

**IMPACT OF CHILD REARING PRACTICES PREVALENT AMONG THE
BININS:A CASE STUDY OF PRE PRIMARY SCHOOL PUPILS IN
OREDO LOCAL GOVERNMENT AREA EDO STATE**

ATSERUBOMA AJURENMISAN MIRACLE

**UNIVERSITY OF BENIN,
BENIN CITY.**

MAY, 2024

**IMPACT OF CHILD REARING PRACTICES PREVALENT AMONG THE
BININS:A CASE STUDY OF PRE PRIMARY SCHOOL PUPILS IN
OREDO LOCAL GOVERNMENT AREA EDO STATE**

BY

ATSERUBOMA AJURENMISAN MIRACLE

EDU1903805

**A RESEARCH PROJECT WORK SUBMITTED TO THE INSTITUTE OF
EDUCATION, IN PARTIAL FULFILLMENT OF THE REQUIREMENT
FOR THE AWARD OF BACHELOR IN EDUCATION B.ED HONOURS IN
EARLY CHILDHOOD EDUCATION OF THE UNIVERSITY OF BENIN,
BENIN CITY.**

MAY, 2024.

CERTIFICATION

We the undersigned certify that this study was carried out by ATSERUBOMA AJURENMISAN MIRACLE with the matriculation number EDU1903805 of the institute of Education, University of Benin city in Edo State, Nigeria in partial fulfilment of the requirements for the award of Bachelor degree in Education (B.ED) in Early childhood Education.

Prof Roseline O. Olubor
Project supervisor

Date

Prof K. Aluko
Project coordinator

Date

Dr (Mrs) I.F. Iyamu
Director of the Institute

Date

DEDICATION

This project work is dedicated to God almighty and to my lovely family

ACKNOWLEDGMENT

special appreciation goes to my project supervisor, Prof Roseline O.Olubor for her expertise, guidance, constructive feedback which greatly contributed to the success of this project work. To the Director of the Institute, Dr.(Mrs) I.F Iyamu, I appreciate you ma for your work of love and dedication towards us all. And to all my lecturers, Profs; O.A. Afemikhe, K Aluko, A.I Ojeme and Doctors, k. Imasuen, W.C Uwadiae, M.P Aibinuomo, and Mrs Edna IKhela, For impacting me with knowledge, I sincerely appreciate.

To the wonderful family God gave to me, I want to really appreciate you all .To my father, Mr Emmanuel Atseruboma and my mother Mrs Roli Atseruboma thank you for believing and investing so much in me, thanks for your care love and support always and to my lovely siblings (Bros kelvin, Sis Remi, Bros Terry , Sis Judith) To my Aunt pastor Mrs Juliet Anuge , my Benin mom(sister Joy) my big sis Mrs Ese Atus , my entire family, Thank you all for your love, support,care and encouragement I want to say thank you very much I sincerely appreciate.

To my awesome friends (Stanley, Paul, Amabu, Michael, Emma, and Enoma) specially to my best friend Iyaroyuwa Iyesogie Loveth for being a big assistance to me, your care and support at all times is very much appreciated. Thank you all for making this journey easy and fun filled for me

Lastly and specially I want to appreciate God almighty for his unending love towards me, for his guidance and blessings have been invaluable throughout this journey.All glory to God Almighty

TABLE OF CONTENT

TITLE	PAGE
Title page	i
Certification	iii
Dedication	iv
Acknowledgment	v
List of Table	vi
Abstract	vii

CHAPTER ONE: INTRODUCTION

Background to the Study	1
Statement of the Problem	2
Research Questions	4
Purpose of the Study	5
Significance of the Study	5
Scope and Delimitation of the Study	6
Definition of terms	6

CHAPTER TWO: REVIEW OF LITERATURE

Theoretical Framework	9
Concept of Child Rearing	18
Concept of Pre primary School Pupils	27
Child Rearing Practices among the Binis	30
Child Rearing Practices Based on Religious Background	32
Child Rearing Practices Based on Parent Educational background	37
Child rearing practices based on location	40
Summary of Literature Review	43

CHAPTER THREE: METHODOLOGY

Research Design	44
Population of the Study	45
Sample and Sampling Technique	45
Research Instrument	45
Validity of the Instrument	45
Reliability of the instrument	46
Method of data collection	46
Method of Data Analysis	46

**CHAPTER FOUR: PRESENTATION OF RESULTS AND DISCUSSION
OF FINDINGS**

Introduction	47
Data Presentation	47
Discussion of Findings	50

**CHAPTER FIVE : SUMMARY, CONCLUSION AND
RECOMMENDATIONS**

Summary	53
Conclusion	55
Recommendations	55

REFERENCES	56
-------------------	-----------

APPENDIX	61
----------	----

LIST OF TABLES

Table 1: The prevalent child rearing practices among the Binis

Table 2 : Independence sample T-Test of the difference
in child rearing practices among the Binis based on location

Table 3 : Analysis of variance of the Difference in child rearing practices
among the Binis based on qualifications

Table 4 : Analysis of variance of the differences in child rearing practices
among the Binis based on religious background.

ABSTRACT

The research work investigated the Impact of child rearing practices prevalent among the Binis: A case study of pre-primary school pupils in Oredo Local Government Area, Edo State. Four research questions were raised to guide the study. One was answer why three were formulated into hypotheses and tested at 0.05 level of significance. The study adopted the descriptive survey design and the population of the study consists of preschool teachers in private nursery schools and parents in Oredo Local Government Area, Edo State. Three school were selected for the study. 10 teacher and 10 parent were selected from each school using convenience sampling technique. The research instrument was a questionnaire which was validated by the researcher's supervisor and two others at the Institute of Education, and the reliability was ascertained using Cronbach Alpha statistics and gave the value 0.84. The data collected were analyzed using mean, standard deviation for research question one, while the hypothesis were tested at 0.05 level of significance, using independent sample t-test and the analysis of variance. The findings that emerged include the prevalent child rearing practices among the Binis which were Authoritative, Authoritarian, Permissive and uninvolved parenting Authoritative ranked as the first and uninvolved as the least. There was no significant difference in child rearing practices among the Binis based on location, parent religious background and qualifications. Based on the findings, it was recommended that cultural and religious bodies should ensure that children are being given the necessary care, attention and guidance that they need to grow well by creating public awareness and conducting programs to this effect. M

CHAPTER ONE

INTRODUCTION

Background of the study

The Benin people, with a rich history and diverse cultural practices, offer a fascinating case study for exploring child rearing practices. Understanding their traditional and contemporary approaches to raising children sheds light on their values, social structures, and how they prepare future generations for life. Child rearing practices refer to the various methods, strategies, and behaviors employed by parents, caregivers, and communities in the upbringing and nurturing of children. These practices encompass a wide range of activities, including caregiving, discipline, education, and socialization, all of which contribute to the overall development and well-being of the child.. This study aims to delve deep into the prevalent child rearing practices among the Benin people, considering historical traditions, evolving influences, and their impact on children's development. The Benin people, with their rich history and diverse cultural tapestry, have developed unique and effective child-rearing practices that have been passed down through generations. These practices are deeply intertwined with their values, social structures, and beliefs about the world, shaping the lives of their children in profound ways. Here's a glimpse into some of the most important rearing practices upheld by the Benin's :Extended family networks: The Benin people have traditionally placed immense importance on extended family, with grandparents, aunts, uncles, and

