

ROLE OF ENTERTAINMENT EDUCATION IN RURAL COMMUNITY DEVELOPMENT IN LAGELU LOCAL GOVERNMENT AREA OF OYO STATE

OLOWOLEKOMO ALABA KOLAPO

Science Laboratory Technology Department, Abraham Adesanya Polytechnic Ijebu Igbo.

ABSTRACT

The study investigated the various traditional entertainments in rural communities and their impact. Random sampling was used to select a ward each from rural and urban communities in the study area. Ten percent of the villages in each ward were then randomly selected. Questionnaire was used to collect primary data from 125 respondents in which 114 (91.2%) were responded. Data were analyzed using frequency count percentages chi square and t-test. The study revealed that traditional social institution like hide and seeks, tales by moonlight, competitive wrestling, dance, craft, art, greeting and mode of dressing still exist. Segmental change was the major change experience through religious institutions, urbanization, application of science and technology. They had positive economic, political, behavioral cultural and technological impact and insignificant difference exist in the extent of change in traditional social institution in the study area. It was recommended that Government should boost extension services to make extension agents effective

Introduction:

Tradition is the transfer of belief, custom and folklore from generation to generation. It includes any long established custom or practice, unwritten religion teachings regarded as coming from the founder of a religion and codes of conduct handed over to succeeding generation. Social on the other hand, is people living in communities of relation between person and communities, custom reform/welfare (Oyeneye and Shoremi 1985)

Culture on the other hand, is that complex whole which includes knowledge belief, art, law, moral and other capabilities and habits acquired qualities of man as a member of a society (Oyeneye nad Shoremi 1985)

Taylor in defining culture makes a distinction between the acquired quality of a man

in impacting effective change in rural communities. Also, missionaries should put in more effort to enlighten the rural populace through building of school, provision of health services and seminars.

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and his instinctive qualities. Culture therefore, not only refers to artifacts but also ideas, technical knowledge as well as habits, values mode of behavior and socialization.

Term rural means different things to different people. To some, it simply means any place of residence set in the middle of the country side while some see it as settlements whose inhabitants depends solely on Agriculture for livelihood. Yet some people see it vaguely as a non urban place (Agabi et al, 1995)

Rural could assume economic, sociological, ethical and racial connotation. It is limited to spatial and occupational contexts and the degree of disaggregation of social services. Rural is measured by a spatial index indicating the percentage of population living in the rural area and by an occupational index which shows the percentage of the labour force in agricultural occupation.ly identify

It has not been possible to clearly identify which proportion of Nigeria's population is urban and which is rural. The 1952 census used 5,000 people or over. It is called an urban area and where less than 5,000 people live in it, it was classified as a rural area, not minding the size of the town. But Nigeria's second National Development plan 1970-74 estimated that about 20 percent of the population can be described as Urban dwellers (John: 1989).

Census figures have been used to traditionally differente from urban area. However, the fact that there is no consensus on the figure has made the use of census definition rather problematic. For instance in 1953 the colonial government in Nigeria decided that an urban center is any compact settlement with a popular of at least 5,000 persons. In the 1963 and 1991 Nigerian census, an urban was also thus defined. Anyone with lesser population in either case was regarded by implication as rural. For the purpose of this study "rural" is referred to as farm and farm settlements.

Nigeria has a rich cultural heritage. The colonial experience and the subsequent supper imposition of alien culture notwithstanding, the culture of most Nigerians society have persisted especially in the rural area while some have changed .This is manifested in total myths, crafts, arts, artifacts, music, festival,

dance, drama, religion, ritual, language, greeting and mode of dressing found in different societies. There is the need to examine and identify the impact of changing traditional social institution on Rural Institution

Methodology.

A total number of 125 questionnaires were randomly administered to some respondent in the study area base on 10% of the population of which 114 (91.2%) were responded to. The questionnaires were self administered with the assistance of an enumerator. Also those who could not read or write were interviewed orally.

