

Influence of Parental Religious and Socio–Economic Status on the Wholistic Development of Adolescents in Oyo Town Context

Jesuleye, Ruth Temitope

Baptist College of Technology, Oyo, Nigeria

Abstract

This study titled “Influence of Parental Religious and Socio–Economic Status on the Wholistic Development of Adolescents in Oyo Town” was aimed at investigating the Parental influences in view of their religion and socio-economic status on the wholistic Development of Adolescents in Oyo Town. Some parents, because of their over religiosity in the church have neglected their wards. Also, the negative attitudes of parents in terms of their social interactions and economic dispositions towards the wellbeing of their Adolescents have also exposed their Adolescents to series of maladaptive behaviors. Therefore, the specific objective of this study is to harmonize the variables (Religion and Socio-Economic status) and examine the influence each of these variables has on the wholistic Development of Adolescents through variables such as intellectual, moral, physical, social, emotional and spiritual in Oyo Town. A descriptive research method was applied in conducting this research. The population of the study was the entire Christian parents and Adolescents in Oyo town. The sample of the study consisted of one hundred and twenty-nine (129) parents as well as one hundred and twenty-nine (129) Adolescents across different churches (denominations) in Oyo town. Five (5) research questions were raised to guide the study. A researcher designed questionnaire was used. The statistical package for the Social Science (SPSS) was used for the ANOVA and simple percentages. The instrument used was a reliable and validated questionnaire that was designed as data gathering instrument. The correlation coefficient ‘r’ of the instrument’s reliability test showed positive score of 0.907. The theoretical frame work used was anchored on Social Cognitive Theory propounded by Albert Bandura. The findings of study revealed that parents went to church with their Adolescents and their religious commitment was very high. The findings on economic status revealed that majority of the parents were civil servants and they sent their Adolescents to the best schools within the town. The sociological

findings revealed that the parents were: Sociable, well-informed, cultured, responsible, morally-sound, Godly and contented. Furthermore, at the level of wholistic Development of Adolescents such as intellectual, moral, physical, social, emotional and spiritual in Oyo town, it was established that the Adolescents' physical development was highly significant. Similarly, the level of intellectual development was very high. The level of moral development was of great importance, while the level of emotional development was not as high as the rest. The level of social development was high while that of spiritual development was highly significant. The last finding revealed that there was a strong positive influence of parental Religio and Socio-economic status on the wholistic Development of Adolescents in Oyo town. As a result of the findings recommendations were made, and some which were: parents should balance spirituality commitment to church activities and other areas of their Adolescents' lives for holistic Development. They should also create conducive environment for social interactions with their young ones.

Keywords: Parental Religious Influence, Socio-Economic Status of Parents, Adolescents, Wholistic Development.

Background to the Study

Many factors exert influence on pre-adolescents as they grow and develop. These factors contribute immensely to their development, and the contributions could be positive or negative. Brooks (1996) posits that there are many influences on pre-adolescents such as “genetic predispositions, parents, other family members, peers, schools, television, social community at large, and the historical time” (20). Out of all these factors, parents play

the most significant roles in the lives of their pre-adolescents. According to Ogbomudia and Ajasa (2013), home is a place where a child learns the norms and values of the society in which he finds himself. It is the very early stimulation and experiences in a child. Collins, (2007) asserts that parental influence from home environment is the most important time of the child life at a time when his mind is most receptive. It provides the first

impression which may last through the whole of the child's life.

In his book titled, *The Nature of the Child*, Kegan (1992) insists that early experience has a little long-term impact on the individual's development (84). Development, as Kegan argues is a series of loosely connected stages triggered by the child's maturing capacities and by information the child garners from life-events and interactions with people. He further declares that early experience ceases to be necessary when the child moves to the next stage of development. Though parents and family are essential influence, but they can neither destroy nor ensure a happy future He understands such a view violates a strongly held belief in the importance of parents and early experience, but he believes that the power of the individual's own unfolding capacities should be emphasized (82).

Hence, parental influence is a significant factor in pre-adolescents' upbringing. Pre-adolescents' upbringing is very significant that the neglect of it could jeopardise their wholistic lives. Parents have a substantial influence on their pre-adolescents' development as they lay

ethical foundations to enhance a brighter future for them. Pre-adolescents deserve ethical foundations for life to have a complete development. In light of this concept of ethical foundation, Tidwell (1990:7) refers to parents as "principal teachers." Pre-adolescents are entrusted into the hands of parents for proper care and nurturing (Jesuleye, 2013:7). These caring and nurturing must be wholistic. This concept of nurturing, according to Ayandokun (2018), is called "Total Development." However, the socio-economic status of Christian parents is a critical variable, which is identified as capable of influencing proper pre-adolescents nurturing (Jesuleye, 2013:8).

Ayandokun (2018) asserts that nurturing of pre-adolescents requires viewing each child as a whole being, 'a total being' who must be nurtured in six significant ways which she refers to its mnemonics as "IMPSES" meaning the child must develop (intellectually, morally, physically, socially, emotionally and spiritually. This researcher has observed that unfortunately, many parents seem not to understand the nature of their influence over their pre-adolescents; hence, the care

of their pre-adolescents seems grossly inadequate. Likewise, many churches (including the Baptist churches) who should serve as substitute to parents seem to handle the nurturing of pre-adolescents with levity. Nurturing of pre-adolescents in a wholistic manner is all-embracing and inclusive; this means that one must not make the mistake of over-emphasising one area of life above the other. It means the nurturing must cover all areas of the child's life. Childhood stage is a period of formation that calls for shaping and reshaping until the child is well-formed.

A parent's socio-economic status (SES) as Santrock (2011) suggests is likely linked to the neighbourhood in which the pre-adolescents live and the schools they attend (Huston & Bently, 2010). Such variations in neighbourhood settings can influence pre-adolescents' adjustment (Leventhal, Dupere, & Brooks-Gunn, 2009). For example, a recent study revealed that neighbourhood disadvantage (involving such characteristics as low neighbourhood income and unemployment) was linked to less consistent, less stimulating, and more punitive parenting, and ultimately, to adverse child outcomes (low verbal ability

and behavioural problems) (Kohan & Others, 2008).

Many researchers, (Hessein, 2013; Yussuf, 2015; Olufokunbi, 2002; Ayo-Obiremi, 2008; Jesuleye, 2013; and Amosun, 2018) both within and outside Nigeria, have worked on the subject of parental influence and child nurture. Some in the University of Ilorin and University of Ibadan have dealt extensively with this subject. For example, Hussein (2013), worked on the Parental Socio-economic Status and Sexual Behaviour of In-School Adolescent Pre-adolescents. In the study, Hussein asserts that single-parent families and low-income factors are strong influence over adolescents' outcome. Similarly, some individuals have worked on this subject matter in the University of Ibadan. Yussuf (2015) worked on Influence of Age, Parental Occupation and Home Environment on Primary Three Pupils' Wholistic Development in Oyo West Local Government Area. This is an investigation on the influence of the standard of parents in terms of their socio-economic status and its implications on their wards' whole development. In this study, Yussuf focuses

on a particular set of pupils in the school setting, i.e. primary three pupils.

Furthermore, from the same institution, Olufokunbi (2002) also did a study on “A Quantitative Study of some Socio-Economic Factors Related to Pre-adolescents’ Street Work in Ibadan” in which the author identifies some parental factors such as poverty, unemployment, and some other economic deprivations as factors responsible for pre-adolescents being engaged in street work. In the same vein, the Nigerian Baptist Theological Seminary as an institution has produced some researchers who have worked on the spiritual development of pre-adolescents, among which are Discipleship Programme for Pre-adolescents (Ayo-Obiremi, 2004, 2008); and Biblical Principles and Partnering Roles of Parents and Churches in Child Upbringing (Jesuleye, 2013). They both considered parenting and child nurture from spiritual development’s perspective. Not many of them looked at the all-round development of pre-adolescents. Looking through some of the theses and dissertations of others submitted to the Nigerian Theological Seminary, Ogbomoso from 2002 to 2018 in this area, it is discovered

that few or none have addressed the issue of child’s development from a wholistic point of view. Therefore, it is the desire of this researcher to explore the world of knowledge of those who have labored at presenting some principles, and have come up with innovations on the nurturing of pre-adolescents from wholistic perspectives.

Consequently, Hessein (2013) in his study affirms that the influence of parents and the environment at large is very significant because parents and the society or environment determine, to a large extent, the success of pre-adolescents’ lives from childhood to adulthood. This study speculates that the socio-economic status of parents, the level of parents’ education, the income of parents, the social group the parents belong to, as well as the parental style determine, in no small way, the wholistic upbringing of a child in Oyo Town. In addition to these, Amosun (2018) also discovered that parents have a significant influence on the pre-adolescents’ physical, emotional, and mental state since they are the first socialising agents in their pre-adolescents’ lives. These influences entail the provision of healthy interactions, support, security,

stimulation and protection given to their pre-adolescents from an early age to boost their intellectual and social competencies in the future (92). Pre-adolescents in their stage need an environment that is conducive to stimulate their total development. Parental influence such as educational background, socio-economic status, nutritional diet given, and the parenting styles have grave consequences on the wholistic development of pre-adolescents.

RESEARCH METHODOLOGY

The presentation in this chapter explains the following items: The research questions and hypothesis, the research design, the population of the study; samples and sampling techniques; the instrument for data collection; validity and reliability of the instrument; administration and collection of the instrument; and method of data analysis. Hence, from the list of above items, useful information and data were given which were led to logical conclusions for the study.