cousins playing active role in raising children. This creates a strong support system and ensures that children are never truly alone. There is also Community involvement: Children are not just raised within the family unit but also actively participate in community life. They observe and learn from elders, participate in ceremonies and rituals, and contribute to communal tasks, fostering a sense of belonging and responsibility. The Benin's also involve in Veneration of elders: Elders are revered as repositories of wisdom and knowledge. Children are taught to respect their elders, obey their instructions, and learn from their experiences. This fosters a culture of respect and humility. The Benin people believe in the continued presence and influence of their ancestors. Children are taught about their family history and traditions, connecting them to their past and instilling a sense of identity. Traditionally, boys are trained in skills like farming, hunting, and carpentry, while girls learn about cooking, household management, and childcare. This ensures that children are prepared for their future roles in society. Children often learn practical skills through apprenticeships with skilled artisans or farmers. This hands-on learning experience equips them with the knowledge and skills necessary to be productive members of the community. The influence of modern times has brought changes to some traditional practices, with increased emphasis on formal education and the changing roles of women in society. Despite these changes, the core values and principles of Benin child rearing remain strong, providing a valuable foundation for raising future generations. Studying and understanding these practices can offer valuable insights into human development, cultural diversity, and the importance of community in

raising healthy and well-adjusted children in the Benin kingdom. The extended family in Benin plays a significant role in raising children, fostering a sense of community and responsibility beyond immediate parents. Deep respect for elders is instilled from a young age, creating a hierarchical structure within the family and community. Obedience and respect for authority figures are highly emphasized, with traditional methods like corporal punishment being prevalent in the Benin kingdom. Most parents view spanking as a last resort strategy, but felt it was acceptable, according to the center for Disease Control (2013). Benin parents were more willing to spank a child in a public place because they felt the need to immediately respond to misbehavior. Education is generally valued in the Benin kingdom for its potential to improve social and economic mobility, motivating the Benin parents to push their children towards academic success. Children are often integrated into daily activities and household chores from a young age, fostering a sense of responsibility and community engagement. Storytelling and proverbs play a significant role in transmitting cultural values, morals, and historical knowledge. Learning practical skills relevant to daily life and future livelihoods, like farming or trade, is often prioritized in modern Benin. Furthermore, community expectations and collective responsibility for child upbringing may influence parenting styles in Benin

Statement of problem

While the traditional child rearing practices upheld by the Benin people have demonstrably fostered strong individuals and vibrant communities for generations, their

effectiveness and potential challenges warrant exploration in the face of rapid modernizing influences. These include: Preservation of Values in a Changing World. How modern influences, such as increased access to formal education, changing gender roles, and urbanization, impacting the transmission of traditional values (respect for elders, community involvement, emphasis on practical skills) within Benin child rearing practices. These influences create tension or conflict with traditional practice. Child rearing practices employed by the binis have met other loopholes as a result of some limitations which include inadequate health care facilities, limited access to education, gender roles, child marriage, peer group influence .

This study aims to gain a nuanced understanding of the complex challenges and opportunities presented by the interplay of tradition and modernity in Benin child rearing practices.

Research question

The following research questions were raised to guide the study:

1. What are the prevalent child rearing practices among the Binis
2. What is the difference in child rearing practices among the Binis based on location.
3. What is the difference in child rearing practices among the Binis based on parents qualifications

4. What is the difference in child rearing practices among the Binis based on parents religious background.

Purpose of the study

The study investigate the child rearing practices prevalent among the Binis

The specific objectives were to

1. Find out the child rearing practices prevalent among the Binis.
2. Determine if there is any difference in child rearing practices among the Binis based on location.
3. Ascertain if there is any difference in child rearing practices among the Binis based on parents qualifications.
4. Find out if there is any difference in child rearing practices among the Binis based on parents religion background.

Significance of the study

This study will be significant to the following bodies: Teacher, parent and religious body.

It provides an opportunity to appreciate and preserve the cultural heritage of the Benin community, offering insights into their unique ways of raising and nurturing children. This study adds to the body of academic knowledge in fields such as cultural

anthropology, sociology, and child development, contributing to a broader understanding of diverse parenting practices.

Scope and delimitation of the study

The study investigated child rearing practices prevalent among the Binis. The child rearing practices of interest in the study are: Authoritarian, authoritative, permissive, and uninvolved parenting. The study is delimited to public nursery schools in Oredo Local Government Area.

Definition of terms

The following terms were operationally defined as follows:

Child Rearing: The process of raising and nurturing a child, encompassing various aspects such as care, guidance, education, and socialization.

Benin: Refers to the specific ethnic or cultural group under investigation in the study, characterized by shared traditions, language, and historical background.

Prevalent: something very common or dominant among the Binis

Cultural Practices: Customs, rituals, and behaviors that are integral to the way of life within the Benin community, influencing various aspects of daily living, including child rearing.

Parenting Strategies: Approaches and methods employed by parents or caregivers in the Benin community to fulfill the responsibilities associated with raising children. In this study they include authoritarian, authoritative, permissive, uninvolved parenting styles.

Location: This implies where a school is situated. It could be rural or urban, rural schools are schools located outside the LGA headquarters. Urban school are schools located within the LGA.

Parents qualifications: This implies the educational attainment of parents.

Parents religion background: This implies the religion of the parents.

CHAPTER TWO

REVIEW OF LITERATURE

Relevant theoretical and empirical literatures related to the impact of child rearing practices on primary school pupils were reviewed under the following subheadings

- Theoretical framework
- Concept of child rearing
- Concept of pre-primary school pupils
- Child rearing practices among the Binis.
- Child rearing practices based on religion background
- Child rearing practices based on parents educational qualifications
- Child rearing practices based on location
- Summary of literature review

Theoretical framework

This study is done under the following theoretical framework

Cultural context :The Benin people, with a rich history and diverse cultural practices, offer a fascinating case study for exploring child rearing practices. Understanding their traditional and contemporary approaches to raising children sheds light on their values, social structures, and how they prepare future generations for life. Child rearing practices refer to the various methods, strategies, and behaviors employed by parents, caregivers, and communities in the upbringing and nurturing of children. These practices encompass a wide range of activities, including caregiving, discipline, education, and socialization, all of which contribute to the overall development and well-being of the child. This study aims to delve deep into the prevalent child rearing practices among the Benin people, considering historical traditions, evolving influences, and their impact on children's development. The Benin people, with their rich history and diverse cultural tapestry, have developed unique and effective child-rearing practices that have been passed down through generations. These practices are deeply intertwined with their values, social structures, and beliefs about the world, shaping the lives of their children in profound ways. Here's a glimpse into some of the most important rearing practices upheld by the Benin's :Extended family

networks: The Benin people have traditionally placed immense importance on extended family, with grandparents, aunts, uncles, and cousins playing active role in raising children. This creates a strong support system and ensures that children are never truly alone. There is also Community involvement: Children are not just raised within the family unit but also actively participate in community life. They observe and learn from elders, participate in ceremonies and rituals, and contribute to communal tasks, fostering a sense of belonging and responsibility. The Benin's also involve in Veneration of elders: Elders are revered as repositories of wisdom and knowledge. Children are taught to respect their elders, obey their instructions, and learn from their experiences. This fosters a culture of respect and humility. The Benin people believe in the continued presence and influence of their ancestors. Children are taught about their family history and traditions, connecting them to their past and instilling a sense of identity. Traditionally, boys are trained in skills like farming, hunting, and carpentry, while girls learn about cooking, household management, and childcare.

This ensures that children are prepared for their future roles in society. Children often learn practical skills through apprenticeships with skilled artisans or farmers.

This hands-on learning experience equips them with the knowledge and skills necessary to be productive members of the community. The influence of modern

times has brought changes to some traditional practices, with increased emphasis on formal education and the changing roles of women in society. Despite these changes, the core values and principles of Benin child rearing remain strong, providing a valuable foundation for raising future generations.

Socialization theory:

1. Ecological Systems Theory (Bronfenbrenner)

He Emphasizes the impact of environmental systems on child development. Analyze how the microsystem, mesosystem, exosystem, and macrosystem influence child rearing practices among the Binis.

2. Social Learning Theory (Bandura)

Focuses on how children learn through observation and modeling. Explore how Binis children acquire behavior patterns through observation of adult roles in the community.

3. Cultural-Historical Theory (Vygotsky)

Highlights the role of culture and social interactions in cognitive development. Examine how cultural values and traditions among the Binis shape child-rearing practices and education.

4. Attachment Theory (Bowlby)

Explores the significance of early attachments in shaping a child's social and emotional development. Investigate how attachment styles influence parent-child relationships in Bini families.

