

A STUDY OF THE TEACHING AND LEARNING OF CULTURE IN OYO TOWNSHIP

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Abstract

This paper examined the processes of teaching and learning of culture in Oyo town. The study employed descriptive survey research design. The study was guided by four research questions. Purposive sampling technique was used to select a sample of one hundred and fifty (150) respondents. A questionnaire of 12 items was administered to the respondents. The data collected was analysed using simple percentage statistical method. The results showed that traditional institutions, family institutions, age-groups and schools have been playing a major role in the teaching and learning of culture in Oyo town. However, it is recommended that the above institutions should intensify their efforts in the transmission of desirable culture to the younger generation and our traditional festivals and ceremonies should be raised to a higher standard.

Introduction

Man is not only a social animal but also a cultured being. Man's social life has been made possible because of culture. Culture is something that has elevated him from the level of animal to the height of man. Man cannot survive as man without culture. It represents the entire achievement of mankind (Clikford, 1993).

Cluckhohn, Clyde and William (2005) agrees that culture has been fulfilling a number of functions among which are: culture is the treasury of knowledge, culture defines attitudes, values and goods, culture provides behaviour pattern, culture provides personality and culture makes man a human being.

Lenski (1995) remarks that culture varies with the physical setting or geography e.g. Music and culture also varies with time. This explains the fact that culture is dynamic and is changing from place to place and from time to time. According to Ogunbameru (2006), culture is derived from three elements; values, norms and artifacts. Values are ideas about what in life is important. They guide the rest of culture. Norms are expectations of how people will behave in different situations. Each culture has different methods called sanctions for enforcing its norms. Sanctions vary with the importance of the norm. Norms that a society enforces formally are called laws. Artifacts are materially observable things used by a people. They are derived from a people's values and norms. Nwuzor (2002) believes that cultural values are those worthwhile and acceptable aspects of non-material culture of a people which help in molding the character of the people. Cultural values are the bedrock of the society. The value held in the society shape the behaviour of the people. These values are transmitted from generation to generation. Andrah (1992) observes that culture embraces all the material and non-material expression of people as well as the process with which the expression are communicated. It has to do with all the social, ethical, intellectual, scientific, artistic and technological expressions and processes of a people usually ethnically and or nationally or supernaturally related, and usually in a geographical contiguous area, which they pass to their successors and how these are passed on. Clyde (2004) contends that culture is a historically derived system of explicit and

implicit design for living which tends to be shared by all or specially designated members of a group.

Leach (2008) believes that "culture emphasizes the component of accumulated resources, immaterial as well as materials which the people inherit, employ, transmute and add to and transmit". From Leach's definition, it could be said that culture has traits and complexes originating through innovation and spreading through diffusion and thus having a geographical distribution. Secondly, it has patterns, structure and functions and thirdly, it could be dynamic.

Kroeber (2002) maintains that the word "culture" is most commonly used in three basic senses:

- Excellence of taste in the fine arts and humanities, also known as high culture.
- An integrated pattern of human knowledge, belief and behaviour that depends upon the capacity for symbolic thought and social learning.
- The set of shared attitudes, values, goals and practices that characterizes an institution, organization or group.

McGrew (1998) suggests that we view culture as a process. He listed six steps in the process:

- A new pattern of behaviour is invented or an existing one is modified.
- The innovator transmits this pattern to another
- The form of the pattern is consistent within and across performers, perhaps even in terms of recognizable stylistic features.
- The one who acquires the pattern retains the ability to perform it long after having acquired it.

- The pattern spreads across social units in a population. The social units may be families, clans, troops or bands.
- The pattern endures across generations.

Gbotokuma (1992) writing on "cultural identity and underdevelopment in sub-Saharan Africa" sees culture as much a way of life. He explains that as a way and as a concept of life. Culture is "a plan according to which society adapts itself to its physical, social and ideological milieu". A concept of life, he further observes, "covers for example, food, lodging, clothes, interior decoration marriage organization of the family, system of parenthood, social class, trade, government, religion, magic, language etc." The common theme in all the definitions provided is that culture is acquired through learning within a society.