Research Questions and a Research Hypothesis

The following research questions were generated to guide the study:

- i. What is the level of religious commitments of parents in Oyo town?
- ii. What is the economic status of parents in Oyo town?
- iii. What comprises the socio statuses of parents in Oyo town?
- iv. To what extent have pre-adolescents been brought up in a wholistic manner considering the intellectual, moral, physical, social, emotional and spiritual development?

Hypothesis

There is no significant difference in the influence of parental religious, socio and economic status of parents to the wholistic upbringing of their pre-adolescents in Oyo Town.

Research Design

A Research design has been defined as a plan or blueprint that specifies how data relating to a particular problem should be collected and analyzed. It provides the procedural outline for the conduct of any given investigation (Nworgu, 1991). This study was basically a survey research and so descriptive survey design. The design is considered appropriate in view of Bryman's (1990) observation that survey research is one which makes it possible for

information to be obtained from a representative sample of a population. Hassan (1995) also admits that survey research involves direct contact with a population or sample that has characteristics, personality qualities, or attributes which are relevant to specific investigation (74).

Descriptive research method was applied in conducting this research because this study aimed to specify the nature of influence on the given phenomena. Descriptive research method deals with gathering of data from targeted population for analysis. Daramola (1995) posits that the descriptive survey is required when information is needed from a large group. Similarly, the purpose of descriptive research, according to Ogundare (2013), is to describe and interpret what is. Descriptive research is concerned with conditions or relationships that exists; practices that prevail; belief, points of view or attitudes that are held; processes that are going on; influence that are being felt; or trends that are developing (63). Therefore, this research design surveyed the influence that parental religio and socio-economic status has on the

wholistic development of Christian pre-adolescents in Oyo town.

Population of the Study

The targeted population of this study comprises all the pre-adolescents whose ages range from 9-12 years in Oyo Town. It also comprises all parents of the pre-adolescents in this category. Both male and female of all social classes of parents were encapsulated in the population. The aim was to ensure reliability in deduction of the collection and analyses of data. The whole population, though accessible, was not used but sampled.

Sample and Sampling Technique

Sample is a part of population but selected by statistical procedure. Since the size of the targeted population for this work is too large for the researcher to cover due to the limitation and constraints of time, financial cost, and other factors, the researcher, therefore, employed a stratified random sampling technique to ensure an equal representation of all the pre-adolescents within the above-mentioned ages in Oyo town. All parents were also sampled. Below is how the questionnaire was distributed:

Table 2: Table of Distribution

No	Denominations	Percentage of Distribution (%)
1	Baptist	60
2	Methodist	20
3	Anglican	20
4	Catholic	20
5	African Indigenous Churches	20
6	Pentecostal Churches	10

Research Instrument

According to Oyewo (2003), instrumentation is the measure being used in selecting developing measuring devices and method appropriate to a given evaluation and research problem. Two questionnaires were used in this study to collect data. Questionnaire is a common method of gathering information, and usually, it contains question/ statements intended at getting definite information on a variety of topics. The first questionnaire is titled: “Parental Religio and Socio-Economic Status and Pre-adolescents Wholistic Upbringing Questionnaire (PRSESCWU). In developing this instrument, the researcher benefited from different literature such as: McEwan (1991); Brooks (1996); Lisa. Pearce and William (1998); Ornstein and Levine

(2006); Marshall (1998), and many others. These literatures contributed to the constructs of the items that were raised in these questionnaires: (1) Parental Religious and Socio-Economic Status Questionnaire; and (2) Pre-adolescents’ Wholistic Upbringing Questionnaire. The questionnaire consisted of two sections: Section “A” (General Information) which comprised gender, relationship of the parent with the child, age, family size, denomination of the parents, and level of parents’ education; while section B comprises three segments that responded to the research questions raised. The items raised here addressed issues on the religious commitment of parents, as well as their socio-economic status in the society. Similarly, the second questionnaire is on the wholistic upbringing of pre-

adolescents. This consisted of two sections: Section “A” (general information) comprising name of church, types of school, gender and age range of pre-adolescents. Section B comprises six components of wholistic development of pre-adolescents. The content of wholistic upbringing raised benefited from these sources: Crow and Crow (1953); Hammack (1981); McEwan (1991); Simon (1995); Dettoni (2001); Gabriel (2016); and Ayandokun (2018).

Validity of the Instrument

Validity is the extent to which an instrument measures what it is intended to measure (Asika, 1991: 69). According to Hassan (1998), a measuring instrument is said to be valid when it measures truly and accurately the quality and ability one wants to measure (42). Osula (1982) raises the following question to describe what validity of an instrument is: Does the test measure what it is supposed to measure? Hence, to test the content validity of the instrument, the draft was given to the researcher’s supervisors and two other experts in the field of measurement and evaluation to see if the respondents would understand the raised issues without any

difficulty. Their suggestions were incorporated in the final draft.

Reliability of the Instrument

Reliability refers to the extent to which a measuring instrument consistently measures what it purports to measure with accuracy or precision. Abiri (2006) defines the reliability of a test as the extent to which the results obtained from the test can be relied upon as the true score. Ogundare (2013) asserts that an instrument can be said to be reliable when it measures trust worthiness, dependability, and consistency of the instrument in measuring what it purports to measure. To ensure the consistency of the instrument, it was administered in Ogbomoso town among twenty pre-adolescents and twenty parents respectively. By the split-half method, the reliability co-efficient was found to be 0.907. This is statistically adjoined to be reliable.

Administration of Instrument

The researcher personally went to the selected churches with letters of introduction seeking permission to carry out research in those selected churches within Oyo town. The researcher also discussed with the pastors of the churches

one on one before the questionnaires were handed over to them. The instrument was given to parents and pre-adolescents whose

ages fall within 9 and 12. The researcher also went back personally to collect the questionnaires that have been responded to.

Table 3. Distribution of Questionnaire Administered, Returned, and the Response Rate

Source: Researcher’s Field Work (2019)

S/N	Denominations	Copies of Questionnaire Administered	Copies of Questionnaire Retrieved and Valid for Analysis		Response Rate	
			Parents	Pre-adolescents	Parents	Pre-adolescents
1	Baptists	60	52	54	86.7	90.0
2	Methodist	20	18	18	90.0	90.0
3	Anglican	20	17	17	85.0	85.0
4	Catholic	20	17	17	85.0	85.0
5	African Indigenous Churches	20	16	15	80.0	75.0
6	Pentecostal Churches	10	9	8	90.0	80.0
	Total	150	129	129	86.0	86.0

Method of Data Analysis

The entire questionnaires were carefully collated. The Statistical Package for the Social Sciences (SPSS) was used. Data analyses were provided in the areas of

descriptive statistics and inferential statistics of t-test analysis

Result

Research Question 1: “What is the level of religious commitments of parents in Oyo town?”

Table 5: Level of Religious Commitment of Parents in Oyo Town

S/N	Items	VO	O	S	R	N	Mean	SD
1	Observing family devotion with the pre-adolescents	97 (75.2%)	20 (15.5%)	8 (6.2%)	1 (0.8%)	3 (2.3%)	4.60	0.833
2	Giving pre-adolescents the opportunity to lead devotions and contribute their quota at home	70 (54.3%)	36 (27.9%)	19 (14.7%)	3 (2.3%)	1 (0.8%)	4.33	0.867
3	Buying devotional guides for the pre-adolescents	44 (34.1%)	30 (23.3%)	25 (19.4%)	9 (7.0%)	21 (16.3%)	3.52	1.437
4	Teaching morals through Bible stories.	46 (35.7%)	60 (46.5%)	15 (11.6%)	8 (6.2%)	-	4.12	0.844
5	Going together to church with	102 (79.1%)	14 (10.9%)	9 (7.0%)	3 (2.3%)	1 (0.8%)	4.65	0.777

	the pre-adolescents.							
6	Parental participation in church organizational programmes.	81 (62.8%)	21 (16.3%)	20 (15.5%)	5 (3.9%)	2 (1.6%)	4.35	0.981
7	Giving pre-adolescents money for tithes and offerings.	50 (38.8%)	42 (32.6%)	24 (18.6%)	12 (9.3%)	1 (0.8%)	3.99	1.012
8	Teaching pre-adolescents how to deduct tithes and offering.	47 (36.4%)	33 (25.6%)	23 (17.8%)	9 (7.0%)	17 (13.2%)	3.65	1.379
9	Attending Sunday school with pre-adolescents	90 (69.8%)	24 (18.6%)	6 (4.7%)	7 (5.4%)	2 (1.6%)	4.50	0.928
10	Asking pre-adolescents about what they learnt from church.	51 (39.5%)	46 (35.7%)	25 (19.4%)	5 (3.9%)	2 (1.6%)	4.08	0.941

Overall Mean score is 4.18

Mean score for Standard Deviation is 1.10

Source: Researcher's Field Work (2019)

Furthermore, 81 (62.8%)

Table 5 shows the distribution of the respondents by religious commitment of parents at Oyo town in Oyo State, Nigeria. Majority, that is, 102 (79.1%) respondents indicated that they went together to church with their pre-adolescents on the frequency of very often; 14 (10.9%) respondents indicated their views on the frequency of often; while 9 (7.0%), 3 (2.3%) and 1 (0.8 %) respondent indicated their views on the frequency of sometimes, rarely, and never respectively. 97 (75.2 %) respondents indicated that they observed family devotion with the pre-adolescents on the frequency of very often; 20 (15.5%) respondents affirmed that they observed family devotion with their pre-adolescents on the frequency of often; while 8 (6.2%), 1 (0.8 %) and 3 (2/3%) respondents indicated their views on the frequency of sometimes, rarely, and never, respectively. 90 (69.8 %) respondents affirmed that they attend Sunday School with their pre-adolescents very often while 24 (18.6%) respondents affirmed with often, and 6 (4.7%), 7 (5.4%) and 2 (1.6%) respondents indicated sometimes, rarely, and never, respectively.

respondents indicated that their participation as parents in the church's organizational programmes was very often; 21 (16.3%) % respondents also indicated their view on the frequency of often; while 20 (15%). 5 (3.9%) and 2 (1.6%) respondents indicated their views on the frequency of sometimes, rarely, and never, respectively. 70 (54.3%) of the respondents indicated that pre-adolescents were given the opportunity to lead devotions and contribute their understanding at home very often; 36 (27.9%) respondents agreed with the statement on the frequency of often; while 19 (14.7%), 3 (2.3%) and 1 (0.8%) respondent indicated their views on the frequency of sometimes, rarely, and never, respectively.

