



CULTURALLY-BASED INSTRUCTIONAL STRATEGY AND PRE-PRIMARY SCHOOL CHILDREN'S SOCIAL COMPETENCE IN NIGERIA

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Abstract

Pre-primary education lays a foundation for the formation of competence in every domain of a child's development including social competence. Social competence is culturally linked and might not be achieved when a culturally-based strategy is neglected in the classroom. Most of the strategies adopted in the Nigerian classrooms have less touch on relevant culture. This study, therefore, determined the impact of a Culturally-Based Instructional Strategy (CBIS) on pre-primary school children's social competence. Two pre-primary schools (public and private) from two Local Government Areas (LGAs) with a large number of pre-primary schools in the Ibadan metropolis were purposively selected. An intact class of Nursery III was selected per school and randomized into CIBS and conventional groups. 74 pre-primary school children participated. Children's Social Competence Rating Scale ($r=.80$) and CIBS Instructional Guide were used to collect data. Data were analyzed using both descriptive and inferential statistics. There was a significant main effect of treatment on pre-primary school children's social competence ($F_{(1,65)}=24.57$; partial $\eta^2=.27$). The children exposed to CBIS had a higher social competence mean score (107.14) than their counterparts in the control group (80.41). Pre-primary school teachers should adopt this strategy to facilitate pre-primary school children's social competence.

Keywords: Culturally-based instructional strategy, social competence, pre-primary school children.

INTRODUCTION

Producing a complete child that will be highly knowledgeable and culturally relevant remains part of the goals of early childhood education globally and Nigeria in particular (Federal Republic of Nigeria, (FRN) 2013; Allen & Kelly 2015; Gordon & Ionescu 2018). According to Oduolowu (2011), children developed holistically hence their education should follow the same pattern. None of the domain of child development ought to be neglected or given less attention. Education generally is considered as a way of equipping an individual recipient with relevant knowledge, attitudes and skills necessary for survival within the cultural environment, to make a meaningful contribution and live peacefully with people in the immediate environment and the global world (Majebi, 2017; Olowe, 2019). This is to say that education is culture-oriented.

Education tailored alongside the real culture of the Africans focuses on the all-around development of the child. Conscious efforts are made towards developing a holistic child, no aspect of child development



lacks attention. Children were engaged in culturally-related activities that promote mental and physical development, well-mannerism, and a high level of social interaction via communalism. Among all these, special attention is giving to the development of a socially competent individual who will not display behaviour that will tarnish the image of the family and community. Inability to exhibit social competence makes nonsense of other forms of knowledge a child might have acquired in the African setting. According to Fafunwa (1995), functionality and character building were the hallmarks of the education of Africa. Omordu and Amaele (2014) proclaimed that the absence of any other aspect of education could be managed as long as a good character (ability to relate with others in a socially acceptable manner) was prevalent, but the absence of this on the part of an individual is the most shameful thing that could happen to the child's own immediate and extended families. As Fafunwa (1995) placed it, in the traditional Nigerian society all parents want their children to be upright, honest, kind and helpful to others, and will spare no pain to instill the qualities ...all Nigerian parents irrespective of ethnic group, prefer to remain childless than to have children who will bring shame and dishonour to the family. What Fafunwa meant is that developing a socially competent child was not negotiable, either was it handle with laxity. Special attention was committed to producing children that were able to relate with others around him/her in a socially acceptable manner. Conscious efforts were made to inculcate values, attitude, and character to equip the individual with what is needed to be functional and relevant in the immediate environment and the society at large (Majebi & Oduolowu, 2020).

Moreover, the recent negative happenings in the world have increased the world's interest in building human capacity that is not only intellectually sound but also socially competent. The world is becoming unsafe among the human race as people are becoming a threat to one another. This has changed the global perspective on learning to include learning to live as one of the essential parts of learning. The global agenda for the child encapsulates all-around learning, which includes learning to know, learning to do, learning to be and learning to live (Delors et al. (1996) cited in UNESCO 1996). Living successfully in an environment whether immediate or global demands that an individual must be socially competent.

