

## Nature and Nurture Influence on Cultural Shock among Isoko Migrants in Urhobo and Anioma Communities of Delta State

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### Abstract

The purpose of the study was to determine the influence of nature and nurture on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State. A sample of 42 migrants from Isoko (21 Migrants-in-Urhobo and 21 Migrants-in-Anioma communities) were drawn from a population of 80,284 migrants from Isoko (40,142 Migrants-in-Urhobo and 40,142 Migrants-in-Anioma communities) in Delta State using a stratified random sampling technique. The instrument used for data collection was a 14-item structured questionnaire titled: Nurture and Nature Influence on Cultural Shock (NNICS) among Isoko Migrants in Urhobo and Anioma Communities of Delta State. The instrument was subjected to face-validity by two experts from the Department of Educational Foundations, Guidance and Counselling, University of Uyo. A reliability coefficient of 0.81 internal consistency was obtained using Cronbach Alpha reliability. Forty two (42) questionnaires were administered to the respondents by eight (8) research assistants. Bar chart was used to answer the two research questions, while the independent t-test was used to test the two null hypotheses at .05 level of significance. The findings of the study revealed that nature had a moderate influence on cultural shock among Isoko migrants in Urhobo and high influence for Isoko migrants in Anioma communities of Delta State; while nurture had high influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State. And that nature and nurture had significant influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State. Based on these findings, it was recommended among others that the Delta State Government should implement divers cultural programmes especially that of the Urhobos and Aniomans, which will serves as a cultural awareness avenue that will help to enlighten people on different culture so as to adjust and socialise properly in host communities within Delta State.

**Keywords:** *Cultural Shock; Culture; Nature; Nurture; Isoko; Urhobo; Anioma*

### Introduction

Migration is a global issue with arrays of problems associated therewith. Most pertinent and overlooked problem over centuries is that of cultural shock which migrants often experience in the new environment or host community. This is due to the fact that, as migrants (people) migrate from one community to the other they are bound to experience variation(s) in culture which often triggers shock in them. The similitude of this often induce migrants to maladjustment and mal-socialisation in the host community. Overtime now, people from Isoko communities (Aviara, Ellu, Emede, Emevor, Enwe, Okpolo, Erowha, Umeh, Igbide, Irri, Iyede, Ofagbe, Oleh, Olomoro, Okpe, Owhe, Oyede, Ozoro and Uzere) are not exceptional from this problem, going by the fact that they often migrate to either Urhobo commu-

nities (Ethiope East, Ethiope West, Okpe, Sapele, Udu, Ughelli North, Ughelli South, Uvwie, Warri South and Patani), or Anioma communities (Enuani, Ukwuani, Ndokwa, Ika and Oshimili, and Aniocha) of Delta. It is pertinent to note that, Urhobo communities have similar culture (quasi foreign) with the Isokos, while the Anioma communities have an entirely foreign culture with the Isokos.

Culture is concern with what people do continuously overtime that tends to be valuable, ethical and moral to them. In light of this, Akarowhe [1] supplemented that culture is a formative experience of an individual. It is the summation of a group of people way of life, which often influences their relationship, behaviour, social style and belief system [1]. Culture is an indispensable part of every society. This may be due to the fact that it helps to sustain beliefs, norms, values and ethics of a particular group of people. Culture tend to regulate an individual(s) disposition to another person, group or entity. It has a keen role to play in every human endeavour, that is, it tends to set an individual different from another or group from another group [1]. Hence, culture may be referred to as a way of life predominant to an individual(s) of interest. It is imperative to point out that culture has its own hereditary aspect (nature) and environmental aspect (nurture). This established the fact that every society have different culture which an individual may be expected to tailored his/her life to adjust to. Culture often varies from one social setting to the other and one institution to another [1]. Hence, as an individuals moves from one community to another, this variation in culture may induce them to experience shocks in the new culture. This is often termed cultural shock.

Cultural shock is induced by lose of values, norms, signs, symbols and social context familiar with an individual(s). Cultural shock may be viewed as inconsistent depositions begotten from a given culture by an individual over a given period of time. According to Investopedia [2], cultural shock can arise from a person's unfamiliarity with local customs, language and acceptable behaviour, since confusion and uncertainty sometimes with feelings of anxiety that may affect people exposed to an alien culture or environment without adequate preparation. It is an implicit or explicit conflict experienced by an individual in a culture differential from his/her home culture or culture which they have already adopted to. Therefore, it is the lag between home culture and foreign culture experience by an individual. There is no true way to entirely prevent cultural shock, as individuals in any society are personally affected by cultural contrasts differently [3].

