

**COURSE  
GUIDE**

**EDU 202  
SOCIOLOGY OF EDUCATION**

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## **INTRODUCTION**

Sociology of Education, EDU 202 is a one semester, 2 credit unit course. It will be available to all education students at undergraduate and postgraduate diploma levels in education— B.A(ED), B.Sc. (ED) and PGDE. This course consists of fourteen units.

## **COURSE AIM**

There is a need to study the relationship between education and the society for better understanding of the functionality of the sub-systems in the society. The course also aims at exposing the student teachers to contemporary educational issues for proper performance in the classroom. Sociology aims at drawing the attention of the student teacher to the cross cultural analysis of social issues for better understanding of their environment.

## **COURSE OBJECTIVES**

Every unit of this course material has specific objectives. You should refer to them during your study to check for your progress. You should always look at the unit objectives after completing a unit. In this way you can be sure that you have done what was required of you in the unit.

## **WORKING THROUGH THIS COURSE**

To complete this course, you are required to read the study units and read reference books and other materials recommended. Each unit contains self-Assessment Exercises (SAE) and Tutor Marked Assignments (TMA); attend to the tasks. You should also attend facilitation sessions and participate in all class activities. This is a 2 credit unit course consisting of 14 study units.

## **COURSE MATERIALS**

Major components of the course are:

- (a) The Course Guide and
- (b) The Study units

## ASSESSMENT

There are two aspects to the assessment of this course. The first is the tutor-marked assignment, while the second is the end of the semester written examination. You are expected to apply the information, knowledge and techniques gathered during the course.

Your tutor-marked assignment will account for 30% while the end of semester examination will contribute the remaining 70%.

## HOW TO GET THE MOST FROM THIS COURSE

In distance learning, the study units replace the university lecturer. This is one of the great advantages of distance learning. You can read and work through specially designed study materials at your own pace and at a time and place that suit you best. Each of the study units falls on a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives that will show what you should be able to do by the time you complete the unit. You should use these objective to guide your study.

Self -tests are interspersed throughout the unis. Working through these tests will help you achieve the objectives of the units and prepare you for the assignments and examination. You do each self-test as you come across it in the study unit. There will also be some examples given in each unit, work through these when you come to them.

The following is a practical way for working through the course.

- i. Read the course guide thoroughly.
- ii. Organise a study schedule.
- iii. Stick to your study schedule strictly.
- iv. Start with unit; 1 read the introduction and objectives for the unit.
- v. Assemble all study materials.
- vi. Work through the unit.
- vii. Do the assignment and convince yourself that you have mastered the unit.
- viii. Move to the next unit.
- ix. Go on like this until you get to the last unit.

## STUDY UNITS

There are fourteen study units in this course, EDU 202, Sociology of Education.

They are as follows:

### Module 1

- Unit 1 Sociology of Education
- Unit 2 Education and Sociology
- Unit 3 Socialisation of the Family and School
- Unit 4 Socialisation, Education, Culture and Personality
- Unit 5 Family and Education I
- Unit 6 Family and Education II
- Unit 7 Education and Social Stratification

### Module 2

- Unit 1 Social Class and Educational Attainment
- Unit 2 Education and Social Values
- Unit 3 The Home and Social Values
- Unit 4 Social Functions of Education
- Unit 5 Stability and Change, Education and Culture Change
- Unit 6 The Sociology of the Classroom
- Unit 7 Social Relations in the Classroom, Teacher and Relations, in the Curriculum, Teacher and Examination.

Assignments are compulsory; they are a unique feature of your course delivery system. You should therefore attend to your Tutor-Marked Assignments (TMAs) at the appropriate time. Use the Self-Assessment Exercises to assess yourself and then attend to your areas of weakness.

## TUTORS AND TUTORIALS

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and also provide assistance to you during the course. Attend facilitation sessions this is the only chance you have for a face-to-face contact with your facilitator, and for you to ask questions. Participate in the class activities as you will learn a lot from participating in active discussions. Information about your facilitator's contacts will be disseminated to ensure you are able to reach them when necessary.

*We wish you success!*

**MAIN  
COURSE**

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**MODULE 1**

Unit 1	Sociology of Education
Unit 2	Education and Sociology
Unit 3	Socialisation of the Family and School
Unit 4	Socialisation, Education, Culture and Personality
Unit 5	Family and Education
Unit 6	Family and Education
Unit 7	Education and Social Stratification

**UNIT 1 SOCIOLOGY OF EDUCATION****CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Meaning of Sociology
3.2	Functions of Sociology
3.3	Meaning of Education
4.0	Conclusion
5.0	Summary
6.0	Tutor- Marked Assignment
7.0	References / Further Reading

**1.0 INTRODUCTION**

This unit presents the fundamentals of Sociology of Education, focusing on the meaning of sociology, its functions, meaning of education and the relationship between education and sociology and education and society. The acquisition of these basic rubrics will expose you to the nature of the course.

**2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- define sociology as a concept
- explain the meaning of education
- establish the relationship between education and society
- discuss the functions of sociology.

### 3.0 MAIN CONTENT

#### 3.1 Meaning of Sociology

##### What is Sociology?

Before attempting to define what sociology is, it is important for us to look at what the popular conceptions of the discipline mean. As may be the case with other sciences, sociology is often misconceived among the populace. Although many may rightly and grossly surmise that sociology is about people, some think that it is all about helping the unfortunate and doing welfare work, while others think that sociology is the same as socialism and is a means of bringing revolution to our schools and colleges.

The first social scientist to use the term *sociology* was a Frenchman by the name of Auguste Comte, who lived from 1798-1857. Sociology which had once been treated as social philosophy, or the philosophy of the history, emerged as an independent social science in the 19th century. Auguste Comte, a Frenchman, is traditionally considered to be the father of sociology. Comte is accredited with the coining of the term sociology. The word **Sociology** is derived from the combination of the Latin word, *socius*, meaning companion or associate; and *logos*, meaning science or study. The etymological meaning of "sociology" is thus the science of society.

John Stuart Mill, another social thinker and philosopher of the 19th century, proposed the word *ethology* for this new science. Herbert Spencer developed his systematic study of society and adopted the word "sociology" in his works. With the contributions of Spencer and others, it (sociology) became the permanent name of the new science. Sociology is therefore seen as the science or study of the origin, development, organisation, and functioning of human society. It is the science of fundamental laws of social behaviour, relations, institutions, etc. It is the systematic study of society. Sociology encompasses all the elements of society; that is, social relation, social stratification, social interaction, culture. That is why the scope of sociology is wide and it ranges from the analysis of interaction of two anonymous persons to the global social interaction in global institution. Like UNESCO, UN, etc. Sociology can perhaps be best regarded as an attempt to name that which secretly keeps society going.

Although the term "sociology" was first used by the French social philosopher Auguste Comte, the discipline was more firmly established by such theorists like; Emile Durkheim, Karl Marx and Max Weber. Before going any further, let us note that the concepts "society and

“culture” are central in sociology. However a more formal definition of sociology may be that it is a social science which studies the processes and patterns of human individual and group interaction, the forms of organisation of social groups, the relationship among them, and group influences on individual behaviour, and *vice versa*, and the interaction between one social group and the other (Oni, 2013).

Sociology can also be defined as the scientific study of society, which is interested in the study of social relationship between people in group context. (Marcus & Ducklin, 1998).

Sociology as a field of discipline is generic and umbrella in nature as it deals with the totality of human interaction and examination. It is a Systematic study of social behaviours and human groups. It delves primarily into the influence of social relationships on people’s attitudes and behaviours and on how societies are established and changed. To a layman, sociology is the study of man’s interaction within the society, but it extends beyond that as it deals with the organisation and control of man’s behaviours and attitudes within the society. As a field of study, sociology has an extremely broad scope because the society comprises several sub systems with inherent fragmentations of component parts in each of them for sociological considerations. Sociology primarily concerns itself with social relationships. A network of social relationships is called a society. The society is the sole concern of sociology. Although there are other aspects of the social sciences that focus on some other aspects of the society, the central concern of sociology is the social relationships of mankind. Sociology is concerned about social facts in the economy, education, legal, security, politics, medical, religion, family, technology, sports and so on. Within the province of these sub-systems both the structural aspects of human society and every type of social relationship are being examined. The scientific assessment of the social facts within the society serves as an avenue to curb discomfort and instability in the society amongst the people. Hence, sociology as a field assists the members of any society to solve attitudinal, character, behavioural and social problems to actualise a healthy growth and development of such society. Sociologists therefore, are people serving the society in a variety of capacities as teachers, lecturers, researchers, journalists, workers in industry, personnel officers, social workers, administrators, farm planners, parsons, criminologists, probation officers and so forth. The basic knowledge of sociology is compulsory for scholars in all fields of endeavour for better understanding of the society in which they live. Sociology is a science because it also uses scientific methods in its study. Science is an accumulated body of systemised knowledge and widely accepted processes dedicated to the discovery of generalisations and theories for refining and building on the existing knowledge. The scientific method

which is universal (though now objected to by some scientists) consists of formulating a problem to be investigated, formulating some hypotheses and conducting a research which must be public, systematic and replicable

### **SELF-ASSESSMENT EXERCISE**

List at least five aspects of the economy in which you find the study of sociology relevant.

### **3.2 Functions of Sociology**

Sociology performs several roles within the society as an indispensable impetus to enhance its continuity and stability. It assists in the analysis and clarification of different types of relationships within the society which produce certain manifestations in human beings, and how such behaviour could be checked and reformed. For instance, within the society there are deviants who probably get initiated or apprehended into such unacceptable behaviours due to ignorance and other varied reasons beyond the victims' explanation. It is within the interest of sociology to probe into the fundamental causes of unacceptable behaviours through critical analysis of the matter to control and correct such misdemeanor. For instance, there could be a case of unwarranted hostility and other related matters in an individual which he manifests while relating with others. It will be necessary to analyse such behaviour for reconstruction and reformation. Some time ago, there was the case of a "medical student" who always excelled in academic work; but he would consume a lot of alcohol and get so drunk that he would end up sleeping under the stair way of his hostel block. The university authorities upon discovering his problem recommended some courses for him in sociology in order to control his behaviour. This move reformed the student's behaviour. Today he is a well behaved and renowned medical practitioner.

