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TABLE OF CONTENTS

EDITORIAL	ii
GENERAL INFORMATION AND NOTES TO CONTRIBUTORS	iii
Untangling the Relevance of Sociology of Education for Pre-service Teachers <i>Amall, I. O. O.</i>	1
Re-thinking Educational Psychology: A Core Knowledge for Teachers Classroom Effectiveness in The 21st Century <i>Olawuyi, B. O. & Ajayi, O.S.</i>	10
Policy Summersault and Curriculum Inconsistencies: the Bane of Educational Development In Nigeria <i>Jekayinfa, A. A., Akanbi, G. O., & Ajetomobi, R.F.</i>	21
Forty-two Years of Diploma Disease: Postgraduate students' Assessment <i>Bello, M.B.</i>	31
Sociological Theories Weakness and Strength in Studies of Parental and School Climate Factors on Student Dropouts in Sokoto Metropolis, Nigeria <i>Awwalu M. I.</i>	44
Impact of Arms and Ammunition deals in Boundaries of developing countries Africa in Perspective <i>Ahmed T. M., Jamilu I. M. & Mohammed B.</i>	59
Influence of Gender in the Utilization of Mobile Instructional App on Undergraduate Students' Academic Performance in Economics <i>BAWA, N. & Umar M.</i>	71
Influence of Non-payment of Salary on Staff Efficiency and Effectiveness Ladoke Akintola University of Technology Ogbomoso, Oyo State, Nigeria <i>Abdulaziz, I. & Rasheed, S. A.</i>	75
Achieving Sustainable Development in Nigeria: the Implication For Education <i>Igudiala I. H.</i>	100

Cultural Hybridization as a Concomitant to Educational Down-Turn in Nigeria: Amelioration through Consideration of 'Omoluabi'	110
<i>Dosunmu, S. A.</i>	
Values Priorities and in-School Adolescent Lifestyles in Ilorin Metropolis, Nigeria	122
<i>Balogun, A. O., Sambo, F. A. & Muhammad, G. M. F.</i>	
Analysis of Students' Ability Level in Senior Secondary School Certificate Examination Economics Multiple Choice Tests (2012-2016) in Ogbomoso, Oyo State	134
<i>Oladele, J. I., ¹Daramola, D. S., ¹Ogunjimi, M. O., ¹Owolabi, H. O. & ²Kehinde, O. O.</i>	
Strategies for Promoting Academic Integrity among Secondary School Students as Perceived by Teachers in Ogbomoso Metropolis	146
<i>Mustapha, M. L. & Aremu, S. O.</i>	
Enhancing Quality Assurance In Nigerian Adult Education	161
<i>Alumona, M. N.</i>	
Teacher Education Programme in Nigeria: how far, how well?	174
<i>Naziru M. Y.</i>	
Electronic Record Keeping System and Administrative Effectiveness of Polytechnics in Ogun State, Nigeria	184
<i>Ojo, O. J. & Obimuyiwa, G. A.</i>	
Need For Improving Quality Teaching And Effective Motivation For Teachers in Nigeria Educational System	194
<i>Badamasi, O. L. & Muhammed, S. A.</i>	
Language Immersion Programme: An International Concept	203
<i>Adeniyi, F. O. & Yusuf, M.</i>	
Using Co-curricular Activities as Engaging and Motivating Tools among the Adolescent Internally Displaced People (IDPS) in Nigeria	213
<i>Abiola, M. O., Ajibade, B. K. & Mohammed, S. B.</i>	
Relationship Between Academic Indiscipline And Failure Among Secondary School Students In Ilorin West Local Government Area, Kwara State	225
<i>Oniye, R. K., Salihu, A. & Uyanne, E. O.</i>	

✓ Home Factors and Students' Achievement in Social Studies in Ilorin Metropolis, Kwara State <i>Okafor, I. P.</i>	237
Perceived Forms, Consequences and Strategies for Curbing Examination Malpractices in Secondary Schools in Asa Local Government Area ✓ <i>Iyekolo, A.O., Okafor, I. P., Yayi, T.O., Badamas, O. L. & Ahmed M. B.</i>	253
Exploration of Parents' and Teachers' Protection of Child Rights and their Awareness of Child Rights Act 2003 in Oyo State, Nigeria <i>Adedigba, O.</i>	267
Teacher-Parent Relationship and its Influence on the Academic Performance of Upper-Basic Social Studies Students in Kwara Central Senatorial District <i>Yayi, T.O., Balogun, I. N. & Afolayan, S.O.</i>	281
Christian Religious Studies Curriculum in Senior Secondary School : Implication for Spiritual and Moral Development <i>Ojo O. D.</i>	297

The ability to know the history of a society, familiarize with the norms and values of such society, would put one at edge during balancing of these competing needs. For instance in Nigeria presently, where economic recession is looming around the corner, which has constantly made the government to preach the use of Nigerian made products rather than importing foreign goods, someone whose African cultural belief would not see it as a huge problem wearing his native attire at any time; this which is a function of Art/Culture.