Cultural shock is the inability to balance the differences arising from one societal cultural values unknown to an individual with the one known to him/her. These values may be signs, cues or symbol. According to Oberg [4], these signs or cues include the thousand and one ways in which we orient ourselves to the situations of daily life: when to shake hands and what to say when we meet people, when and how to give tips, how to give orders to servants, how to make purchases, when to accept and when to refuse invitations, when to take statements seriously and not. Now these cues which may be words, gestures, facial expressions, customs, or norms are acquired by all of us in the course of growing up and are as much a part of our culture as the language we speak or the beliefs we accept [4]. According to Akarowhe [1], cultural shock may induce communication defectiveness, academic retardation, conflict, emotional imbalance, deviance, aloofness and withdrawal from peers. In the nutshell, individuals may be predisposed to experience mal-socialisation and maladjustment in a new culture due to cultural shock. Thus, an Isoko by his/her nature or nurture may experience the forgoing either in Urhobo or Anioma community.

The nature of an individual has to do with predominant traits from parents to offsprings. In other words, it encompasses traceable characteristics which are domicile in offsprings from parents. Nature may affect ones behaviour, cultural values, beliefs, norms and relation with others in a particular society. Hence, it tend to be hereditary and genetic. Hereditarily, the Isokos don't eat snails, poke leaf (Oleh), coco yam; Urhobos - foul (Ukokori, Kokori), alligator (Orogun); while the Aniomas - bush mango. These variation tend to induce the Isokos to some sort of shock when faced with either Urhobo or Anioma culture. The similitude of the forgoing may be necessitated by the fact that nature are inherent culture of parents imbibed by their offsprings from birth to adulthood which tends to dictate how they may accustom new culture they may finds themselves. Faced with this fact, an individual may experience cultural shock in a culture other down the ones they were conceived and similarly related to them. Additionally, the home culture of parent in which individuals are brought up may likely influence their foreign culture.

Nurture are environmental factors that tends to surge individuals disposition either positively or negatively to some culturally set standards. Nurture has to do with environmental climax available to an individual in a particular society for improve mental, social, economic and total wellbeing. The forgoing entails the fact that, it tends to assist an individual in meaningful adaptation to a given culture. The inability for environmental factors such as social relation, social life style and experience to assist an individual in a given new culture may result in cultural shock. By inference, Isoko environment is agrarian, riverine for fishery, mass hectares of land for hunting, poor road network and poor electric power supply. These factors are common to Urhobo and Anioma communities except for Urhobo communities there are industries, poor roads network, while Anioma communities has uplands, few firms, good road networks and suitable electric supply. Hence, if an Isoko first encount either Urhobo or Anioma communities were such are not available or improve, he/she may express shock. In similitude of the forgoing, constituted the bases for which the researcher investigated the influence of nature and nurture on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State.

### Research Questions

The following research questions guided the study.

1. What was the extent nature influence cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State?
2. What was the extent nurture influence cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State?

### Null Hypotheses

The following null hypotheses were tested at .05 level of significance.

1. Nature has no significant influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State.
2. Nurture has no significant influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State.

### Review on Related Literature

Nature and nurture are controversial issues among psychologist and scholar. This may be due to their interplay in an individual life in a particular society. Hence, they tend to regulate people social, economic, religious and cultural life. According to Austin [5], nature and nurture relate to the importance of individual's innate qualities compared to an individual's personal experience. They may have either parity or unequal influence on an individual deposition to a particular culture, which may induced them to some sort of cultural shock in a particular society. This necessitate the fact that nature and nurture tends to redefine some traits and qualities domicile within an individual in a particular society.