5. Social Cognitive Theory (Bandura):

Focuses on the interaction between cognitive, behavioral, and environmental influences. Consider how parental beliefs and behaviors influence children's cognitive and social development in the Bini community.

6. Cultural Anthropology:

Provide insights into the cultural norms, values, rituals, and traditions of the Binis related to child rearing. Analyze the significance of cultural practices in shaping child-rearing strategies and educational approaches.

7. Educational Psychology:

Explore theories related to child development, learning processes, and educational practices. Investigate how educational theories and methodologies align with or differ from traditional Bini child-rearing practices in pre-primary school settings.

8. Family Systems Theory :

Focuses on the interconnectedness of family relationships and dynamics. Examine how family structures, roles, and interactions influence child rearing practices and educational experiences among the Binis.

9. Sociocultural Theory (Vygotsky):

Emphasizes the role of social interactions and cultural context in cognitive development. Analyze how social interactions in families and communities contribute to children's learning and development in the Bini culture.

10. Child Development Theories:

Include Piaget's theory of cognitive development, Erikson's psychosocial development theory, and Kohlberg's theory of moral development. Apply these theories to understand the stages of child development and how they intersect with Bini child-rearing practices.

Inter-generational transmission

Child rearing practices among the Binis are passed down from generation to generation through a combination of cultural traditions, family dynamics, social structures, and educational systems. The transmission of these practices is deeply

rooted in the cultural fabric of the Bini community and reflects a blend of oral traditions, societal norms, and intergenerational relationships. Here are some key ways in which child rearing practices are passed down among the Binis

1. Oral Tradition and Storytelling:

Elders and community members pass down knowledge about child rearing through oral traditions and storytelling. Proverbs, folk tales, and myths convey important lessons and values related to parenting and child development.

2. Family Structures and Kinship:

The extended family plays a significant role in child rearing among the Binis. Elders, grandparents, aunts, and uncles contribute to the upbringing of children and share wisdom and experiences with younger generations.

3. Ceremonies and Rituals:

Ceremonial events and rituals, such as naming ceremonies, puberty rites, and initiation ceremonies, serve as important platforms for transmitting cultural values and beliefs related to parenting and child rearing.

4. Observational Learning and Role Modeling:

Children observe and learn from the behaviors and interactions of adults in their community. Parents, relatives, and community members serve as role models, demonstrating appropriate child rearing practices through their actions and words.

5. Cultural Norms and Values:

The cultural norms and values of the Bini society shape child rearing practices. Concepts such as respect for elders, communal living, and gender roles influence the way children are raised and educated within the community.

6. Socialization and Enculturation:

Children are socialized into the Bini culture from a young age, learning societal expectations, norms, and etiquette through everyday interactions and experiences. This process of enculturation reinforces traditional child rearing practices.

7. Education and Traditional Knowledge:

Formal education systems, as well as informal channels of knowledge transmission, play a role in passing down child rearing practices. Schools, community gatherings, and apprenticeships provide avenues for teaching and learning about parenting and family dynamics.

Gender roles

Gender roles among the Binis are influenced by cultural traditions, societal norms, and familial expectations within the community. The concept of gender roles for children delineates the behaviors, responsibilities, and socialization processes that shape boys' and girls' experiences and development from a young age. Here are some key elements that elucidate the concept of gender roles of children among the Binis:

1. Socialization and Learning:

Children among the Binis are socialized into gender roles through interactions with family members, peers, and broader community structures. They learn about what is deemed appropriate behavior, interests, and responsibilities based on their identified gender.

2. Play and Activities:

Playtime and activities often reflect and reinforce gender roles among Bini children. Boys may engage in games or tasks that are perceived as more "masculine," such as outdoor activities, while girls may be encouraged to participate in activities associated with caregiving or domestic skills.

3. Education and Aspirations:

Gender roles can impact children's educational opportunities and aspirations among the Binis. Boys and girls may be directed towards different fields of study, career paths, or skill development based on perceived gender norms and expectations within the community.

4. Social Interactions:

Social interactions, friendships, and peer dynamics play a role in shaping children's understanding of gender roles. Boys and girls may receive feedback, reinforcement, or restrictions based on social norms regarding behavior, communication styles, and relationships with peers.

5. Household Duties:

Children may be assigned household duties and responsibilities based on gender roles within the family. Boys might be expected to assist with tasks that are seen as more physically demanding or traditionally masculine, while girls may be encouraged to help with domestic chores and caregiving activities.

6. Participation in Rituals and Ceremonies;

Participation in rituals, ceremonies, and cultural practices can also reflect gender roles among Bini children. Certain traditions may involve distinct roles or expectations for boys and girls, reinforcing ideas about gendered behavior and roles within the community.

7. Parental Expectations: Parental expectations and attitudes towards gender roles play a significant role in shaping children's experiences and behaviors. Parents may consciously or unconsciously reinforce gender stereotypes, roles, and limitations through their interactions, guidance, and feedback.

8. Expression of Emotions and Behaviors: Gender roles influence how children are encouraged to express emotions, demonstrate behaviors, and navigate relationships with others. Boys and girls may receive different messages about what is considered appropriate or acceptable in terms of emotional expression and conduct.

Concept of child rearing

Child rearing, also known as parenting, encompasses the processes, practices, and strategies involved in nurturing and raising children from infancy to adulthood. It involves a range of responsibilities, interactions, and decisions that parents,

caregivers, and guardians undertake to promote the physical, emotional, social, and cognitive development of their children. Here is an extensive exploration of the concept of child rearing:

1. Parenting Styles:

Child rearing is shaped by different parenting styles, including authoritative, authoritarian, permissive, and neglectful styles. These styles influence the dynamics of parent-child relationships, discipline strategies, communication patterns, and overall expectations within the family. *Parenting style refers to the overall approach that parents use to raise their children, including their attitudes, behaviors, and strategies for nurturing and disciplining them. Psychologist Diana Baumrind identified four main parenting styles: Authoritarian, Authoritative, uninvolved and permissive parenting. These parenting styles are basically the different approaches parents take in raising their kids. It's about the behaviors, attitudes, and overall way a parent interacts with their child. These styles can have a big impact on a child's development and well-being. Parenting goes beyond simply caring for a child's physical needs. It involves a unique approach, a set of attitudes and behaviors that shape how you raise your child. This distinct approach is what we call parenting style. There's no single "right" style, but*

understanding the different types can help you identify yours and its potential impact on your child.

Researchers have identified four main parenting styles: authoritarian, authoritative, permissive, and uninvolved. Authoritarian parents set strict rules with little explanation, expecting obedience without question. This style can foster independence but may also lead to resentment and a lack of self-esteem in children. In contrast, authoritative parents provide clear expectations but are also open to discussion and negotiation. They offer warmth and support while fostering responsibility and independence. This style is generally considered the most effective, promoting a child's development in a secure and loving environment.

Permissive parents set few rules and allow children a great deal of freedom. While this approach can foster creativity and self-reliance, it can also lead to a lack of discipline and self-control. Uninvolved parents, on the other hand, are emotionally and physically distant, providing minimal guidance or support. This style can have negative consequences for a child's social, emotional, and academic development. It's important to remember that these are just categories, and most parents fall somewhere in between. Your parenting style is

likely influenced by your own upbringing, cultural background, and your child's unique personality. The key is to be flexible and adapt your approach as your child grows and their needs change.

By understanding parenting styles, you can make conscious choices about how you interact with your child. This empowers you to create a nurturing environment that fosters their development and sets them on the path to becoming happy, well-adjusted individuals.

2. Parental Involvement:

Parental involvement in child rearing encompasses the time, attention, care, support, and guidance that parents provide to meet their children's needs and promote their well-being. This involvement can manifest through activities such as bonding, caregiving, monitoring, mentoring, and advocating for children.

3. Nurturing Environment:

Creating a nurturing environment is essential for effective child rearing. This involves providing a secure, loving, and supportive atmosphere where children feel valued, respected, and encouraged to explore, learn, and develop their skills and abilities.