The Roles of Art and Creative Arts Education in National Development

The importance of art and creative arts in the development of a child cannot be disputed; it has far reaching effects which sharpens a child's life a tool subject;

- It is the child's lingua franca, through art the child understands and thoughts are made clearer. Its subjects require visuals and illustrations to back up the process of learning. To support the importance of learning from visuals, Ajibade and Elemi (2012) carried out a study on the importance of visuals in primary and secondary schools in Calabar, Cross River State, Nigeria. They discovered that students performed better using visuals and illustrations to learn than those who learnt without them. They explained that, teaching and learning is a complex process that can be reinforced with learning aids which stimulate, motivate as well as arrest learner's interest. Whenever the eyes and ears are used together, there are always better results recorded.
- Visual art arouses interest so it leaves an impression on the pupils. It helps the pupils to concentrate on and remember their work; they share experiences and active participation in class.
- Visual arts find practical use in other subjects in schools. Some use illustrations and experiments for clarity so the students need to know how to draw (Enamhe&Echeta, 2001).
- Pupils who partake in art classes seriously perform better in illustration. Ajakaye (1992) explains that Creative art is a correlation of all other subjects in school, for it influences their successful teaching through sketches or illustrations". Art as a subject may compensate for the education of persons who are not science inclined.
- Art promotes our cultural heritage and creates identity. Nigeria is known for her traditional art cultures of Nok, Ife, Benin, Igbo Hausa, Fulani, Tiv, Esie, among others.
- Through art works the history of Nigeria is documented.
- Nigerian traditional arts have survived the test of time with recorded

history of the oldest art discoveries south of the Saharan. Stoker, in Uzoagba (1992) confirms the skills, creativity, and dexterity of Nigerian artists, and maintained that certain periods in the cultural transition of Nigeria have a worldwide reputation of works of art created by Nigerians of centuries past; these are described in every encyclopaedia of world art.

- The challenges in life have opened a better creative instinct merging the traditional and the modern for contemporary; hence the usefulness and awareness of Art in everyday life and indeed so much with us, around us and within us.
- Within the past decade, there is increased interest in social activities in Nigeria's older cultural products; for example, Argungu Fishing Festival in Kebbi and Leboku (New Yam) Festival in Cross River, Calabar festival, the Lagos carnival amongst others were reshaped to showcase contemporary ideas and realities.
- Before now Nigeria is a mono-causal economy centered on oil for export. To overcome the challenges of underdevelopment in the country, other sectors of the economy are forced to catch up with the demands and one of sectors is art and culture.
- This sector under tourism has the target of being "a major foreign exchange earner, a major employer of labour, and income distributor, a catalyst for sustainable rural development and poverty alleviation" (National Planning Commission, 2007).
- Modern works of art are relevant to the potential of arts and culture for export trade and promotion primarily because they have begun to enjoy international recognition and patronage (Aniakor, 2001).
- Artefacts, art activities, festivals and art organizations are tourists' delight, which is being harnessed adequately to meet the demand. Giant strides have been made in Nigeria especially since 2005 when Calabar and Abuja carnivals started in earnest referred to as, "Africa's biggest street party and Nigeria's tourism destinations." Art products in colours, shapes, lines, forms, and textures are exhibited in costumes, apparels, masquerades, and dances in a variety of styles, body markings, and decorations and so on.
- The benefits of art are numerous and can be seen in all aspects of life, i.e. politics, religion, social and the economy which is the core of sustainable development.

