

Influence of Socio-Cultural Practice on Primary School Pupils Social Development in Edo State

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Abstract: *Socio-cultural practices seem to have been put aside by the western culture in our communities and educational system. This is seen as schism, disconnects which alienate Africans from their culture, particularly their indigenous roots regarding the care and development of children. It is worthy of note that there is dearth of literatures on roles and influence of socio-cultural practices and beliefs on social development of children in Esan Local Government Area of Edo State. This study employed correlation research design. Multi-stage sampling procedure was used to select 200 respondents. One instrument namely Parents socio cultural practice questionnaire (PSCPQ, $\alpha = 0.70$). Three research questions were raised and answered in this study. Data collected were analysed using descriptive statistics of frequency, percentage, mean, standard deviation and weighted average for the demographic information and research questions and inferential statistics of Analysis of Variance and Regression analysis. The findings revealed that the level of social development of pupils in Esan West Local Government Area of Edo State is high ($WA = 3.84$). There is no composite contribution of socio-cultural practices and parents belief (religion) on pupils' social development ($F(2, 197) = .031$; $p > 0.05$). Religion has the highest contribution ($t = 0.11$) while socio cultural practices has t -value of -0.23 . Based on the findings of the study, the following recommendations among others were made; that Parents should continue to create the enabling socio-cultural environment to maintain high social skills in children; parents should be sensitized on the danger of socio-cultural practices that may hinder the child from developing socially. Socio-cultural practices seem to have been put aside by the western culture in our communities and educational system.*

Keywords: Social development; Influence; Parental beliefs; Pupils

Introduction

Education is an instrument for national development and social change. It is vital for the promotion of a progressive and a united Nigeria. It maximizes the creative potentials and skills of the individual for self-fulfillment and general development of the society. It is therefore, meant to be qualitative, comprehensive, functional and relevant to the needs of the society. Thus,

Federal Republic of Nigeria (2013) stated that, education is the bed rock of any nation, which is the reason for government's heavy investment in education of her citizens. Education is the key to a nation's development. For a nation to achieve her educational, scientific, and technological goals, her citizens must have skills, aptitude, ability, and creative potentials needed for the achievement of these goals.

One's worldview, which includes "experiences, expressions, symbols, materials, customs, actions, morals, values, attitudes, and beliefs generated and shared among individuals," is defined as one's culture. Cultural traditions are passed down from generation to generation (Villa, 2016). These groups have traits that characterize language use, the function of the family, the role of religion and spirituality, the definitions of illness, and the use of healing/treatment techniques in behaviors related to providing and seeking health care.

Culture can be defined as "the set of attitudes, values, beliefs, and behaviors shared by a group of people, communicated from one generation to the next." Given that the majority of the world's children do not reside in Westernized countries, and that culture influences development, cross cultural research on child development requires special attention. Different forms of play (object play, symbolic play, and pretend role play) create different kinds of cultural environments for learning. However, there are wide cultural variations in the extent to which adults' sanction different forms of play during early childhood (Goncu and Gaskins S. (2017). In societies where play is a valued cultural practice at this age, Poddiakov, (2016) demonstrated how children carry out social experimentation with other persons in play and everyday life. Vygotsky (2014) emphasized the importance of mutuality and transcending the present situation in play by creating other (imaginative) worlds. The character of the cultural environment into which a person is born and in which he/she lives differs from the character of the natural environment.

The cultural environment is created artificially and it determines human psyche in a specific kind of way. Social aspects are particularly prominent in the development of a child, in which case the primary influence of the culture is mediated by his/her family. The family teaches the child to understand the world of human symbols, customs and values and they introduce him/her into the life in a specific society and cultural environment. This process of learning the ways of social life is called socialization.

Socio cultural approaches share the conviction that children's learning and development take place in historically-situated activities that are mediated by their culture through inter subjective experiences in which they participate with the other members of their communities. These approaches emphasize that each culture presents its children with activities that are deemed valuable for their education and appropriate for their participation. Often these opportunities are tailored in some way to the developmental and individual capabilities of children in tacit or explicit ways. Depending on the priorities of their culture, children's participation occurs in formal and informal school, home, and community activities with their teachers, peers, and family and community members (Kagiticbasi, 2017).

By participating in cultural activity mediated as such, children negotiate the meanings of their culture, accepting, rejecting, or transforming them. Thus, socio cultural views do not see development as predetermined. The social world provides the developing mind with a dynamic and mutually generated context that originates in and is maintained by the contributions and goals of the participants. Socio cultural views recognize individual variation. Unique characteristics of the individual, ranging from multiple cultural affiliations to tendencies and constraints of the biological system such as temperament and certain learning disabilities, coordinate with the social and cultural context in ways that yield a unique process of cognitive development matched to the conditions in which a child lives. This is because, as described, the individual emerges through transactions with others in the cultural context of development (Bakhurst, 2007).