4. Discipline and Boundaries:

Setting appropriate boundaries, rules, and expectations is a crucial aspect of child rearing. Discipline techniques that focus on consistency, communication, positive reinforcement, and age-appropriate consequences help guide children's behavior and promote social skills, self-control, and responsibility.

5. Emotional Development:

Supporting children's emotional development is a fundamental aspect of child rearing. Parents play a key role in helping children understand and regulate their emotions, navigate relationships, build resilience, and cope with challenges, stress, and transitions.

6. Socialization and Values:

Child rearing involves socializing children into the norms, values, beliefs, and practices of their culture, family, and community. Parents instill ethical principles, cultural traditions, empathy, respect, and social skills that shape children's identities, attitudes, and behaviors.

7. Education and Learning:

Promoting education and facilitating learning opportunities are integral to child rearing. Parents support children's cognitive development, curiosity, creativity, and critical thinking skills through formal education, informal experiences, exploration, and exposure to diverse knowledge and perspectives.

8. Health and Well-Being:

Ensuring children's physical health, nutrition, safety, and well-being is a primary responsibility in child rearing. Parents monitor children's health needs, provide access to healthcare services, promote healthy habits, and create a safe environment that fosters growth, vitality, and overall wellness.

9. Communication and Connection:

Effective communication and fostering secure attachments are essential components of child rearing. Parents nurture open, honest, and supportive communication with their children, listen actively, express love and appreciation, and build trust, empathy, and connection through positive interactions.

10. Individualized Parenting :

Recognizing and responding to the unique needs, strengths, challenges, and personalities of each child is essential in child rearing. Individualized parenting approaches consider children's characteristics, preferences, learning styles, and developmental milestones to provide tailored support and guidance.

11. Role Modeling and Influence:

Parents serve as primary role models and influential figures in their children's lives. Through their actions, attitudes, and values, parents model behaviors, attitudes, and relationships that shape children's perceptions, beliefs, and choices in various aspects of life.

12. Continuous Learning and Adaptation:

Child rearing is a dynamic and evolving process that requires continuous learning, reflection, and adaptation. Parents continually adjust their approaches, strategies, and responses based on their children's changing needs, developmental stages, and evolving family dynamics.

13. Cultural transmission :

This involves passing down cultural traditions, beliefs, and practices to instill a sense of identity and belonging within a particular cultural or ethnic group.

Effective child rearing requires a combination of love, patience, consistency and adaptability to meet the evolving need of the children as they progress through different stages of development.

concept of pre-Primary school pupils

Pre-primary school pupils refer to children who are enrolled in educational programs specifically designed for young learners before they enter formal primary education. These programs, often known as preschool, nursery school, or kindergarten, cater to children typically between the ages of 3 to 6 years old. Here is an extensive exploration of the concept of pre-primary school pupils:

1. Early Childhood Development:

pre-primary school pupils are in a critical stage of early childhood development. During this period, children experience rapid growth and development in various domains, including physical, cognitive, social, emotional, and language development. Pre-primary education focuses on nurturing these developmental areas through age-appropriate activities and experiences.

2. Holistic Development:

Programs for pre-primary school pupils are designed to foster holistic development. Teachers and caregivers create environments that support children's intellectual curiosity, creativity, social skills, emotional intelligence, physical abilities, and language acquisition. Activities are structured to enhance all aspects of a child's development.

3. Play-Based Learning:

Play is a central component of pre-primary education. Play-based learning allows children to explore, experiment, imagine, and interact with their peers and environment. Through play, children develop vital skills such as problem-solving,

creativity, communication, and collaboration while having fun and engaging in joyful experiences.

4. Socialization Skills:

Pre-primary school pupils learn valuable socialization skills that lay the foundation for future relationships and interactions. They learn to share, take turns, communicate their needs, resolve conflicts peacefully, and cooperate with others. These social skills are essential for forming positive relationships and navigating social situations effectively.

5. Early Literacy and Numeracy Skills:

Pre-primary education introduces children to early literacy and numeracy concepts in a developmentally appropriate manner. Pupils engage in activities that promote pre-reading skills, such as phonemic awareness, vocabulary development, and letter recognition. They also explore basic mathematical concepts through hands-on experiences and manipulatives.

6. Cognitive Development:

Cognitive development is a key focus in pre-primary education. Pupils are

encouraged to explore, observe, question, and make connections between ideas and experiences. Teachers provide challenging yet achievable tasks that stimulate critical thinking, problem-solving, memory retention, and cognitive flexibility.

7. Emotional Regulation and Well-Being:

Pre-primary school pupils learn to identify and manage their emotions in a supportive environment. Teachers help children express their feelings, develop empathy towards others, and build resilience in the face of challenges. Emotional regulation skills foster a positive sense of self-esteem and well-being.

8. Language Development:

Language development is nurtured through exposure to rich oral language, storytelling, rhymes, songs, and conversations in pre-primary programs. Pupils develop vocabulary, grammar, communication skills, and an appreciation for language as a tool for expression and connection with others.

9. Creativity and Expression:

Pre-primary education emphasizes creativity and self-expression through various art forms, music, movement, and dramatic play. Pupils are encouraged to explore

their imaginations, experiment with different materials, and communicate ideas in diverse ways, fostering a sense of creativity and self-confidence.

10. Parental Engagement:

In pre-primary education, parents play a crucial role in supporting their child's learning and development. Schools often encourage parental involvement through activities, workshops, and communication channels that promote collaboration between teachers and families in nurturing the child's growth.

11. Preparation for Primary Education:

Pre-primary school pupils are prepared for the transition to formal primary education. By the time they complete pre-primary programs, children are equipped with foundational skills, social competencies, and a love for learning that will support their successful integration into primary school settings.

By providing a nurturing, stimulating, and inclusive environment for pre-primary school pupils, educators and caregivers lay the groundwork for children to thrive and reach their full potential. The focus on holistic development, play-based learning, social skills, cognitive growth, emotional well-being, and

preparation for future education sets a solid foundation for lifelong learning and success in the years to come.

Child rearing practices among the Binis

The Binis, an ethnic group in southern Nigeria, have a rich culture reflected in their child-rearing practices. Childcare is a communal responsibility. Not just parents, but grandparents, aunts, uncles, and siblings all play a role in raising the child. This fosters a strong sense of belonging and support. Respect for elders and authority figures is highly emphasized. Children are expected to be obedient and follow instructions. This aligns with the importance of social order in Bini society. Children grow, they are gradually given chores and errands. This instills responsibility and prepares them for future roles within the family and community. Like in many parts of Africa, spanking or caning might be used for discipline, particularly as children get older. However, it's seen as a corrective measure, not abuse. While there's a focus on discipline, affection and nurturing are also important aspects. Instilling cultural values and traditions is a major focus. This includes learning proper behavior, skills needed for adult roles, and the importance of family and community. Traditionally, men take a lesser role in childcare until children are older, focusing on providing for the family. Storytelling, proverbs,

and folktales are often used to teach children moral lessons and prepare them for social interactions. Child rearing practices among the Binis is based on:

Strong Family Ties: Extended family plays a significant role. Children may be fostered or raised by relatives, particularly in rural area This emphasizes communal responsibility and sharing childcare.

Community and Tradition: Respect for elders and adherence to traditions are instilled from a young age. Children are expected to learn social skills and their roles within the community

Practical Considerations: In Benin, child labor is an unfortunate reality, especially in rural areas. Children may contribute to household chores or even be sent to work with relatives in cities, though this can turn exploitative.

The child-rearing practices among the Binis, an ethnic group in Nigeria, are often based on cultural traditions, values, and societal norms. These practices typically involve a combination of teachings, rituals, and community involvement aimed at instilling discipline, respect, and a sense of identity in children. Family members, especially elders, play a significant role in imparting knowledge and guiding the upbringing of children within the Bini culture.