The study of social competence focused primarily on behavioural skills displayed during interaction with others either peer, family or group of people. It is a broader term used to describe social relationship effectiveness. Estes (2004) described social competence as the ability of an individual to effectively engage in appropriate social behaviours and maintain an interpersonal relationship. Manz and Mcwayne (2004) viewed it as the capacities children possess for developing positive relationships with adults and other children. It could be described as the children's ability to act wisely in a culturally acceptable and appropriate human relationship. Social competence begins as early as a child is born into a family system and a particular cultural setting. Howes and Matheson (1992) ascertained that social competence develops initially during early childhood as this is a developmental period. It thus means that adequate attention is required during this sensitive stage to mould the child into an acceptable member of society by employing a strategy that is culturally based.

The development of social competency is culture-tied because culture dictates specific behaviour and manners that are socially acceptable in human relationship in communities. It plays important roles in helping children to be able to relate in culturally appropriate manners in society. According to Aydin, Thorns and Kozleski (2012), part of the process of becoming educated is becoming socialized to the cultural way in which knowledge and skills are pursued, understood and performed in and outside the school. Education plays a pivotal role in the socialization of a people and also in the moral or ethical life of the people. A person who lacks good character, though filled with all knowledge, cannot be said to be well cultured. He is in no wise an educated fellow (Egbunu, 2013). This means, therefore, that being educated is linked to the ability to relate effectively in a culturally acceptable manner. Education is not expected to make its recipient an alien to his or her immediate society.



Social competence encompasses many skills that someone can display appropriately or deficiently before it can be determined. Among these components of social competence are the skills of relationship, tolerance and respect which can help children to relate well with peers and adult around them, and also be acceptable in society. These skills are given prominent attention in this study because the early years are known for tremendous growth in interactions and building a relationship with peers and adults.

A relationship is one of the skills of social competence considered in this study. This skill was selected because it might be difficult to ascertain how socially competent a child is if he or she is not relating to others. It has to do with the way two people or groups of people feel or behave towards each other. Amosun (2011) views relationship to mean behaviour or feelings towards somebody else; the connection between two or more people or groups and their involvement with one another, especially as regards the way they behave towards and feels about one another. Social competence refers to getting along well with others, being able to form and maintain a close bond, and responding in adaptive ways in social settings (online library). So, a relationship holds a sensitive position in social competence. Evans, Myers and Ifield (2000) identify the relationship, especially peer, adult and child relationships as one of the key elements of social competence. Abatan and Otufale (2010) say that relationship is socially and culturally constructed. A relationship is crucial and unique in an African setting. The individual is viewed as an integral part of society, and can only exist corporately (Mbiti, 1969). In this way, an African child is born into a world consisting of people who are connected, not necessarily by blood. This makes her/him a brother, sister, niece, nephew, and/or a grandchild of many people in his/her village.

Respect in the same vein helps to promote a cordial relationship. It connotes a mark of a well-behaved individual. Africans have a great and high sense of respect for ages. Any act of disrespect is frowned upon and attract punishment (Nwanaju, 2010). Putnam (2003) says respect is the good starting point for ethics. According to him, respect equals good behaviour and good behaviour equals respect. Invariably, a lack of respect equals bad behaviour. Among the various ways of showing respect, greeting plays a significant role. Ntagu (2010) avers that the uniqueness of every culture is probably centred on the mode of greeting. Respect for elders is one of the practices that African cultural values.

Tolerance is a fundamental component of social competence. It is a way of learning to accommodate others regardless of the difference between behaviour, belief and opinion. Reardon (1997) describes it as a way of according others the right to have their persons and identities respected. Benenson, Markorits and Fitzgerald (1990) describe tolerance as acceptance of the stresses and strains within a relationship. It is the willingness to accept feelings, habits, or beliefs that are different from one's own. The ability to endure minor frustrations, such as delayed gratification, interruption of activity, broken or misplaced playing materials is one indicator of a child's social competence. It takes tolerance to be socially competent, there is a need to get used to varieties in terms of opinion, lifestyle and background. When a child is among peers relating, there is bound to be a crisis in a relationship in the form of argument, and dislike. The key to bringing these under control is tolerance.