Sociology exposes members of the society to how authority and power are derived within the society and why certain values, customs, beliefs and practices are upheld. All human beings are fundamentally the same when it comes to taste of power or occupation of privileged positions. Every individual has the propensity to cling to power and authority due to the benefits accruable from them. A dictum goes thus, "Nobody tastes honey and spits it away". Authority and power are as sweet as honey. That explains why human beings pursue them daringly to enjoy the values attached to them.

Sociology also attempts to establish the links between the different sub-systems in the society. It studies the relationship, between the political

system and the economic system or the relationship between the educational system and the political system or the relationship between the legal system and religious system and so forth. A dictum goes thus, “When one finger touches oil it affects the other fingers”. There is an interrelatedness amongst all the systems in the society and that is why there should be healthy functionality and relationship to foster growth and development.

Sociology intimates individuals with the changes within the society and the effects of such changes on human existence. Through sociology, it is revealed that the society is dynamic and transitory in nature. In sociology, individuals become aware that the society is not static which calls for dynamism in thoughts and actions amongst the people in order to be fully integrated from time to time.

For instance, there is computer revolution globally at present. Every individual within the global society is expected to be computer literate in order to function effectively and to be fully integrated into the sub system within the society. Sociology examines human background and various forms of orientation within the society. Within the societal setting there are diversifications of cultural backgrounds and upbringing. The environment within which an individual is born and bred has significant influence on the values, beliefs, traits and ideas which the person internalises, conceptualises, demonstrates, manifests and exhibits.

With the understanding of sociology an individual is blessed with rebuff view about other people’s background. This will assist in tolerating and accommodating others with differences in cultural background and orientation.

Sociology also operates within the realm of human needs. In the society, there are basic social needs which individuals aspire to achieve for meaningful existence and purposeful survival. Sociology sets it upon itself to identify various human needs in the society and explains how those needs are met and satisfied. Sociology teaches people to only aspire to meet and satisfy those necessities of life that will assist in living a decent and meaningful life. It explains the danger in daring, aggressive and unwholesome approach to satisfy one’s needs. For instance, an individual who is involved in armed robbery, fraud, stealing and other illegalities to satisfy his needs is regarded as an unacceptable member of the society. Therefore, all forms of illegal behaviour is unethical and immoral.

The foregoing explains that sociologists study social behaviour – people and their patterns of behaviour. The focus is on the way people form

relationships and how these relationships, considered in their totality, are represented by the concept of a *society*.

### **3.3 Meaning of Education**

Education can be variedly defined depending on the purpose it is meant to serve and the discipline in perspective. In sociology, education can be simply explained as an activity which goes on in a society where its aims and methods depend on the nature of the society in which it takes place. It is to make an individual understand the new society growing up around him of which he is an essential member.

Education in the specific term is a means of making individuals understand their society and its structures. This will assist such individuals to open up for them a way of creating meaning out of their environment and relationships with other individuals in the realm of language acquisition and thought to classify and provide meaning to things, ideas and events. This means that education is to provide constructive thinking.

Education in any society is to help transmit to the young the culture of that society. The parents, the teachers and other members of the society contribute in performing this noble function.

It invariably means that every member of the society has the statutory function to transmit knowledge for the survival of individuals. The home transmits informal education, the school delivers formal education while the open society transmits non-formal education. Education is a veritable tool for human growth and development. Education helps in acquisition/clarification of personal values, self-realisation/self-reflection, awareness of one's abilities and goals, self-esteem/self-efficacy. Here are some areas in which education benefits man.

- Thinking creatively
- Cultural appreciation: art, music, humanities
- Developing a sense of well-being: mental and physical health
- Acquisition/clarification of values related to the physical environment
- Respect: giving and receiving recognition as human beings
- Capacity/ability to live a fulfilling life

### **4.0 CONCLUSION**

Sociology as a discipline is the scientific study of man in the society. The society is not in a vacuum, it comprises sub-systems which man interacts with as important to purposeful survival. There are several functions which sociology stands to perform in the society. It stands as a

link between the different subsystems in the society; it analyses and clarifies the relationships within the society, it also intimates man in the society with the trend of the changes occurring within the sub-systems and so on. Education is the training of an individual in line with his culture and innovations within it to become an acceptable member of the society with good conduct, good character and good behaviour for positive contribution to the growth and development of such society.

## **5.0 SUMMARY**

This unit examined the meaning of sociology as man's interaction in the society. It also itemised the functions of sociology with explanation of each function. It further treated the meaning of education from the angle of human development in the area of morals and virtues.

## **6.0 TUTOR- MARKED ASSIGNMENT**

1. List and explain five functions of sociology of education to students.
2. Discuss the relevance of education to the society.

## **7.0 REFERENCES / FURTHER READING**

- Daramola, C.O. (2002). *Introduction to Sociology of Education*. Lagos: Raytel Communications Limited.
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## **UNIT 2      EDUCATION AND SOCIOLOGY**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Education and Sociology
  - 3.2 Education and Society
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- Marked Assignment
- 7.0 References / Further Reading

### **1.0 INTRODUCTION**

This unit is packaged to intimate you with the fundamentals of education and sociology focusing the meaning of education, its needs, functions, meaning of society and the relationship between education and sociology and education and society. The acquisition of these basic rubrics will expose you to the nature of the course.

### **2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- define education
- define sociology
- explain the meaning of education
- define society
- establish the relationship between education and society
- discuss the functions of society
- explain the social functions of education.

### **3.0 MAIN CONTENT**

#### **3.1 Education and Sociology**

Education and sociology are issues used to classify and establish the interrelatedness between education and the society. The terms educational sociology and sociology of education are used in the discipline as approaches to the two extremes. The usage of the two terms rests on the preference of the expert. However, in the contemporary world, sociology of education is commonly in use. This is because educational sociology would imply an emphasis upon

educational and social questions while sociology of education emphasises sociological problems in the realm of education which is the concern of sociologists. In blending the two concepts to become either educational sociology or sociology of education, the concern and focus is still on the society. Educational sociology is the application of general principles and findings of sociology to the administration and processes of education. The approach means the application of sociology to the institution of education as a separate societal unit. In the same vein sociology of education depicts an analysis of the sociological processes involved in the educational institution. It emphasises the study within the institution of education.

There is cross-fertilisation of ideas, concepts, terms and theories between educationists in closing the gap between the two fields. As a matter of fact, experts in sociology of education are regarded as sociologists because of their contribution to the existing knowledge in sociology. The experts in pure sociology have also contributed immeasurably to the field of education which further strengthens the relationship between the two fields.

Therefore sociology of education has been an important part of the development of the discipline of sociology, with its origins in the ideas of Emile Durkheim, who was a professor of sociology and education at Sorbonne at the turn of the 20<sup>th</sup> century. Sociologists of education study the myriads of connections between education and society at all levels of the education system, including primary, secondary and post-secondary. Some scholars have emphasised the extent to which schools, colleges and universities are socialising institutions, whereas others attend to socio-economic success and examine the within-school and between-school stratification processes that amount to education's observed effects. Still others view the relationship between education and society in a micro perspective, analysing how curricula create and legitimise the modern nation-state or understanding the supply of and demand for education in terms of social movements, social control and patterns of social change. To buttress this view, Oni (2013) explained why sociology of education is defined as the scientific analysis of the social processes and social patterns involved in the educational system. This assumes that education is a combination of social acts and that sociology is an analysis of human interaction. Educational process goes on in formal as well as in informal situations. Sociological analysis of the human interaction in education may include both situations and might lead to the development of scientific generalisations of human relations in the educational system. In the study of the various relations between education and society, the sociology of education is concerned with such general concepts as society itself, culture, community, class,

environment, socialisation, internalisation, accommodation, assimilation, cultural lag, sub-culture, status, role and so forth.

It further involves in cases of education and social class, state, social force, cultural change, various problems of role structure, role analysis in relation to the total social system and the micro society of the school such as authority, selection, and the organisation of learning, streaming, curriculum and so forth. All these are the concern of education and sociology as inseparable disciplines focusing on the problems of the society.

With the explanations above, we can see that sociology of education has particular affinity to other subfields in sociology, including the sociology of the family, social stratification and mobility, the sociology of organisations and occupations, political sociology, and the sociology of age and the life course. Because education is a public good, sociologists of education have a great deal to say about educational policy and practice, applying the knowledge the field has produced to a broad array of educational and social problems. Among these are unequal access to education, what makes schools effective, dropping out and persisting in school at various levels, teachers' professional development and collaborative work, ability grouping and tracking in elementary and secondary schools restructuring and the school-to-work transition, to name a few.

### **3.2 Education and Society**

The word "education" originated from the Latin word *educere*, meaning "to draw out" or "to lead out" This shows that man is endowed with some basic qualities or potentialities which are embedded in him. However, for such qualities to be useful to the individual and the society at large there is the need for the members of the society to be led out of ignorance, predicament, confusion and misconception about the world around them. Education can further be explained as the nourishment of an individual to attain the natural capacity in life. This could be done through the training, rearing and upbringing of such individuals in the traditional and modern ways to become acceptable members of the society in which they live.

The responsibility of training individuals in the society is primarily vested on the parents at home and the teachers in schools. The beneficiaries are nurtured to acquire requisite skills and knowledge to live successfully in the society. In modern times, school has assumed very great importance in the training of individuals because of the complexities of life in the modern times. These complexities of life as

seen in a highly industrialised and computerised global village has forced upon the adult members of the society the deliberate transmission of the cultural values and modern technology to the younger members of the society in an efficient and systematic manner. The child has to be given complete knowledge about communication technology (GSM) cybernetic ideas, computer literacy, international relations, vocational training for self-reliance and moral education to curb anti-social behaviours (like cultism, examination malpractices, drug addiction and alcoholism). The school is a place where the child develops socially desirable behaviours that assist him to make progress in the society in an acceptable manner. The school gives much to the society by training the young members of the society to acquire necessary skills and knowledge which enable them to contribute their quota to the overall development of the society. Owing to the constant changes in the society, many of the old media of education, such as the home and the Church/Mosque had lost the educational function. The child has to be a useful broad-minded citizen and education were confined to the home, the child will become a narrow-minded person. However, the school will prepare him for life, making him liberal minded; this means that the school is the intermediate stage between the child's domestic life and the larger society. Dewey viewed the school as primarily a social institution. Education being a social process, the school is simply that form of community life in which all agencies are concentrated, that will be most effective in bringing the child to share in the inherited resources of the race to use power for social ends.