In the same vein, 51 (39.5%) % respondents affirmed that they asked pre-adolescents about what they learnt in the church; 46 (35.7%) affirmed this statement with the frequency of often; while 25 (19.4%), 5 (3.9%), and 2 (1.6%) of the respondents indicated their views with the frequency of sometimes, rarely, and never, respectively. 50 (38.8%) respondents agreed that they very often gave the pre-

adolescents money for tithes and offerings; 42 (32.6%) respondents agreed with the statement on the frequency of often; while 24 (18.6%), 12 (9.3%), and 1 (0.8%) respondent agreed with the statement with the statement on the frequency of sometimes, rarely, and never, respectively. 47 (36.4%) respondents affirmed that they taught the pre-adolescents how to deduct tithes and offerings; 33 (25.6%) affirmed this statement with the frequency of often; while 23 (17.8%), 9 (7.0%) and 17 (13.2%) respondents affirmed this statement with the frequency of sometimes, rarely, and never, respectively. Meanwhile, the questionnaire on teaching morals through Bible stories had 46 (35.7%) respondents with very often, 60 (46.5%) respondents affirmed with often, while 15 (11.6%) and 8 (6.2%) respondents affirmed the statement with sometimes and rarely, respectively. Finally, 44 (34.1%) respondents indicated that buying devotional guides for the pre-adolescents was very often, and 30 (23.3%) respondents

agreed with the statement with often, while 25 (19.4%), 9 (7.0%) and 21 (16.3%) indicated with sometimes, rarely, and never, with the statement.

Therefore, in examining the religious commitment of parents in Oyo town, it was discovered that most parents went together with their pre-adolescents to attend church programmes. The second most featured trait of commitment was that parents and pre-adolescents observed family devotion together. The third in ranking was that they attended Sunday school with their pre-adolescents; the fourth religious commitment was that they participated in church organizational programmes; and the fifth place, it was discovered that parents give opportunity to pre-adolescents to lead devotions and contribute their quota at home. Moreover, it can be concluded that parents in Oyo Town are highly committed to religious activities. Research Question 2: “What are the economic statuses of Christian parents in Oyo town?”

Table 6: Economic Status of Parents in Oyo Town

Parameters	Group	Frequency	%age
Parents’ occupation	Civil Service	70	54.3

	Farming	3	2.3
	Trading	23	17.8
	Artisan	14	10.9
	Self-employed	19	14.7
	Total	129	100.00
Time spent at work	Less than 3 hours	5	3.9
	3 – 6 hours	35	27.1
	6 – 9 hours	42	32.6
	9 – 12 hours	39	30.2
	More than 12 hours	8	6.2
	Total	129	100.00
Types of residence	Single room	5	3.9
	A room and a parlor	17	13.2
	Self-contained	19	14.7
	2 – 3-bedroom flat	87	67.4
	Duplex	1	0.8
	Total	129	100.00
Location of home to the market/motor park	Beside	-	-
	Very close	13	10.1
	Close	17	13.2
	Far	55	42.6
	Very far	44	34.1
	Total	129	100.00
Average monthly income in Naira	1,000 – 10,000	33	25.6
	11, 000 – 20,000	31	24.0
	21,000 – 30,000	7	5.4
	31,000 – 40,000	10	7.8
	41,000 and above	48	37.2

	Total	129	100.00
Cost of rentage per month in Naira	Below 1,000	16	12.4
	1,000 – 3,000	19	14.7
	4,000 – 6000	44	34.1
	7,000 – 9000	34	26.4
	10,000 and above	16	12.4
	Total	129	100.0
Cost of daily upkeep for the family in Naira	Below 1,000	42	32.6
	1,000 – 2,000	24	18.6
	2,000 – 3,000	22	17.1
	3,000 – 4,000	11	8.5
	4,000 and above	30	23.3
	Total	129	100.0
Daily cost of transportation in Naira	0 – 50	1	0.8
	60 – 100	23	17.8
	110 – 150	16	12.4
	160 – 200	17	13.2
	More than 200	72	55.8
	Total	129	100.0
Average cost of fuel consumed daily in Naira	Less than 100	14	10.9
	110 - 150	24	18.6
	160 – 200	15	11.6
	210 – 250	31	24.0
	More than 260	45	34.9
	Total	129	100.0
Pre-adolescents' school fees per termin Naira	Below 10,000	0	0.0
	10,000 - 13,500	12	13.2
	14,000 – 16 ,500	14	15.4

	17,000 – 20,000	9	9.9
	More than 20,000	56	61.5
	Total	91	100.0

Source: Researcher’s Field Work (2019)

Table 6 shows the distribution of the respondents by economic status of parents at Oyo town in Oyo State, Nigeria. Majority of the respondents, that is 70 (54.3%) out of are civil servants; 17.8 % respondents are trading; 14.7 % respondents are self-employed; fourteen 10.9 % respondents are artisans; while 2.3 % respondents are farmers. 32.6 % respondents spent between 6 and 9 hours per day at work; 30.2 % respondents spent between 9-12 hours per day at work; 27.1 % respondents spent between 3-6 hours per day at work; 6.2 % respondents spent more than 12 hours; while 3.9 % respondents spent less than 3 hours per day at work.

Meanwhile, majority of the respondents which is 67.4 % type of residence were between 2 and 3 bedrooms flat; nineteen 14.7 % respondents live in self-contained; 13.2 % respondents lived in a room and a parlor; 3.9 % of the respondents lived in single rooms 0.8% respondent lives in a duplex. 34.1%

respondents lived very far from the market or motor park location; 34.1% respondents lived far from the market or motor park location; 13.2 % respondents lived close to the market or motor park; while 10.1 % respondents lived very close to the market or motor park location.

Also, 37.2% respondents had an average monthly income of Forty-one Thousand Naira (₦ 41,000) and above; 25.6% respondents earned between One Thousand to Ten Thousand Naira (₦ 1,000-#10,000) monthly; and 24.0 % respondents earned between Eleven to Twenty Thousand Naira (₦ 11,000 - ₦ 20,000) monthly. 7.8 % respondents earned Thirty-one to Forty Thousand Naira (₦ 31,000-₦40,000) monthly; 5.4 % respondents earned between Twenty-one to Thirty Thousand Naira (₦ 21,000- ₦30,000) monthly; and 5.4 % respondents earned between Twenty-one to Thirty Thousand Naira ₦21,000- ₦30,000 monthly. 34.1 % respondents indicated that their cost of

rentage per month was between Four to Six Thousand Naira (~~₦~~4,000 and ~~₦~~6,000); 26.4 % respondents indicated that their cost of rentage per month was between Seven Thousand to Nine Thousand Naira (~~₦~~7,000 - ~~₦~~ 9,000); nineteen (19) 14.7 % of the respondents has their cost of rentage per month as between One to Three Thousand Naira (~~₦~~1,000 - ~~₦~~3,000); and 12.4 % respondents indicated that their cost of rentage per month was between One to Ten Thousand Naira (~~₦~~1,000 - ~~₦~~10,000).

Furthermore, 32.6 % respondents indicated that their cost of daily upkeep for the family was below One Thousand Naira (~~₦~~ 1,000); 23.3 % of the respondents' cost of daily upkeep for the family was Four Thousand Naira (~~₦~~4,000) and above; 18.6 % respondents' cost of daily upkeep for the family was between One Thousand to Two Thousand Naira (~~₦~~1,000- ~~₦~~2,000); 17.1 % respondents' cost of daily upkeep for the family was between Two Thousand to Three Thousand Naira (~~₦~~2,000 - ~~₦~~3,000); and eleven 8.5 % respondents' cost of daily upkeep for the family was Three to Four Thousand Naira (~~₦~~3,000- ~~₦~~4,000).