The total number of the political ward in the area is fourteen 14. Ten (10) rural and four (4) urban. Where 2 wards were selected randomly, one from rural another one from urban. Then 10% of the village in each were randomly selected from Lagelu Local Government area of Oyo state purposively selected for the study the villages include: Monatan, Iyanna Ofa, Sukuru, Akobo, Ariku, Agbon, Ajagboju.

Structured and open-ended questionnaire were used to obtain information demographic characteristics of the respondents entertainment education available in the area extent, impact and nature of changes in entertainment education in the study area.

RESULT AND DISCUSSION

Table 1: Respondents Personal Characteristics

Variable	Frequency	Percentage
Sex		
Male	81	71.1
Female	33	28.9
Total	114	100.0
Marital Status		
Single	15	13.2
Married	93	81.6
Divorced	6	5.2
Total	114	100.0
Age		
21 - 30	13	11.4
31 - 40	32	28.1

41 - 50	43	37.7
51 - 60	18	15.8
61 and Above	6	5.3
No Response	2	1.8
Total	114	100.0
Education		
Non-formal	24	21.1
Primary	27	23.7
Secondary	39	34.1
Tertiary	24	21.1
Total	114	100.0

Table 1 above shows that majority of the respondent were males 71.1% . This is an indication that farming is the main occupation of the rural setting. This is in support of Ipaye (1995) and Olukanni (1995) that farming is still regarded as a male occupation. Also the table revealed that, majority of the respondents were married (81.6%) This may be due to the belief of the local people that married provides additional farm labour for farmers (Adu, 2000).

Table 1 also indicates that 60.5% of the respondents were within the age range of 41 years and above while 39.5% were below 40 years. The implication of this is that aged people are more in rural area than the younger ones. The reason for this could be due to the fact that most young people have migrated to urban centers in search of greener pasture while older people return to the village after retirement for farming. The table also shows that 34.2% and 23.7% of the respondents had secondary and primary education while 21.0% had non-formal education this could be a result of the closeness of some of the villages to the urban centers and the fact that many educated people retired to the village. This is an indication that it is not only illiterate that are living in rural areas.

ENTERTAINMENT EDUCATION

Table 2: Showing Entertainment Education Available in the area.

Variable	Frequency	Percentage
Festival	111	16.8
Dance	111	16.8
Dressing	93	14.0

Art	50	7.6
Greeting	50	7.6
Ritual	68	10.3
Crafts	50	7.6
Wrestling	43	6.5
Hide & Seek	43	6.5
Tales by Moonlight	43	6.5
Total	662	100.00

Multiple Responses

Results on Table 2 shows that 16.8% Respondents indicated that in the study area are festival and dance respectively. This was followed by dressing with 14.0% respondents, 7.6% respondents indicated Art Crafts and Greeting respectively, while 10.3% indicated Ritual and 6.5% indicated Wrestling, hide and seek and tales by moonlight. This is contrary to the submission of Gboyega, (2000) that many of the entertainment education have virtually disappeared.

Fig1: Extent of Change Entertainment Education



Fig1; above shows that 50% respondents claimed that the change in entertainment education was partial while 49.1% respondents claimed that extent of change is total. This support Gboyega (2000) that the impact of change may be felt differently by a society at given time more than in the life of a society.