In other words, the school gives much to the society by training the young. Educational institutions are to help men and women to live happier lives in adjustment with the changing environment. Education will also assist them to achieve the social and economic progress which will enable them to take their place in the modern world and to live together in a peaceful society.

Society is a system or organisation of mutual relations between human beings, implicit in certain communities and institutions. Man as a social animal is not only a member of the family alone, he moves out of the family and shares the experience of the people in the world outside. All laws, traditions, directives, legislation and so on are meant for all, which all members living in that society have to accept. Also, all societies have their cultural heritage which passes from one generation to the other. In order to transmit this heritage, the education of the members is essential. The school and the home help in the transmission of the cultural heritage. But society itself is an effective agency of education. It is an informal agency and it is as effective as the family itself. As a matter of fact, society is a bigger family where people mix together, talk to one another, share pains and pleasure and try to progress collectively.

People come in contact directly or indirectly, personally or through passive agencies such as the press, radio, cinema, television and so forth.

Therefore, social relationships are closely knit. A “we-feeling” is created and the “we-feeling” forces everybody in the society to look for his place in it, to find his rights and duties and to learn good manners. The child learns the importance of cooperation, tolerance, selflessness, brotherhood, faith in man, responsibility and so on. It is obvious that the society has influence on the family because whenever any family makes any mistakes the society puts it right.

### **SELF-ASSESSMENT EXERCISE**

Define

- (a) education and
- (b) sociology.

## **4.0 CONCLUSION**

Unit two has delved into the issue of relationship between education and sociology. It examined the two concepts separately before establishing the relationship between them.

Sociology of education emphasises the analyses of the sociological process involved in educational institutions and the application of general principles of findings of sociology to the administration and process of education. Education and society were also examined as two concepts providing nourishment, training, rearing and upbringing of an individual to live successfully in the society to attain the natural capacity in life. The society is not static as a host of humans. It continues to transit from one stage to another in all spheres for the comfort of man. However, these changes in the society breed some negative behaviour like cultism and examination malpractices which require the society’s attention.

## **5.0 SUMMARY**

This unit examined the relationships between education and sociology as inseparable entities. Education and sociology emphasise sociological problems and social questions in the realm of education such as social class, social force, cultural change, curriculum, streaming, organisation or learning and so forth. They are all pointers to problems of the society. Education and society were also discussed as the training of individuals at home and school to be able to face the challenges and complexities of modern times in the society. It also reflected the training of individuals

to live happily in the society and to adjust with the changing environment.

## **6.0 TUTOR- MARKED ASSIGNMENT**

Discuss the functions of the society and the school as social institutions.

## **7.0 REFERENCES / FURTHER READING**

Daramola, C.O. (2002). *Introduction to Sociology of Education*. Lagos: Raytel Communications Limited.

Molrirc, I. (1980). *The Sociology of Education: An Introduction*. Great Britain: Williams Clowes Limited.

Ottaway, A.K.C. (1978). *Education and Society: An Introduction to the Sociology of Education*. London: The Humanities Press.

## **UNIT 3      SOCIALISATION AND AGENTS OF SOCIALISATION CONTENTS**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Socialisation
  - 3.2 Early Socialisation
  - 3.3 Types of socialisation
  - 3.4 Agents of Socialisation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References / Further Reading

### **1.0 INTRODUCTION**

This unit provides the background knowledge about the socialisation of a child and the agents through which socialisation can take place. It exposes you to the meaning of socialisation and its ingredients in the personality composition and disposition of an individual.

### **2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- explain what socialisation is
- identify types of socialisation
- list and explain the agents of socialisation.

### **3.0 MAIN CONTENT**

#### **3.1 Socialisation**

Socialisation as a social process has been defined by various authorities in the field of sociology. Socialisation can be described as the process of adaptation by the individuals to the conventional patterns of behaviour. It thus occurs on account of the individual's interaction with others and the expression of the culture which operates through them.

Ross defined socialisation as the development of "we-feeling" in the ways and manners individuals behave in the society. Bogardu has viewed socialisation as the process whereby persons learn to behave dependably

together on behalf of human welfare and by so doing experience social self-control, social responsibility and balanced personality. Farayola sees socialisation as the business of adjusting people to the way of life of the community, usually by way of initiation into its customs, beliefs, rituals conventions, expectation and demands combined with instructions and the setting of examples.

Having gone through the ideas of various experts on the meaning of socialisation, an attempt can be made to further justify the meaning of socialisation as the process by which the individuals learn to behave according to the social traditions and conventionality of their environment. The human child has a remarkable capacity to imitate others to develop according to the tenets of the environment. Being a social animal, he tries to win the appreciation of the group in which he lives and hence, he naturally tries to imitate the culture of the group. It is through socialisation that he is transformed from the animal into the human, and it is socialisation which gives him a balanced personality. The social aspect of the personality is no less important than the individual aspect. Socialisation teaches him to retain control over himself in the interest of others.

### **3.2 Early Socialisation**

The patterns of behaviours that a society has to pass on to its new recruits are referred to as its cultures. In a primitive society, the transmission of the culture was a major part of education. It focused on how the children are given what we call primary education in the family without ever entering a school. At the age of five or six children start to go to school, the family has already a great deal of educational care and nurture. Much of the culture would have by this age been transmitted. Also during the next few years when the majority of children are very malleable the school works alongside the family to have very potent influence on the child.

The schools have come to consider that they have a pastoral care for their pupils for good moral upbringing to compliment the role of the family. But the values that the school tries to inculcate may be at odds with those that the family attempts to teach the child. For example, stealing may be taught to be very wrong by the teacher, but no one may prevent a country child from taking apples or mangoes from an orchard or a city child from taking fruit from a lorry moving through his playgrounds or streets. The children could learn all the roles that they had to play from the education that they receive as they socialise within the school and the extended family because what they need to learn cannot all be taught within the nuclear family. This is because a nuclear family belongs to one social class and mainly meets members of the

same class or almost the same social class. The exposure will be narrow and limited to the miniature environment. The early socialisation of the child ought to embrace the nuclear family, the extended family and the school for wider coverage of relevant items to be learnt.

### **3.3 Types of Socialisation**

#### ***Primary Socialisation***

Primary socialisation occurs when a child learns the attitudes, values and actions appropriate to individuals as members of a particular culture. For example, if a child sees his mother expressing a discriminatory opinion about a minority group, then that child may think this behaviour is acceptable and could continue to have this opinion about minority groups.

#### ***Secondary Socialisation***

Secondary socialisation refers to the process of learning what is appropriate behaviour as a member of a smaller group within the larger society. It is usually associated with teenagers and adults, and involves smaller changes than those occurring in primary socialisation. Secondary socialisation occurs when one enters a new profession or relocates to a new environment or society.

#### ***Informal Socialisation (status socialisation)***

In this type of socialisation, the individual is exposed to a broad pattern of socialisation designed to prepare him to occupy a generalised status in life. This socialisation involves basically the learning of the ways of life of the family and the community, including religious observances and initiation ceremonies.

### **3.4 Agents of Socialisation**

The survival of any society depends solidly on the sufficient degree of homogeneity amongst its members. Socialisation perpetuates and reinforces this homogeneity by fixing in the child from the beginning the essential similarities that collective life demands. These essential life ingredients are transmitted through the family, school, religious organisations, peer group, market, mass media and so forth.

#### **The Family**

The family is one of the many small face-to-face groups that are called primary groups saddled with the responsibility of giving the offspring as expected to satisfy “sex needs” (reproduction), economic needs – feeding, clothing, shelter, medical provision, and so on. It is also expected to transmit the cultural values and norms to the young generation in order to be fully integrated into the society. The family is

indeed the foundation of socialisation because that is the first contact of the child. The inculcation of basic social values, desirable character traits and norms are learnt first in the family. The home assists in laying the foundation for personality and character development of a child. The success or failure of an individual depends on the type of social take-off acquired. The child is trained in language, positive character traits, fundamental intellectual knowledge, vocational skills and so on, through the initiation by the adult members of the family like father, mother and older siblings at home. These people are expected to be role models worthy of emulation in all ramifications as members of the younger generation look up to them as examples for moral standard. Freud and other psycho-analysts believe that the impressions made upon the child's mind at home determine the child's personality. This is because the child's mind is very flexible and susceptible to any influence. The parents love for the child makes a deep impression on him. The cordial relationship between both parents has significant influence on the personality development of the child. Parents need to ensure that they display high level of moral maturity in relating with each other to serve as shining examples to their off spring.

### **The School**

The school is another important agent of socialisation. After the home, the child is exposed to the school which also influences him. It socialises the child, gives him the opportunity to manifest his qualities, potentialities, capabilities, instincts, drives and motives and helps to develop his personality. For the child, the teacher's personality and character provide a mode which he strives to copy, thereby consciously moulding his personality. This is true only of those teachers who succeed in arousing in the child's mind an attachment and love of themselves. Every little action, every movement, speech made by the teacher impresses itself on the child's mind.

Apart from the teacher, the child is also influenced by his school mates or groups. These mates or groups play a significant role in determining the status and role the child will occupy in the society later in life.

During the process of education, the child's personality develops under the impact of the other personalities with whom he comes in contact. In the school, the child is disciplined; he is aware that disobedience brings immediate punishment but too strict a system of discipline restricts the child's mental growth and may even drive him into criminal activity. On the other hand, complete absence of control may either make him liberal, free and independent or impulsive. Besides, the cultural programmes of the school also help to refine his attitudes. The school is also expected to transmit knowledge and skills into the learners to be able to face life's challenges and for sustenance.

**The Peer Group**

The peer group is the child's own friends and equals with similar drives, motives and interests. The social world of the child has its own mode of interaction, its own values and acceptable forms of behaviour, many of which adults cannot understand. It is a world in which the child has equal and at times superior status to others. Peer groups take shape early in the child's life. In the earlier years, these peer groups are relatively informal and transitory, adapting quickly to changing circumstances in the child's situation. Examples of peer groups are play groups (siblings, neighbours' children, school mates) the cliques and age mates. In later years, however they become more formally organised groups like clubs, societies, gangs, character-building agencies like Boys Scouts, Girls Guides and so on. In short, peer groups are social groups that influence the behaviour of their members. Traditionally, brothers, sisters and people in the community are sources of an informal education of the child. But there is little or no evidence in Africa of the effects they have upon a child's attainment of formal education and educational success. Peer groups can have either negative or positive impact on a child's life. A child has to exercise care in the choice of the peer groups to belong.