Nature has to do with notable traits from offsprings to parents. These traits are domicile in an individual and are gotten from their parents from conception. Hence, they are hereditary and genetic traits. In correlation with this, Austin [5] affirmed that nature refers to the hereditary, genes and biological factors which influence who a person is. The genetic component is decomposed into additive and non-additive components, the latter reflecting interactive effects within (dominance) and among (epistasis) loci [6]. Hence, people nature may revolve round their language acquisition process, mode of greeting, taboos and mode of dressing. Oral tradition has it that both the Urhobos and Isokos migrated from the old Benin Kingdom during the conflict that beset the kingdom before the pre-colonial era, hence there is bond cultural similarities among the Isokos and Urhobos; while the Aniomas are Igbo speaking communities whose origin can be traced from a typical Igbo ancestry. Thus, the Anioma culture may be highly foreign to the Isokos. It is pertinent to point out that the Isokos pronunciation of words differs from that of the Urhobos. Although, an Isoko can communicate effectively with an Urhobo to a moderate extent, if and only if keen attention is directed toward the individual speaking Urhobo and hence respond desirably. Conversely that of the Aniomas, effective communication is impossible unless being taught.

The Isokos dressing (tying of wrapper, wearing of bids, hats and walking stick) is similar to that of the Urhobos; while there are disparity with that of the Aniomans by colour variation. The forgoing are hereditary in view which may exert some influence on Isokos in either Urhobo and Anioma culture. Thus, it may be inferred that people nature may induce them to cultural shock when faced with a foreign culture different from the ones domicile with them or their home culture. This may be as a result of the innate potentials people are pre-disposed to have after conception which are inherited, making them cultivate some likes and dislikes for some certain cultural believe system. The similitude of this, will make an individual to experience cultural shock in a new culture other than the one he/she is born or familiar with (home culture).

Nurture refers to the environmental variables such as experiences, cultures and social relationships which impact how a person grows and develops [5]. The environmental component is decomposed into shared environmental component, representing the effects of characteristics such as family income, parental strategies on child-rearing, and level of intellectual stimulation within the home that are shared by reared together relatives and are thus a potential source of their behavioural similarity; and a nonshared environmental component, representing the effects of characteristics such as accidents, peer affiliations, and differential parental treatment that are not shared by reared together relatives and are thus a source of their behavioral dissimilarity [6]. Nurture are environmental nomenclatures which may include electrification, housing, roads, security, social interaction in a given society that may aid an individual settlement in a given society.

The environmental factors may create a podium for the provision of basic necessities of life such as food, shelter, clothing and protection. In Isoko communities cost of living is infinitesimally low, secured, environmental friendly, self-sufficient food (plantain, bush meats, garri, fish, starch), with relative riverine surrounding. The forgoing is similar to that of the Urhobos except there is a high cost of living, prone to crime and highly riverine, while the Anioma - high cost of living, high rate of crime are noticeable. The differentials of the forgoing may induce cultural shock for Isokos in either Urhobo or Anioma communities. Similarly, an individual from Isoko may generate confusion due to the inability to cope with social relation of the Urhobos and Aniomans in the shortest time frame. This is due to the families, friends that they might loss social interaction with being in a foreign culture. Provision of basic amenities such as roads, water and electricity in most Isoko communities may constitutes cultural shock for Isokos in Urhobo or Anioma communities were such are not available or improved.