Mitchell (1997) maintains that there are two approaches to the study of culture. Holistic approach whereby the material and non- material aspects of the culture of a society are considered. In this case culture is viewed in its totality and the sectorial approach in which a particular segment of a society's culture is emphasized. Taylor (1891) conceives that the concepts, culture and society are closely related. Culture is defined as all the product of society material and non-material society consists of interacting people living in the same territory who share a common culture. We really can't have one without the other. People in society create culture; culture shapes the way people interact and understand the World around them.

Otite and Oginwo (1979) believe that culture and society are co-existent. One does not or cannot exist without the other. Culture and society may have some common elements but the two are not the same, they are not identical, the essential

difference is that society is composed of people while culture consists of knowledge, ideas, customs, traditions, folkways, mores, beliefs, skills, institutions, organizations and artifacts. Amadi (1982) contends that culture and society are co-existence. Society is the combination of different cultures. On the other hand culture deal with the behaviours, language, occupation, dressing, eating and festival of a particular people within a geographical area. Society is a group of people living collectively. Culture is basically anything which is subsequently created by said people. In the same vein, Griffin (1978) holds that culture and society are intricately related. A culture consists of the objects" of a society. Whereas a society consists of the people who share a common culture.

The main purpose of this study are:

- (i) to investigate the processes or ways of teaching and learning of culture and cultural values in Oyo town.
- (ii) to determine the role or contributions of the traditional institutions (traditional rulers), family institutions, schools, age-groups, peer groups, elders etc. who are directly involved in the teaching and learning of culture and cultural values in Oyo town
- (iii) to determine the impacts of cultural elements such as festivals, ceremonies and museum on the teaching and learning of culture in Oyo town.
- (iv) to find out the necessity for the teaching and learning of culture particularly in Oyo town.

Research Questions

This study is guided by four research questions:

- (1) In what ways does traditional ruler influence the teaching and learning of culture in Oyo town?
- (2) Of what significance are cultural elements such as festivals, ceremonies and museum on the teaching and learning of culture in Oyo town?
- (3) What are the contributions of the family, age-group and schools to the teaching and learning of culture in Oyo town?
- (4) To what extent will the teaching and learning of culture contribute to the development of the society?

Method

The study adopted the descriptive survey research design to seek for the opinions of the people on the teaching and learning of culture in Oyo town. A total of one hundred and fifty questionnaires were administered to one hundred and fifty (150) Parts I, II and III undergraduate Students of the Department of Social Studies, Ekiti State University in affiliation with Emmanuel Alayande College of Education, Oyo. Fifty (50) copies of questionnaires were administered to each level. In addition, interview guide was used to gather responses from other participants which include the traditional chiefs, elders and peer-group pertaining to the teaching and learning of culture. Purposive sampling technique was used.

The instrument was made up of two sections, the first section requested for personal information from the respondents such as age, sex and level. The second section consisted of twelve (12) structured items to elicit responses from the participants. The instrument was subjected to face and content validity by the Social Studies experts. The researcher personally administered the questionnaire and conducted the interview. Frequency counts and simple percentage statistical method were used to answer the four research questions raised.

S/N	ITEMS/STATEMENT	AGREE	%	DIAGREE	%	TOTAL
1.	Traditional rulers are often regarded as the custodians of culture and tradition	144	96%	06	04%	150
2.	Traditional rulers organize and participate in culture related events and activities	132	88%	18	12%	150
3.	Traditional rulers themselves are emblems of culture	132	88%	18	12%	150

Results

Research Question 1: In what way does traditional ruler influence the teaching and learning of culture in Oyo town?

Table 1: Analysis of Ways in which Traditional Rulers Influence of the Teaching and Learning of Culture

Table 1 shows that items 1, 2, and 3 had 96%, 88%, 88% and 04%, 12%, 12% agreement and disagreement respectively. This means that traditional rulers have a great influence on the teaching and learning of culture in Oyo town.

S/N	ITEMS/STATEMENT	AGREE	%	DIAGREE	%	TOTAL
4.	People learn a lot of cultural traits and beliefs through the festivals of Arts and Culture like Egungun festivals	141	94%	09	06%	150

Research Question 2

of what significance are cultural elements such as festivals, ceremonies and museum on the teaching and learning of culture in Oyo town?