The report shows that 55.8% respondents' daily cost of transportation

was more than Two Hundred Naira (~~₦~~200); 17.8 % respondents' daily cost of transportation was between Sixty to One Hundred Naira (~~₦~~60- ~~₦~~100); 13.2 % respondents' daily cost of transportation was between One and sixty Naira to Two Hundred Naira (~~₦~~160- ~~₦~~ 200). 12.4 % respondents' daily cost of transportation was between One Hundred and Ten to One Hundred and fifty Naira (~~₦~~110 - ~~₦~~150); while 0.8 % respondent's daily cost of transportation was Fifty Naira (~~₦~~50) and below. 34.9 % respondents' average cost of fuel consumed daily was more than Two Hundred and sixty Naira (~~₦~~260); 24.0 % respondents' average cost of fuel consumed daily was between Two Hundred and Ten to Two Hundred and Fifty Naira (~~₦~~210 - ~~₦~~ 250); 18.6 % respondents' average cost of fuel consumed daily was between One Hundred and Ten to One Hundred and Fifty Naira (~~₦~~110 - ~~₦~~150); 11.6 % respondents' average cost of fuel consumed daily was between One Hundred and Sixty to Two Hundred Naira (~~₦~~160 - ~~₦~~200); 10.9 % respondents' average cost of fuel consumed daily was less than One Hundred Naira (~~₦~~100).

Consequently, 61.5 % respondents’ pre-adolescents school fees was more than Two Hundred Naira (#20,000) per term; fourteen (14) (15.4 %) of the respondents’ pre-adolescents school fees was between Fourteen Thousand to Sixteen Thousand, Five Hundred Naira (₦14,000 - ₦16,500); 13.2 % of the respondents’ pre-adolescents school fees was between Ten Thousand to Thirteen Thousand, Five Hundred Naira (₦10,000-#13,500); while 9.9 % of the respondents’ pre-adolescents school fees was between Seventeen Thousand to Twenty Thousand Naira (₦17,000 - ₦20,000). There was none of the respondent whose pre-adolescents school fees was less than Ten Thousand Naira (₦10,000) per term.

Therefore, the economic status of the parents in Oyo town is as follows: They are averagely okay since majority is civil servants; they lived in flats and in a conducive atmosphere. Majority is sending their pre-adolescents to standard private schools; those earning an average monthly income of Forty-one Thousand Naira (₦41000) and above are the highest. The cost of daily upkeep for a family was below One Thousand Naira (₦1, 000) for 32.6 % and for 23.3 % was Four Thousand Naira (₦4,000) and above.

Research Question 3: “What comprises the Socio-Economic status of Christian parents in Oyo town?”

Table 7 Socio Practices of Parents in Oyo Town

S/N	ITEMS	VO	O	S	R	N	Mean	SD
21	Parents guiding pre-adolescents to have interpersonal relationship with peers.	48 (37.2%)	35 (27.1%)	32 (24.8%)	14 (10.9%)		3.91	1.027

22	Parents buying and reading newspapers on daily bases and allowing pre-adolescents to read.	21 (16.3%)	18 (14.0%)	34 (26.4%)	38 (30.2%)	17 (13.2%)	2.90	1.274
23	Parent ensuring quality education for pre-adolescents to cope with others in the community.	76 (58.9%)	39 (30.2%)	8 (6.2%)	3 (2.3%)	3 (2.3%)	4.41	0.889
24	Parents allowing pre-adolescents to participate in school sport activities.	81 (62.8%)	32 (24.8%)	10 (7.8%)	4 (3.1%)	2 (1.6%)	4.44	0.883
25	Parents allowing pre-adolescents to dress as they like.	14 (10.9%)	13 (10.1%)	13 (10.1%)	13 (10.1%)	76 (58.9%)	2.04	1.444
26	Parents permitting pre-	25 (19.4%)	27 (20.9%)	49 (38.0%)	15 (11.6%)	13 (10.1%)	3.28	1.199

	adolescents to play with other pre-adolescents in the community.							
27	Parents attending Christian outings and parties with their pre-adolescents.	30 (23.3%)	34 (26.4%)	31 (24.0%)	11 (8.5%)	23 (17.8%)	3.29	1.387
28	Parents organizing birthday celebrations for their pre-adolescents.	54 (41.9%)	20 (15.5%)	45 (34.9%)	5 (3.9%)	5 (3.9%)	3.88	1.125
29	Parents bringing food items from parties for their pre-adolescents	54 (41.9%)	20 (15.5%)	33 (25.6%)	32 (24.8%)	37 (28.7%)	2.56	1.391
30	Parents allowing pre-adolescents to bring items belonging to	7 (5.4%)	5 (3.9%)	8 (6.2%)	5 (3.9%)	104 (80.6%)	1.50	1.126

	other people to the house.							
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Source: Researcher’s Field Work (2019)

Table 7 shows the distribution of socio-status of parents in Oyo, Oyo State, Nigeria. Majority of the respondents, 80.6 % of the respondents indicated that they never allowed their pre-adolescents to bring items belonging to other people to their homes; 6.2 % respondents indicated their views on the frequency of sometimes, they do; 5.4 % respondents indicated that they very often allowed their pre-adolescents to bring items belonging to other people to their homes; 3.9 % respondents affirmed the statement with often, and rarely. More so, 62.8 % indicated that they allowed their pre-adolescents to participate in sport activities in school on the frequency of very often; 24.8 % respondents agreed with this statement with often, while 7.8 %, 3.1 %, and two 1.6 % respondents agreed with the statement with the frequency of sometimes, rarely, and never, respectively.

In addition, 58.9 % respondents affirmed that the parents ensured quality education for their pre-adolescents to cope with others in the community on the

frequency of very often; 30.2 % respondents affirmed the statement with often; while 6.2 %, 2.3 % and 2.3 % agreed with the statement on the frequency of sometimes, rarely, and never, respectively. 58.9 % respondents indicated that they never allowed their pre-adolescents to dress as they like on the frequency of very often; 10.9 % respondents concurred with the statement by indicating their views with the frequency of often; while 10.1 % respondents agreed with the statement on the frequency of sometimes, rarely, and never, each. Also, 41.9 % respondents indicated that they organized birthday celebrations for their pre-adolescents with the frequency of very often; 15.5 % respondents agreed with the statement with often; while 34.9 %, five (5) (3.9 %) and five (5) (3.9 %) respondents agreed with the statement on the frequency of sometimes, rarely, and never, respectively. 41.9 % respondents affirmed that parents brought food items from parties for their pre-adolescents with the frequency of very often; 15.5 % respondents indicated their

opinions with the frequency of often while; 25.6 %, 24.8 % and 28.7 % concurred with the statement with sometimes, rarely, and never, respectively.

Furthermore, 37.2 % respondents reported that they guided their pre-adolescents to have interpersonal relationship with their peers by indicating their views on the frequency of very often; 27.1 % respondents agreed with the statement with often; while 24.8 % and 10.9 % affirmed the statement with sometimes, and rarely, respectively. None of the respondents agreed with the statement. 23.3 % respondents affirmed that they attended Christian outings and parties with their pre-adolescents on the frequency of very often; 26.4 % respondents agreed with the statement on the frequency of often; while 24.0 %, 8.5 % and 17.8 % also agreed with the statement with by indicating their views on the frequency of sometimes, rarely, and never, respectively. 19.4 % respondents affirmed that parents permitted their pre-adolescents to play with other pre-

adolescents in the community; 20.9 % respondents agreed with the statement on the frequency of often; while 38.0 %, 11.6 %, and 10.1 % respondents agreed with the statement on the frequency of sometimes, rarely, and never, respectively.

Similarly, 16.3 % respondents affirmed that parents bought newspapers on daily basis and allowed their pre-adolescents to read them; 14.0 % respondents agreed with the statement by indicating their views on the frequency of often; while 26.4 %, 30.2 % and 13.2 % agreed with the statement on the frequency of sometimes, rarely, and never, respectively. Thus, it can be said that the social status of parents at Oyo town in Oyo State included sociability, awareness, culture, responsibility, moral soundness, Godliness, and contentment.

Research Question 4: “To what extent have pre-adolescents been brought up in a wholistic manner, considering the intellectual, moral, physical, social, emotional and spiritual development in Oyo town?”

Table 8: Extent of Wholistic Upbringing of Pre-adolescents (Child’s Physical Development)

S/N	Items	Very Often	Often	Sometimes	Rarely	Never	Mean	SD

5	I do exercises at home to aid my growth	83 (64.3%)	26 (20.2%)	16 (12.4%)	4 (3.1%)	-	4.51	0.829
1	I eat well so as to grow very well.	82 (63.6%)	35 (27.1%)	8 (6.2%)	4 (3.1%)	-	4.43	0.751
2	What I see around in my home environment aids my development.	65 (50.4%)	38 (29.5%)	26 (20.2%)	-	-	4.30	0.787
3	My parents bought me clothes that fit my stature and my taste.	69 (53.5%)	10 (7.8%)	46 (35.7%)	4 (3.1%)	-	4.12	1.005
6	I am as strong as my colleagues in the class.	44 (34.1%)	47 (36.4%)	21 (16.3%)	8 (6.2%)	9 (7.0%)	3.84	1.169
8	Girls tend to grow bigger than their mate boys.	48 (37.2%)	24 (18.6%)	16 (12.4%)	8 (6.2%)	33 (25.6%)	3.36	1.629

7	I eat balanced diet at home	21 (16.3%)	37 (28.7%)	21 (16.3%)	5 (3.9%)	45 (34.9%)	2.88	1.541
4	I grow faster than my opposite sex.	24 (18.6%)	38 (29.5%)	9 (7.0%)	58 (45.0%)	-	2.77	1.675

Table 8 shows the level of wholistic upbringing by child’s physical development. Majority of the respondents which was eighty-four (83) making 64.3 % affirmed that they do exercises at home to aid their growth very often; 20.2 % respondents agreed with the statement with often; 12.4 % and 3.1 % respondents agreed with the statement by indicating their views with the frequency on sometimes, and rarely, respectively. None of the respondents agreed with Never. 63.6 % respondents affirmed that they ate well so as to grow very well, with very often; 27.1 % respondents agreed with often; while 6.2 % and 3.1 % agreed with sometimes, and rarely, respectively. None of the respondents agreed with Never.