**Religious Houses**

Religion might be described as a reflection of man's attempts to explain those aspects of his environment which he cannot understand. Except in terms of the supernatural – what is the purpose of life? What happens to people when they die? In our society as in many others people's religious beliefs are founded on the idea that God is the supernatural Power responsible for the creation of life. They believe that God had a purpose when He created the world and that this purpose has been explained by the prophets who came into the world to tell people how they should behave in order that God's purpose might be achieved. For this reason, religious beliefs give rise to certain types of behaviour. Religion is therefore a whole way of life. People who share the same religious beliefs will also hold the same attitudes and opinions, and will behave in the same way. Thus, religious institutions help in the socialisation process of their members. The religious leaders like pastors or mallams are expected to demonstrate a high level of morality to serve as role models to their followers. It is also worthwhile to preach the authentic facts in their written liturgies and not the manipulations to suit their personal interest and desires.

**The Mass Media**

The mass media as an agents of socialisation have their own technical characteristics. There are two major types namely, print and electronic. The print is in the group of newspapers, magazines, periodicals, texts,

bill boards and so on; while the electronic media are the radio, television, video, film and so forth. These form avenues for socialisation. Media channels are clearly in competition with one another for a restricted period of leisure time, though there is one exception to this generalisation. Because the radio has the specific characteristic that can be used as a background to other activities; the specialist provision of music apt for this purpose has been developed as a major function. The different media largely because of technical characteristics are used in different ways by children and hence different types of messages are passed through mass media. Children need to be guided in the usage of their leisure hours in the patronage and utilisation of the mass media to discourage cultivation and learning of negative ideas.

### **SELF- ASSESSMENT EXERCISE**

Mention five agents of socialisation.

## **4.0 CONCLUSION**

Socialisation is the process by which the individual learns to behave according to the social traditions and conventionality of his environment as a result of the remarkable capabilities in human beings. It focuses on early socialisation of the child in the transmission of the societal culture as a major part of education right from the family to the school. The nuclear family, the extended family and the school give a wide coverage of items to be learnt by the child in order to become an acceptable member of the society. The socialisation of the child is done through the family, school, peer group, religious houses and mass media to intimate the child with the happenings in his environment.

## **5.0 SUMMARY**

This unit embraced the meaning of socialisation, early socialisation and agents of socialisation focusing centrally on upbringing of the child with the tenets and culture of his environment. The child is expected to be nurtured in accordance with the needs, aspirations and beliefs of the environment where he lives to be able to participate actively in the social processes of the environment.

## **6.0 TUTOR- MARKED ASSIGNMENT**

Critically examine the concept of socialisation with specific reference to its agents.

## **7.0 REFERENCES / FURTHER READING**

Brown, R. (1973). *Knowledge, Education and Cultural Change*. London: John Brown Limited.

Kobiowu, S.V. (1994). *Readings in the Social Foundations and Sociology of Education*. Ibadan: Ibukun Olu Printers.

Musgrave, P.W. (1977). *The Sociology of Education*. Great Britain: Butler and Tanner Limited.

## **UNIT 4      SOCIALISATION AND EDUCATION, CULTURE AND PERSONALITY**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Socialisation and Education
  - 3.2 Culture
  - 3.3 Personality
  - 3.4 Education and Social Frame Work
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References / Further Reading

### **1.0 INTRODUCTION**

This provides background knowledge about the socialisation of a child and the media through which socialisation can take place. It exposes you to the meaning of culture and its ingredients and the personality composition and disposition of an individual. It is also expected to give you an insight into simple and common sociological theories.

### **2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- discuss socialisation and education
- define culture
- explain what personality means
- establish the relationship between education and the social framework

### **3.0 MAIN CONTENT**

#### **3.1 Socialisation and Education**

The teaching of the basic knowledge and skills necessary to earn a living in a modern community has been handed down through the educational system; literacy is one of such skills and knowledge. In the same way schools can undertake much of the vocational guidance that is essential to steer a child into the job for which he is most suited. This task is unnecessary in a primitive village. In the contemporary Nigerian

society, skills and knowledge acquisition through the school are tied to white collar jobs which are no longer in agreement with the reality in the labour market. The labour market in the public establishment is full to capacity and that is why the graduates from our institutions of learning complain of unemployment. Literacy as it is perceived in Nigeria is not meant for white collar jobs but to assist in capacity building and high level of productivity in our chosen career.

University education needs to cease from producing manpower experts who are not vocationally oriented to create jobs for themselves. Students need to be guided and counselled to offer courses with requisite skills to create jobs after graduation from school. The organs charged with the responsibility to direct the affairs of education should objectively and pragmatically re-assess the existing learning contents to fashion out courses with skill acquisition for self-reliance and privately driven economy. In the primitive African society, unemployment was impossible due to mandatory conventional vocational training which equipped boys and girls with means of living. It is also possible in the contemporary African setting if the education acquired in schools are professionally oriented and delivered qualitatively to enhance independence after graduation.

### **3.2 Culture**

Culture has been variedly defined by the different authorities in the field of social sciences, especially sociologists. Linton defined culture as the configuration of learned behaviour, and the result of behaviour, whose component elements are shared and transmitted by the members of a particular society. In the same token, culture is seen as the social heredity that is passed on by the social group from generation to generation. Taylor in his own contribution to the discourse of culture viewed it as a complex whole which includes knowledge, belief, art, morals. Law, custom and any other capabilities and habits acquired by man as a member of society. Kasper referred to culture as a collective term for patterns of essential and normative assertions taken from literature, language or drama or sounds in music, or symbols in sculpture and art, or movement in dance and ballet or fashion in clothes and so forth.

Right from the time immemorial, human beings lived together in a given place and at a given time. A society was formed in this way. Sets of individuals organised themselves to lead group life. In their social interactions, the people have common interests which makes them to have a common pattern of behaviours. They do everything in common to achieve desired objectives. Their values, standards and norms are reflected in their ways of thinking and feeling. In their relationship they

acquire “a way of life” which is known as culture. Culture distinguishes man from animals because the cultural traits that are present in man are virtually absent in animals. A man embraces the world of language, art, dance, craft, drama, dress, food, literature, music, politics, religious knowledge, skills and technology which makes culture the sum total of ways of life of the people occupying a geographical location. It is pertinent to stress and emphasise that there is uniqueness of culture but there is no superiority of culture.

Human beings who grow in an environment with certain cultural traits internalise and appreciate them. Any attempt to condemn, alter or influence a change is always met with serious resistance and antagonism. This is because it has been inherently built into the body system like an unchangeable garment to be worn throughout life. These values attached to culture by individuals are of high premium which calls for diplomatic and gradual approach to change; otherwise there will be instability and chaos. In societies where attempts are made to impose alien culture other than familiar culture without due consideration and respect for existing culture, violence and pandemonium always erupt. All aspects of culture should be respected and accorded due consideration in any society before laws, policies, programmes and schemes are formulated to fully integrate all interest groups for peaceful co-existence.

### **Cultural Norms**

A cultural norm is an established standard of what a group expects in terms of thought and conduct. These expectation and resultant behaviours often vary from one culture to the next. They are also in different forms like the values, folkways and morals. In every society there is reinforcement of morals; there is punishment for members of the society who disobey laws and who go contrary to morality; for example those who are involved in crimes like rape, murder and robbery are punished.

### **Ideal and Real Culture**

Ideal culture consists of officially approved behaviour patterns while real culture consists of what people actually do in their day to day practices without due consideration to their official status; examples are cheating, lying, fighting and so forth.

### **Sub-Culture**

A sub-culture is a group smaller than a society, it is related to the larger culture in the sense that it accepts many of its norms; but the sub culture is also distinguishable because it has some norms of its own.

**Cultural Relativity**

It is impossible to understand behaviour patterns of other groups if we analyse them only in terms of our motives and values. A trait which may be disruptive in one society may be vital to the stability of another.

**Culture Shock**

When an individual is exposed to an alien cultural environment and among people who do not share his fundamental belief, this condition is referred to as a culture shock.

**Cultural Change**

Cultural change occurs whenever new traits and trait complexes like traditions, values and customs emerge to replace the old ones in content and structure. Although, resistance to change is most evident when changes occur but it is inevitable.

**Cultural Lag**

When the non-material element of culture like norms, values and beliefs attempt to keep pace with changes in the material element of culture like technology, then cultural lag has occurred.

**Acculturation**

The context between one culture and another to change the existing traits is referred to as acculturation.

**Enculturation**

This is a process by which people become part of the native culture. This is done through the internalisation of the morals, laws and folkways of such culture to become part and parcel of it.

**3.3 Personality**

The origin, nature and development of personality had been considered in a variety of universes of discourse. It is a central issue in sociology as a discipline which centres on man and society. There have been presentation of a variety of models of man's inner nature. Some have assumed a supernatural element called a spirit or a soul; others have accepted that nothing is given beyond a biological and genetic heredity. but the model of man's personality amounts ultimately to no more than the current description of man's activity and functions, the roles he plays and the modification of his attitudes and behaviour through socialisation and education.

Man as a social animal lives within the context of the society to interact with his environment. His physical and behavioural composition sums

up to give his personality as an individual. Man is armed with certain potentials which are evoked in a variety of directions in relationship with other people. These potentials are regarded as personality traits which he grows up with throughout his life time. He demonstrates these traits through actions and behavior as he relates with other people around him who calls for the assessment and evaluation of other people to know the type of person he is in the society. As human beings we make gestures which are calculated to elicit response and this comes about by the individual taking on the role of the other with whom he is in the process of interacting. The child, for example, gradually acquires the capacity to respond in an imaginative way to his own projected conduct within himself; he rehearses precisely what he is going to do and inwardly responds to it. Should the response that he obtains prove to be unsatisfactory, he will try again until an act is pictured in his mind which elicits within himself the reflection of the satisfactory response he hopes to evoke from the real situation outside him. He can then make a sign, a gesture or sound which is meaningful, in the sense that it is calculated to produce the desired effect.