Child rearing practices based on religion background

Child-rearing practices are deeply influenced by their religious beliefs, primarily centered around the worship of traditional gods and ancestral spirits which are predominantly animistic in nature. The Bini people follow a rich tradition of worshipping traditional gods and ancestral spirits, which significantly shapes their approach to parenting and the upbringing of children.

1. Spiritual Foundation:

The Bini people believe in the existence of various deities and ancestral spirits, whom they revere and seek guidance from in their daily lives.

Children are introduced to the spiritual realm from a young age, as parents incorporate religious teachings and rituals into their upbringing.

Rituals such as naming ceremonies, ancestral veneration, and initiation rites play a crucial role in establishing the spiritual connection between children and their ancestral lineage.

2. Moral and Ethical Values

Religious teachings form the basis for instilling moral and ethical values in Bini children.

Parents and elders impart teachings on virtues such as honesty, respect for elders, communal responsibility, and reverence for the divine.

Stories and folklore about gods, spirits, and heroic ancestors are used as educational tools to convey moral lessons and reinforce desired behaviors.

3. Role of Elders and Community:

Elders hold significant influence in Bini society and play a central role in the upbringing of children.

They serve as custodians of traditional knowledge and are responsible for passing down cultural and religious practices to younger generations.

Community support is vital in child rearing, with neighbors, extended family members, and religious leaders collectively contributing to the socialization and education of children.

4. Rites of Passage:

Religious ceremonies mark important milestones in a Bini child's life, signaling their transition to adulthood and assuming roles within the community.

Initiatory rites, such as puberty ceremonies and age-grade associations, are accompanied by religious rituals and symbolize the child's readiness to take on adult responsibilities.

5. Continuation of Tradition:

Child rearing practices among the Binis based on religion serve as a means of preserving cultural heritage and ensuring the continuity of traditional beliefs and values.

Through religious education and observance, parents pass on the legacy of their ancestors to future generations, reinforcing the cultural identity of the Bini people.

6. Ancestral Worship:

An integral aspect of Bini religious beliefs is the veneration of ancestors, who are considered intermediaries between the living and the spiritual realm.

Children are taught to honor and respect their ancestors through prayers, offerings, and rituals conducted within the family or community shrine.

Ancestor worship fosters a sense of continuity and connection with past generations, instilling in children a reverence for their familial lineage and heritage.

7. Divination and Guidance:

Traditional divination practices, such as consulting oracle priests or priestesses, are utilized by parents to seek guidance on matters concerning their children's well-being and future prospects.

Diviners interpret omens, signs, and messages from the spiritual realm to provide insights into child-rearing strategies, educational pursuits, and potential life paths for young individuals.

Parents may consult divination rituals to determine auspicious dates for significant events in their children's lives, such as naming ceremonies or initiation rites.

8. Supernatural Protection:

Parents invoke the protection of ancestral spirits and guardian deities to safeguard their children from malevolent forces and spiritual harm.

Amulets, charms, and talismans imbued with spiritual significance are often worn or placed in children's surroundings as protective measures against illness, accidents, or evil influences.

Rituals of purification and blessing are performed to cleanse children of negative energies and ensure their spiritual fortification against external threats.

9. Communal Participation:

Religious festivals and ceremonies involving the entire community serve as occasions for collective prayer, worship, and celebration, reinforcing the spiritual bonds among Bini families and neighbors.

Children actively participate in religious rituals and festivities, learning firsthand the significance of communal worship and the interconnectedness of spiritual and social life.

These communal experiences foster a sense of belonging and identity within the religious community, nurturing children's spiritual growth and moral development in a supportive environment.

10. Symbolism and Sacred Spaces:

Sacred symbols, motifs, and imagery associated with Bini religious beliefs are integrated into the domestic environment to create an atmosphere of reverence and spirituality.

Household altars, shrines, and sacred objects serve as focal points for family devotions and religious observances, providing tangible reminders of the presence of divine forces in everyday life.

Children are taught to interact with these sacred spaces and objects with reverence and respect, cultivating a sense of awe and wonder toward the supernatural realm permeating their existence.

In conclusion, child-rearing practices among the Binis are deeply rooted in their religious worldview, which emphasizes the importance of spiritual guidance, moral education, and community involvement in shaping the upbringing of children. By integrating religious teachings and rituals into parenting, the Bini people seek to instill a sense of identity, morality, and cultural pride in their offspring, ensuring the preservation of their heritage for generations to come.

Child rearing practices based on parents educational qualifications

The child rearing practices often vary based on parents' educational qualifications. Generally, parents with higher education levels tend to prioritize formal education for their children, emphasizing academic achievement and career success. They may also incorporate modern parenting techniques such as positive reinforcement and open communication. On the other hand, parents with lower educational qualifications may rely more on traditional methods of child rearing, which could include teaching practical skills, instilling cultural values, and emphasizing respect for elders and community traditions. However, it's important to note that these

practices can vary widely among individual families and may also be influenced by other factors such as socioeconomic status and cultural beliefs.

Parents with low educational qualifications in Benin may rely heavily on traditional or cultural child-rearing passed down through generations.

These might include:

Authoritarian Parenting: Strict discipline and obedience are emphasized, with less emphasis on negotiation or explanation.

Reliance on Elders: Seeking advice from older family members or community elders on child-rearing matters.

Practical Skills Development: Teaching children practical skills for survival or livelihood, such as farming, household chores, or traditional crafts.

Emphasis on Respect for Authority: Teaching children to respect authority figures without questioning.

Limited Exposure to Formal Education: Lack of emphasis on formal education due to economic constraints or cultural belief.

While Parents with higher educational qualifications in Benin often

incorporate a mix of traditional practices and modern parenting techniques. Some prevalent practices among them include:

Authoritative Parenting: Encouraging independence and critical thinking while still setting clear boundaries and expectations.

Emphasis on Education: Placing a high value on formal education and actively supporting children's academic pursuits.

Open Communication: Encouraging open dialogue and discussions with children, fostering a sense of trust and understanding.

Exposure to Diverse Experiences: Providing opportunities for children to explore diverse interests, hobbies, and cultures.

Parents with lower educational qualifications might rely more on practical experiences and traditional methods, while those with higher qualifications might incorporate more research based strategies and critical thinking skills into their parenting. However, it is essential to recognize that individual differences play a significant role and generalizations may not apply to every parent within each group.

Child rearing practice based on location

in Benin, child rearing practices are influenced by cultural, tradition, beliefs, and social norms. Here are some key aspects of child's rearing practices in Benin:

community Involvement

- in Benin community and extended family members play a significant role in raising and caring for children
- children are often surrounded by a network of relatives who provide support, guidance, and care

Respect for Elders:

- Respect for elders is highly valued in Benin, and children are taught to show deference and obedience to older family members and community leaders.
- Elders play a key role in passing down tradition, value, and knowledge to the younger generation

Traditional Practices:

- Traditional rituals and ceremonies are important in Benin child rearing practices.
- These rituals may include naming ceremonies, rites of passage, and other culture ceremonies that mark important milestones in a child's life.

Education and Values:

- Education is highly valued in Benin, and parents often prioritize their children's schooling
- Parent emphasize the importance of hard work, respect, and moral values in shaping their children's character

Gender Roles:

- Gender roles and expectations may influence child rearing practices in Benin
- Boys and girls may be socialized differently based on cultural norms and tradition related to gender
- Discipline and Guidance:

- Discipline method in Benin may vary, with some parents using traditional methods such as verbal guidance, storytelling, and cultural teaching to instill values in children
- Respect for authority and discipline are often emphasized in child rearing practices

Cultural Heritage:

- Benin's rich cultural heritage and traditions play a significant role in shaping child rearing practices
- Children are often taught about their cultural identity, history and tradition as a way to instill a sense of pride and belonging
- Family structure:
- The family structure in Benin is often extended, with multiple generations living together or in close proximity
- This provides a strong family support system for children and fosters a sense of belonging and connection to their heritage
- These aspects of child rearing practice in Benin reflect the importance of community, tradition, education, and values in shaping the upbringing of children in the country

Summary Of Literature Review

This chapter presented the relevant literature for this study, the first is The Theoretical framework, Concept of child rearing, child rearing practices among the Binis, child rearing practices based on religion background ,child rearing practices based on parents educational qualifications, Concept of pre-primary school pupils, concept of parenting styles, types of parenting styles , influence of parenting styles on the child's academics, factors that hinders proper parenting It explores child-rearing practices among the Binis and their impact on children's academic performance. It delves into cultural, familial, and societal factors shaping these practices, including discipline methods, parental involvement, and educational expectations. The review examines how these practices influence children's motivation, learning styles, and academic outcomes, drawing on research from psychology, anthropology, and education. Child rearing practices entails different parenting styles which include the authoritarian, the authoritative, the permissive and uninvolved parenting which are the major parenting styles that was discussed. It is believed that the knowledge of this parenting styles can help create the expected awareness towards good parenting.