50.4% respondents indicated that what they saw around in their home environment assisted their development with very often; 29.5% respondents

indicated with often; and 20.2% agreed with sometimes. None of the respondents agreed with rarely or never. 53.5% respondents affirmed that their parents bought them clothes that fitted them with very often; 7.8% respondents agreed with the statement by indicating their views on the frequency on often; while 35.7 % and 3.1 % respondents affirmed the statement with sometimes and rarely. None of the respondents agreed with the statement by indicating Never. 34.1 % respondents agreed that they were as strong as their colleagues in class with very often; 36.4 % respondents agreed with often; while 16.3 %, 6.2 % and 7.0 % respondents agreed with sometimes, rarely, and never, respectively.

37.2% respondents indicated that the girls grew bigger than their male counterparts with very often; 18.6% respondents agreed with the statement by

indicating their views with the frequency on often; while 12.4%, 6.2% and 25.6% respondents agreed with the statement with sometimes, rarely, and never, respectively. 16.3% respondents affirmed that they eat balanced diet at home with very often; 28.7% agreed with the statement with often; while 16.3%, 3.9% and 34.9% respondents also agreed with the statement with sometimes, rarely, and never, respectively. 18.6 % respondents affirmed

that they grew faster than their opposite sex by indicating their views with very often; 29.5 % respondents also agreed with the statement with often; while 7.0 % and 45.0 % respondents agreed with the statement with sometimes, and rarely, respectively. None of the respondents agreed with the statement. From the above report, it can be said that level of wholistic upbringing of the child’s physical development was very high.

Table 9: Extent of Wholistic Upbringing of Pre-adolescents (Child’s Intellectual Development)

S/N	Items	Very Often	Often	Sometime s	Rarely	Never	Mea n	SD
1	My parents value education a lot, and their encouragement has helped me to develop well.	101 (72.7%)	13 (13%)	12 (12%)	3 (2.3%)		4.62	0.840
2	My parents help me do investigations on things around.	93 (72.1%)	19 (14.7%)	4 (3.1%)	4 (3.1%)	9 (7.0%)	4.44	0.890
3	My parents/guardians monitor my	84 (65.1%)	22 (17.1%)	14 (10.9%)	4 (3.1%)	5 (3.9%)	4.42	0.815

	personal reading habits at home.							
4	My parents allow me to use their phones to browse for my assignment.	83 (64.3%)	20 (15.5%)	26 (20.2%)	-	-	4.40	0.809
5	My parents guide me with my school assignments.	81 (62.8%)	27 (20.9%)	12 (9.3%)	9 (7.0%)	-	4.36	0.922
6	My parents pay for extra lessons for me.	69 (53.5%)	17 (13.2%)	17 (13.2%)	13 (10.1%)	13 (10.1%)	3.90	1.408
7	My parents make the home environment conducive for learning	32 (24.8%)	49 (38.0%)	19 (14.7%)	4 (3.1%)	25 (19.4%)	3.46	1.409
8	My parents buy magazines and newspapers and they encourage me to read.	37 (28.7%)	12 (9.3%)	37 (28.7%)	4 (3.1%)	39 (30.2%)	3.03	1.581

Table 9 shows the extent of wholistic upbringing by the child’s intellectual development. 78.7 % respondents indicated with “very often”, that their parents value

their education a lot and that their encouragement had helped them to develop well; 10.1 % respondents agreed with the statement with the frequency on often;

while 9.3 % and 2.3 % respondents also agreed with the statement by indicating their views with sometimes, and rarely. None of the respondents agreed with Never to the statement. 72.1 % respondents affirmed with “very often”, that their parents help them do investigation on things around, 14.7 % respondents agreed with the statement with “often”; while 3.1 %, 3.1 % and 7.0 % respondents agreed with the statement with sometimes, rarely, and never, respectively.

Likewise, 65.1 % respondents affirmed that their parents or guardians monitored their personal reading habits at home with very often; 17.1 % respondents agreed with the statement with often; while 10.9 %, 3.1 % and 3.9 % respondents agreed with the statement with sometimes, rarely, and never, respectively. 64.3 % respondents indicated that their parents allowed them to use their phones to browse with very often, 15.5 % respondents agreed with the statement with often; while 20.2 % respondents agreed with the statement with sometimes. None of the respondents agreed with rarely and never. 62.8 % respondents indicated that their parents help them with their school assignments by agreeing with

the view on the frequency of very often; while 20.9 %, 9.3 % and 7.0 % respondents agreed with the statement with often, sometimes, and rarely, respectively. None of the respondent indicated Never to the statement. 53.5 % respondents indicated never to the statement; 53.5 % respondents affirmed that their parents paid for extra lessons for them with very often; 13.2 % respondents agreed with the statement with often; while 13.2 %, 10.1% and 10.1 % respondents agreed with sometimes, rarely, and never, respectively.

28.7 % respondents affirmed with very often, the frequency to which their parents’ bought magazines and newspapers and they encouraged them to read them. 9.3 % respondents agreed with the statement with often; while 28.7 %, 3.1 % and 30.2 % respondents affirmed the statement with sometimes, rarely, and never, respectively. 24.8 % respondents indicated that their parents make their home environment conducive for learning with very often; 38.0 % respondents agreed with the little or no reinforcement with often; while 14.7 %, 3.1 % and 19.4 % agreed with the statement with sometimes, rarely, and never, respectively. Thus, the level of wholistic

upbringing of pre-adolescents in view of their intellectual development was very high.

Table 10: Extent of Wholistic Upbringing of Pre-adolescents (Child’s Moral Development)

S/N	Items	Very Often	Often	Some Times	Rarely	Never	Mean	SD
1	My parents taught to respect elders wherever I found myself	113 (87.6%)	8 (6.2%)	4 (3.1%)	4 (3.1%)	-	4.78	0.649
2	My parents taught me to use positive words with people.	108 (83.7%)	12 (9.3%)	4 (3.1%)	5 (3.9%)	-	4.66	0.940
3	My parents taught me how to say thank you and I am sorry	100 (77.5%)	21 (16.3%)	4 (3.1%)	4 (3.1%)	-	4.65	0.816
4	My parents taught me appropriate ways to relate with members of the opposite sex.	100 (77.5%)	21 (16.3%)	4 (3.1%)	4 (3.1%)	-	4.65	0.816
5	My parents taught me to move along with friends who have the same or similar characters with me.	78 (60.5%)	34 (26.4%)	5 (3.9%)	8 (6.2%)	4 (3.1%)	4.56	0.624

6	My parents taught me apologize for all wrongs.	85 (65.9%)	24 (18.6%)	4 (3.1%)	4 (3.1%)	12 (9.3%)	4.29	1.257
7	My parents encourage me to accepted rebuke from elders.	81 (62.8%)	21 (16.3%)	8 (6.2%)	19 (14.7%)	-	4.12	1.420
8	I am secretive and I like keeping things to myself	56 (43.4%)	30 (23.3%)	22 (17.1%)	4 (3.1%)	17 (13.2%)	3.81	1.375

Table 10 shows the extent of wholistic upbringing of pre-adolescents by child’s moral development. 87.6 % respondents indicated with very often on the frequency that pre-adolescents were taught to respect elders at home, in school, church, etc. 6.2 %, 3.1 % and 3.1 % respondents agreed with the statement with often, sometimes, and rarely, respectively. None of the respondents indicated never to the statement. One hundred and 83.7 % respondents indicated with very often on the frequency about how their parents taught them to use positive words with people; 9.3 %, 3.1 % and 39 % respondents agreed with the statement with often, sometimes, and rarely, respectively. None of the respondent indicated Never to the

statement. One hundred (100) (77.5 %) respondents indicated their view with very often to the frequency that parents praised them for being good; twenty-one (21) (16.3 %), four (4) (3.1 %) and four (4) (3.1 %) respondents agreed with the statement by indicating their views with often, sometimes, and rarely, respectively. None of the respondents indicated never to the statement. Eight-five (85) (65.9 %) respondents indicated very often on the frequency to which they apologized for all wrongs; Twenty-four (24) (18.6 %) respondents agreed with the statement with often; while 3.1 %, 3.1 % and twelve (12) 9.3 % respondents agreed with the statement with sometimes, rarely, and never, respectively.

62.8 % respondents affirmed with very often on the frequency to which they accepted rebuke from their parents and elders; 16.3 %, 6.2 % and 14.7 % respondents agreed with the statement with often, sometimes, and rarely, respectively. None of the respondents indicated Never to the statement. 60.5 % respondents affirmed that they moved along with friends who have the same or similar character with them; 26.4 % respondents agreed with the Statement with often; while 3.9 %, 6.2 %

and 3.1 % respondents agreed with the statement with sometimes, rarely, and never, respectively. 43.4 % respondents stated that they were secretive and kept things to themselves with very often; 23.3 % respondents agreed with the statement with often; while 17.1 %, 3.1 % and 13.2 % respondents agreed with the statement with sometimes, rarely, and never, respectively. Therefore, the level of wholistic upbringing of pre-adolescents in light of their moral development was very superb.