### Research Methods

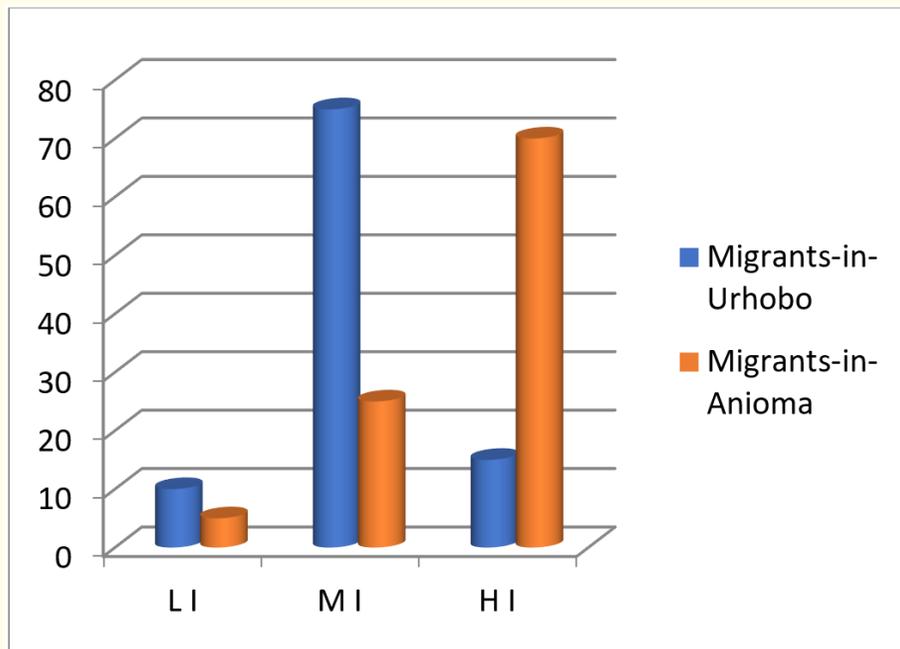
A cross-sectional survey design was adopted for the study. The study was conducted in Urhobo and Anioma communities of Delta State. A sample of 42 migrants from Isoko (21 migrants-in-Urhobo and 21 migrants-in-Anioma communities) were drawn from a population of 80,284 migrants from Isoko (40,142 migrants-in-Urhobo and 40,142 migrants-in-Anioma communities) in Delta State using a stratified random sampling technique. The instrument used for data collection was a 14-item researcher developed structured questionnaire titled: Nature and Nurture Influence on Cultural Shock (NNICS) among Isoko Migrants in Urhobo and Anioma Communities of Delta State. The questionnaire was divided into two sections (A and B). Section A contained the personal data of the respondents, while Section B was grouped into two clusters (1 - 2) and contained item statements which addressed the variables (nature and nurture). The response options were: High Influence (HI) - 3 points, Moderate Influence (MI) - 2 points, and Little Influence (LI) - 1 point. The instrument was subjected to face-validity by two experts from the Department of Educational Foundations, Guidance and Counselling, University of Uyo. A reliability coefficient of 0.81 internal consistency was obtained using Cronbach Alpha Reliability. Forty-two (42) research questionnaires were administered to the respondents by eight (8) research assistants. Bar chart was used to answer the two research questions, while the independent t-test was used to test the hypotheses at .05 level of significance. The extent of the influence of nature and nurture on cultural shock was determined using real limits of numbers as follows: Little Influence (LI) - 0.50 - 33.3, Moderate Influence (MI) - 33.4 - 66.6

and High Influence (HI) - 66.7 - 100. These real limits were applied to the research questions. Conversely, in testing the null hypotheses at .05 level of significance,  $H_0$  was accepted at the expense of  $H_a$  when t-cal. was less than t-tab. at .05 level of significance, otherwise  $H_0$  was rejected.

**Results**

**Research question 1**

What was the extent nature influence cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State?

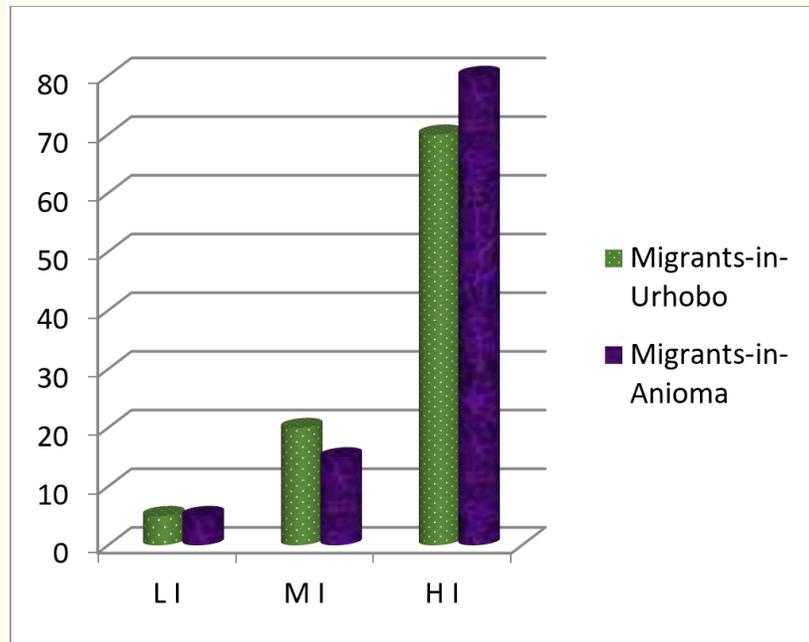


**Bar Chart 1:** Responses of respondents on the extent nature influence cultural shock among isoko migrants in Urhobo and Anioma Communities of Delta State.