Decisions that affect the future, including the choice of career, are greatly influenced by parental behaviors, attitudes, and beliefs such as pressure, support, and anxiety. Parenting styles and children's social development were found to be predicted by Hamzat (2017) and Amao (2017). In terms of a child's trait and social development, the quantity of time parents spend with their kids and the caliber of their interactions are crucial. This is not only because parenting during those periods was more important for joint activity, but also because those circumstances are more likely to encourage modeling, reinforcement, shared attention, and social cooperation (Algere, 2012).

The attitudes of a kid's parents have a significant impact on how that youngster develops as a person. Here, parents' attitudes refer to how they consider and feel about their children's potential careers. The primary social effect a youngster encounters throughout his early years is from his parents' attitudes. The way the parents are acting shows how supportive their family is of their children's schooling.

Positive or bad parenting styles are also possible. Parents' bad attitudes toward education and learning may discourage their kids from receiving an education. The positive attitude of the parents can often be beneficial to their children and can be reflected in an improvement in class performance, creating interest among children to learn, and higher achievement scores in reading and writing. With less parental support in schoolwork, low level of motivation and poor self-esteem of children can result.

The types of activities that parents encourage as well as the nature and extent of their participation in them are all significantly influenced by parental beliefs about the value of everyday activities.

Instead of being actively researched, parental ideas are typically inferred from the types of behaviors that are prevalent in a given community or social group. These studies place a strong emphasis on identifying the various types of activities that young children engage in within their families and communities (Dunst, 2015; Tudge, 2016). Children's daily activities are important sources of learning opportunities and experiences, and it is expected that these activities will differ depending on a child's cultural and/or socioeconomic background (Dunst, 2015; Tudge, 2016). In other words, it is presumed that daily actions serve as manifestations of cultural or social groups' values and beliefs. For instance, Tudge (2016) found that kids with better-educated parents were more likely to partake in activities that are thought to get them ready for school, such playing with educational toys and having adult talks.

Parental attitudes toward the value of education and their interactions with schools, particularly in terms of promoting their kids' learning, have a significant impact on how well their kids do academically and socially. A study by Wilson, Cordry, Notar, and Friery (2015) found that instructors agree that parents' assistance is necessary in addition to their own for effective educational processes to take place in classrooms. According to Epstein and Salinas (2015), a school learning community consists of teachers, students, parents, and community partners who collaborate to improve the school and improve the learning possibilities for students. The ties between a student's family, school, and community give their education more purpose. All students also require the direction and assistance of their families, caretakers, and other members of the community in order to learn at a high level. However, there are a number of barriers that prevent parents from being actively involved in their kids' education in many cultures. The impact of socio cultural practices and parental attitudes on children in primary school needs to be recognized and addressed.

Concept of culture

Culture is the set of (usually implicit) norms and habits of behaviour shared by the actors in the relevant system (Muers, 2018). Masovic (2018) defined culture as shared motives values, beliefs, identities, and interpretations or meaning of significant events that result from common experiences of members of collectives and are transmitted across age generations and likewise, culture is considered as the accepted behaviors, customs, and values of a given society (Dlabay and Scott, 2011). As a component required for

the full development of individuals and communities, culture has also been the subject of research and interest, along with cultural diversity and freedom. According to Muers (2018), the word "culture" is an all-encompassing term that, along with others like "education," can signify anything and be used to mean nothing at all. The word "culture" is another one that has only recently gained its current meaning in our language. Culture was only recently totally divorced from its connection to the concept of cultivating the land and developed a new abstract meaning as it would be used moving forward (cultivate the spirit). According to Prieto de Pedro (2006) the birth of the word culture is a relatively recent linguistic event. Only three centuries ago, in 1690, the Dictionary Universel only took culture in its traditional meaning.

The numerous associated terms surrounded culture (mass culture, cultural heritage, cultural identity, popular culture, cultural diversity, and so on) can in turn be taken as a sample of the use of this word, often without giving it a real content. Furthermore, cultural diversity and its relationship with people's identity, converts the work on culture into a 'sensitive' subject in the eyes of the numerous actors in the cooperation field. The many definitions of the term culture mean that there are various different approaches surrounding the work which could be done in the cultural arena.