CHAPTER THREE

METHODOLOGY

This chapter was discussed under the following subheadings

- Research Design
- Population of the Study
- Sample and Sampling Technique
- Research Instrument
- Validity of the Instrument
- Reliability of the instrument
- Method of data collection
- Method of Data Analysis

Research Design

This study adopted a descriptive survey research design. This is so because a simple of the population was used for the study. It is expected that the simple is a true representative of the child rearing practices prevalent among the Binis: a case study of pre-primary scholl pupils in Oredo Local Government Area Edo State.

Population of the Study

The target population for the study of all consist of preschool teachers and parents in Oredo Local Government Area of Edo state.

Sample and Sampling Technique

Three schools were selected for the study. 10 teachers and 10 parents were selected from each school using convenience sampling technique.

Research Instrument

The research instrument used for this study was a questionnaire. The questionnaire was divided into three sections. Section A was designed to obtain demographic information from the respondents while section B consisted of (20) items on parenting styles and section C contained scores of preschool pupils in Mathamatics, English, Basic-science, Social-Studies.

Validity of the Instrument

The content and face validity of the instrument was ascertained by the researcher's supervisor and two other experts at the Institute of Education , University of Benin, Ekehuan Campus. Their input were incorporated into the final draft of the questionnaire

Reliability of the Instrument

30 copies of the instrument were administered to parents and preschool teachers who were not part of the study. The cronback alpha reliability statistic was used . It gave an alpha value of 0.84.

Method of Data Collection

The researcher personally visited the selected schools to administer the questionnaire and parents at their business place. The researcher addressed the respondents about the purpose of the research before giving them the questionnaire to fill. In the case where there was need, the researcher interpreted the item and ensured that the copies of the questionnaire were filled correctly.

Method of data Analysis

Data gathered through the questionnaire were analyzed using mean and standard deviation for research question one, while the hypotheses were answered using independent sample t-test and the Analysis of Variance

CHAPTER FOUR

PRESENTATION OF RESULT AND DISCUSSION OF FINDINGS

Introduction:

Research Question One

What are the prevalent child-rearing practices among the Binis?

Table 1: The Prevalent Child Rearing Practices Among the Binis

Child rearing practices	Mean	Standard deviation	Ranking
Authoritative practice	16.45	2.00	1
Authoritarian practice	16.35	2.22	2
Permissive practice	14.90	4.43	4
Uninvolved practice	15.57	2.17	3

Table 1 shows the prevalent child-rearing practices among the Binis as Authoritative practice, Authoritarian practice, Permissive practice, and Uninvolved practice. Authoritative practice was rank as the first, followed by Authoritarian practice, Uninvolved practice and Permissive practice was rank as the least. This is presented in Figure 1

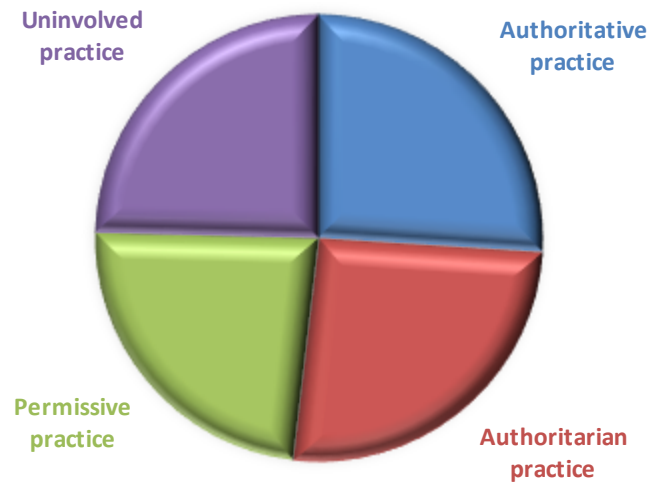


Figure 1: The Prevalent Child-Rearing Practices Among the Binis

Hypothesis One

There is no significant difference in child-rearing practices among the Binis based on location

Table 2: Independent Sample T-Test of the Difference in Child-Rearing Practices Among the Binis Based on Location

Location	N	Mean	Standard deviation	df	t-value	p-value	Remark
Urban	18	65.50	6.299	58	0.756	0.453	Not significant
Rural	42	64.40	4.580				

Table 2 shows a t-value of 0.756 and a p-value of 0.453. Testing at alpha level, the p-value is greater than the alpha level. Therefore, the null hypothesis which states that

“there is no significant difference in child-rearing practices among the Binis based on location” is retained.

Hypothesis Two

There is no significant difference in child-rearing practices among the Binis based on qualification

Table 3: Analysis of Variance of the Difference in Child-Rearing Practices Among the Binis Based on Qualifications

	Sum of Squares	df	Mean Square	F	Sig.	Remark
Between Groups	128.973	2	64.486	2.587	.084	Not significant
Within Groups	1420.760	57	24.926			
Total	1549.733	59				

Table 3 shows an F-value of 2.587 and a p-value of 0.084. Testing at alpha level, the p-value is greater than the alpha level. Therefore, the null hypothesis which states that “there is no significant difference in child-rearing practices among the Binis based on qualifications” is retained.

Hypothesis Three

There is no significant difference in child-rearing practices among the Binis based on religious background

Table 4: Analysis of Variance of the Difference in Child-Rearing Practices Among the Binis Based on Religious Background

	Sum of Squares	df	Mean Square	F	Sig.	Remark
Between Groups	25.731	2	12.866	.481	.621	Not significant
Within Groups	1524.002	57	26.737			
Total	1549.733	59				

Table 4 shows an F-value of 0.481 and a p-value of 0.621. Testing at alpha level, the p-value is greater than the alpha level. Therefore, the null hypothesis which states that “there is no significant difference in child-rearing practices among the Binis based on religious background” is retained.

Discussion of findings

The findings from research question one shows the prevalent child rearing practices among the Binis as Authoritative, Authoritarian Permissive and Uninvolved practices. Authoritative practice was ranked as the first followed by Authoritarian practice. Uninvolved practice and Permissive practice was ranked as the least. This findings aligns with Baumrind(1990) research on parenting style. She introduced the concept of Authoritative, Authoritarian Permissive and Uninvolved parenting as the prevalent child rearing practices. But this findings did not align with Piaget theory who emphasized the

importance of a child active involvement in their own learning and development. He believes that children construct their own understanding of the world through interaction with their environment and it's not based on the instruction they were given.

The findings from hypothesis one shows that there is no significant difference in child rearing practices among the Binis based on location. This findings aligns with Locke's theory which suggests that universal principles of child rearing can be applied across different cultures and location. This findings also agrees with Rousseau philosophy. He also believed that universal principles of child rearing could be applied regardless of location. But Durkheim(1917) a French sociologist emphasized the importance of social structure and collective belief in influencing parenting styles and child development, suggesting that there is significant differences in parenting style based on location and culture context.