These skills have been identified to be badly affected by the interaction with foreign culture. An average African man was known to be his brother's keeper (Oroka, 1990). African societies believe that the individual cannot successfully live in isolation. They believe in corporate existence characterized by a web of closely-knit, kinship well as social and religious relationship. They are known for communalism but the celebration of Western culture above African's harmless values has tremendously displaced this. The advent of Western education, which tended to emphasize individualism has also caused communal life to be thrown overboard. Individualism and social isolation have become the style of social relationship in African communities (Nyerere, 1968; Bilesanmi-Awoderu, 2008; Johansson, 2009). This might likely be one of the factors that opened the door for intolerance in the African community. Employing western-based strategy solely in the African classroom is also believed to have badly affected the ways and



manners by which African children are now exhibiting social competence because it has been reported that values such as greetings, communal relationship, respect for elders, and the hosts of others are going down the drain. Ocitti (1994), Gwanfogbe (2001), Okeke (2007) Akinsola (2006), and Akinwale (2013) decry the rate at which an act of respect is disappearing from society. It is not uncommon to see youths not respecting the elders, in the spheres of greetings, courtesy, respectful communication (Bilesanmi-Awoderu 2008). Children now demand remuneration before carrying out a domestic chore (Okpilike, 2013). Considering all the inadequacies identified, it can be deduced that children of the present generation are socially incompetent. These could be the reflections of the fact that the conventional instructional strategy does not consciously focus on developing this area. This was confirmed by Gay (2002), who asserts that conventional instructional strategy only emphasizes factual information while minimizing values, attitudes and ethics. This is a pointer to the fact that there is a need to engage children at the early stage in classroom practices that promote and respect values and virtues of the immediate environment through culturally based strategy

Culturally-based instructional strategy (CBIS) is described as the instructional strategy that is grounded in an understanding of the role of culture in the teaching and learning process (Underwood, 2009). Alaska Native Knowledge Network (1998) views the strategy as a way of shifting the focus in the curriculum from teaching/learning about cultural values as another subject to teaching/learning through the local culture as a foundation for all educational activities. This strategy emphasises the use of indigenous stories, rhymes, songs and games during teaching and learning activities. It uses the language of the immediate environment and culturally relevant instructional materials as well as a community resource to support children's learning. King (2012) note that CBIS recognises that pupils learn in many different ways and that these practices maintain that varied instructional techniques are a critical part of teaching responsively. This strategy encourages children to recite local stories, rhymes and engage in play and game songs. All these are effective in producing a total child in an African setting. Pence and Schafer (2006) confirm that local stories convey strong morals, helping children to distinguish between good and bad. They also help in shaping character and promoting children's education in specific social values, such as encouraging resilience, bravery, cleverness and intelligence, care for others, family life, obedience to elders, and hard work, while criticizing greed and corruption. Essa (2011) avers that play continues to be an important vehicle for school-age children's social development. Salami and Oyaremi (2012) also stress that plays develop in the children acceptable habits, attitudes and values that could produce a fundamental and deeper inculcation of societal norms. Play especially the indigenous –based, immensely accelerates the process of socialization.

Manganye (2011) also claims that African indigenous game-songs do not have any trace of Western influence; they are purely in the language of the immediate particular environment. They are carried out mostly in an outdoor environment and involve a lot of activities that could lead to the holistic development of children. Ogundijo (2005) had earlier identify some of these activities to include running, jumping and other physical, energy-sapping activities. The activities support the development of the children's fine and gross motor skills. They also provide an opportunity for children to interact maximally, the majority of them cannot be done as an individual. Most of the 'so-called games' children engage in now is done while seated, and alone which might have social and health implications. These indigenous games provide physical exercises that give children the opportunity to vigorously and joyfully use their bodies, they simultaneously refine and develop skills that enable them to feel confident, secure, and self-assured. And most especially provide an opportunity for optimal interaction among peers.

