonymous to conferring a title of honor, affection and regard on such referent. This is often done by attaching the personal pronoun "mi" as a suffix to Ìyá /Màmá resulting in the term, "mama mi" or "iya mi." Like the male variant of this address term, it could also serve a descriptive role in which it is used to clarify the gender of a person so described in a particular context. As a result, "Ìyá" can be a root word to which different suffixes could be attached:

Ìyá Adéọlá – Adeola's mother
Ìyá elépo – The adult female who sells palm oil
Ìyá oní 'nu 're – The adult female who is kind hearted

As it is with most linguistic expressions, the interpersonal context plays a major role in the meaning generation process whenever Ìyá /Màmá is used in verbal exchanges nevertheless; the affective and relational content of the address term is conventional. This means that a sense of affinity or a level of connectedness between the relevant parties is primarily conveyed by the use of *Ìyá /Màmá*.

Relevance for Student Mentorship. Just as it applies to the term Baba, "Màmá" or "Ìyá" can also be used connotatively as an address term having as referent an older adult

female. When a student comes to the point in their relationship with a female significant other on campus where s/he refers to the female adult as "Ma'mi" or Iya mi, it signals a strong sense of trust and dependence. It positions the student as one who has found a safe space where they can be vulnerable and are assured of empathy and support. Within the Yoruba speech community, the use of this kinship term can be initiated by other individuals outside the mentor/mentee relationship. When this happens, it brings in a more interesting dimension as it means that other persons have assessed the commitment of the older female to the younger student's wellbeing and have come to the conclusion that the level of mentoring provided by the adult is qualitative enough to match the kind of attention a mother will give to her biological child. Whether the use of the address term is initiated by the mentee or by observers, the implication is the same. Firstly, it confers on the addressee a great degree of honor and with it, a high level of responsibility. The assumption on the part of the mentee is that the older female has taken them into her care as her own child and will do whatever is morally and spiritually possible to ensure her overall success in their academic pursuit. The use of the term by a student communicates an interpersonal relationship that transcends the official student/teacher relationship. The context of relationship thus created is that in which the mentor has greater influence on the mentee's choices and decisions. The mentee is more open to directives, instructions, suggestions and guidance of the mentor.

This level of bonding can only be achieved through the intentional efforts of the female adult overtime. When a female significant other observes the need to take a student into special care for the purpose of providing support in specific areas of observed deficiencies, there is a likelihood that the student so adopted will come to recognise the efforts of the mentee and in turn make room for the forming of a unique bond. It is only at this point that the mentee has the most effective platform to bring about specific behavioural and attitudinal changes as may be necessary.

3. Ọmọ – This address term is translated literally as "child" in the English Language and is generally used in reference to a biological child or one who is within the age range of one's biological children. When this address term is used in reference to an individual who is not a member of the addressers nuclear or extended family, it signals a closing up of social distance and an extension of kinship affection. "Ọmọ" largely bears a positive connotation eliciting and expressing a sense of responsibility on the part of the addresser and a sense of deference and belonging in the addressee. In high power distance cultures or settings the use of "Ọmọ" may elicit a sense of superiority and control which may foster abuse on the part of the addresser. However, the original sociocultural import of attaining the social hierarchy where one can legitimately refer to an individual as "Ọmọ" is that the older party by virtue of their position has accepted the duty and sacrifice attached to parenthood.

In the Yoruba family structure, children "Ọmọ" are raised to look up to their parents and significant others, who are seen as qualified to refer to them as omo by reason of family ties or hierarchy defined by age. An individual referred to as "Ọmọ" in

a particular social context is naturally expected to show adequate respect in word, comportment and action to the one who is truly qualified to so address him or her. This seem a reasonable price to pay for the huge responsibility of provision of basic needs, guidance and overall social support placed on the significant order who may be a parent or any other adult within or outside the immediate family. This address term is another indicator of the family oriented social structure that is deeply entrenched in the Yoruba worldview. "Ọmọ" is not simply a signifier of parent/child connection as it is in its English equivalent (child) rather, it goes deeper to connote the unspoken communal expectation of adults taking on parental responsibilities whenever the need arises –be it by reason of biological procreation or a situational parenting gap.