The findings from hypothesis two shows that there is no significant difference in child rearing practices among the Binis based on qualifications. This findings agrees with Dewey (1950) an American psychologist and educational reformer who believed that effective child rearing practices is rooted in understanding a child's individual needs and interest rather than formal qualifications or credentials. He focuses on fostering creativity and critical thinking in children, regardless of the caregivers qualifications. But this findings disagree with Freud theory. Freud opines that qualified professionals are better equipped to understand and address the complex psychological dynamics involved in child rearing. He believed that there is difference in child rearing practices based on

qualifications. He suggests that training and expertise are essential in navigating the intricate challenges of child development and parenting.

The findings from hypothesis Three shows that there is no significant difference in child rearing practices among the Binis based on religious background. This findings agrees with locke theory who believed in the importance of reason and natural law in guilding child rearing, emphasizing the universal principles of up bringing that are not dependent on religious background affiliation. According to locke, the moral and ethical principles that shape child rearing are based on rational and human nature, rather than specific religious doctrine. Sartire(2001) disagrees with this perspective. He believes that one's religious background and beliefs significantly influence their world view and ethical choices , including how they approach child rearing. In sartre framework, the unique experiences and perspectives shaped by one's religious background can impact their parenting practices and values.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

The study investigated the impact of child rearing practices prevalent among the Binis. A case study of pre primary school pupils In oredo Local Government Area Edo state. To carry out this study, four research questions were raised. One was answered and three were formulated into hypotheses and tested at 0.05 level of significance.

Research question

The prevalent child rearing practices among the Binis were: Authoritative practice, Authoritarian practice, Permissive practice, and Uninvolved practice with Authoritative ranked as the first followed by Authoritarian practices. Uninvolved was ranked as the least the followed my Permissive practice.

Hypotheses

Ho1: There is no significant difference in child rearing practices among the Binis based on location.

Ho2: There is no significant difference in child rearing practices among the Binis based on qualifications..

HO3: There is no significant difference in child rearing practices among the Binis based on religious background.

The design of the study was a descriptive survey. The population of the study consisted of parents and preschool teachers . 10 teachers and 10 parents each from the three nursery schools that was visited in Oredo Local Government Area. The instrument used was a questionnaire. The data collected were analyzed using mean, standard deviation, independent sample t-test and analysis of variance. The following were made

Findings

1. The prevalent child rearing practices among the Binis were: Authoritative practice, Authoritarian practice, Permissive practice, and Uninvolved practice with Authoritative ranked as the first followed by Authoritarian practices. Uninvolved was ranked as the least the followed by Permissive practice.
2. There is no significant difference in child rearing practices among the Binis based on location.
3. There is no significant difference in child rearing practices among the Binis based on qualifications.

4. There is no significant difference in child rearing practices among the Binis based on religious background.

Conclusion:

Based on the findings of the study it was concluded that the prevalent child rearing practices among the Binis are Authoritative, Authoritarian, Permissive and Uninvolved practices with Authoritative ranked as the first and Uninvolved practice ranked as the least. Also the study shows that there is no significant difference in child rearing practices based on religious background, location and teachers or parents qualifications.

Recommendation

Based on the findings, it was recommended that:

Cultural and religion bodies should ensure that children are being given the necessary care, attention and guidance that they need to grow well by creating public awareness and conducting programs to this effect.

REFERENCES

- Abdul-Adil, J. K. & Farmer, A. D. (2016). Inner-city African American child rearing practices in Elementary Schools: Getting beyond urban legends of apathy. *School Psychology Quarterly*, 21, 1-12.
- Adeboyeje, R. A., Olaniyi, G.B & Adepoju, T.L. (2003) Correlate of some predictor variables on students learning retention and academic achievement at the senior school certificate examinations in selected Nigerian States. A paper presented at the WAEC Monthly Seminar, Lagos.
- Adepoju, T. (2001). Location factors as correlates of private and academic performance of secondary schools in Oyo State. Unpublished Paper, UI, Ibadan.
- Adetunji, A.O and Oladeji, B.O (2007) The influence of parents literacy on academic performance of students. *Pakistan journal of social science*.
- Adewale, A. M. (2012). The effects of Teaching Style on academic performance of students in selected schools in Edu Lga of Kwara State Nigeria. *International Journal of Academic Research in Business and Social Sciences*, 2(7), 230.
- Ahmad, K. & Nacema, B. (2013). Influence of socioeconomic and educational background of Teachers on children' education in Nigeria. *International journal of scientific and research publications*, volume 3.
- Akinyele O.A. (2011). Gender differences and school location factors as correlate of secondary school students' achievement in physics. The 2011 Maui International Academic Conference, Maui, Hawaii, USA 2011.
- Akpan, E.U.U. (2014). Government and science and technology education in Nigeria. *Journal of Educational Issues*, 1(1): 101-113.
- Amaele, S. (2017). *EDU 714: History of education in Nigeria*. Lagos: National Open University of Nigeria Press.
- Arnold, M.L., Newman, J.H., Gaddy, B.B. & Dean, C.B. (2015). A look at the condition of rural education research: setting direction for future research. *Journal of Research in Rural Education*, [http://www.jrre.Psu.edu/articles/20-26pdf.20\(6\)](http://www.jrre.Psu.edu/articles/20-26pdf.20(6)).
- Borg R, & Gall M. (1996) *Educational Research. An introduction*. Newyork. Longman.

- Campbell, R. (2005). Primary education or primary schooling? *International Journal of Phytoremediation*, 33(1), 3-6. <https://doi.org/10.1080/03004270585200021>
- Chowa, G., Masa, R., & Tucker, J. (2013). The effects of parental involvement on academic performance of Ghanaian youth: Testing measurement and relationship using Structural equation modeling. *Children and Youth Services Review*, 35(12), 2020-2030.
- Chowa, G., Masa, R., & Tucker, J. (2013). The effects of Methods of parenting style on academic performance of Ghanaian youth: Testing measurement and relation i Structural equation modeling. *Children and Youth Services Review*, 35(12), 2020-2030.
- Comer JP (2011) Schools that develop children. *The American Prospect* 12(7): 3-12.
- Comings, H. (2007) Performance in organization determinant and appraisal glenview11: seat forest and co.
- Cooper, H., Jackson, K., Nye, B.A., & Lindsay, J.J. (2010). A model of homework's influence on the performance evaluations of elementary school students. *Journal of Experimental Education*, 69, 181-199.
- Davis-Kean, P. E., Sexton, H. R., & Magnuson, K. A. (2005). How does parents' education level influence parenting and children's achievement. In U. o. M.
- Dickson, M., Gregg, P., & Robinson, H. (2013). Early, late or never? Method of Teaching young children Retrieved from www.google.com
- Dore, E.F (2016) *Measuring Classroom Achievement*. New York: double day and co. inc.
- Eccles, J. S. (2005). Influences of parenting on their children's educational attainments: The role of parent and child perceptions. *London Review of Education*, 3(3), 191-204.
- Englebretch, S.M., Kriegler, and Booyens M.I. (2016), *Perspective on learning difficulties*. Pretoria, Van Schaik publishers.
- Epstein, J. L. (1997). School, family, community partnerships: Caring for the children we share. *Phi Delta Kappan*, 76, 701-712.
- Federal Republic of Nigeria (2004). National policy on education. Nigerian Educational

Research and Development Council, Yaba, Lagos.

Gonzalez-DeHass, A. R., and Willems, P. P. (2003). Examining the underutilization of parent involvement in the schools. *The School Community Journal*, 13(1):85-99.

Cratz, J., Nation, S. O., Schools, S. O., & Kurth-Schai, R. (2006). The impact of parents'® background on their children's education. *Educational Studies*, 268(12), 1-12.

Hu, S. (2013). Educational aspiration and postsecondary access and choice: Students in the urban, suburban and rural schools compared. *Education Policy Analysis Archives*, Vol. 11(14). <http://epaa.asu.edu/epaa/v//n14/>.

Hung, C.L. (2007). Family, schools and Taiwanese children's outcomes. *Educational Research*, 49(2):115-125.

Jeynes WH (2017) The relationship between Teachers involvement and Teaching styles school student achievement. *Urban Education* 42: 82-110.