An individual directs behaviour towards himself, converses with himself and passes judgment upon himself. Thus personality which is non-existence at birth arises in social experiences as a result of taking on the role of others. The personality is not primarily the physiological organism, although the physiological organism may be essential as a means of its outward expression, at least we can think of a personality without it. The personality is basically a social structure which arises in social experiences through communication, nutrition, education, socialisation and interaction with the norms and values of the society.

### **SELF- ASSESSMENT EXERCISE**

Distinguish between enculturation and acculturation.

### **3.4 Education and Social Framework**

Social framework is the body of facts in the field of sociology that have contributed immensely to proffering of solutions to societal problems. It is otherwise known as the methods, techniques, strategies and approaches conceptualised and adopted to assist in the perpetuation of peaceful co- existence in the macro society and within the educational system. Several proponents in the world of sociology have propounded practical theories and workable scientific reports on social stratification, social change, social mobility and so forth to resolve the problems confronting man in the society.

In the theory of Embourgeoisement by Goldthorpe, and Lockwood, the increase of educational opportunity has correspondingly increased the inter-generational mobility. This literally connotes that the creation of educational opportunity for many people will create room for mobility instead of stability which breeds poverty and economic stagnation. The more people are educated the more economic empowerment they gain. Humans generally love mobility upwards than mobility downwards because mobility upwards is progress making while mobility downwards is retrogression or backwardness. There was a time in our society when obtaining a PhD was rare, but today in many areas of study and levels of academic work, but it is becoming common to find people with doctorate degrees or at least some higher degrees. The opening of educational opportunities through Universal Basic Education, Sandwich programmes, Open and Distance Learning, Adult Education, Extra Mural classes, Part-Time courses and so forth has created avenues for more educational opportunity for the citizens and these are sources of economic empowerment and reduction of poverty.

The school should not only prepare the pupil for work, it should also open him up to opportunities to continue his education. Education and academic achievement certainly do not end with school, college or university. If members of the middle class desire upward social mobility, higher status or just more money, they must continue to strive for further qualifications virtually throughout their lives. It is therefore one of the functions of the school to train the individual in the skills and techniques which will assist him to pursue his personal education and development throughout life.

#### **4.0 CONCLUSION**

In this unit the relationship between socialisation and education, culture and personality were discussed. Socialisation and education are seen as intimately related. Both issues explain the teaching of basic knowledge and skills necessary to earn a living in a modern society. The two concepts examine how socialisation and education should be used to produce manpower expert who can stand the test of time in the modern society. Culture is also examined as a complex whole which includes knowledge, belief, art, moral, law, custom and any other capabilities and habits acquired by man as a member of society. Some aspects of culture were also examined. Human personality was examined as a central issue in sociology which centres on man and society. Personality encompasses both physical and behavioural composition of an individual evoked in a variety of directions in relationship with other people in the society.

## 5.0 SUMMARY

This unit examines the relationship between socialisation and education, culture as a holistic concept and personality. It focuses on socialisation and education as tools to convert a biological being into social being for positive interaction in the society. It also examines different aspects of culture like cultural norms, ideal and real culture, cultural relativity, culture shock, cultural change and so on. The personality of man was also examined in the realm of its origin, nature and development in a variety of universes of discourse. Education and social frame work was examined in this unit also in the realm of a few existing theories which assist in academic achievements in schools.

## 6.0 TUTOR- MARKED ASSIGNMENT

1. Explain social framework as it relates to two sociological Theories.
2. Define culture in terms of material and non-material aspects.

## 7.0 REFERENCES / FURTHER READING

Brown, R. (1973). *Knowledge, Education and Cultural Change*. London: John Brown Limited.

Kobiowu, S.V. (1994). *Reading in the Social Foundations and Sociology of Education*. Ibadan: Ibukun Olu Printers.

Musgrave, P.W. (1977). *The Sociology of Education*. Great Britain: Butler and Tanner Limited.

## **UNIT 5 FAMILY AND EDUCATION I**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Roles of Family Background in Early Childhood Education
  - 3.2 The Family and the School
- 4.0 Conclusion
- 5.0 Summary
- 7.0 References / Further Reading
- 6.0 Tutor- Marked Assignment

### **1.0 INTRODUCTION**

This unit gives you an insight/view of the family and education. It comprises ideas about the family and school, family and agents of education, family and occupational aspiration, family and educational aspiration and the family and the child's classroom behaviour. This unit is a roadmap to ideas about the linkage between the family and the school environment.

### **2.0 OBJECTIVES**

By the end of the unit, you should be able to:

- define family as a concept
- discuss the role of the family in education
- identify the relationship between family and education
- explain the relevance of education to family development.

### **3.0 MAIN CONTENT**

#### **3.1 The Role of Family Background in Early Childhood Education**

The family educates the child on the immediate experiences. Even the educationists have become aware of the vital importance of early years in children's cognitive development and of the facts that the home is the first of several teachers. This fact in essence, highlights the impact of the family background in early childhood education. Childhood is a period during which a child needs the knowledge of the universe in which he lives, the materials in it and the nature of the people. Through

education, the child develops his sensory explorations, emotions and social experiences as well as experiences of mastery and achievements. For a child to develop cognitively, certain skills should be inculcated into him at every stage of his development. This in essence calls for parental influence. For instance, the family's socio-economic status is of paramount importance. In all societies, there is social stratification and each social class plays a dominant role in the cognitive development of a child. For example the importance of home factors, emotional factors, pattern of childrearing, parental environment and parental mode of behaviour are significant factors in determining a child's early childhood education.

The effect of parental mode of behaviour on boys and girls is enormous; parents who are extremely upright and stern in the behavioural pattern to rearing an emotionally stable child stand acceptable. A mother who is extremely dominant, strict, cold and punitive has a detrimental effect on a boy. He will develop a feeling of dejection and inferiority and in the presence of his companions, he will feel ashamed because the physical punishment by his mother paralyses a boy's power of assertion. Children who are affected by their parents' mode of behaviour negatively need to be stimulated and motivated to encourage them to learn. A father who stays out late, who drinks alcohol excessively and abdicates his responsibilities at home may succeed at rearing or producing children who will become prostitutes, thieves, touts, dropouts and so on. This is true of the fact that lack of adequate care of children affects their future negatively.

The environment where children are brought up has significant effect on the children's education. A child brought up in a hostile and quarrelsome home tends to rebel and refuse instructions at school. This is because his home does not reflect peace and calm. In other words, children reared in a home where there is mutual understanding between father and mother, love and care for each other are usually friendly at school, and they obey school rules and regulations. They are also likely to learn better because they are emotionally stable.

Children from modern African families in urban centres with economic power to cater for them are expected to learn better in school than children from traditional African families in rural areas with low economic power. The reason can be attributed to the fact that such middle class children are exposed more to the world around them, and the parental encouragement takes cognisance of the children's exposure to modern life within their environment. For example, such children might be more exposed to computer operations, Internet or e-learning, banking operations, modern communication systems and so on, than rural children.

Becker summarises a number of studies which show that the children exposed to restrictive discipline are conforming and more dependent than children exposed to permissive disciplinary techniques. Durojaiye's study on African children shows that children who are always told what to do are judged to be low in originality. In other words, the more the parents' authority, the less the child's level of cognitive development. Such children are timid and non-assertive. When discipline is imposed by means of severe physical punishment, the child is depressed and aggressive.

### **SELF- ASSESSMENT EXERCISE**

With relevant examples, discuss the relationship between a child's family background and the school.

### **3.2 The Family and the School**

The family is one of the primary groups of society, concerned with face to face interaction or relationships. Throughout man's history, however and throughout the world both the family and the institution of marriage display a considerable cultural variability. But whatever forms such institutions take, they have regard to the fact that the human child is for a long time dependent for its biological survival upon the adult members of those institutions. There are two types of family namely the extended and the nuclear family. The extended family or kin group is found and can span three generations within the total household. On the other hand the nuclear family comprises basically the father, the mother and the children.

Every normal adult belongs to a family of orientation in which a man is born and reared and which will include his father, mother, brothers and sisters. And he also belongs to family of procreation which he establishes by his marriage and which includes his wife and children. The family is rooted in marriage as an institution. The institution is found in a variety of forms which fall into the two broad categories of monogamy and polygamy. Monogamy occurs where one man is married to one woman. Polygamy occurs where one man is married to more than one woman. The Koran for example permits a Muslim male to have up to four wives at any one time. Polyandry occurs where one woman is married to more than one man.

The family is vested with the responsibility of educating the offspring. Parents are expected to train their children in school for moral, spiritual, vocational and economic empowerment. The parents and teachers are required to work collaboratively to mould the child in school. The

parents as well as the teachers in school are to collectively grant the child psychological development by providing him with security and love for emotional stability. Musgrave further stresses the need that the institution of marriage is not just a social contrivance to ensure its own security and futurity through the family. Indeed the family has come to be used as a very specialised agency for providing affection that helps to ensure the emotional stability needed if men and women are to manage their lives successfully under modern conditions. Emotional stability is in the long run far more vital for man than sheer physical excitement.

Such stability in the (male-female) father and mother relationship is reached in and through an element of permanency and personal adjustment. However, for the growth and development of children within the family institution, it is clear that what children require above all else in their early years is a feeling of security and stability which the home and the school are billed to provide.

### **SELF- ASSESSMENT EXERCISE**

Explain the following terms: polygamy, monogamy, polyandry.

## **4.0 CONCLUSION**

We hereby draw the following conclusion.

1. Childhood is a period during which a child needs the knowledge of the world in which he lives, the nature of the people and materials in it. This is the period when the child develops his sensory explorations, emotions and social experiences as well as experiences of mastery and achievements. Within this period the child is still under the care of his parents at home, precisely before the school age. This is the period when parents are expected to be role models and totally devoted to the care and nurture of the child to develop the innate potentialities in him to the fullest.
2. The family is vested with the responsibility of educating the offspring in accordance with the norms and values of the society before transferring him to school which is expected to consolidate on the home training by collectively granting the child psychological development through the provision of security and love for emotional stability and proper academic take-off in the school.
3. The family is an educational agent primarily responsible for the socialisation processes to lay a solid foundation for other agents in the rearing of children.