Relevance for Student Mentoring. Within the context of student mentoring in higher institutions, the address term "Ọmọ" holds high relevance. When used for the purpose of creating or strengthening a mentor/mentee bond, the term will have to be used along with the personal pronoun "mi" which renders it "omo mi" – my child. The pronoun further defines the position of the addresser as one of acceptance and endearment as opposed to the one presented by the use of "Ọmọ" as a general referent to any individual counted as fit to be so addressed using age as the sole determinant.

The kind of functional mentor/mentee relationship that is required in order to assist youngsters in higher institutions to thrive and attain their academic goals is better established in an atmosphere of genuine inclusion and acceptance. Such relationships are characterised by informal one-on-one interactions through which the student as well as other members of the community become aware of the care and concern demonstrated by the mentor. When this happens within the stipulated speech community, the mentor refers to the mentee as "Ọmọ mi" and in acknowledgement of the unique bond between mentor and mentee, others also find themselves describing the mentee directly to the mentor as "omo re" or as ""Ọmọ (mentor's name)" while referring to the mentee in conversation with others. This may be rendered as "Ọmọ Mr. Akin". The reality construed by the use of the kinship terms in this manner confers on the student mentee a status which is a step higher than that of a random student on campus despite the fact that s/he is not "Mr. Akin's" biological child. As a result of such relationship with a faculty or staff, the student is more likely to see the need to be well behaved, focus on their academic tasks as they are assured of access to a reliable channel of getting their voice heard and their immediate concerns addressed.

4. Ẹ̀gbọ́n –This kinship term is used denotatively in reference to an older sibling. Its use is often extended to similar relationships outside the nuclear family by reason of which older half brothers or sisters, older cousins; older children of close family members within a community are also referred to as egbon. Although the term in itself is gender neutral, it is often used as an address term for adult males thereby conferring a level of filial honor on the individual so addressed. In most social contexts among the Yoruba, an "Ẹ̀gbọ́n" is expected to act as a parent substitute if the need arises. As a result,

younger members of the community look up to them expecting them to act with a higher level of maturity and demonstrate greater wisdom in their actions and reactions. Although level of honor conferred on an "Ẹ̀gbọ́n" is a step lower than that accorded "bàba" or "màmá" the same honorific pronouns, "Ẹ̀", "Ẹ̀yin", "Won" used in reference to "bàbá" or "màmá" are used when speaking to "Ẹ̀gbọ́n" or making reference to them in conversations with others. Denotatively, the term "Ẹ̀gbọ́n" conveys a sociocultural expectation of the addressee that is high enough to warrant copious deference and submission from younger ones.

Relevance for Student Mentoring. In exploring the relevance of the kinship term "Ẹ̀gbọ́n" in student mentoring in higher institutions, a cursory look at the perspective of the influence of generation gap in student mentoring can be insightful. Previous researches have shown that generational differences often create mismatches in expectations, communication styles, and work ethic (Rogawski & Rowaski, 2018, Hagler, M. et al, 2021). For example, while younger generations like millennials may value flexibility and the use of technology, older generations tend to tilt towards traditional methods and hierarchical structures. As a result, successful mentoring in instances where generational gaps are strongly visible will depend on adapting communication strategies and learning approaches to build the gap and foster mutual understanding. In relation to social affinities, the fact that individuals generally find it easier to build rapport with people within their age group or generation t is quite obvious. While some relationships have been known to transcend barriers of age or generational gap, majority seem to find more comfort and relevance in the company of others who are similar to them in some significant ways.

Building on this assumption, faculty or staff who by reason of age are too young to fit into the age group of a student's parent but old enough to fit into the age group and socio-cultural expectation of an older sibling can be called "ẹ̀gbọ́n" Such a person stands a better chance at serving as a effectual mentor for students in higher institution most of whom are in their adolescence. Bearing in mind that "ẹ̀gbọ́n" is generally used in reference to an older male member of the addresser's nuclear or extended family, the use of the same address term in reference to someone outside that filial circle is both an ideational and interpersonal linguistic marker. At the ideational level, the use of "ẹ̀gbọ́n" in the context of mentoring in a higher institution reflects the user's ideological stance in the context of communication. This address term conveys the impression that the student has taking his/her relationship with the mentor through a process of assessment, value judgement and acceptance. Considering the probable age gap between the student and the "ẹ̀gbọ́n", the chances of experiencing incidence(s) of disrespect which could lead to a breakdown down in relationship are a lot higher than could be recorded in a relationship with a "bàbá" or "màmá". In the event that the student, in spite of this possibility, still accords a significant other within the school environment such respect as is required in order to refer to them as "Ẹ̀gbọ́n", it clearly demonstrates the student's willingness to allow a level of interaction which is not readily

available to everyone within the age or social group of the "Ẹ̀gbọ́n". At this level of language use, the language user communicates their understanding of external phenomenon while at the same time revealing their inner experiences (Sameer & Dilaimy, 2020).