Culture is that which offers the context, values, subjectivity, attitudes and skills on which the development process must take place. definition of culture also includes the idea of the complementary nature of the cultures, their dynamism and the generation of culture identities which are not mutually exclusive. Thus, culture is not a static set of values and practices: it is constantly recreated as people question, adapt and redefine their values and practices when faced with changes and the interchange of ideas.

Littlejohn and Foss (2011), socio-cultural tradition addresses how our understandings, meanings, norms, roles and rules are worked out interactively. cultural values, meanings, roles and rules are worked out during interactions (West & Turner, 2010). This implies that culture is created through communication. Magut (2015) elaborated on the importance of socio cultural which has helped in the transmission of values, culture and heritage through the interaction between the younger generation and older generation. Religion is considered as "a socially shared set of beliefs, ideas, and actions that relate to a reality that cannot be verified empirically yet affects the course of natural and human events-a way of life woven around people's ultimate concerns" (Hill, 2009).

The largest religion groupings in the world are Christianity and Islam. Christianity numbers about 2.1 billion followers or approximately 33% of the world's population. On another hand,

Islam is considered as the world's second most practiced religion with 1.3 billion followers or about 21% of the world's population (Morrison, 2008). In many countries around the world, religion plays a significant role in people's life. Religion even determines the way people think of work. Consequently, religion considerably effect on business activity and corporate culture.

Many companies adapt their working process according to a predominant religion of a given country in terms of the holidays, working hours, food habits, a way of dressing (MUzovic, 2018). in the traditional African society, religion plays a prominent role toward the building and development of children social development, because children are allowed to participate in the religion practices. Despite, the multi religion practices in Africa then, the major goal was to inculcate moral and value development into their young ones. However, the advent of two major world religions in Africa has also contribute towards the social development of the children. it is important to note that two religions encourage rewards and punishment of good and bad behaviour, and direct the cause of action of her believers.

Norenzayan et al., (2015), Slingerland et al (2013) and Norenzayan et al (2013) argued that particular religious' beliefs and ritual practices have spread culturally because they alter people's social behaviour in ways that increase the success of their community's in competition with other groups. For example, believing in powerful moralizing gods who monitor and punish violations of prosocial norms may make people more likely to adhere to those norms. Empirically, across the globe, adherents to world religions, with these big moralizing gods, offer 6-10% more in bargaining games compared to those who adhere to traditional religions [Ensminger and henrich,

2014]. Converging with this, dozens of priming experiments now confirm that unconsciously reminding religious people (but not atheists) of 'god' causes them to behave more prosocially in economic games [Norenzayan et al., 2015; Shariff and Norenzayan, 2007).

Similar to this, current research demonstrates how many ritual components—such as synchronization, music-making, expensive behaviors, and the scary sensations brought on by many rites of passage—influence our sociality (Whitehouse and Lanman, 2014; Xygalatas et al, 2013, Atran and Henrich, 2010; Hermann et al., 2013). At the macro level, certain religious beliefs and practices may have psychological benefits that accelerate economic growth, boost reproduction, and decrease crime (Barro and McCleary, 2003; McCleary and Barro, 2006; Shariff and Rhemtulla, 2012; Blume, 2009). Collectively, these studies suggest that social psychology and religious rituals are coevolving together with cultural ideas and practices (Henrich, 2015).

Research Questions

- i. What is the level of social development of pupils in the Edo State region of Esan West local government?
- ii. What is the relative contribution of socio-cultural practices and religion on children’s socio development n the Edo State region of Esan West local government?
- iii. What is the composite contribution of socio cultural practices and religion on pre-school children’ s social development n the Edo State region of Esan West local government?

Methodology

This study employed correlation research design. Correlational design is preferred because, it seeks to establish if linear relationship exist between variables. It is used to look for relationships between variables. The population of this study consisted of all the Public Primary School pupils in Edo Central Senatorial District of Edo State. Multi-stage sampling procedure was used to select and collect data from the respondents. Purposive sampling technique was used to select Edo Central Senatorial District because of her rich cultural heritage and practices. Simple random technique was used to select one Local Government Area out of the five Local Government Areas. Ten public primary schools were randomly selected. Primary four classes were purposively selected as simple random technique was used to select 100 primary four pupils and 100 parents whose children were in primary four classes. Therefore, 200 participants formed the sample of the study. The instrument used for the data collection title “Pupils social development rating scale” (PSDRS). The instrument was the Deviant Behaviours among pupils (DBS). The DBS is a 10- items scale that measures the deviant behaviours of pupils. the instrument was likert – type scale ranging from 1 (strongly disagree) to 4 (strongly agree), and global scores from this scale indicate the deviant behaviour of student. Respondent read the statement in the instrument and tick the level of their agreement by choosing “strongly agree”, “agree”, “strongly disagree”, or “disagree”. Inter-rater was used to determine the reliability value of 0.81. Data collected were analysed using descriptive statistics of frequency, percentage, mean, standard deviation and weighted average and inferential statistics of Analysis of Variance and Regression analysis.