Theoretical Framework

This paper is focused on the role of Arts Education in the sustenance of national development in Nigeria. In carrying this out, this work is hinged on the theory of Symbolic Interaction for proper clarifications and understanding. The symbolic interaction theory also known as the symbolic interaction perspective or symbolic interactionism is a major framework of sociological theory. Although symbolic interactionism traces its origins to Max Weber's assertion that individuals act according to their interpretation of the meaning of their world, the American philosopher George Herbert Mead introduced this perspective to American sociology in the 1920s, while Blumer (1969) formulated it as the process of interaction in the formation of meanings for individuals and with the inspiration for this theory coming from Dewey (1981), which believed that human beings are best understood in a practical, interactive relation to their environment. In other words, sustenance of development of any nation cannot be void of the existence of arts and culture of man which in turn can be passed across generations through education.

Christine (2003) suggests that symbolic interactionism tends to focus on the language and symbols that help us give meaning to the experiences in man's life; this is purely the concept of arts as used in this paper. They notice that as humans interact with the world, and change their behaviour based on the meaning they give social interactions. Time is spent more thinking about what will be done next and approaches are adjusted depending on how they believe others perceive them. This is simply related to the arts and culture of man. Symbolic interaction theory analyses society by addressing the subjective meanings that people impose on objects, events, and behaviours all which are functions of Art Education. Thus, society is thought to be socially constructed through human interpretation, which is the more reason the school needs to lay more emphasis on teaching cultural values, norms, and most importantly the communication skills as the society or nation can only get constructive and developed through human interpretations. Cultural displays, drama presentations, music, folklores and so on should represent high moral standard as it plays a major role in sustaining the development of any nation. People interpret one another's behaviour and it is these interpretations that form the social bond. Social bond translates to peace, peace translates to unity, and unity translates to development.

Recommendations

Since the importance of arts in education and its impact on development sustenance cannot be over-emphasized, it is

recommended that in Nigeria, arts education and all forms of creative and visual arts should be carried out in three levels: the primary, secondary and tertiary levels compulsorily especially since these levels are supposed to groom pupils into realizing their potentials.

More emphasis should be placed on the National Policy of Education (NPE 2004) Section 1:7 which states that educational activity will be centred on the learner for maximum self-development and fulfilment; (and) efforts will be made to relate education to overall community needs.

Parents should not discourage their wards from studying art insinuating that art is for lazy people and for those who cannot do well in life as this continues to affect the number of students who are offered the subject in the three levels of education in Nigeria.

School administrators, parents, guardians and even students themselves need sensitization on the importance of Arts; Statistics from a study carried out by Lawson and Ajibade (2003) show that out of the 2,866 school graduates in a selected group of secondary schools between 1998–2002, only 219 students took art as a subject.

Prices of materials to be used by arts students should be subsidized at all levels and made available so as to attract more learners to the field.

For students and instructors, facilities like conducive environment, studio with good lighting, water, and all material requirements in an art studio should be made available and adequate where lacked for effective learning.

The Society of Nigerian Artists (SNA) should carry out their objectives, which includes the protection and promotion of Nigerian artistic heritage by fostering the understanding and appreciation of arts in Nigeria.

Conclusion

In summary, it has been established that arts and creative arts has a key role to play in the growth and development of the Nigerian economy and therefore needs to remain critical in developmental processes. This means that Government needs to effectively render her commitment to arts, to enable the sector achieve its roles. Art in Education is very important part of our educational system. Therefore, it should be given adequate consideration. This should be included in all tiers of learning institution. The subject should be introduced in all schools and it should be a compulsory subject. With the dynamic nature of children when encouraged, success will be achieved.

Improvisation of local materials and provision of useful equipment and facilities is necessary. This can stimulate creative interest and create power of imagination as purposed by the symbolic interaction theory whose hinge, the paper is anchored upon.

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CULTURAL HYBRIDIZATION AS A CONCOMITANT TO EDUCATIONAL DOWN- TURN IN NIGERIA: AMELIORATION THROUGH CONSIDERATION OF 'OMOLUABI'

DOSUNMU, S. A.

*Department of Educational Foundations and Counselling Psychology
Faculty of Education, Lagos State University, Ojo, Lagos.*

Abstract

The paper argues that cultural hybridization is nothing but cultural imperialism manifesting through the domination of the indigenous culture both in the materials and non-materials modes by the foreign cultures. The paper also shows how cultural hybridization adversely affected the indigenous family structure and how African pre-colonial economies were destroyed or incapacitated by the forces of globalization. Though western civilization has many good things to appreciate, overemphasis on it at the detriment of our cultures is not good for our development; to neglect our cultural heritage is to abandon a good chunk of the criteria that determine our wholeness and originality. Therefore, there is need for proper education on the Nigerian cultural heritage in the country. To be educated is to be intellectually, morally, physically, psychologically, socially, spiritually as well as culturally balanced. Then, let advocacy of cultural sensibilities and prioritization of education begin.