The mentor/mentee relationship between a student and the faculty or staff on whom the honorific kinship term "Ẹ̀gbọ́n" has been conferred can be a very viable avenue for positive influence. As a result of the not so wide age difference and possible non-existence of a generational gap, the mentee is likely to be more relaxed and willing to be vulnerable and real around the mentor. When the "Ẹ̀gbọ́n" rises up to his responsibility of setting a noble example by being diligent and conscientious in his official duties, upholding high moral values, demonstrating empathy and generosity and an good understanding of the academic and social tension his mentee(s) are likely to face, he becomes a role model whom the students will more readily emulate than the adopted "bàbá" or "màmá".

5. *Àbúrò* – While "Ẹ̀gbọ́n" as discussed above is used in reference to the older sibling, "àbúrò" is the address term used in reference to the younger. Bearing a positive connotation of endearment, "àbúrò" serves as a term of identification for younger siblings, cousins or other members of the extended family or members of the community who have been accepted by older siblings or others within that social group as belonging in that kinship category. "Àbúrò" in its strict linguistic context is a gender neutral address term for a younger sibling or child of a relative. By referring to an individual as "Àbúrò", the addresser establishes an ideational stance depicting clear understanding of social hierarchy and power relation within the Yoruba sociocultural setting. While the "àbúrò" is expected to accord the respect and also seek their counsel, support and protection, such gesture of deference is symbolic of the recognition of the ẹ̀gbọ́n's sacrificial leadership which prioritises support, provision and protection for the "àbúrò" as may be necessary. The society generally frowns at any action of either the "ẹ̀gbọ́n" or "àbúrò" which stands in contrast to the traditional kinship roles allotted each category.

Relevance for Student Mentorship. When this address term is exported outside the nuclear or extended family circle and conferred on an individual who could as well be a random student in a higher institution, it naturally transforms the interpersonal texture of the relationship between the addresser and the addressee. By referring to a student to whom a faculty or staff is not related, a platform on which a mentor/mentee relationship can be built is automatically established. Thus, the "ẹ̀gbọ́n" who has adopted the "àbúrò" is placing on themselves the responsibility of looking out for the overall welfare of the student. In this context, the "àbúrò" is likely to gain confidence in the assurance of a having formed a bond similar to that which they had in their immediate families. They are also likely to feel a sense of safety and belonging which is likely to improve their emotional and psychological balance. Such students have been

identify as having greater changes of doing better in their academic tasks that their peers who do not have such connections. They are also likely to stay on their academic programs without dropping out mostly graduate in record time without any significant incidence requiring disciplinary action. (Baker, 2013, Crisp, 2010). This is in line with Hagler, et al (2021) who assert that, "Positive interaction with university faculty and staff can provide valuable information, instil a sense of belonging in college, and foster students' career identities" (p.3).

Conclusion

Young people learn better in a positive relational environment where the significant others are intentional about mentoring. Although millennials and Gen Z who enrol for higher education may appear independent and individualistic, the basic need for a sense of belonging, acceptance and relevance subsists. Through a sincere kinship relationship facilitated by effective communication through the use of kinship terms, students can be challenged to perform better morally and academically. The periods students spend in different places outside of the classrooms are the period when their true characters are displayed. These are the teachable moments when through informal relationships, they can be positively influenced in a wholesome manner—moral, social, intellectual, and spiritual. At these periods too, the true character of mentors is revealed, their love, sincerity and selflessness are easily conveyed through their choice of verbal expression especially as it aligns with the culture and norms of the immediate environment.