Table 11: Extent of Wholistic Upbringing of Pre-adolescents (Child’s Social Development)

S/N	Items	Very Often	Often	Some times	Rarely	Never	Mean	SD
1	I took pleasure in household works so as to help my parents.	103 (79.8%)	18 (14.0%)	8 (6.2%)	-	-	4.57	0.610
2	My parents allowed me to attend my friends’ parties.	89 (69.0%)	24 (18.6%)	4 (3.1%)	4 (3.1%)	8 (6.2%)	4.47	0.617
3	I preferred interacting	81 (62.8%)	40 (31.0%)	8 (6.2%)	-	-	4.41	0.761

	with my parents than my friends.							
4	I have many friends, and I related well with them.	65 (50.4%)	25 (19.4%)	35 (27.1%)	4 (3.1%)	-	4.41	0.978
5	I expressed my mind easily to my siblings.	66 (51.2%)	17 (13.2%)	20 (15.5%)	12 (9.3%)	14 (10.9%)	4.35	0.936
6	My parents guided my social life, and this restricted my dressing interest.	56 (43.4%)	20 (15.5%)	19 (14.7%)	12 (9.3%)	22 (17.1%)	4.17	0.715
7	My parents and siblings helped me to develop appropriate sense of belonging.	49 (38.0)	29 (22.5%)	35 (27.1%)	8 (6.2%)	8 (6.2%)	3.84	0.566
8	My parents permitted me to join my peers at picnics and excursions.	22 (17.1%)	27 (20.9%)	16 (12.4%)	12 (9.3%)	52 (40.3%)	3.80	1.195

Table 11 shows the level of wholistic upbringing of pre-adolescents by social development. Majority of the respondents, that is, 79.8 % indicated that very often, they took pleasure in household chores so as to help their parents; 14.0 % and 6.2 % respondents agreed with the statement with often, and sometimes, respectively. None of the respondents indicated either rarely, or never, to the statement. 69.0 % respondents stated that their parents allowed them to attend their friends' parties; 18.6 % respondents agreed with the statement with often; while 3.1 %, four (4) (3.1 %) and 6.2 % respondents agreed with the statement with sometimes, rarely, and never, respectively. 62.8 % respondents stated that they preferred interacting with their parents than their friends by indicating with very often; while 31.0 % and 6.2 % also agreed with the statement with often, and sometimes, respectively. None of the respondents indicated either rarely or never to the statement. 50.4 % respondents stated that they had many friends and they related well with them, with very often, while 19.4 %, 27.1 % and 3.1 % respondents agreed with the statement with often, sometimes and

rarely respectively. None of the respondents said never to the statement.

Consequently, 51.2 % respondents stated that they expressed their mind easily to their siblings with very often. 13.2 % respondents agreed with the statement with often; while 15.5 %, 9.3 % and 10.9 % respondents agreed with the statement with sometimes, rarely, and never. 43.4 % respondents stated that their parents guided their social life, and this restricts their dressing interest with very often; 15.5 % respondents agreed with the statement by indicating it with often; while 14.7 %, 129.3 %, and 17.1 % respondents agreed with the statement with sometimes, rarely, and never, respectively.

Also, 38.0% respondents stated that their parents and siblings helped them to develop appropriate sense of belonging very often, 22.5% respondents agreed with the statement with often; while 27.1 %, 6.2 % and eight 6.2 % respondents agreed with the statement with sometimes, rarely, and never, respectively. 17.1 % respondents stated that their parents permitted them to join their peers at picnics and excursions; twenty-seven 20.9 % respondents agreed with the statement with often; while 12.4

%, 9.3 % and 40.2% respondents agreed with the statement with sometimes, rarely, and never, respectively. Hence, it can be stated that the level of wholistic upbringing

of pre-adolescents was high under social development.

Table 12: Extent of Wholistic Upbringing of Pre-adolescents (Child’s Emotional Development)

S/N	ITEMS	Very Often	Often	Sometimes	Rarely	Never	Mean	SD
1	I tolerated everyone around me.	93 (72.1%)	9 (7.0%)	19 (14.7%)	4 (3.1%)	4 (3.1%)	4.42	1.051
2	I forgive and forget easily.	85 (65.9%)	14 (10.9%)	22 (17.1%)	4 (3.1%)	4 (3.1%)	4.33	1.063
3	I have abilities to handle any situation I found myself.	62 (48.1%)	19 (14.7%)	35 (27.1%)	8 (6.2%)	5 (3.9%)	3.97	1.166
4	I feel bad when cheated.	77 (59.7%)	10 (7.8%)	21 (16.3%)	21 (16.3%)	-	3.95	1.496
5	I am not easily offended.	52 (40.3%)	40 (31.0%)	10 (7.8%)	16 (12.4%)	11 (8.5%)	3.82	1.314
6	I smile only when I am happy.	56 (43.4%)	20 (15.5%)	19 (14.7%)	12 (9.3%)	22 (17.1%)	3.59	1.529
7	I reacted to every wrong.	35 (27.1%)	16 (12.4%)	62 (48.1%)	9 (7.0%)	7 (5.4%)	3.49	1.126
8	I enjoyed bullying younger pre-	37 (28.7%)	10 (7.8%)	22 (17.1%)	4 (3.1%)	56 (43.4%)	2.75	1.719

	adolescents							
	around me.							

Table 12 shows the extent of wholistic upbringing of pre-adolescents by the child’s emotional development. Majority of the respondents, that is, 72.1 % indicated that very often, they tolerated everyone around them; 7.0 % respondents agreed with the statement with often; 14.7 %, 3.1 % and 3.1 % respondents agreed with the statement with sometimes, rarely, and never, respectively. 65.9 % respondents stated that they forgave and forgot easily by indicating with very often; 10.9 % respondents agreed with the statement with often; while 17.1 %, 3.1 % and 3.1 % respondents agreed with the statement with sometimes, rarely, and never, respectively. 48.1 % respondents indicated with very often on the frequency to which they had abilities to handle any situation in which they found themselves. 14.7 % respondents affirmed the statement with often, while 27.1 %, 6.2 % and 3.9 % respondents agreed with the statement with sometimes, rarely, and never, respectively. 59.7 % respondents indicated that they felt bad when cheated by indicating it with very

often; 7.8 %, while 16.3 % and 16.3 % respondents agreed with the statement with often, sometimes, and rarely, respectively. None of the respondents indicated with never to the statement. 43.4 % respondents indicated that they smiled only when they were happy with very often; 15.5 % respondents agreed with the statement with often; while 14.7 %, 9.3 % and 17.1 % respondents agreed with the statement with sometimes, rarely, and never, respectively.

Moreover, 40.3 % respondents indicated that they were not easily offended, 31.0% respondents affirmed the statement with often; while 7.8 %, 12.4 % and 8.5 % respondents agreed with the statement with sometimes, rarely, and never, respectively. 28.7 % respondents indicated that they enjoyed bullying younger pre-adolescents around them with very often, 7.8 % respondents agreed with the statement by indicating their views with often, while 17.1 %, 3.1 % and 43.4 % respondents agreed with the statement by indicating with sometimes, rarely, and never, respectively. 27.1 % respondents

indicated that they reacted to every wrong with very often, 12.4 % respondents affirmed the statement with often, while 48.1 %, 7.0 % and 5.4 % respondents agreed with the statement with sometimes,

rarely, and never, respectively. It was noted that the level of wholistic upbringing of pre-adolescents was good but it is not as high as the rest under emotional development.

Table 13: Extent of Wholistic Upbringing of Pre-adolescents (Child’s Spiritual Development)

S/N	ITEMS	VO	O	S	R	N	Mean	SD
1	My parents created a total devotional atmosphere in my home.	87 (67.4%)	25 (19.4%)	17 (13.2%)	-	-	4.54	0.718
2	I am delighted in listening to the words of God.	86 (66.7%)	31 (24.0%)	8 (6.2%)	4 (3.1%)	-	4.51	0.867
3	My parents asked me questions about learned lessons from the church.	85 (65.9%)	21 (16.3%)	19 (14.7%)	4 (3.1%)	-	4.45	0.857
4	My parents taught me how to deduct tithes from my pocket money.	87 (67.4%)	15 (11.6%)	23 (17.8%)	4 (3.1%)	-	4.40	0.988
5	I read my Bible daily.	74 (57.4%)	37 (28.7%)	14 (10.9%)	4 (3.1%)	-	4.37	0.867

6	I meditated on scriptural verses I read.	78 (60.5%)	23 (17.8%)	20 (15.5%)	8 (6.2%)	-	4.33	0.953
7	My parents bought me devotional guides for my personal devotions.	80 (62.0%)	13 (10.1%)	15 (11.6%)	8 (6.2%)	13 (10.1%)	4.08	1.378
8	I keep grudges and malice with people	30 (23.3%)	11 (8.5%)	21 (16.3%)	4 (3.1%)	63 (48.8%)	2.54	1.677

Table 13 shows the extent of wholistic upbringing of pre-adolescents by child’s spiritual development. Majority of the respondents, that is, 67.4 % indicated that very often, their parents created a total devotional atmosphere in their homes, while 19.4 % and 3.2 % respondents agreed with the statement with often, and sometimes. None of the respondents agreed with either rarely or never to the statement. 66.7 % respondents affirmed that they were delighted in listening to the words of God with very often; while 24.0 %, 6.2 % and 3.1 % respondents agreed with the statement with often, sometimes, and

rarely, respectively. None of the respondents indicated with Never to the statement.