Though National policy on education (FRN, 2004) recommends some of the elements of a culturally-based instructional strategy for teaching and learning, they also reflected in the school curriculum, but most at times, the strategies employed to pass instruction in the classroom betray them. This is supported



by many authors who concluded that the contemporary strategy in our classroom is believed to be western-culture based especially in the area of methodology, the medium of instruction and instructional materials (Okeke, 2007; Roy-Omoni, 2010; Salami & Oyaremi, 2012; Okpilike, 2013). These are believed to have eroded so many of the values that have been used to prepare people to be conscious of their background.

Omordu and Amaele (2014) confirmed that the contemporary Nigerian system of education has been functioning with Western concepts of values without emphasis on the aims of African education. The authors explain that because we do not function with the aims and objectives of our education, we cannot but experience some cultural and moral disorientation. Functioning with the European frame of reference is not only extremely damaging to our sense of identity but could be the root cause of our present moral decadence. One way by which the elements of culture that have been found effective in training children in culturally acceptable ways can find their way back to the classroom is to make the instructional strategy culturally-based. This implies that if the role of culture cannot be ignored in the proper upbringing of children and also that children learn in many different ways, then the indigenous ways of teaching and learning could be effectively integrated into the conventional strategy.

The extents of the moral decadence perhaps could be what responded to Obanya (2007) that calls for education that reflects African values and practices. This can best be introduced at the early childhood education level most especially at the pre-primary school level. Pre-primary education, according to United Nation Education Scientific and Cultural Organisation (1997), is the initial stage of organized instruction, designed primarily to introduce very young children to a school-type environment that is to provide a bridge between home and a school-based atmosphere. Federal Government of Nigerian (2013) in the National Policy on Education describes it as the one-year education given to children aged 5 before their entering primary school. The essence of this one-year compulsory education according to Haque, Nasir, Yesmin, and Biswas (2013) are to ensure a smooth transmission to primary education and lay the foundation for lifelong learning. Pre-primary education can then be described as an educational level designed to expose and prepare children for primary school activities to ensure readiness for the task ahead. The period lays the foundation for the formation of competence in every domain of a child's development. One of such competence is social competence.

Integration of culturally appropriate strategy into the teaching and learning process is gaining global attention because it is believed that it can produce a culturally responsive child. Nevertheless, in Nigerian classroom, the culture of the immediate environment has been relegated to the background as the use of foreign stories, songs, rhymes, language, and materials during the teaching and learning processes especially at the pre-school level are becoming the prevailing practices in our classroom setting. This is believed to be the reason why this generation is experiencing the fast disappearance of cultural values and practices. Studies have shown that CBIS is effective to promote children's social competence but most of these studies were carried outside the shores of Nigeria. Some related studies carried out in Nigeria only considered some of the elements of CBIS but the effect of all elements of CBIS on pupils in Oyo State has not been given adequate attention. This study, therefore, determined the impact of the strategy on pre-primary school children's social competence in Oyo State, Nigeria.

Research Questions

This research question was posed to guide the study

Is there any difference before and after the treatment in children's development of social competence in

1. relationship,
2. respect, and
3. tolerance?



Theoretical Framework

The study is hinged on the theory of Ujamaa or African Socialism. This theory was propounded by Julius Kambarage Nyerere in 1967. His theory states that it is through socialism that Africans can get the vision of what is life. This theory was an attempt to decolonise African minds to accept themselves as Africans. Nyerere made a critique of inadequacies and appropriateness of colonial education. He believed that the educational system introduced by the British was to defraud Africans of their values and traditions, so did not address the needs of the African people. He identified this fault especially in the area of the relevance of the education to the recipient's immediate environment. More so, he wanted a change in the education system because of the beliefs that education is an instrument of society to reinforce its value and tradition. The theory believes that for the African educational system to be relevant and benefit the recipient's in his/her immediate environment, the education should not de-culture the African child. Thus the theory of African socialism (Ujamaa) is considered relevant to this study because it was conceived by an African philosopher and the theory believes that the spirit of communalism should define a relationship. It also advocates for an instructional strategy that accommodates stories, songs, games and rhymes that were part of the people before the advent of western education.