Students are ready to commit themselves to those who show sincere love and concern for their development and are ready to emulate and imitate such individuals. This level of commitment and willingness to be mentored is on full display when students choose to address selected faculty or staff member using kinship terms. It signals a conscious recognition of genuine connection and bonding akin to that which is available in functional families. This state of mind gives ample opportunity for students to evaluate their lives and worldview and then make amends as they interact with exemplary adults/mentors within the university system.

Although, this study is not empirically verified, the desk research approach has been meticulously used to present the relationship between the denotative function of language, communication and effective mentoring. When education is understood as a venture that outweighs mere certification, major stakeholders in institutions of higher learning will willingly tap into the cultural and linguistic resources of the host communities leveraging on such to ensure that products of the institution are thoroughbreds who are exemplary in learning and character.

References

Abolarin, I. O. (2015). *Building student spirituality: Duty of university personnel.* Germany : Lambert Academic Publishing.

Abolarin, I. O. (2016). Resuscitating Christian education. In E. O. Eregare (Ed.), *Contemporary Christianity.* Lagos, NG: Freedom Networks Press.

Abolarin, I. O. (2017). Adventist philosophy of education and students' spirituality. *Insight: Journal of Religious Studies, 13*, 16-32.

Adams, J. (2015, September 22). *Environmental factors that influence learning*. Retrieved April 8, 2021, from Environmental factors that influence learning: https://adamsteaching.com/fully-charged

Adeniyi, M. A. (2000). *Survey of Nigeria university student affairs services: A comparison of student's percieved service importance and the students' level of satisfaction.* Andrews University, Berrien Springs, MI: Unpublished doctoral dissertation.

African Nazarene University. (2009). *Student services*. Retrieved September 6, 2020, from Student Services: http://www.anu.ac.ke/studentaffairs_office_htm

Ahunanya, S., & Osakwe, T. (2012). Private universities in Nigeria: Emergence realities and coping strategies. *Journal of Emerging Trends in Educational Research and Policy Studies, 3*(5), 695-700.

Ali, M. A., Tazilah, M. D., & Ahmad, M. F. (2016, August). The relationship between environmental factors, learning style and self-management towards academic performance of accounting students: A case of Uniten. *South East Asia Journal of Contemporary Business, Economics and Law, 10*(1), 45-54.

Alofe, V. A. (2019). *Power balance notions in selected Yoruba proverbs and their implications for redemptive teaching*. Babcock University, Ilishan-Remo, Ogun State, Nigeria: A paper presented at the Third International Conference for Faith Integration.

Aperocho-Tambalque, E. (2005). *Christian values in teaching office management.* Helderberg College, South Africa: A paper delivered at the 33rd International Faith and Learning Seminar.

Arisukwu, O. C. (2013). Cohabitation among University of Ibadan undergraduate students. *Research in Humanities and Social Sciences, 3*(5), 185-192.

Attah, J. A. (2016). *Roles of Christian religious education in promoting human rights in colleges of education in Kaduna State.* Zaria, NG: UNpublished thesis for the degree of MA in Ahmadu Bello University.

Baker, C.N. (2013). Social support and success in higher education: The influence of on-campus support on African-American and Latino college students. *The Urban Review, 45(5), 632-650*

Beecroft, L. (2019, January 19). *List of church owned universities in Nigeria by HigherEd*. Retrieved September 6, 2020, from List of church owned universities in Nigeria by HigherEd: https://www.nairaland.com/4970351/list-church-owned-universities-

nigeria?__cf_chl_captcha_tk__=e80e028cec9155c5753f653dd398d719d211db60-1599388587-0-AT45oE_sbmfxOOeEARGIAZ0XpXVRY8_O-fLbZXVBXgqDaQQj3FzF2greCt7H9XqojxOk31AVAGiNUgXTgcrj7Y4A42FRvT0zMcgkaQgxNN

Beers, S. T. (2008). Introduction. In S. T. Beer (Ed.), *The soul of a Christian university: A field guide for educators* (pp. 15-19). Abilene, TX: Abilene Christian University Press.

Bennett, T. (2020). Running the Room: The Teachers' Guide to Behaviour. John Catt Educational

Bussing, A., Foller-Mancini, A., Gidley, J., & Heusser, P. (2010). Aspects of spirituality in adolescents. *International Journal of Children's Spirituality, 15*(1), 25-44.