S/N	ITEMS/STATEMENT	AGREE	%	DIAGREE	%	TOTAL
6.	Several cultural practices like mode of dressing and greetings are transmitted to the youths through the family and learning culture	147	98%	03	02%	150
7.	The various cultural programmes of the school can help to refine a child's attitudes	141	94%	09	06%	150

Table 2: Analysis of cultural elements such as festivals, ceremonies and museum on the teaching and learning of culture in Oyo town?

From table 2, it can be observed that items 4, 5, and 6 had 94%, 98%, 84% and 06%, 02%, 16% agreement and disagreement respectively. This indicates that cultural elements such as festivals, ceremonies and museum play a significant role in the teaching and learning of culture.

Research Question 3: What are the contributions of the family age-groups and schools to the teaching and learning of culture in Oyo town?

Table 4: Analysis of the contribution of the family Age-Groups and Schools to the Teaching and Learning of Culture

S/N	ITEMS/STATEMENT	AGREE	%	DIAGREE	%	TOTAL
9	Teaching and learning of culture reduces tension and conflict among the people for the betterment of the society	132	88%	18	12%	150
8.	Individuals learn a lot of cultural practices like norms, more, taboos and folklores from their age-groups	114	76%	36	24%	150

It can be observed that the table 3 that items 7, 8 and 9 had 98%, 94%, 76% and 02%, 06% and 24% agreement and disagreement respectively. It can therefore be concluded that family, age-group and schools contribute greatly to the teaching and learning of culture in Oyo town in particular and the society at large.

Research Question 4: To what extent will the teaching and learning of culture contribute to the development of the society?

Table 4: Analysis of the extent to which the teaching and learning of culture contribute to the development of the society

10.	Teaching and learning of culture serves as the foundation for peace, progress and development of the society	129	86%	21	14%	150
11.	Teaching and learning of culture is of no need since society can exist without culture	45	30%	105	70%	150

The table 4 shows that items 10, 11 and 12 had 88%, 86%, 30% and 12%, 14%, 70% agreement and disagreement respectively. This implies that teaching and learning of culture contribute to the development of society to a large extent.

Discussion

This study examined the teaching and learning of culture in Oyo town. The results of the analysis of data showed that traditional institutions play a significant role in the teaching and learning of culture in Oyo town. The findings is consistent with McGrew (1988) who suggested that the innovator transmits the cultural pattern from one to another, the one who acquires the pattern retains the ability to perform it long after having acquired it and the pattern endures across generations. The result of the study also showed that cultural elements such as festivals and ceremonies are of great significance in the teaching and learning of culture. This finding is in line with Ogunbameru (2006) who concluded that culture is derived from three elements: values, norms and artifacts in which festivals, ceremonies and museums are inclusive.

The result of the study also showed that family, agro-groups and schools contribute greatly to the teaching of culture in Oyo town. The finding is in agreement with Andarh (1992) who observed that culture embraces all the material

and non-material expression of a people as well as the process with which the expression are communicated through the family, age-groups and schools.

The result further showed that teaching and learning of culture contribute to the development of society to a large extent. This finding is in consonant with Otite and Oginwo (1979) who believed that culture and society are co-existent. One does not or cannot exist without the other; and that culture and society have some common elements. Experiences and opinions from the people interviewed as well as the researcher's personal experiences have shown that traditional institutions, families, age-groups and schools are actively involved in the transmission of culture in the society from generation to generation.

Conclusion and Recommendations

Based on the findings from this study, it can be concluded that traditional institutions play a major role in the teaching and learning of culture. Cultural elements such as festivals, ceremonies and museum are of importance in the teaching and learning of culture. Families, age-groups and schools contribute a lot in the teaching and learning of culture and transmission of cultural values and traits. Also, teaching and learning of culture has contributed greatly to the development of the society. It could thus be concluded that society and culture are very closely interrelated. They are two aspects of the whole life of people. People are both "socialized" and "encultured". This means that people learn and know how to behave and how to use the materials in their environment. Culture provides the content and context for social relationships. Both culture and society exist beyond the life span of any individual. It is recommended that traditional institutions, family institutions, age-groups and schools should intensify their efforts in the teaching and transmission of desirable cultural values to the younger generation.

Also, our traditional festivals and ceremonies should be promoted to higher standard.

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