METHOD

The Model of Research

The study used the pretest-posttest control group quasi-experimental research design to determine the impact of the treatment (culturally-based instructional strategy) on pupils' social competence (skills of relationship, respect and tolerance). This study observed how well the pre-primary school children exhibited the skills of relationship, respect and tolerance before as well as post-treatment.

A Sample of the Research

Two pre-primary schools (one public and one private) were randomly selected from two local government areas (LGAs) (Ibadan North and Ibadan North-East) based on their willingness to participate in the study. A total of 74 pre-primary school children (44 males and 30 females) with a mean age of 5.61 from the two local governments participated in the study. An intact class of Nursery III was selected per school, and randomized into CIBS and conventional groups respectively.

Scope of the Study

The study covers two local government areas in Ibadan. Two pre-primary schools (one public and one private) were selected from each of the local government areas. The social competence considered were skills of relationship, respect and tolerance. The elements of CBIS covered were methodology (Indigenous stories, games, songs and rhymes), the language of the immediate environment (Yorùbá) and indigenous instructional materials (shells, stones, mats, dry seeds and big colourful beads).

Data Collection Tools

Instruments used to collect data for this study were instructional guides (for both experimental and control groups), children's social competence scale ($r = 0.80$) (This scale was adapted from Ages and Stages Questionnaire (ASQ-3) designed by Squires, Bricker, Twombly (2003) ASQ-3 is the blueprint for measuring social competence in preschool children.), Compiled Relevant Indigenous Rhymes, Songs and Games, Children's Indigenous Picture Storybook, Pictorial Charts on Indigenous Numbers and Alphabets.

Procedure for Data Collection

The study was carried out in three stages which include; the training of research assistants/administration of pretest, implementation of the treatment and administration of posttest. The procedure lasted for ten weeks in the selected schools. Four schools (two public and two private schools) selected were randomizing mixed as one public and one private into experimental and conventional groups respectively.



The pre-primary school children in both groups were rated before the experiment to ascertain their level of social competence. Children in the experimental group were exposed to culturally-based instructional strategy (CBIS) which comprises methodology (indigenous songs, rhymes, games and stories), the medium of instruction (the language of the immediate environment -Yoruba) and indigenous materials (such as beads of different colours, dry seeds, cowries to develop the skills. All these were used to expose children to hands-on activities that enhance social interaction, individual work was reduced to the nearest minimum. Group work was encouraged during the teaching and learning activities through indigenous games, songs, rhymes and stories. Relevant indigenous stories, rhymes and game songs were used to facilitate the acquisition of the skill of relationship, respect and tolerance. The pre-primary school children in the control group were exposed to the conventional instructional strategy (CIS). Each child focused on the class activities given to him/her. This strategy has been established by researchers to be dominated by Western-oriented activities, such as foreign songs, rhymes and games language. English was the medium of instruction adopted for the conventional group. Afterwards, a posttest was administered to the two groups by the tenth week of the study.

Four research assistants that have M.Ed. in Early Childhood Education served as raters in the four schools why the study was conducted. These raters received training on how to use children’s social competence scale to rate individual child’s exhibition of the skills that were the focus of the study (relationship, respect and tolerance). The training involved lecture and practical demonstration to ascertain the mastery of the usage. The video was also recorded throughout the experiment to further observe each child’s social competence during each of the activities to provide more information on these skills. Pictures were taken during the activities.

Data Analysis

Both descriptive and inferential statistics were used to analyse the data collected in this study. Descriptive statistics of frequency count, percentage and graph were used to analyse the demographic data; these, in conjunction with mean and standard deviation, were used to answer the research questions as appropriate. Paired t-test was used to show the difference between the pretest and posttest scores of children. Estimated Marginal Means was used to show the magnitude of performance across the two groups.