4. Family and occupational aspiration: In the primitive African society, the family solely determines the occupational aspiration of every child. In the contemporary situation also the social class of parents is significantly responsible for the occupational aspiration of a child.

## **5.0 SUMMARY**

This unit has addressed the role of family background in early childhood education as a period to develop the cognitive skills in a child in preparation for schooling. The relationship between family and school was discussed as two inseparable agents of education. The family is also regarded as the fundamental educational agent upon which other agents mount their construction to produce a socially acceptable human.

## **6.0 TUTOR- MARKED ASSIGNMENT**

1. Examine the concept of family as the bedrock of sociology.
2. Critically examine four educational agents in relationship with the family setting.
3. Discuss the roles of family in behaviour modification and control.
4. Identify the relevance of family background to learners' educational aspiration.

## **7.0 REFERENCES / FURTHER READING**

- Berzer, P., & Luckman, T., (1972). *The Social Construction of Reality*. Belgium: University Books Limited.
- Kobiowu, S.V. (1994). *Readings in the Social Foundations and Sociology of Education*. Ibadan: Ibukun-Olu Printers.
- Morris, I. (1978). *The Sociology of Education. An Introduction*. London: William Cloves Limited.

## **UNIT 6 FAMILY AND EDUCATION II**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Family as an Agent of Education
  - 3.2 The Family and the Occupational Aspiration of the Child
  - 3.3 The Family and the Educational Aspiration of the Child
  - 3.4 The Family and the Child's Classroom Behaviour
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment.
- 7.0 References / Further Reading

### **1.0 INTRODUCTION**

This unit gives you an insight into the relationship between the family and education. It comprises ideas about the family and the school, family and educational agents, family and occupational aspiration, family and educational aspiration, and family and the child's classroom behaviour. This unit is a roadmap for ideas about the linkage between the family and the school environment.

### **2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- discuss the role of the family in a child's education
- identify the relationship between family and education
- explain the relevance of education to family development.

### **3.0 MAIN CONTENT**

#### **3.1 The Family as an Agent of Education**

The family as an institution safeguards the child during its period of biological immaturity; it is also an institution which provides for the child's primary socialisation and initial education. Mitchell pointed out that parenthood is rapidly becoming a highly self-conscious vocation. And it is the realm of interpersonal relationships and social interaction that this self-consciousness operates. Socialisation which is one of the primary functions of the family is to assist in the adaptation of an individual to his social environment and is eventually recognised as both a co-operating and an efficient member of the family. At quite an early

age, a child begins to place himself in the position of others, that is, to take on the role of others, but it is done in a very imitative and uncomprehending way. For example a boy may copy his father by reading the newspaper even though the paper may be held upside down. This is rather meaningless to him at first, except that he knows that he wants to do what others are doing within the family circle, but there is little self-awareness or self-observation. The girl may be preparing food in the courtyard to imitate the mothers' role.

In the process of education within the home a large variety of instruments and techniques are employed, some consciously and some unconsciously. The family is much more than a mere question of house training, learning a few rules and accepting or rejecting familial sanctions. It is the beginning of that internalisation of the culture of the family's society which will go on throughout the individual's life, unless he suffers some partial or total alienation from that culture. It is true that his home and family may assist him in his internalisation. It is equally true however that the very constellation of ideas, beliefs and practices of parents may militate against such internalisation. Many children are unfitted for their society by the very teaching or lack of it provided by their parents. Moreover, the role-relationships which are required in the society may be totally lacking in the home not necessarily because it is a "bad home" in the generally accepted sense of the term but because the beliefs of the parents are restricted and restricting. There may be a conflict of loyalties developed in the child through his early education which will result in an ambivalence of feelings and relationships. The failure or success of any society depends solidly on the type of family organisation present.

### **3.2 The Family and the Occupational Aspiration of the Child**

The educational aspiration of children reflects not only those of their families but also the achievement aspirations which parents hold for their children. The social status of the families has close relationship with the occupational aspiration of the children in the society. Parents of high social standing have the resources to actualise the occupational dream of their children. For instance children born into high social class families can aspire to become professionals in their chosen field with the support of cultural capital from their families. The resources required to train a medical doctor, lawyer, pharmacist, engineer and technologist is within the reach of the family who belongs to a high social class. As a matter of fact the child can be sent to the best schools across the globe to get trained. After the training there is provision of employment opportunities either within the the parents' personal companies or the company created for him to practice his chosen profession.

On the other hand, the children from families of low social class find it difficult to actualise their dreams professionally because of low income that will be insufficient to train them. For example, a child from low social class whose intention is to become a medical doctor or a lawyer may fail in his dreams due to the inability of his parents to afford the cost of the required training irrespective of his talents or natural endowment. There are several children who excelled in their commercial examination like West African School Certificate (WASC) but due to the economic incapability of their families resort to offering courses that are at variance with their career aspirations. Some even become wasted abilities like dropouts or engage in low paid jobs like “blue cola jobs” as drivers, sales boys and girls, house helps and so on. Hence occupational aspirations of children are closely related to the family position. The family background of a child is significantly responsible for the realisation of the child’s occupational aspirations.

### **3.3 The Family and the Educational Aspiration of the Child**

The educational aspirations of children reflect not only those of their families but also the achievement aspirations which parents hold for their children. The values for the intellectual achievement of children are related to that of their parents. The parents show a strong tendency to apply their own values and expectations to their offspring, for success in their academic pursuit. There is evidence that children’s educational aspirations are hinged, to a major extent, on the family. The aforementioned submissions were research reports conducted by Katkov-sky in 1994. The research further claimed that values of different social positions are important influences on levels of educational aspirations of children.

The other closely related to educational aspiration of the child is the matter of the social level of parents’ educational attainment. The positive relationship between educational aspiration and social status of parents can be a similar relationship that exists between educational aspiration and social status of the child. The decline in the level of parent’s occupation has significant influence on the educational aspiration of the child. If parents’ occupation is of low status, the educational aspiration of the child will be affected. The actualisation of children’s educational aspiration depends on the high level of parent s’ occupational status to be able to provide the right logistics for the child. The father’s and mother’s educational level will affect their decisions to send their children to college. Educated parents have great value for education and as such wield great support for their children’s education. Parents with low educational level give value to other things than education. The encouragement parents give the children’s educational aspiration is a very potent factor. Children given high level

of encouragement otherwise called moral support have great influence in the attainment of their aspiration. A dictum goes thus: “A dog with people behind him will kill a monkey”.

The socio-economic position of parents is also an important factor in a child's educational aspirations. There is no aspiration without logistic support. Education requires a lot of things like text books, pocket money, water, food shelter, clothes, transport and so on. All these requirements cost money to satisfy in order to accord learning the right and adequate attention for success. Parent s' inability to meet up with these requirements of the child will cripple the educational aspiration and attainment of the child.

### **3.4 The Family and the Child's Classroom Behaviour**

A child's classroom behaviour is obviously a product of many influences, both in school and out of it. We should be wary about asserting too much about the causes of a child's behaviour in the school. Teachers know from experience that the home background of the child greatly influences his behaviour in the classroom; they speculate accurately or inaccurately about the family from simply observing the child in school. There are two extremes about the child's behaviour in the classroom. There is continuity of the home and the classroom when both the home and the school share a common set of shared values and hold similar aspiration for the child. The other extreme is when the home and the school do not have a common set of shared values. Consequently, children tend to behave acceptably when the home and the school share common ideas about child rearing and hold similar standards for behaviour. Conversely, when there is disagreement between the shared values of the school and home the child's behaviour tends not to be in conformity with the school environment.

There are differences between the adjustment of rural and urban child in school situations. A rural child is more likely to present behaviour problems in school than an urban child. The rural child may find out the behaviour which is expected of them in the classroom is completely different from that of the home. School demands a new kind of behaviour which does not make sense in the home. An urban child however, discovers in the classroom particularly new demands regarding behaviour. Thus continuity of expectation about child conducts in the school and home ceases. To further explain the illustration above, a rural child lives a simple and unchallenged life. There are no adherence and obedience to social rules and regulations like traffic codes and adjustment to parent s' daily routine as civil

servants while in the urban centres a child is used to modern and scientific life which assists the child to adjust easily in the school. The school must take into consideration the family as a teaching institution and the home background of the child in moulding his behaviour. The family and classroom are closely related but their approach differs in forms of mode of upbringing and value orientation.

### **SELF-ASSESSMENT EXERCISE**

Identify the relevance of family background to learners' educational aspiration.

### **4.0 CONCLUSION**

Based on the items discussed in this unit, the following conclusions were drawn.

1. Family and Educational Aspirations: The educational aspirations of children reflect the academic and intellectual achievements of the parents because parents show a strong tendency to apply their own values and expectations to the off-spring, for success in their academic pursuit.
2. Family and Classroom Behaviour: The home background of the child greatly influence his behaviour in the classroom because both the home and the school share a common set of values and hold similar aspiration for the child.

### **5.0 SUMMARY**

This unit reflects family and educational aspiration of the child and family and classroom behaviour. It was discussed that family and educational aspiration, family and classroom are closely related because the product of the family is what is consumed in the school in terms of educational aspiration and classroom behaviour. This is because the educational backgrounds of the parents and the behaviour being exhibited at home by the parents have significant influence on the educational aspiration and classroom behaviour of a child.

### **6.0 TUTOR- MARKED ASSIGNMENT**

1. Identify the relationship between family and education
2. Critically examine four educational agents in relationship with family setting.
3. Enumerate the roles of family in behaviour modification and control.

## **7.0 REFERENCES / FURTHER READING**

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## **UNIT 7      EDUCATION AND SOCIAL STRATIFICATION**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Meaning of Social Stratification
  - 3.2 Agents of Social Stratification
  - 3.3 Educational Implication of Social Stratification
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- Marked Assignment
- 7.0 References / Further Reading

### **1.0 INTRODUCTION**

This unit examines ideas on education and social stratification; it discusses agents of social stratification, educational implication of social stratification, social class and educational attainment.

### **2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- define social stratification
- describe various types of class in the society
- discuss the agents of social stratification
- identify the relevance of the knowledge of social stratification to societal growth.