Key Words: Culture, Cultural Hybridization, Educational Down- Turn, 'Omoluabi'

Introduction

The concept of education in Africa was not a colonial invention. Prior to European colonization and subsequent introduction of Western education, traditional educational systems existed in Africa. The nineteenth century constituted a momentous turning point in the history of Africa. Not only did it witness the end of the slave trade and the inauguration of legitimate commerce, the high tide of European imperial invasion, conquest and pacification, but it also heralded the introduction of Western education.

The enduring role of education in every society is to prepare individuals to participate fully and effectively in their world. It prepares

youths to be active and productive members of their societies by inculcating the skills necessary to achieve these goals. Although its functions varied, African traditional education was not compartmentalized. Fundamentally, it was targeted toward producing an individual who grew to be well grounded, skilful, cooperative, civil, and able to contribute to the development of the community. The educational structure in which well-rounded qualities were imparted was fundamentally informal; the family, kinship, village group, and the larger community participated in the educational and socialization process.

Characteristics of Traditional Nigerian Education

Rosemani and Okorosaiye-Orubite (2002) affirmed that the educational process essentially was based on a "gradual and progressive achievements, in conformity with the successive stages of physical, emotional and mental development of the child". The medium of instruction was the native language or "mother tongue" through which systematic instruction was delivered by way of songs, stories, legends, and dances to stimulate children's emotions and quicken their perception as they explore and conquer their natural environment. Education is essential for the transmission of society's norms and values. Haralambos (1980) maintained that in small scale, non-literate societies, such as hunting and gathering bands, formal education was unknown. Young people learned their lessons for life largely by joining in the daily round of the social group. Similarly Obidi (2005) observed that children's education began in the nuclear and extended family circles. During family meetings and visits to relatives, children learned about their origins, ancestors, gods, heritage and the origin of annual festivals. One may add that every member was taught to acquire positive personality traits like honesty, hard work, courage, endurance and sociability. According to Ndoye (1997), the majority of people in traditional society were given education at childhood level which enabled them to participate in various occupations, ranging from agriculture and allied activities to manufacturing, craftsmanship and trading. This indicates that most of the people in the traditional African societies farmed, some hunted for fumes, some fished and others used local and imported resources to produce goods distribute and sell commodities. In this way indigenous education played a vital role in the transmission of culture from one generation to the next and in the ordering and regulating of social life as well as in leading people to know how to contribute to the economic development of their societies just before the introduction of formal/institutional education. The introduction of western/institutional

education in Africa was part of the globalizing process of western expansion. Today education is received in the class room, using laboratories equipped with chemicals and internet facilities produced by the transnational cooperation. The implication here is that native resources that would have been used for other developmental activities have now been diverted to the purchase of the internet and laboratory facilities. Furthermore, much of our knowledge of the world is gained directly through the media especially, about people, places events and how to make sense of the world. Mass media as an agent of socialization has become an integral part of people's daily life, reaching the children, organizing their entertainment and social life. Since Aristotle declared that anyone who wants to speak with him should first define his concepts, some core concepts of this discourse are hereby defined.

Conceptual Clarifications

Culture

Cultures may blossom, they may vanish, or they may diffuse through time and space. The word culture comes from the Latin, *cultura* or *cultus*. *Cultus* means to cultivate (Giddens, 2002). Dosunmu, (2013) stated that the understanding of the word culture has changed from its root meaning as an activity to a condition, a state of being cultivated. Though the meaning of culture was originally tied to activity, the question of the activity of what and to what end is inevitable. Giddens (2002) further expounded that the Romans linked culture to *humanitas*; man vs. animal, *urbanitas*; city vs. rural and *civilitas* as in civil and good manners opposed to barbaric ways.

Cultural Hybridization

The concept of cultural hybridity suggests the co-presence of unequal sets of norms and values which struggle for domination or survival. Hybridity can only exist in opposition to purity; hybridity, entails the acceptance of the existence of purity. Kraidy (2005) declared that every aim to transcend borders starts with the acknowledgement of those borders, confirming the existence of what needs to be overcome. He defined cultural hybridization as the blending of elements from different cultures. Without cultural hybridization, the world would not be anywhere near as interesting and integrated as it is today. Language is just one example of cultural hybridization. Music is another part of culture that can be mixed with other cultures. In a way, it seems that hybridity and globalization always go together – and go together well. Both are slippery, ambiguous terms, at once literal and metaphorical, descriptive and explanatory; to the extent that serious definitional effort is needed to keep them as analytical tools.