FINDINGS

Section A: Answers to Research Questions

Research Question: Is there any difference before and after the treatment in children’s social competence in

1. relationship,
2. respect, and
3. tolerance?

Table 1. Summary of paired t-test analysis showing the difference between pretest and posttest scores of the children in social competence

Paired Variable	N	Mean	Std.Dev.	Mean Gain	t-value	Df	Sig.	Remark
Pre-relationship	37	24.405	5.246	13.892	12.537	36	.000	Significant
Post-relationship	37	38.297	5.695					
Pre-tolerance	37	22.108	4.624	12.135	11.752	36	.000	Significant
Post-tolerance	37	34.243	5.372					
Pre-respect	37	22.351	4.480	12.595	14.247	36	.000	Significant
Post-respect	37	34.946	4.955					



Table 1 reveals that there was a difference between the mean scores of relationship skill at the pretest (24.41) and the posttest (38.30) of the children exposed to the treatment. This difference was significant ($t=12.54$; $df=36$). Also, there was a difference between the mean score of tolerance skill at the pretest (22.11) and the posttest (34.24) of the children exposed to the treatment. This difference was significant ($t=11.75$; $df=36$). There was a difference between the mean score of speaking skill at the pretest (22.35) and the posttest (34.95) of the children exposed to the treatment. The difference between the pretest and the posttest mean scores was 12.60. This difference was significant ($t=14.25$; $df=36$).

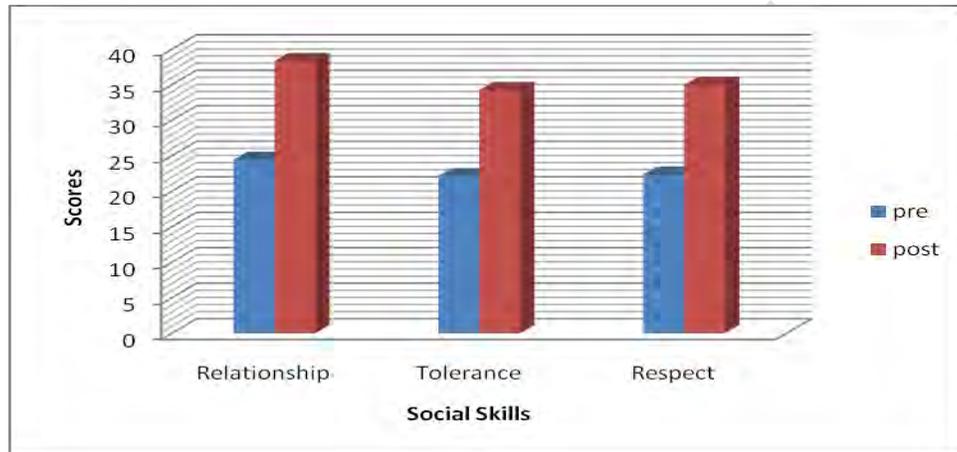


Figure 1. Social competence before and after treatment

Table 2 presents the magnitude of performance across the groups.

Table 2. Estimated marginal means on social competence of the children

Variable	N	Mean	Std.E.
INTERCEPT			
Pre score	74	58.405	-
Post Score	74	93.776	2.117
TREATMENT			
Control Group	37	80.413	2.711
Experimental Group	37	107.139	4.019

Table 2 reveals the social competence scores of the two groups of children. Out of a maximum mark of 136, the mean score of children in the control group is 80.41 (59.13%) while that of children in the experimental group is 107.14 (78.79%). This implies that those exposed to cultural-based instructional strategy had better social development than those exposed to conventional strategy.

DISCUSSION and CONCLUSION

The Main Effect of Treatment on the Acquisition of Social Competence

The major concern of this study was to determine the impact of the treatment (a culturally-based instructional strategy which comprises of the indigenous method, medium of instruction and learning materials) on pre-primary school children’s social competence. The research question raised is; is there any difference before and after the treatment in children’s social competence in

- a. relationship,
- b. respect, and
- c. tolerance?