Canals, L. (2020). The role of the language of interaction and translanguaging on attention to interactional feedback in virtual exchanges. Retrieved from https://www.elsevier.com/locate/system in January, 2021

Centre for Education Statistics and Evaluation (2020). Classroom management: Creating and maintaining positive learning environments. https://education.nsw.gov.au/about-us/education-data-and-research/cese/publications/literature-reviews/classroom-management

Chukwuemeka, O. (2013). Environmental influence on academic performance of secondary school students in Port Harcourt Local Government Area of Rivers State. *Journal of Economics and Sustainability Development*, *4*(12), 34-38.

Crisp, G. (2010).; The impact of mentoring on the success of community college students. *The Review of Higher Education, 34(1),* 39-60

Danladi, S. (2013) LANGUAGE POLICY: Nigeria and the role of English language in the 21st century . *European Scientific Journal*. 9(17)

Ejeh, E. I., Okenjom, G. P., & Chizi-Woko, C. N. (2016). Management of student personnel services in Nigerian tertiary institutions. *OISR Journal of Research & Method in Education*, *6*(3), 01-06.

El Guindi, F., 2011. Milk and blood: kinship among Muslim Arabs in Qatar. *Anthropos* 107, 545–555.

Enekwechi, C. (2015, January 4). Nigeria: Buhari on corruption and insurgency. *Vanguard*.

Erikson, E. H. (1950). *Childhood and society: The landmark work on the social significance of childhood.* New York, NY: W. W. Norton.

Evwodere, C. (2019, May 7). How private universities in Nigeria came into existence - Minister. *EDUCELEB*.

Garber, S. (1996). *The fabric of faithfulness: Weaving together belief and behavior during the university years.* Downers Grove, IL: InterVarsity.

Garber, S. (2007). *The fabric of faithfullness: Weaving together belief and behavior during the university years.* Downers Grove, IL: IVP Books.

Gautam, M. (2015). Values clarification: A strategy for nurturing values. *International Journal of Education for Peace and Development*, *3*(2), 35-38.

Gay, G. (2010). Teaching authentically. In M. C. Fehr (Ed.), *Teach boldly! Letters to teachers about contemporary issues in education* (pp. 45-55). New York, NY, USA: Peter Lang.

Glasser,W. (1998). Choice Theory: A New Psychology of Personal Freedom. HapperCollins:

Groome, T. H. (1980). *Christian religious education: Sharing our story and vision.* San Francisco, CA: Harper and Row.

Guthrie, D. S. (1997). *Student affairs reconsidered: A Christian view of the profession and its contexts.* New York, NY: Calvin Center Series.

Gusnawaty, G. , Lukman, L., Nurwati, A. , Adha, A. , Nurhawara, N., Edy, A. (2002). Strategy of kinship terms as a politeness model in maintaining social interaction: local values towards global harmony

Hagler, M. , Christensen, K. & Rhodes, J. (2021). A Logitudinal Investigation of First-Generation College Students'
Mentoring Relationships During Their Transition to Higher Education. Journal of College Student Retention: Research, Theory and Practice, 0(0); 1-29

Halliday, M. (1985). *An Introduction to Functional Grammar* (London: Arnold

Hofkens, T., Pianta, R. & Hamre, B. (2023). Teacher-Student interactions: Theory, measurement, and evidence for universal properties that support students' learning across countries and cultures. In Maulana, R., Helm-Lorenz, M., Klassen, R. (eds) Effective teaching around the wsorld. Cham: Springer

McDonald, T. (2019). Classroom management : Engaging students in learning. London: Oxford University Press

Holmes, A. F. (1975). *The idea of Christian college* (Revised ed.). Grand Rapids: William B. Eerdmans Publishing Compnay.

Hull, B. (2004). *Jesus Christ disciplemaker: 20th anniversary edition.* Grand Rapids, MI: Baker Books.

Hull, B. (2006). *The complete book of discipleship: On being and making followers of Christ.* Colorado Springs, CO: NavPress.