Fig2 : Support for Change in Entertainment Education

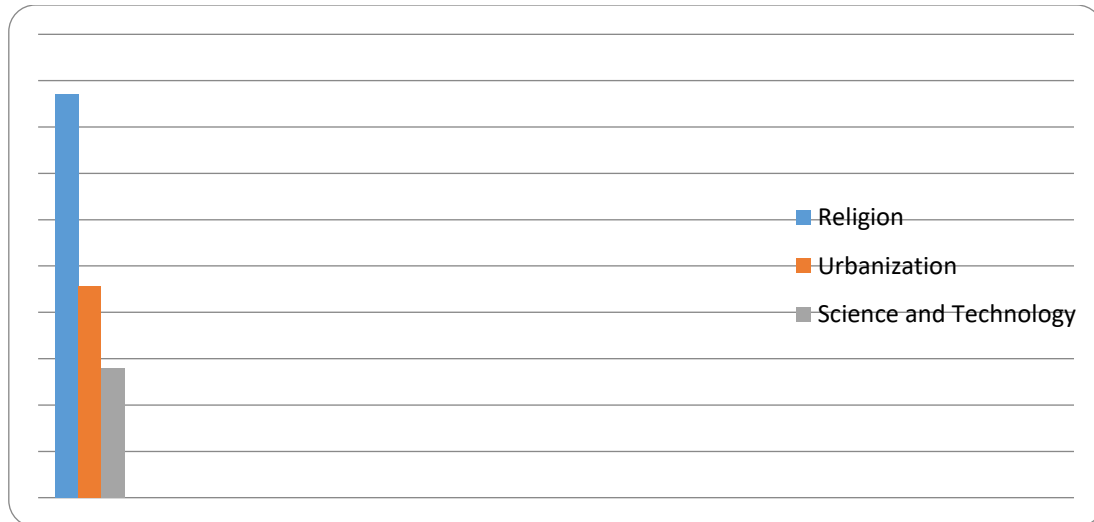


Fig 2: above indicated that 82.5% respondents supported entertainment education while 16.7% were against it.

Roger, (1969) ascertained that the change in social system is a significant alteration which occurred in the structure of a social system.

FIGURE 3: Showing the Nature of Change in entertainment Education on Rural Institution

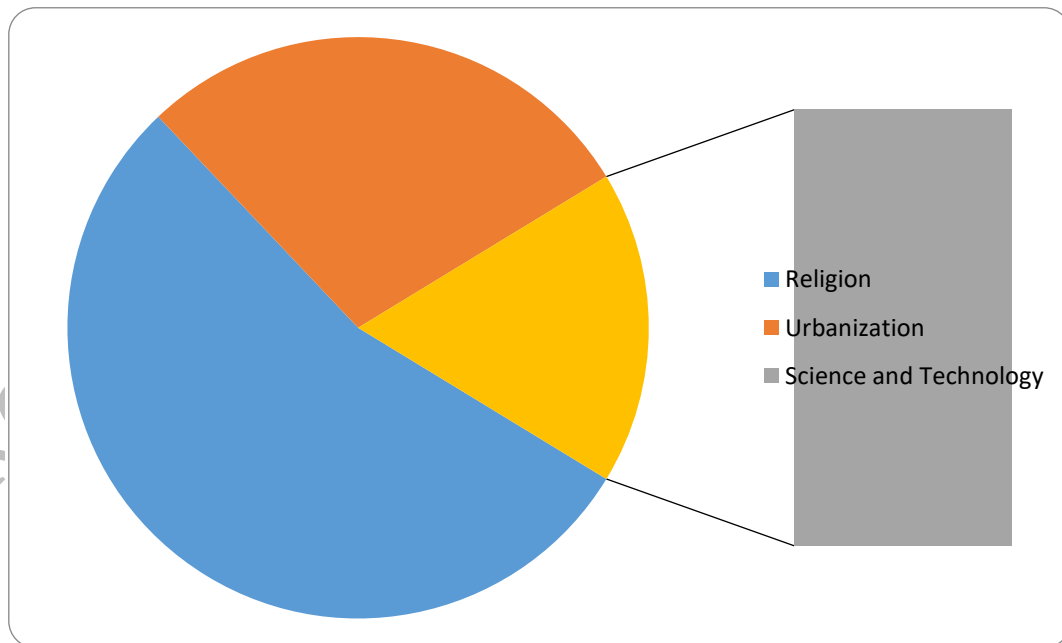


Figure 3: above shows that 52.6% claimed that the change was democratic while 36.8% respondents claimed that the change was voluntary. Only 8.8% respondents claimed that the change was compulsory. This result agrees with the submission of Ekong (2003) that only community that decides to embark upon self help projects plans for voluntary and democratic change.