Results

Answering of research questions

Research questions 1: What is the level of social development of pupils in Esan West Local Government Area of Edo State?

S/N	Items	Always	Often	Sometimes	Rarely	Never	Mean
1.	Pupil joins in game when other children are playing.	87 (43.5)	65 (32.5)	43 (21.5)	3 (1.5)	2 (1)	4.1600
2.	Form good relationships with peers and adults.	48 (24)	110 (55)	39 (19.5)	3 (1.5)	-	4.0150
3.	Pupil interacts well with others.	60 (30)	82 (41)	56 (28)	1 (0.5)	1 (0.5)	3.9950
4.	Pupils’ use of appreciative words such as thank you, good, nice, fine, beautiful among others.	44 (22)	68 (34)	84 (42)	3 (1.5)	1 (0.5)	3.7550
5.	Child wants to please his/her peers.	34 (17)	89 (44.5)	71 (35.5)	4 (2)	2 (1)	3.7450
6.	Child makes friend Easily.	25 (12.5)	90 (45)	81 (45.5)	3 (1.5)	1 (0.5)	3.6750
7.	Child exhibits leadership	30	83	79	7	1	3.6700

attributes among his/her peers.	(15)	(45.5)	(39.5)	(3.5)	(0.5)	
8. Child exhibits sense of cooperation and team spirit.	30 (15)	89 (44.5)	75 (37.5)	6 (3)	-	3.7150
9. Very supportive of each other, playing complex games	36 (18)	98 (49)	61 (30.5)	4 (4)	1 (0.5)	3.8200
10. Child shows ability to solve problem within his/her peers.	47 (23.5)	85 (42.5)	61 (30.5)	5 (2.5)	2 (1.5)	3.8500

Weighted Average = 3.84

Table 1 shows the level of social development of pupils in the Edo State region of Esan West local government. The table shows that the level of social development of pupils in the Edo State region of Esan West local government is high (WA = 3.84). The table further reveals that pupil joins in game when other children are playing ($\bar{X} = 4.16$), form good relationships with peers and adults ($\bar{X} = 4.02$), Pupil interacts well with others ($\bar{X} = 4.00$), Child shows ability to solve problem within his/her peers ($\bar{X} = 3.85$).

Research Question 2: What is the relative contribution of socio-cultural practices and religion on children’s socio development in the Edo State region of Esan West local government?

Table 2 showing the relative contribution of socio-cultural practices and parents belief (religion) on pupils’ social development.

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	38.991	2.963		13.161	.000
Sociocultural practices	-.020	.089	-.016	-.228	.820
Religion	.048	.443	.008	.108	.914

a. Dependent Variable: social development

Table 2 shows relative contribution of socio-cultural practices and parents belief (religion) to pupils’ social development. Religion has the highest contribution (t=0.11) while socio cultural practices has t-value of -0.23.

Research questions 3

What is the composite contribution of socio cultural practices and religion on pre-school children’ s social development in the Edo State region of Esan West local government?

Table 3 showing the composite contribution of socio-cultural practices and parents belief (religion) on pupils’ social development

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.176	2	.588	.031	.970 ^b
	Residual	3776.824	197	19.172		
	Total	3778.000	199			
R = 0.018 R ² = 0.000 Adj. R ² = -0.010						

a. Dependent Variable: social development

b. Predictors: (Constant), Religion, socio cultural practices

Table 3 shows that there is no composite contribution of socio-cultural practices and parents belief (religion) on pupils' social development ($R = 0.02$). This led to the fact that the independent variables accounted for 0% of the total variance in social development of pupils (Adjusted $R^2 = -0.01$). This joint contribution is shown not to be significant ($F_{(2, 197)} = .031$; $p > 0.05$).

Conclusion

Because, the individual emerges through transactions with others in the cultural context of development. Unique characteristics for the person, ranging from multiple cultural affiliations to tendencies and constraints of the biological system, coordinate with the social and cultural context in ways that yield a unique process of cognitive development matched to the conditions in which a child lives. Also because Social aspects are particularly prominent in the development of a child, culture is mediated by his/her family.

Recommendations

1. Parents should continue to create the enabling socio-cultural environment to maintain high social skills in children
2. The school should continue to encourage practices that would foster children's social acceptance in the school and the society.
3. The school should continue to encourage practices that would foster children's social acceptance in the school and the society.

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