Furthermore, 67.4 % respondents affirmed that very often, their parents taught them how to deduct tithes from their pocket money, while 11.6 %, 17.8 % and 3.1 % respondents agreed with the statement with often, sometimes, and rarely, respectively. None of the respondents indicated with Never to the statement. 65.9 % respondents also affirmed that their parents asked them questions about learnt lessons from the church with very often, while 16.3 %, 14.7

% and 3.1 % respondents agreed with the statement with often, sometimes, and rarely, respectively. None of the respondents affirmed that they mediated on scriptural verses they read with very often, 17.8 %, 15.5 % and 6.2 % respondents agreed with the statement with often, sometimes, and rarely, respectively. None of the respondents indicated with Never to the statement.

In addition, 57.4 % respondents affirmed that they read their Bibles daily with very often while 28.7 %, 10.9 % and 4 3.1 % respondents agreed with the statement with often, sometimes, and rarely, respectively. None of the respondents indicated with Never to the statement. 62.0 % respondents stated that their parents bought them devotional guides for their personal devotions with very often; 10.1 % respondents agreed with the statement with often, while 11.6 %, 6.2 % and 10.1 % respondents agreed with the statement with sometimes, rarely, and never, respectively. 23.3 % respondents affirmed that they kept grudges and malice with people with by indicating the

frequency with very often; 8.5 % respondents agreed with the statement with often, while 16.3 %, 3.1 % and 48.8 % respondents agreed with the statement with sometimes, rarely, and never, respectively. Therefore, the level of wholistic upbringing of pre-adolescents was very high under spiritual development. Therefore, there was a strong positive influence of parental religious and socio-economic status on the wholistic upbringing of pre-adolescents in Oyo town.

Hypothesis: There is no significant influence of parental religious and social-economic status on the wholistic upbringing of pre-adolescents in Oyo town.

In order to examine the significant influence of parental religion on wholistic upbringing of pre-adolescents by the respondents, the hypothesis was tested using multiple regression model. Information on level of wholistic upbringing of pre-adolescents was used as dependent variable while the independent variables are social status, economic status and religious of parents.

Table 14: Multiple Regression Analysis Showing Model Summary of Joint influence of Independent Variables: social status, economic status and religious of parents

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.635	0.436	0.431	.45326

Predictors: (Constant), Social Status, Economic Status and Religious of Parents

The results of the multiple regression analysis, as shown in Table 14, R determines the correlation among the independent variables and the dependent variables. The correlation among the variables 0.635 explained a strong positive influence. Coefficient of determination R^2 that predicted the relationship among the

independent variables and dependent is 0.436. This means that 44 % of the total variance in the dependent variable library wholistic upbringing accounted for the independent variables: social status, economic status and religious of parents. This result affirmed that all the constructs of independent variables significantly have significant influence on wholistic upbringing of pre-adolescents in Oyo, Oyo State, Nigeria.

Table 15: Multiple Regression Analysis Showing ANOVA of the Joint influence of Independent Variables: Social Status, Economic Status and Religious of Parents on Wholistic Upbringing of Pre-adolescents

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.338	3	.113	.548	.000
	Residual	25.681	125	.205		
	Total	26.019	128			

- a. Predictors: (Constant), Social Status, Economic Status and Religious of Parents
- b. Dependent Variable: Wholistic upbringing of pre-adolescents

The results of the F-ratio, as shown on Table 15, confirmed that the regression model is significant at $p < 0.05$. It can be accomplished that the regression model

showed that independent variables have influence on the dependent variable. In other words, the independent variables construct social status, economic status

and religious of parents had influence on wholistic upbringing of pre-adolescents in Oyo, Oyo State, Nigeria.

Table 16: Multiple Regression Analysis Showing Coefficient of the Relative influence of Independent Variables: Social Status, Economic Status and Religious of Parents on Wholistic Upbringing of Pre-adolescents

Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	4.385	.302		14.522	.000
Socio Status	-.089	.062	-.128	-1.422	.003
Economic Status	-.108	.065	-.161	-1.667	.001
Religious of Parents	.080	.063	.125	1.268	.004

Dependent Variable: Wholistic Upbringing of Pre-adolescents

Table 16 shows the relative influence of independents variables: socio status, economic status and religious of parents on dependent variable wholistic upbringing of pre-adolescents. The regression model shows that economic status is a major factor that influence wholistic upbringing of pre-adolescents in Oyo State, Nigeria $\beta = 0.161$ at $p = 0.001$. The implication of this is that

the better economic status of parents, the more the parents would be able to cater for their pre-adolescents so as to enhance the upbringing of the pre-adolescents. Likewise, the regression model also shows that socio status and religious of parents has influence on wholistic upbringing of pre-adolescents with $\beta = 0.128$ at $p = 0.003$ and $\beta = 0.125$ at $p = 0.004$ respectively.

Discussion of Findings

The findings of the study revealed that majority of the respondents were females; in all the churches represented, more parents and pre-adolescents responded as females respectively. This shows that females are more in attendance in church activities than their male counterpart; better still, this could be that they are more concerned with child upbringing. This study corroborated the work of Tidwell (1996) who stated that even though the task of nurturing as given by God is for both parents as “principal teachers”, yet, women are more committed. The study also revealed that the family size of parents in Oyo town ranges from 3 to 4, which indicated that each of the families have not more than two pre-adolescents. This may as well help them in managing the family income. Similarly, majority of the pre-adolescents were living with their parents.

This study also showed that most of the respondents were from Baptist denomination because the Baptist churches have the highest number of local churches followed by other evangelical churches. This is an indication that Baptist as a

denomination has really worked tremendously in her work of mission in Oyo town. The educational qualifications of parents in Oyo town were also revealed in the study. Most of the parents in Oyo town had, at least, first degree. This shows that majority of the parents in Oyo town are learned fellows, and it also showed on their attitude towards the type of schools their pre-adolescents attended.

The findings on the religious commitment of parents in Oyo town revealed that the highest religious commitment of the parents was in attending churches together with their pre-adolescents, followed by observing family devotion together with their pre-adolescents. The parents also attended Sunday school together with their pre-adolescents in different classes. Another commitment was in the participation of parents in church organization programmes. Also, the commitments of parents are in their participation in church organization programmes. The next religious commitment revealed that pre-adolescents were given the opportunity to lead devotions and contribute their quota at home.

These five areas of commitment are the outstanding religious commitments from research question one. The first five religious commitments implied that the parents were actively involved in the spiritual upbringing of their pre-adolescents, which is part of the wholistic upbringing. This is in line with the view of Simon (1995) and Graham (n.d.) who opined that doing all these will help pre-adolescents to develop sense of belonging in spiritual matters. The findings show that the parents were good leaders; hence, according to Olomu (2014), “A leader cannot work alone, he must have people to influence, direct, carry along, sensitize and mobilize towards the achievement of the corporate goals” (22). All these they had done with their pre-adolescents because “Spiritual formation begins before a child is born, and the results continued throughout the life span” (Gangel and Wilholt, 1994:234). Ayandokun opined that there should not be misplaced of priority by parents: Many parents often have misplaced priority when it comes to what pre-adolescents, teens, and young people need.

The priority has always been loving, physical care and good education. While these are necessary and important, the spiritual aspect of a person’s life has greater impact on all other aspects of life and how we use them. A person’s spiritual tone will affect what he eats, how he dresses, how he talks, how he relates and many other aspects (Ayandokun, 2015:121).

These parents performed well in this area. However, the findings also revealed that there was need for them to improve in some aspects in their religious commitment such as buying devotional guides for their pre-adolescents; teaching morals through Bible stories; and the issue of giving and teaching on tithes. Providing devotional materials and teaching Bible stories cannot be over-emphasized (Agboifo 2018:44). They failed in these areas because they were human beings.

However, they should have sought for success in these areas also (Adams, 1970:57). The parents did not give their pre-adolescents tithes or taught them how to deduct tithes regularly from their pocket money or gifts. This, probably, means that parents themselves were not faithful in paying their tithes, so as to pass the baton

of giving tithes to their pre-adolescents. God has great expectation from His people; that is why He stated in the “Shema” (Deut. 6:4-9) that teachings of the law should be from generation to generation. A Yoruba adage states: “Owo ta o ba fe ko parun, a maa fii le omo lowo” meaning that any tradition that we wish to preserve must be passed unto the pre-adolescents. Cambell (1991) asserted that “there is a standard of life in which the pre-adolescents should learn.” Teaching from one generation to the other is imperative. God desires that pre-adolescents should be brought up in the way they should go, so that when they grow up, they will not depart from it (Prov. 22:6).

Similarly, the nature of economic status of parents was also revealed in the study. Majority of the parents are civil servants, and they spent between six to nine hours at work. This implies that the hours between eight in the morning, and two to five in the evenings, are the periods that engaged parents ‘attention for work; thus, indicating that the parents have more than enough time (if properly managed) to be with their wards. This was also affirmed by their pre-adolescents’ responses, as majority of them asserted that their parents

or guardians monitored their personal reading habit very often. The findings on the economic status of parents also revealed that parents in Oyo town are living on the average levels. If forty-eight (48) of the respondents have monthly income ranging from Forty Thousand Naira (₦41, 000) and above belong to upper class, and 33 of the respondents’ income ranges from One to Ten Thousand Naira (₦1000 – ₦10, 000) which makes them belong to lower class; then, the remaining forty-eight (48) respondents belong to middle class, according the social classification of Ayeni and Adu (2003).