The results presented in bar chart 1 indicated that for Isoko migrants in Urhobo communities their response option for nature influence on cultural shock was centred round moderate influence; while for the Isoko migrants in Anioma communities was on high influence. Hence, nature had moderate influence on cultural shock among Isoko migrants in Urhobo communities, and high influence among Isoko migrants in Anioma communities of Delta State.

**Research question 2**

What was the extent nurture influence cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State?



**Bar Chart 2:** Responses of respondents on the extent nurture influence cultural shock among isoko migrants in Urhobo and Anioma Communities of Delta State.

The results presented in bar chart 2 showed that for both Isoko migrants in Urhobo communities, and Isoko migrants in Anioma communities their response option for nurture influence on cultural shock was centred round high influence. Therefore, nurture had high influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State.

**Hypothesis 1**

Nature has no significant influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State.

Status	n	X	df	t-cal	t-tab	Remark
Migrants-in-Urhobo	21	4.2	40	-7.38	1.68	S
Migrants-in-Anioma	21	8.3				

**Table 1:** Independent t-test analysis on the influence of nature on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State.

Source (Field Source 2020); S = Significant.

Data in table 1 showed that the t-cal of -7.38 was greater than the t-tab of 1.68, thus the null hypothesis stated was rejected. Hence, nature had significant influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State.

**Hypothesis 2**

Nurture has no significant influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State.

Status	n	X	df	t-cal	t-tab	Remark
Migrants-in-Urhobo	21	6.2	40	-3.70	1.68	S
Migrants-in-Anioma	21	7.1				

**Table 2:** Independent t-test analysis on the influence of nurture on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State.

Source (Field Survey 2020); S = Significant.

Data in table 2 revealed that the t-cal of -3.70 was greater than the t-tab of 1.68, by inference the null hypothesis stated was rejected. Therefore, nurture had significant influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State.

**Discussion of the Findings**

The result of research question one revealed that nature had moderate influence on cultural shock among Isoko migrants in Urhobo communities, and high influence among Isoko migrants in Anioma communities of Delta State. Hypothesis one tested showed that nature had significant influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State. This finding was in relation with the findings of Austin [5] who found that nature refers to the hereditary, genes and biological factors which influence who a person is. This findings was necessitated by similarities in hereditary factors of the Isokos and Urhobos which were entirely different from that of the Aniomias.

The result of the research question two indicated that nurture had high influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State. The hypothesis two tested showed that nurture had significant influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State. This finding was in consonance with the findings of Austin [5], who found that nurture refers to the environmental variables such as experiences, cultures and social relationships which impact how a person grows and develops. This findings was as a result of environmental factors such as social relation, social amenities, family lifestyle that individual may be predisposed to adjust with in these new communities and inability to adjust to suit the new community they tend to experience cultural shock. Hence, these factors tend to vary largely between the home culture and the quasi or entirely foreign culture necessitating the result.

**Conclusion**

Based on the findings of the study, it was concluded that nature had moderate influence on cultural shock among Isoko migrants in Urhobo, and a high influence among Isoko migrants in Anioma communities of Delta State; while nurture had high influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State. And that nature and nurture had significant influence on cultural shock among Isoko migrants in Urhobo and Anioma communities of Delta State. Pertinently, inspite some hereditary tendency that are dominant among Isokos and Urhobos there is still cultural shock induced by nature and nurture. Hence, individuals are bound experience cultural shock in a foreign culture despite similarities that may exist with their home culture.

## Recommendations

Based on the findings of the study, the following recommendations were made:

1. The Delta State Government should implement diverse cultural programmes especially that of the Urhobos and Aniomans. This will serve as a cultural awareness avenue that will help to enlighten people on different cultures so as to adjust and socialise properly in host communities within Delta State.
2. Guidance counsellors in collaboration with psychologists and sociologists should be provided with centres to assist people facing cultural shocks in these centres. They would be able to advise people on how to adjust to foreign cultures.
3. Cultural enlightenment on various communities' culture should be encouraged in families. This will assist members of such families surmount certain cultural shock they may face in a foreign culture.

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