Ivorgba, E. A. (2006, March 18). *Christian religious education for a culture of peace in Nigeria*. Retrieved June 13, 2017, from A paper presented at the Stakeholders Meeting Organized by the Nigeria Interfaith Youth Forum at Jos, Plateau, Nigeria:
https://www.google.com/search?q=Christian+religious+education+for+a+culture+of+peace+in+%09Nigeria

Jack, J. T. (2015). The institution of the family, marriage, kinship and descent systems. In A. Edet (Ed.), *Selected topics in Nigeria peoples and culture.* Benin, NG: Dimaf Publisher.

Jones, T. P., & Wilder, M. S. (2010). Faith development and Christian formation. In J. R. Estep, & J. H. Kim (Eds.), *Christian formation: Integrating theology & human development* (pp. 161-207). Nashville, TN: B & H Academic.

Kim, J. H. (2010). Intellectual development and Christian formation. In J. R. Estep, *Christian formation: Integrating theology and human development* (pp. 63-97). Nashville, TN: B & H Academic.
Kinnaman, D., & Lyons, G. (2007). *Un-Christian: What a new generation really thinks about Christianity . . . and why it matters.* Grand Rapids, MI, USA: Baker Books.
Knight, G. R. (2016). *Educating for eternity: A Seventh-day Adventist philosophy of education.* Ilishan-Remo: Babcock University.
Korneeva, A., Kosacheva, T. and Parpura, O. (2019). *Functions of language in the social context*. Retrieved from https://doi.org/10.1051/shsconf/20196900064
Kukogho, S. (2015, July 7). There's too much corruption in Nigerian tertiary institutions. *Pulse*.
Leech, G. (1981). *Semantics: The study of meaning* (2nd ed.). Penguin Books
Litfin, D. (2004). *Conceiving the Christian college.* Grand Rapids, MI: William B. Eerdmans Publishing Company.
Mader, E., & Gippelhauser, R. (2000). Power and kinship in Shuar and Achuar society. In P. P. Schweitzer (Ed.), *Dividends of kinship: Meaning and uses of social relatedness* (pp. 61-92). New York, NY: Routledge.
Maslow, A. (1943). A Theory of Human Motivation. *Psychological Review*, 50(4), 370-396
Mbiti, J. S. (1990). *African religions and philosophy (2nd ed.).* Oxford, UK: Heinemann.
McEwen, R. M. (2012). Learning that transforms: For the sake of his kingdom. *Christian Education Journal, 9*(2), 345-356.
Memory, Q. P., & Memory, D. (2013). Corrupt academic practices: A tragedy in Nigerian educational system. *Journal of Education and Practices, 4*(27), 117-124.
Miller, R. C. (1980). *The theory of Christian education practice.* Birmingham, AL: Religious Education.
Nuttall, M. (2000). Choosing kin: Sharing and subsistence in a Greenelandic hunting community. In P. P. Schweitzer (Ed.), *Dividends of kinship: Meaning and uses of social relatedness* (pp. 33-60). New York, NY: Routledge.
Nwagwu, N. A. (1979). The state take-over of schools in Nigeria: A controversy. *Journal of Educational Administration, 17*(1), 75-86.
Oludare, A. (2015). Kinship Structures and Social Justice in Sub-Saharan Africa. *Thought and Practice: A Journal of the Philosophical Association of Kenya*. 7 (1), pp.31-49
Olukoju, A. (2016, October 5). Private universities and national development. *The Guardian*.
Omonijo, D. O., Anyaegbunam, M. C., Shaibu, A. O., Mabia, C. E., & Nwodo, M. J. (2016). A study of the professionalism of student affairs at a Nigeria private universities. *Journal of Scientific Research & Reports, 11*(6), 1-15.
Omonijo, D. O., Oludayo, O. A., Uche, O. O., & Rotimi, O. A. (2014, November). Curtailing academic dishonesty using student affairs personnel: The case of a

private faith-based higher institution, South-west Nigeria. *Mediterranean Journal of Social Sciences, 5*(23), 1504-1515.

Omonijo, D. O., Uche, O. O., Rotimi, O. A., & Nwadialor, K. L. (2014). Social analysis of moral malpractice challenging education sector in Nigeria. *British Journal of Education, Society and Behavioural Sciences, 4*(7), 965-986.

Onuma, N., & Ada, N. R. (2016, July). Evaluations of students' personnel services in colleges of education in Nigeria. *British Journal of Education, 4*(7), 82-98.