Hybrid societies and hybrid cultural phenomena deny the authority of tradition; they can be only indirectly explained by the differences in cultural roots. Tensions, violence and unequal power conditions are constitutive of cultural hybridity. The new cultural traits are not intended for permanence, because the inherent tensions render sustainable innovations impossible. Hybrid societies live for the moment, the provocative and sometimes dangerous entanglements between cultures with uneven statuses of power. Hybridity is an unstable product of alienation and cultural contamination.

Cultural Hybridization and Globalization

Globalization is a term which takes into consideration the implications of interaction between two or more economies in terms of trade and commerce (Wiley, 2004). Globalization is a difficult concept. It is alternately lauded as the best hope for human well-being and vilified as the end of history, the ultimate triumph of the very rich and very powerful. Wallerstein (2011) expounded that globalization is frequently dismissed because so many ideas are being subsumed under its rubric—including multiple forms of economic, political, cultural and ideological globalizations—that the concept itself has become meaningless. On a much wider sphere, the concept of globalization takes into account the interaction between two or more nation, like in case of Nigeria, because in some cases, heads of two states enter into an understanding to promote mutual trade, commerce and exchange of ideology. A person's cultural identity is termed as the background of a person in which a person is born and brought up. Dosunmu and Pemedede (2018) opined that culture widely refers to the ethnic surrounding of a person in form of society, which influences the person to great extent. With due course of time, there is great deal of identification which is involved with the person based on the background and cultural belonging. Cultural identity is the widely popular identification with which the person is acknowledged and identified by majority of other people. There are certain types of traits and attributes which are associated with one particular cultural identity. Within the context of globalization, cultural transformations are increasingly analysed as hybridization processes. Hybridity itself is often treated as a specifically post-colonial phenomenon. Cultures marked by hybridity can also be a battleground.

Western Education as Harbinger of Hybridization

The threat of cultural uniformity is referred to as "McDonaldization". The globalization of world economy and the development of trans-national

markets have caused a worldwide generation of hamburger eating, coca-cola drinking, cell phone kids. Trentman (2009) lamented that the threat to local cultures and the extinction of cultural and ethnic diversity seems inevitable. On the contrary, a global process must have roots, a place, origin, locality; even trans-national firms must develop local connections for their businesses. The enduring impact of Western education produced its own contradictions. Early enough, the colonial governments had recognized that their power over Africans depended not necessarily on physical but mental (psychological) control through the school system. Deficient in scope and content, colonial education promoted vocational studies and neglected technology, pure and applied sciences and engineering.

African studies were excluded from the colonial education curricula. Some of the resultant effects today are: prebendalism, utopian life style, undue militancy, religious intolerance, kidnapping, financial fraud, armed robbery, certificate forgery, sexual immorality, cultism, indecent or provocative dressing, poor reading culture, poor attitude to work, ethnic hooliganism, political thuggery and lack of enduring leadership traits.

The importance of indigenous education and its key elements remains a common characteristic among many groups in Africa despite great cultural diversity and unique histories (Tilky, 2000). Some of the tenets of African indigenous education practices include the collective approach, grounding of theory in practice in daily life, and a deep understanding of a group's history and worldview. Knowledge is practical rather than abstract and indigenous education prepares the young for their futures (Kanu, 2006). The transmission of knowledge is a community affair and relies on social hierarchies and organization. Education often occurs within age groups. Often elders assume a particularly important role in the transmission of indigenous knowledge to younger generations. This may take the form of gatherings that not only impart knowledge but also instil the young with a sense of group identity (Kanu, 2006). In this sense, elders within the community complement and enhance the education that mothers and fathers provide their children. In the early several years of life, both boys and girls spend much time with their mother. In many cultures, gender differentiation occurs between the ages of six and eight, when girls remain with the mothers and boys spend more time with the fathers.

Impact of Hybridization on Culture and Education

The family is the backbone and basic unit of every society. Some form of family exists in all human societies. The forms, process, and rules which govern family, however, differ from one society to another. Alubo, (2017) defines family as a group of people who are united by blood relationship