Okoye (2002) describes people in the upper class as professionals with large amount of inherited wealth and income. The middle-class people are categorized as professionals such as medical doctors, lawyers, engineers, etc. They are well-educated and possessed high income, while those in the lower class are people who hold low-paying and low-skilled jobs. The social class the parents belong to is significant to the wholistic upbringing of their pre-adolescents. Keeves and Saha (2000) are of the opinion that achievements of parents are relative to the social background of their

pre-adolescents. The income of parents also determines the type of residence they all lived in, as well as the school in which to put their wards.

Based on the social influence of parents over their pre-adolescents, Oke and others (2006) opined that youngsters develop different types of relationship with people, especially their peers and other people around them. Hence, to build new relationship with people, they need their parents and other care-givers around them (56). The findings, therefore, show that parents are guiding their pre-adolescents to have interpersonal relationship with their peers regularly; they allowed pre-adolescents to participate in school's sport activities; and also, they are ensuring quality education for their wards to compete with others in the community. This is in agreement with Busari (2011) who opines that pre-adolescent of this category show interest in activities going on around them. They show readiness to learning more about the larger society. They take part in social acts, and join available youth clubs such as Royal Ambassadors, Boys-scout, Girls Auxiliary, Red-Cross, Girls Guide, and others. To a

large extent, parents allowed their pre-adolescents to socialize (118).

Nevertheless, parents in Oyo town are still guarding against indecent dressing. Seventy-six (76) respondents reported that they never allowed their pre-adolescents to dress as they like (Niyi-Ojo, 2017:5). This is credible because contemporary pre-adolescents and adolescents' pre-adolescents would prefer to dress like their peers so that they may be in accord with the norms and values of the society (Ojo, 2016: 16-17). Christian pre-adolescents should dare to be different from others (Oyinlola, 2013: 82). Today's society is full of nasty dressings that are provocative. Consequently, the findings also revealed that parents in Oyo town are disciplined, and are also training their pre-adolescents to be; hence, they will not tolerate that their pre-adolescents pick what does not belong to them and take it home.

With regards to the findings on the wholistic upbringing of pre-adolescents on areas such as intellectual, moral, physical, social, emotional and spiritual by parents in Oyo Town, it was discovered that pre-adolescents' physical development was on the average level. Majority of the

respondents affirmed that they ate well and that enabled them to develop the fundamental movement skills needed for the body, as well as being able to participate well in all the physical activities of the school. This is in accordance with the submission of Lu and Loweyk (2016) who admitted that basic movement skills needed for boys and girls at early stage, such as running, jumping, throwing and kicking, should be well mastered prior to development of specialized skills.

Subsequently, the findings also showed the intellectual development and characteristics of the respondents. Above a hundred (100) of them affirmed that their parents valued their education a lot, and that has, in some ways, affected their intelligence positively. Parental attitude towards intellectual development of pre-adolescents is a very strong determinant of pre-adolescents' success in live. According to Richardson (1954), parents' effort in buying reading materials, and in paying close attention towards monitoring the pre-adolescents' personal readings, is an asset to pre-adolescents' future (64-66).

According to Kohlberg (1967), ability of a child to make moral judgment

and formulate moral principles, rather than conforming to the moral judgment of adults around him, is an indication of maturity (179). The findings, in this study, showed that the level of moral development and characteristics of pre-adolescents in Oyo town was very good, to a large extent; hence, majority of them actually affirmed that their parents taught them many things such as respecting elders, use of positive words, appropriate ways of relating with opposite sex, and receiving praises for being good (Adetunji, 2007:159). Majority of the respondents also displayed senses of maturity through their personal relationship and reactions to people because their parents had trained them well (Meier, 1977:166-169).

On the social development and characteristics of pre-adolescents from parents in the middle class in Oyo town, the findings of this work revealed that their social lives are on a maximum level. Majority of the respondents indicated that they have many friends with which they attended their parties very often. They also admitted that they were sociable within their communities. They had received a guided freedom which helped them to

develop well socially, with ability to handle some social responsibilities. Thus, they were being encouraged through better communication and relationships with parents and friends (Combs, 2011:37). The good relationship being enjoyed at home has helped them to take pleasure in household work; hence, parents that are good in their relationship are godly people. Therefore, the environment was good for the pre-adolescents to prefer interacting with their parents as their friends (Farrar, 1995:63).

The findings also revealed that the pre-adolescents are maturing emotionally as majority of them had the ability to tolerate people around them. They moved further at almost the same rate to forgive and forget easily; while handling situations well showed their maturity. This shows that parents should had fully prepared their pre-adolescents for any situation in which they are fine themselves. In other words, being totally unprepared is not good (Wiersbe, 1984:13). However, they need to improve on their emotions. They should not be smiling when others are unhappy; that is, bad attitude should be removed from their emotions. They can become sadists in

future if circumstances do not favor them. They need to learn to rejoice always (Boice, 1986: 127), because praise and joy flow from emotion (Maxwell, 1997: 16).

On spiritual development, it was discovered that pre-adolescents enjoyed devotional atmosphere where the Bible was taught with passion, and they also loved to read the Bible and answer questions asked by their parents about what they had learnt in the church. The findings agreed with the submission of Lisa and William (1996). The parents who give attention to religious matters are more likely to enjoy better affiliation with their pre-adolescents, and also to be in a better position to involve their pre-adolescents in religious activities toward becoming Godly pre-adolescents afterwards. As the Lord had instructed the Israelites that their pre-adolescents should be involved in the observance of the Passover feast (Ex. 12:26-27), it is in order that the pre-adolescents will have sense of belonging, and be able to continue the practice in future (Lateju, 2007:4).

Finally, it was revealed that there was a strong positive influence of parents' religious, social, and economic status on the wholistic upbringing of pre-adolescents in

Oyo town. The parents serve as role models which pre-adolescents could emulate. This is in accordance with the “lens” through which the study examined the extent to which the influence of the mentioned psycho-social variables worked on the pre-adolescents wholistic upbringing. Albert Bandura seeks in his theory seeks to broaden understanding of the learning process by including the influence of genetic and biological factors.

As the Bible asserts that whatever a man sows, he shall reap (Gal. 6:7), so it was with these findings. The parents are to provide material and spiritual resources for their pre-adolescents; and with the help of God, they shall be able to influence their pre-adolescents positively. Doherty (2003) asserted that the principle of a good foundation helps pre-adolescents to stand for the Lord, and it gives them success. It is a seed that produces fruit, having done the needful (36-38).

Conclusion

The work has shown that proper parenting, which is known in this research as wholistic upbringing of pre-adolescents, is as a result of some efforts. The work agreed with the submission that proper parenting is an

important part of every Christian home (Busari, 2011:131-133). Providing the basic needs for pre-adolescents is indispensable to the wholistic upbringing of pre-adolescents in any given society (Haralambos, 2008:336). Also, the parents’ spirituality determines what they do, and how they do it, above why they do it (Omartian, 2005, 77). It was concluded that religious commitment of parents in Oyo town was very significant. They took their pre-adolescents to churches and attended Sunday Schools together in different classes. They also did family devotion on daily basis with their pre-adolescents and gave them the opportunity to lead and contribute meaningfully.

Similarly, it was concluded that economic status of the parents is okay, as majority of the parents were civil servants, while majority lived above minimum income by earning of Forty-one Thousand Naira (#41,000) and above. They are sending their pre-adolescents to private schools which charged high school fees within Oyo town. The study concluded that the socio-economic status of parents in Oyo town included sociability, awareness, culture, responsibility, moral soundness, Godliness

and contentment. Furthermore, at the level of wholistic upbringing of pre-adolescents such as intellectual, moral, physical, social, emotional and spiritual in Oyo town, it was established that they had developed well physically. In other words, it can be said that the level of wholistic upbringing of the pre-adolescents by physical development was very high. Similarly, the level of intellectual development was very high. Also, the level of moral development was very superb, while the level of wholistic upbringing of pre-adolescents was high under social development.

Meanwhile, it was affirmed that the level of wholistic upbringing of pre-adolescents was good, but it was not as high as the rest under emotional development. The level of wholistic upbringing of pre-adolescents was very high under spiritual development. Finally, it was established that there was a strong positive influence of parents' religious and socio-economic status on the wholistic upbringing of pre-adolescents in Oyo town.

Recommendations

The following recommendations are made, based on the findings of the study:

1. Parents should work on the emotional development of their pre-adolescents. For parents to do so, they need to work on their attitudes because right attitude strengthens emotions.
2. Parents should also give priority to purchasing church-related materials for their pre-adolescents. Usually, parents provide lasting influence on the future of their wards through what they are being exposed to during their formative years. Therefore, a lasting legacy is being laid when parents intentionally invest into buying church-related materials such as devotionals, age-graded Christian publications, etc., for the use of their pre-adolescents.
3. Parents are encouraged to educate their pre-adolescents on how to pay tithes and offering regularly so that they can become both good tithers and cheerful givers in the future. It is important to stress the fact that this is one of the basic religious commitments that all good Christians have to cultivate and teach to their pre-adolescents who will take over from them in the future.
4. Parents should teach their pre-adolescents moral values through Bible stories often.

For the pre-adolescents to develop well, attention should be given to how to inculcate some moral virtues into their lives through which they will be able to embrace godliness and contentment.

5. Parents are advised to allow their pre-adolescents to read newspapers and godly magazines so as to help their intellectual development. This should be done regularly to bring desirable results.
6. There is a need for parents to be more sensitive to the area of secrets in their pre-adolescents' lives. There should not be communication gap between parents and their pre-adolescents. When there is good communication there will be openness from the part of the pre-adolescents to the parents.

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