The finding of the treatment revealed that there was a significant main effect of treatment on children's social competence. Those exposed to culturally-based instructional strategy gained more in social competence than those exposed to conventional strategy.

The effect size of the treatment was 27%. This might be as a result of several culturally-based activities that children were exposed to in the experimental group. They were engaged in culture-related activities, such as singing and demonstration of indigenous songs, rhymes and games. They were also exposed to some of the practices that were socially acceptable in their immediate environment, such as ways of showing respect, including culturally appropriate verbal greetings with physical gestures. Also, the contents of social development (peace education, rights and responsibility, conflict transformation), as stated in the early childhood curriculum, were taught with relevant indigenous stories, songs, rhymes and the language of the immediate environment (Yorùbá) was the medium of instruction. The treatment provided opportunities for children to relate better and closer than the conventional classroom practices. Children were engaged in group work as individual classwork was reduced to the barest minimum, and this gave room for close interaction among them in the classroom.

All these were found to have facilitated the acquisition of social competence of those in the experimental group more than those of the conventional group. This finding is in line with the finding of the study carried out by Nyota and Mapara (2008) on children's traditional games and songs, which revealed that traditional games and songs played a significant role in the development of socialisation of the young. The CBIS is not only effective in acquiring social competence but also possesses the ability to correct problems associated with the behaviour. Garza (2004) found CBIS to be effective in handling children with behavioural problems. The result of the findings of Thoms (2014) also revealed that adopting CBIS tends to lead to behavioural success in learners. Engaging children in indigenous play and game-songs activities, according to Serpell and Nsamenang (2014) enhances social enculturation because it exposes them to practising their cultural values.

The pre-primary school children in the control group were exposed to conventional instructional strategy. Conventional strategy in this context means the classroom situation where teaching and learning activities were carried out through the use of Western rhymes, songs and games. The medium of instruction was the Western language although teachers at the public schools use the mixed (bilingual) method of instruction. This has been earlier identified by Oduolowu (2007) and the situation persists. Also, teachers relied on the use of imported materials as instructional materials. They were taught the same content but the teaching was carried out without any element of culturally-based strategy. This was confirmed by Nyota and Mapara (2008), Salami and Oyaremi (2010), Obanya (2010), Roy-Omoni (2010) and Fakeye (2010). No activity gives room for group work. Each of the pupils concentrated on his/her work. There was little opportunity to relate with peers in the classroom. Social interaction was restricted to break time. This might have prevented children from demonstrating some of the skills of social competence considered in this study. The language of instruction (English) also affected the expression of respect, especially to adult. As reported by Akinmusire (2013) that English could be described as not as an honorific when compared with Yorùbá. This might hinder the demonstration of courtesy and respect that is culturally acceptable in the immediate environment.

The findings also revealed the social competence scores of the two groups of children. Out of a maximum mark of 136, the mean score of children in the control group was 80.41 (59.13%) while that of the children in the experimental group was 107.14 (78.79%). This implies that those exposed to culturally-based instructional strategy had significantly better social competence than those exposed to the conventional strategy. This is in line with the submission of the National Policy on Education (FRN, 2007; 2013), that culturally appropriate content, method, medium and materials should be employed to engage



pre-primary school children in teaching and learning activities, to develop in children societal acceptable values and harmless practices.

The significant effect of culturally-based strategy on the social competence of children is in support of the findings of Underwood (2009), Thompson (2010), and Mayfield (2011). The study conducted by Underwood (2009) did not have social competence as one of its dependent variables but it was discovered during the study that the strategy was capable of enhancing other students' outcomes such as social skills and behaviour which was beyond the scope of the study. Mayfield (2011) reported that any school that engages this strategy to teach provides a 'nest' where children are nurtured in a socially acceptable way. The strategy, according to him, is known for the culture of caring for each other. Greeting automatically becomes part of the school culture in CBIS. Also, the result of the findings of the study carried out by Thompson (2010) indicated that students in the CBIS classroom were more inclusive in their mutual friendship than students in the conventional classroom. He argues that CBIS makes learners relate as one community.