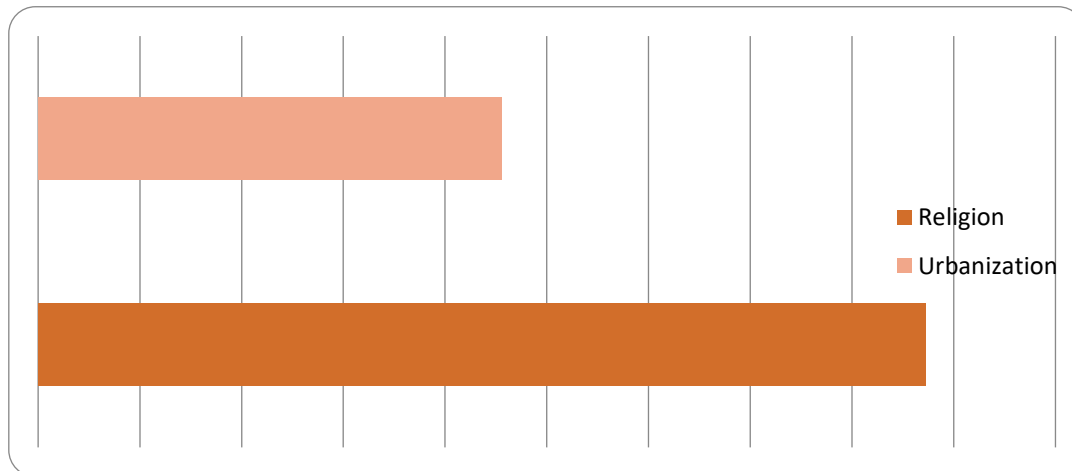


FIGURE 4: Showing the type of Change occur on Entertainment Education

Figure 4 above shows that majority (56.0%) of the respondents indicated that the change they experienced was segmented while 44.0% respondents indicated that what they experienced was a total change. This is in support of the assertion of Gboyega (2000) that change could be total when it is comprehensive or segmented when it affects part of a system.

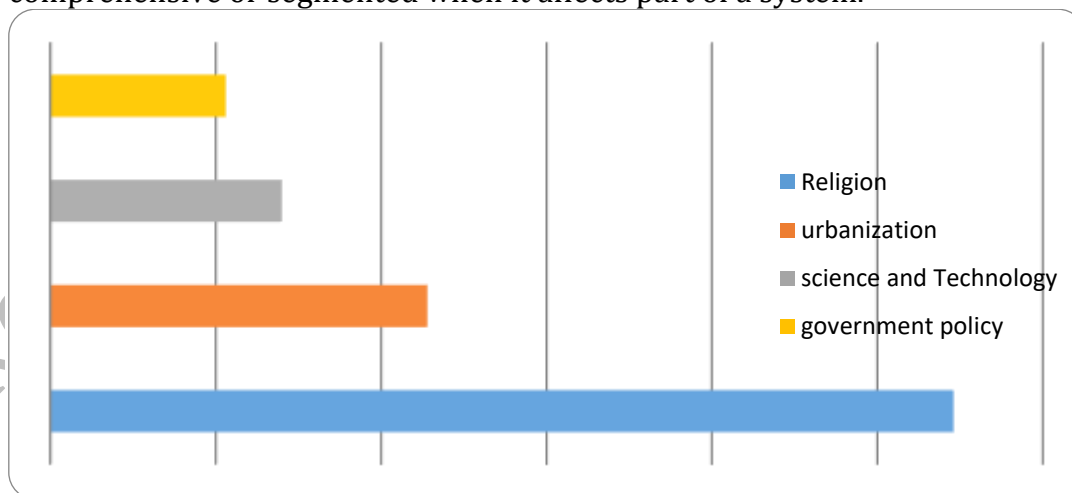


FIGURE 5: Showing the Source of Information used by Change Agent of

Entertainment Education

Majority (54.6%) of the respondents claimed that their source of information was religious institutions. About 22.8% claimed that it was through urbanization while 14.0% and 10.6% were through the application of science and technology and government policy respectively. One could deduce that religious institution and urbanization are the most common sources of change. This may be because religion appeals to people's emotions thereby causing them to change while social making people to embrace change.