### **3.0 MAIN CONTENT**

#### **3.1 Meaning of Social Stratification**

The concept of social stratification could be related to the classic parable by George Orwell which posits that, “All animals are equal but some are more equal than the others”. This parable is a fitting introduction, which is centrally concerned with the inequalities of privilege on the part of the constituent groups of society which compares and ranks individuals and groups. These comparisons are valuations or judgment of relative worth and when members of a group agree, those judgments of relative worth are social valuations. All societies differentiate their members in terms of roles. Some roles are regarded as more important or socially more valuable than others and the persons who perform more highly

esteemed roles are rewarded more highly. When groups are ranked with some degree of performance, there is stratification. Hence, the process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification.

The most important aspect of social stratification is the extremely important point of social inequality. Some individuals and groups are rated higher than others and such differences in rating reflect differences in opportunities and privileges. For example, using survey research methods and national representative sample, it has been found that doctors are rated higher than other professions; that is, as a class, they have a higher prestige rating. It is not entirely clear on what bases these prestige ratings are made, but some of the considerations are said to be the amount of training required and the degree of responsibility for public welfare. For instance, income is a factor in occupational prestige but it is not the only factor. Other factors used in prestige ratings are academic qualifications, cultural positions like traditional rulers and chiefs, labour employment like industrialists, owners of companies, public office holders like politicians, senators, ministers, commissioners, counsellors and other political appointees.

### **3.2 Agents of Social Stratification**

#### **The Family**

The family plays the most significant role in the development of an individual. Freud believed that the impressions made on the child's personality as an adult by the family is very crucial. There are also factors of social environment that may affect a child, which include the occupational status of his parents, the parents' attitude towards their children's schooling and the expectations they have for their children. A child from a higher socio-economic background has advantages over the child from the socio-economically lower class. In a higher class, there may be a television set, radio, pictures, computers, reading and writing materials all of which help to prepare a child for learning in school. It is hypothesised that parents of upper socio-economic classes have more positive attitudes towards their children's schooling and have high expectations and standards for their children. The parents' ability to provide books and equipment for school, combined with a positive attitude, stimulate the children to learn. Furthermore, the upper class child eats a balanced diet and thus has good health. Again, the values he is exposed to at home are similar to what he finds in school and therefore he is able to adjust easily to school life. A feeling of belonging to a comfortable social school environment further helps him to show his best (Dubey1973).

A child from a lower class is handicapped in some ways because there are few facilities at home to prepare him for school. He may suffer ill-health and may even find it difficult to make satisfactory adjustment at school. It follows logically that when a child has a poor educational background, he will have limited chances of taking the very highly respected and well paid jobs. The job in turn largely determines one's social class. The educational system appears to be a conscious attempt to perpetuate dominance by those who already have the greater advantages in the society.

### **The School**

Social stratification within the school, commonly known as streaming, refers to the division of school children into age groups according to ability and intelligence. The brightest children are made to form one class while those that follow in ability form another class. The children are divided into groups, purely according to the merit of the individual.

This type of grouping has produced argument among experts in the educational field. Some favour streaming in that a child can freely participate in a class of his own ability; they argue that putting bright and dull ones together creates problems for both categories of children. The bright ones are kept waiting unduly for the less bright ones, but the latter are normally at advantage since teachers are more sensitive to their bright pupils' responses.

The opposite argument is that it is better to put both bright and dull ones together as the bright children encourage the dull ones, and the latter are therefore at an advantage. Further, it is a more democratic way to educate children. Most of the children who are average tend to be forgotten by those in favour of streaming. Dubey (1973) observed that the division of children into groups according to ability and intelligence is sometimes the result of one intelligence test only, normally tending to be of advantage to upper class children. This is not necessary because children from any one socio-economic class are intelligent because intelligence test reflects the academic ability of the child. The child from the more advantaged social environment therefore gets better marks due to his earlier opportunities for learning. Hargreaves (1965) observed that big problem seems to be the impact that streaming has on children's attitude self-image and ultimately their performance. Teachers, too tend to reinforce the particular status, image of the child, they tend to adjust their expectations according to whether the child is in the "A" stream or the "B" stream.

There are other ways in which schools make apparent to students to come to know how they are evaluated on their school performance. They come to understand that rewards are associated with performance.

The status they will come to occupy is related to how well they perform tasks to which they are assigned.

### **Occupation**

In modern societies, roles have become very diverse and complex. Skills are learned through formal education systems, and education has a lot to do with employment, the occupation one follows is mostly related to the skills and knowledge which one has acquired. For example, a man does not become a doctor unless he has undergone the training and has successfully passed all the theoretical and practical tests and examinations. In the roles played within society, therefore there are differences in rewards received by individuals playing these roles. An individual's role is determined by what work he does or by the position which he occupies.

The basis of valuing professions and occupations differ from society to society. Some professions and occupations are valued on a rational or logical basis. For example, the length of time spent in training for a job may determine one's reward, as in the case of a medical doctor who spent six years in training in the university; he generally receives a larger salary than someone who has spent three years at the university training for a job. Some professions and occupations are valued on the basis of the role which the practitioners play in the day-to-day human life in a society. Those who work in departments considered as most essential to the society receive greater reward in terms of salary, privileges and respect from the society. Some jobs are valued purely on a historical basis. For example, in Nigeria the police force as a profession has been distrusted by the public, because during the colonial period, it was perceived that the government introduced the police force to suppress the citizens if they agitated for freedom. Another possible source of disrespect may be the relatively low educational level of policemen.

The position people hold or occupy in the society in which they are engaged, the salaries, the privileges and prestige they receive all go to sharpen their life style according to the way they are classified or stratified. We can for example, recognise the position a person occupies or enjoys in the society through his dressing or speech and so on.

### **SELF- ASSESSMENT EXERCISE**

Identify and discuss two agents of social stratification.

### **3.3 Education Implication of Social Stratification**

In analysing educational issues, it must be borne in mind that there exist class and group structure, where vital facts emerge regarding such concepts as power, status, prestige, life chances, life styles, pattern of consumption, leisure activities and occupations. There are also closely related issues of human development such as culture, education and socialisation which have implication for stratification. In all the ramifications of the literature on class as social groupings, it is not easy for anyone, whether pundit or dilettante, to obtain any final and clear cut view on social stratification. However, the fact remains that people can be classified according to occupational prestige, income, education or other closely associated indicators of social status and that such classifications are not merely statistical categories but reflect differences in values, goals, attitudes and behaviours within the educational realm.

The children are not open to equal educational opportunity even with the compulsory and free education provided for them. Some children from low socio-economic class with natural endowment do not have equal access to qualitative education but rural and ill equipped schools. The public schools which are free are not properly funded to reflect the right standard to deliver the right tutelage to the students. Many of the students from this low social economic class are undermined with poor health and malformed physique due to poor feeding, ignorance and carelessness which may invariably give rise to poor academic performance .

There are wide differences in performance between children. Some drop out before completing primary school, others have to repeat classes, the majority of candidates fail the secondary entrance examination. In the conduct of internal and commercial examination, children are not expected to perform equally due to differences in intelligence quotient (I.Q), parents' social status, infrastructural facilities in schools, teachers' attitude towards work, pupils' attitude towards study and so forth. All these demonstrate educational implications for stratification. Within the education system, there are different streams which can be followed leading to a variety of qualifications and possible occupations. These streams may be officially equal but are generally considered to be unequal. For example, in Africa, technical education is generally considered to be inferior to academic education. Teachers in the universities feel better placed than lecturers in colleges of education and polytechnics with the same qualifications from the same universities, the pupils and students who attend private schools like nursery/primary schools, secondary and universities think they went through better schools than those who attend public schools of the same category. There are also differences between the students who attend Unity schools and those who attend local or state owned secondary schools. There is also a gifted secondary school established by the

Federal Government to cater for the needs of talented students which equally emphasises imbalance in the educational system. Schools and colleges are theoretically equal following the same syllabus and leading to the same qualifications. There is a very wide assumption in status, quality and the market value of the qualification obtained. Thus private schools may be of a higher or lower quality than government schools, places in high status schools will be more difficult to obtain than places in lower status schools; colleges and universities may be more marketable than institutions where candidates can earn the same qualifications.

In most advertisements, it is always stated that qualifications should be from recognised universities. This is because some schools, colleges and universities are not duly registered with the appropriate authorities and as a result they are regarded low status institutions. There are a lot of colleges and universities in Nigeria where people have obtained qualifications which are disregarded in Nigeria. In the same vein, many satellite campuses and study centres are regarded as auctioning centres where certificates are being sold without adherence to laid down procedures and rules for the award of such certificates, as such they are regarded as low status schools.

#### **4.0 CONCLUSION**

1. **Meaning of social stratification:** Social stratification is the process by which individuals and groups are ranked in a more or less enduring hierarchy of status. This means that “all animals are equal” but some are more equal than the others, which signifies social inequality.
2. **Agents of Social Stratification:** The family, school and occupation as agents of social stratification reflect different categories of statuses and social class in family background, school type and career choices of children. Children from solid socio-economic background are likely to perform better than those from weak background, those who attend standard schools are likely to be open to better learning environments than those in poorly equipped schools while those who offer professional courses are likely to succeed better in life than those with less prestigious courses.
3. **Educational Implication of Social Stratification:** It was concluded that power, status, prestige, life chances and so on have educational implication for social stratification. This is because the aforementioned factors determine the academic attainment of an individual.

#### **5.0 SUMMARY**

In this unit, the meaning of social stratification, agents of social stratification and educational implication of social stratification were discussed. Social stratification refers to social inequalities among members of a given society. There are people who occupy different statuses in the society performing various roles as politicians, teachers, and civil servants and so on. The family, school and occupation as agents of social stratification were also discussed as major avenues for societal hierarchical division to statuses. It was also discussed that the educational statuses occupied by individuals in the society have implication for social stratification and class distinction.

## **6.0 TUTOR- MARKED ASSIGNMENT**

1. With specific reference to the Nigeria context, express your views about the categories of social class in the society.
2. Do you agree that social class is responsible for students' education attainment? Discuss your position.