Oyetade, S.O. (1995). A Sociolinguistic analysis of address forms in Yoruba. *Language in Society*, 24(4), pp.515–535. doi:https://doi.org/10.1017/s004740450001900x.

Ostrander, R. (2008). The distinctive of a Christian college: An historical perspective. In S. T. Beers (Ed.), *The sould of a Christian University: A field guide for educators* (pp. 37-50). Abilene, TX: Abilene Christian University Press.

Ozmon, H. A. & Craver, S. M. (2003). *Philosophical foundations of education (7th ed.).* Upper Saddle River, NJ: Merrill Prentice Hall.

Palmer, P. (1983). *To know as we are known: A spirituality of education.* San Francisco, CA: Harper & Row.

Pazmino, R. W. (2010). Christian education is more than formation. *Christian Education Journal, 7*(2), 356-365.

Pazmino, R. W. (2012). Deuteronomy 32 and anointed teaching: Bearing fruits of liberation, celebration and sustanance. *Christian Education Journal, 9*(2), 279-292.

Piaget, J. (1981). *Intelligence and affectivity: Their relationship during child development.* (T. A. Brown, C. E. Kaegi, Eds., T. A. Brown, & C. E. Kaegi, Trans.) Palo Alto, CA: Annual Reviews.

Read, D. (2001). What is kinship? In R. Feinberg, & M. Ottenheimer (Eds.), *The cultural analysis of kinship: The legacy of David Schneider and its implications for anthropological relativism* (pp. 1-63). Urbana: University of Illinois Press.

Read, D. (2015). Kinship Terminology. In: James D. Wright (editor-in-chief), *International Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, Vol 13. Oxford : Elsevier. pp. 61–66.

Rogawski, D. & Rogawski, M. (2018). Generational Differences in Mentoring Relationships. JAMA, 2018;320(10):1037.

Saeed, J. (2016). *Semantics.* Wiley-Blackwell.

Sameer, I. & Dilaimy, H. (2020). Ideational aspect of systemic functional grammar in Bush's and Al-Assad's first inaugural speech. *Talent Development and Excellence:*12(2), 1203-1218

Sandeen, A., & Barr, M. (2006). *Critical issues for student affairs: Challenges andopportunities.* San Francisco, CA: Jossey-Bass.

Schweitzer, P. P. (2000). Introduction. In P. P. Schweitzer (Ed.), *Dividends of kinship: Meaning and uses of social relatedness* (pp. 1-32). New York, NY: Routledge.

Simaibang, B. (2011). A Functional Model of Language, interrelations if language, text and context, and the implications for language teaching. *Jurnal Linguistika* 2(2)

Smith, D. J. (2011, December). Rural-to-urban migration, kinship networks, and fertility among the Igbo in Nigeria. *African Population Studies, 25*(2), 320-336.

Smith, P. (2009). *Souls in transition.* New York, NY: Oxford University Press.

Steibel, S. R. (2010). Christian education and spiritual formation: One and the same. *Christian Education Journal, 7*(2), 340-355.

Tippens, D. (2008). Scholars and witnesses: The Christian university difference. In *The soul of a Christian University: A field guide for educators* (pp. 21-35). Abilene, TX: Abilene Christian University Press.

Uche, O. O., Eche, G. A., & Omonijo, D. O. (2016). Factors demotivating student affairs personnel from developing an interest in student affairs profession at a private Christain University, Southeast Nigeria. *British Journal of Education, Society & Behavioural Science, 13*(2), 1-12.

UNESCO. (2002). *Education for sustainability (ESD).* Retrieved September 6, 2020, from Education for sustainability (ESD): www.unesco.org/news/en/education/themes/leading-the-international-agenda/education-for-sustainability

Westerhoff, J. H. (2000). *Will our children have faith?* Harrisburg, PA: Morehouse.

White, E. G. (1903). *Education.* Mountain View, CA: Pacific Press.

White, E. G. (1913). *Consels to parents, teachers, and students regarding Christian education.* Mountain View, CA: Pacific Press.

Wolterstorff, N. P. (2002). *Educating for life: Reflections on Christian teaching and learning.* Grand Rapids, MI: Baker Academic.

Yinka, I. E. (2017). Provision os student support services and its impact on quality university education. *British Journal of Education, Society & Behavioural Science, 19*(2), 1-12.