Table 3: Showing the Impact of Changing Entertainment Education on Rural Institution

Variable	Frequency	Percentage
Positive	51	44.7
Negative	20	17.5
Both	31	27.3
No Response	12	10.5
Total	144	100.0

Table 3: above shows that 44.7% of the respondents claimed that change in entertainment education has positive effects, 17.5% respondents claimed the change has negative effect while 27.3% respondents claimed that the change has both positive effect.

Table 4: Showing the Benefit of Existing Entertainment Education

Variable	Frequency	Percentage
Beneficial	99	86.8
Not Beneficial	11	9.7
No Response	4	3.5
Total	144	100.0

The table 4: above shows that 86.8% indicated that the change of entertainment education has benefit on community as a whole mostly in politics, economic, technology culture and behavior Gboyega, (2000) asserted that many types of social change are noticeable in the live of rural population of the developing countries such as Nigeria like improved transportation, communication, economic political, technological, behavioural and leisure through recreation.

Table 5: Showing Effect of Change on Individual

Variable	Frequency	Percentage
Yes	98	86.0
No	14	12.2
No Response	2	1,8
Total	144	100.0

Table 5; above shows that majority of the respondents 86.0% claimed that the change has effect on individual members of the community while 12.2 respondents claimed that the change has no effect on individual the fact that change has impact on individual support Rostow (1971) asserted that social change as an Educational process place less stress on the internal states of individual

Table 6: Chi – Square Analysis of Respondents' Personal Character and Change Entertainment Education.

Variable	df	x-cal	x-tab	P	Decision
Sex	1	20.210	3.841	.000**	Significant
Age	4	39.875	9.488	.000**	Significant
Marriage	2	122.779	5.991	.000**	Significant
Education	3	7.815	7.815`	.000**	Significant

** Significant at 0.01 level of significance

Result on Table 6; indicates that there is significant relationship between respondents' personal characteristics and impact of change entertainment education. Therefore Null Hypothesis (H_0) is rejected.

This implies that as people grow older and advance in education lead to change in the entertainment education since the Agent of change is Education of the people leads change of entertainment educations.

Hypothesis 2: There is no significant difference in the extent of changing entertainment education.

Table 7:

Test Values for Significant Difference in the Extent of Change on Entertainment Education

Variable	df	t-cal	t-tab	P	Decision
Extent of change	2	0.9998	4.303	$p > 0.05$	Not significant

Table 7. indicates that there is no significant difference in the extent of change in entertainment education in the study area. Therefore Null Hypothesis (H_0) is accepted. The implication of this that the extent of change differs from one

community to the other. This may be due to the location of a community. For instance nearness to the city or those that are live settlement.

CONCLUSION

The result obtained from the study shows that various entertainment education exist in the study area such as festival, dance, ritual, tales by moonlight, hide and seek, competitive wrestling, crafts e.t.c. The result of this study indicated that the extent of change in this entertainment education is not significant as 49.1% claimed the change is total while 50% claimed the change is partial. Finally the change in entertainment education has a positive impact on the member of the community as a whole since these changes improve the standard of living of individual as well as their exposure to the advances world. It also has a positive impact on political, economic and technology while people were divided on the impact of these changes on behavioural aspect.

RECOMMENDATION

Sequel to the findings in this study, the following recommendations were made to ensure the perfection in changing entertainment education in rural institution.

Government should boost the extension services to make the extension agent effective in impacting the effective change in the rural areas.

Muslims and Christians missionaries should not relent in their efforts to enlighten the rural populace through sermon building of schools, health services and organizing seminar for the rural people.

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