Each of the components of social competence (relationship, tolerance and respect) was examined separately before and after the treatment. The findings revealed that the pre-primary school children that were exposed to a culturally-based instructional strategy concerning the series of culturally-based activities, such as indigenous stories, songs, rhymes, games and language of the immediate environment, demonstrated a higher level of competence in a relationship, tolerance and respect after treatment than before the commencement of the treatment.

The findings revealed that there was a significant difference between the mean scores of the skill of relationship before and after exposure to treatment. This difference in mean scores was 13.89. This finding is similar to the report of Kovacevic and Ovic (2013) from a study carried out on examining the contribution of traditional games on the quality of relations and frequency of socialization in primary education. The findings also showed that there was an improvement in human relations among the pupils in class after they had been engaged in traditional games and songs. The treatment also had a significant effect on the acquisition of the skill of tolerance. There was a difference between the mean score of the skill of tolerance of children before and after exposure to treatment. The difference between the mean scores was 12.14. This difference was significant. This finding was in correlation with that of Mangany (2011) who found that engaging children in indigenous game-songs play a significant role in the social development of children; it encourages them to control themselves and most specially to tolerate other children.

In the same vein, the treatment had a significant effect on the skill of respect. The findings revealed that there was a difference between the mean scores of the skill of respect before and after the children were exposed to the treatment. The difference between the mean scores was shown to be 12.60. This implies that indigenous stories, songs, rhymes, games and language of the immediate environment had a significant effect on the social competence of pre-primary school children after the treatment. Muratovna (2013) advocates the need to create a special game environment where a child can not only communicate with other children and relatives but acquire knowledge, norms, and social rules. Precious (2010) stresses the need to expose the child to his or her cultural values. There is no better way to let them know without teaching them. One truth about cultural values is that they are learned.

Based on the findings of this study, it can be concluded that culturally-based instructional strategy is better than the conventional instructional strategy that has dominated pre-primary school classrooms in Nigeria especially in the area of development of social competence. Adopting CBIS will effectively inculcate in children social competence skill that is culturally acceptable. Therefore, CBIS possesses the ability to develop a socially competent learner. It teaches children how to relate with others in a group, respect



others opinion and tolerate others different opinion. It also builds the spirit of cooperation in children during learning and reduces individualism.

Suggestions for Researchers and Practitioners

Further studies on culturally-based instructional strategy should cover all the developmental domains. The strategy is holistic, indigenous education focused on producing a holistic child

1. There should be an increase in the number of preschool children and as well as public and private schools to be included to participate in the further study. More states could be included to compare performances across states.
2. Positive findings of culturally-based instructional strategies should be made available to stakeholders in education such as parents, school owners to encourage the adoption of this strategy in the classroom
3. Seminar and conferences should be organized for pre-school teachers on the proper implementation of the strategy.
4. The indices of culturally-based instructional strategy (indigenous methodology, medium of instruction and learning materials) should be employed in a pre-primary school classroom to produce children that will be culturally responsive.
5. Classroom activities should cover the holistic development of children, none of the domains should be neglected or given more attention than the other.
6. Teachers of young children in both public and private schools should engage children in culturally-based instructional strategy activities by employing indigenous method such as stories, songs, proverbs and rhymes among others to teach to young children.

Limitations of the Study

The major limitation of this study was the preference of parents of preschool children especially those in the private school for the use of the English language more than the language of the immediate environment. This affected the response got from some of the private schools contacted for the study. The fear of losing children if they were made to participate in a study that employs the use of the language of the immediate environment which is the Yoruba language made some private school turned down the researcher's request. Some of the consent forms sent home were not returned, so the children concerned could not participate. This affected the number of a participant in the study. Financial constraint restricted the study to just two local government areas. A study of this nature needs to be sponsored for wider coverage.

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