Joyce, O.N (2008) The family parenting in Nigeria's social development: Mantle printers and publishers, April 1998.

Khajehpour, M., & Ghazvini, S. D. (2011). The role of parental involvement affect in children's Academic performance. *Procedia-Social and Behavioural Sciences*, 15(2), 1204-1208.

Khaichpour, M., & Ghazvini, S. D. (2011). The role of parental involvement affect in children's Academic performance. *Procedia-Social and Behavioural Sciences*, 15(2), 1204-1208.

Khajehpour, M., & Ghazvini, S. D. (2011). The Importance of Teaching Style in children's Academic performance. *Procedia-Social and Behavioural Sciences*, 15(2), 1204-1208.

Kreider, H., Caspe, M., Kennedy, S., & Weiss, H. (2007). Family Involvement in Middle and High School Students' Education. *Involvement Makes a Difference: Evidence that Family Involvement Promotes School Success for Every Child of Every Age*.

Number 3, Spring 2007. Teaching styles research project.

- Irichter, H.J (2005) Some perspective on the family as educator. *Teacher college record* 175-217.
- Macmillan, M. J. (2012). School Location versus academic achievement in Physics: Does computer-assisted instruction (CAI) has any effect? *Journal of Educational and Social Research*, 2(8): 162-168
- McLaughlin MW and Shield PM (2007) *Involving Parents in the Schools: Lessons for Policy*, Washington, DC: Designs for Compensatory Education: Conference Proceedings and Papers (ERIC Document Reproduction Service ND. ED, 283-90).
- Morakinyo, E.O. (2013), Implication of legal liability for secondary school physical and health education. Vol. 7, (2).
- Moyo, W. (2013). Causes and effects of poverty on academic achievements of rural secondary school students: Case of Tshazi secondary school in Insiza District. *International Journal of Asian Social Science*, 3(10), 2104-2113.
- Muller C (2013) Maternal employment, parent involvement, and mathematics achievement among adolescents. *Journal of Marriage and the Family* 57(1): 85-100
- Mutodi, P. 2014). The Impact of Parental Involvement on Student Performance: A Case Study of a South African Secondary School. *Mediterranean Journal of Social Sciences*, 5 (8), 279-289.
- Mwaikimu, A. (2012). Parent involvement in public primary schools in Kenya. A dissertation submitted to the Department of Educational Management at the University of South Africa.
- Natriello G and McDill EL (2016) Performance standards, student effort on homework, and academic achievement. *Sociology of Education* 59(1): 18-31.
- Ndukwu, P.N. (2012). School and teacher factors as determinants of classroom material resources utilization in pre-primary school in Lagos State. Unpublished Ph.D Thesis.
- Ogunleye, A.O. (2012). Science education reform and its implications for the professional development of science teachers in Nigeria. *Proceedings of the 43rd Annual Conference and Inaugural Conference of CASTME Africa*.

- Onderi, H., Kiplangat, R. K., & Awino, J. (2014). Factors contributing to poor academic performance in Kenya certificate of secondary education in public secondary schools in Kericho Sub-county, Kericho County, Kenya. *Kenyan Journal of Educational Planning, Economic and Management*, 7(2), 1-14.
- Rahman, J. L. (2001). The effects of parent involvement on student success. An unpublished Doctoral dissertation submitted to the University of Wisconsin-Stout.
- Reche GN, Bundi TK, Riungu JN, Nthia J, Mbugua ZK (2012). Factors contributing to poor performance in Kenya Certificate of Primary Education in public day primary schools in Mwimbi Division, Mara District Kenya. *Int. Journal of Humanities and Social Science*, 2(5), 127-133.
- Stevenson D and Baker D (2007) The family-school relation and the child's school performance. *Child Development* 58: 1348-57.
- Sureshkumar, N.V. (2012). The impact of parents' socioeconomic status on parental involvement at home; A case study on high achievement Indian students of a Tamil school in Malaysia, *international journal of academic research in business & social sciences*, Vol.2. No.8
- Tinja, R., M. and Tambawal M. U. (2017). Relationship between Socio-Economic Status and Academic Performance of Senior Secondary School Students from Single Parent in Yobe State, Nigeria: Implications for Counselling. *International Journal of Topical Educational Issues*, 1(2), 160 - 170.
- Uche, U.W (2010) *Sociology of Nigerian education*, Owerri. New Africa publishing C.
- Itd
- Uchendu, V. C. (2007). Ezi Na Ulo: The extended family in Igbo civilization. *Dialectical Anthropology*, 31(13), 167-219. <https://doi.org/10.1007/s10624-007-9019-4>
- Ugwuja, O. G. (2015). Influence of family background on the academic achievement of Senior secondary school students in Nsukka Educational Zone of Enugu State, an unpublished research project submitted to the department of educational foundations, faculty of education, university of Nigeria, Nsukka for the award of Masters degree in sociology of education.
- Wamala, R., Saint Kizito, O., & Jjemba, E. (2013). Academic Achievement of Ugandan Sixth Grade Students: Influence of Parents' Education Levels. *Contemporary Issues in Education Research*, 6 (1), 133.

APPENDIX

Early childhood education

Institute of education,

University of Benin,

Edo state.

Dear respondent

REQUESTING FOR THE COMPLETION OF QUESTIONNAIRE

My name is **ATSERUBOMA AJURENMISAN MIRACLE** ,a final year student of the above name institute.

I am conducting a research on the topic **“THE IMPACT OF CHILD REARING PRACTICES AMONG THE BINIS : CASE STUDY OF PRE PRIMARY SCHOOL IN OREDO LOCAL GOVERNMENT AREA EDO STATE ”**.

Your honest response will be greatly appreciated and I assure you that all responses will be treated with utmost confidentiality.

Thank you

Yours faithfully

ATSERUBOMA AJURENMISAN MIRACLE

Researcher

Section A

Tick (✓) in the appropriate boxes

1.sex: Male () Female ()

3. Parents qualifications: B.SC/B.A/B.ED/HND[]. NCE, OND[]. School certificate
[]. Primary six[]. No school at all[].

4. Parents Religion background [] Christianity,[] Islam, [] Traditional, [] Others.

5. Location: Within the local government headquarters [].

Outside the local government headquarters [].

Section B: Child rearing practices prevalent in oredo LGA

questionnaire items on child rearing practices often sometimes rarely never

S/NO	ITEMS	OFTEN	SOMETIME	RARELY	NEVER
	Authoritative Practice				
1	Parents establish age appropriate rules				
2	There are consistent consequences for breaking the rules..				
3	Instead of harsh punishment, parent use reasoning and positive reinforcement to teach desired behaviors.				
4	Parents create a safe space for open communication.				
5	Parent ultimately make final decisions but allow for negotiation when appropriate.				
B	Authoritarian practice				
6	Parents set many rules with little explanation or room for negotiation				
7	Obedience is the primary value for an authoritarian parent				
8	Punishments tends to be swift and severe, often focused on instilling Fear rather than teaching the child.				

9	. Children may decide not to obey the rules simply because they don't want to				
10	Parents make most choices for their children, limiting their problem solving skills.				
C	Permissive practice				
11	Parents prioritize their child's happiness in the moment over setting clear boundaries.				
12	The parent child relationship is more like a friendship with less boundaries.				
13	The lack of clear boundaries makes it easier for children to respect authority figures outside the home				
14	Children may struggle to meet academic expectations without structure and Guidance.				
15	Children easily get frustrated when they can't get what they want.				
D	Uninvolved practice				
16	Parents show minimal warmth or affection towards their children.				
17	Parent overlook or dismiss their child's emotional needs and struggle, offering little comfort or support.				

18	There are few or no rules or expectations set for the child's behavior.				
19	The lack of supervision and structure can lead children to engage in risky Or unhealthy behavior .				
20	Parents rarely attend school events or take an active role in their child's Academic progress.				

Section C: Pupils academic performance

Please fill in the scores of the child in the space provided below.

MATHS.	ENGLISH.	BASIC SCIENCE	SOCIAL STUDIES