## **7.0 REFERENCES / FURTHER READING**

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**MODULE 2**

Unit 1	Social Class and Educational Attainment
Unit 2	Education and Social Values
Unit 3	Home and Social Values
Unit 4	Social Functions of Education
Unit 5	Stability and Change, Education and Culture Change
Unit 6	The Sociology of the Classroom
Unit 7	Social Relations in the Classroom, Teacher and Curriculum, Teacher and Examination

**UNIT 1 SOCIAL CLASS AND EDUCATIONAL ATTAINMENT****CONTENTS**

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Social Class and Educational Attainment
3.2	Social Class and Nigerian Elites
3.3	Social Stratification and Its Social Implication in Nigeria
4.0	Conclusion
5.0	Summary
6.0	Tutor- Marked Assignment.
7.0	References/Further Reading

**1.0 INTRODUCTION**

This unit discusses social class and educational attainment, social class and the Nigerian elite and social stratification and its social implications in Nigeria.

**2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- establish a connection between social class and educational attainment
- discuss social class and the Nigerian elite
- explain the implications of social stratification in Nigeria.

### **3.0 MAIN CONTENT**

#### **3.1 Social Class and Educational Attainment**

Almost every community has within its groups those who think of themselves as being somewhat alike. The members of these groups may exhibit similarities in their choice of food, housing, dresses, language, occupation, values, schooling and social behaviour. Though they may have cultural differences, such as belonging to different ethnic groups or religious groups, when they meet, they have common matters to discuss and they tend to feel at ease with one another. Such groups constitute a social class. When one considers the differences in the social class and motivation to achieve, it will equally be considered that similar differences in educational attainment must abound. Education is one of the main means of material attainment. It follows logically that those who have high attainment will tend to place high value on education. Thus we would expect that the attainment within the middle class would regard education as vital to its welfare. Similarly, we would expect that the lower class would see a less vital relationship between education and its welfare.

Generally speaking, this accurately describes middle and lower class educational attainment ultimately as out-variance in the school system and in pursuance of educational goal, social class grouping are crucial to educational attainment. Education cannot be patronised without adequate preparation and provision for the fortune to be incurred in the fulfillment of the financial responsibilities in education, social class, association or grouping has serious weight or value. Those in the high and middle social class have the necessary facilities to attain the required height without much hindrance and impediment while those in the low class who are probably poverty stricken find it difficult to cope with the requirements and demand of education as such may fail to realise their dreams of educational attainment.

#### **3.2 Social Class and the Nigerian Elite**

Social classes are groups of people who are stratified into different categories. In a more general sense, social class can be defined as a category or level of people found in similar positions in the social hierarchy. The criteria or the bases for dividing people in a given society into different social classes may include wealth, occupation, education, sex, family background, religion, income, among others. The societies in modern world have been divided usually into three; low class, middle class and upper class. Each of these three classes is usually divided in to sub-classes. Thus, the idea of social class is relatively a simple one. There are many common forces influencing the behaviour of all who fill

the same social position in any society. A rather extreme example is the Nigerian elite. So similar is the lives of the Nigerian elite throughout the country that they are probably more like each other regardless of their place of birth or position they occupy. Elite membership is related to educational achievement. The Nigerian elites are regarded as those who are schooled, especially those who are university graduates and people with higher degrees occupying positions in the society as politicians, lecturers, opinion leaders, journalists, physicians, government functionaries and so forth. The same process that places a student in a certain kind of job also assigns him social status in society. For many people, education means elitism and upward movement on the social ladder. Education has both a practical and symbolic value. People use what they have learned to achieve certain goals. For example, someone who is admitted into a medical school and becomes a physician benefits from the practical aspects of education, which make him to become a member of the elite class because the degree itself is a work of prestige. The fact is that the medical degree also serves as a symbol of social status reflecting a symbolic aspect of education. Another typical example is a university professor, who holds a rather high status in the Nigerian society as a high class personality as elsewhere. Moreover, within the faculty of a given university, a status in system exists, based on the ranks and seniority of each professor. Typically, the senior full professor will be at the highest point and first years instructor will occupy the lowest position. The status of the professor will usually dictate the role that he is expected to play. For example, the professor is expected to assume a leadership role within the faculty, have an outstanding record of published works and enjoy a finer reputation with the students as a leader and educationist. The instructor must prove worthy of continuance, show reverence to the senior faculty members and attempt to develop a reputation among colleagues in his or her own field. Nigerian elites are those who occupy leadership positions with their educational achievements which make them to command respect from the illiterate and people in the lower social class. The exposure of the elites differentiates them from the ignorant and primitive senses of the society who look on to the elites to play leadership role to their advantage.

### **3.3 Social Stratification and its Social Implications in Nigeria**

Social stratification has some social implication and one of the consequences is the amount and kind of attention one receives. The flow of communication is towards the leader and other persons with influence. The higher the class of an individual the more likely he is to receive attention from others. They communicate mainly with persons on the same or closely related class levels. The more nearly equal the status of two individuals the more likely they are to communicate with

each other. Those in superior positions and those in inferior positions tend to show difference, by yielding to the wishes, opinion or judgment of the superior or by courteous or obeisant gestures like the bow or the salute of “*rankadede sir*” or “*oloye*” or “*igwe*”. The effect of superior positions, power and education to give the superior class is an exaggerated notion of their own importance. While the converse leads to an exaggerated self-abasement on the part of the inferior classes. We can also consider the chances of the lower class obtaining justice in the courts. Much is made of equality of the law in our culture, that is law has no respect for anybody, but such equality exists in principle rather than in fact or practice. Since it costs money to ask for justice, the poor is less likely to seek redress for wrongs, even if an offence has been committed against him. If charged with a criminal offence, a poor man is under a substantial handicap except in extreme cases like murder, the rich man so charged will be summoned, and then released on bail. The poor man is likely to be arrested and in default of the bail he may be remanded in jail, which is not the best place to build up a defense against the charges. This may be somewhat different however in the present Nigeria whereby notable politicians and public office holders are being detained or convicted by Economic Financial Crime Commission (EFCC) for financial mismanagement of public funds and diversion of public funds into personal foreign account. This is a welcome development to the realisation of justice in Nigeria.

People are becoming very much aware of the social inequalities in Nigeria and this has been causing a lot of social malpractices. Many disillusioned members of the society argue in their minds that since it is being preached in Nigeria that we have equal rights and that all animals are equal, why should some animals be more equal than the others? In Nigeria many citizens cannot afford the basic necessities of life while some bathe in embarrassing affluence, riding the most expensive cars in the world, having businesses in chains and possessing the most beautiful mansions, usually referred to as palaces. It looks as if life is endless to some people while some people’s front and back look dark, full of suffering and hopelessness. Some of those who cannot stand the storm eventually commit suicide or engage in criminality which may eventually send them to jail. The hope of the common man or a person in low social economic class is in jeopardy in a society where there is a wide gap between the high class individuals and the downtrodden. This is because those in the high class strictly adhere to it, with better future prospects for their children, through better education and promise of heritage. The converse appears to be the case for the people in the lower class whose future is very bleak and whose children are likely to have a somewhat worse experience than the generation of their parents. The gap between the people in the high class and low class can be reduced through equal educational opportunities for both classes, provision of

social amenities accurately and adequately, employment opportunity creation, granting of loans with less stringent measures and so forth. With the foregoing we can see that social stratification has crucial implications for the health and wellbeing of people. Social stratification is directly related to the issue of inequality, power imbalance etc, and these directly or indirectly influence the life chances of individuals in the social strata. Education of individuals is among one of these life chances which can be significantly affected by one's location in the stratification system. The different stratification systems on the basis of age, sex, gender, ethnicity, religion, occupation, etc, directly or indirectly promote unequal access to education.

### **SELF-ASSESSMENT EXERCISE**

- i. What is social class?
- ii. Provide an explanation of social classification.

## **4.0 CONCLUSION**

In this unit social class and educational attainment, social class and Nigerian elites and social stratification and social implication were discussed. This unit is an extension of social stratification but it focuses on social class or status in the society. It discussed the interrelatedness between social class and educational attainment. Social class motivation is considered to be similar to educational attainment. This is because those with high attainment will tend to place high value on education while those in lowly social class have unwilling drive for educational attainment. Those who occupy high social class as academics and literate professionals are regarded as Nigerian elite who are expected to place appreciative value to education of their children. Those who occupy higher social class are likely to receive attention from others because of the benefits they are likely to get from them.

## **5.0 SUMMARY**

In this unit emphasis is placed on social class and educational attainment, social class and Nigerian elites and social class and social implication. Social class was clearly presented as the hierarchical division of the society into three namely lower, middle and upper and that the class people occupy in the social strata will determine an individual's educational attainment. The recognition an individual is accorded in the society is determined by his social position. Human beings naturally like to associate with success and upward mobility because of the opportunities and comforts accruable from the upper class.

## 6.0 TUTOR- MARKED ASSIGNMENT

1. Establish a connection between social class and educational attainment.
2. With specific reference to the Nigerian context, express your views about the categories of social class in the society.

## 7.0 REFERENCES / FURTHER READING

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## **UNIT 2      EDUCATION AND SOCIAL VALUES**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Education and Moral Values
  - 3.2 The Home and Moral Values
  - 3.3 The School and Moral Values
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- Marked Assignment
- 7.0 References / Further Reading

### **1.0 INTRODUCTION**

This unit is designed to acquaint you with the basic knowledge about education and moral values, the home and moral values and the school and moral values.

### **2.0 OBJECTIVES**

By the end of this unit you should be able to:

- identify the role of the home in the inculcation of moral values to children
- list the complimentary roles of the school in instilling moral values to be learned
- state the efforts of religious houses in the teaching of moral values to their congregations
- compare and contrast the position of the home, religion, the school and tradition in moral values transmission in the society.

### **3.0 MAIN CONTENT**

#### **3.1 Education and Social Values**

Social living is saturated with moral evaluations which show that no moral living takes place in a vacuum. It is impossible to draw any limits to it. Moral values are moral exhibitions that are acceptable, cherished, appreciated and appraised by the members of a given society. These values are in the group of love sharing, honesty display, patriotism, loyalty, truthfulness and so forth. These values enhance peaceful co-existence in any given society. They also bring about progress, growth and development because the existing resources stand the chance of

being distributed equitably and fairly. In any country there are vices within the society that are against the moral values. Some of these vices are corruption, armed robbery, stealing, raping, cultism, examination malpractices, rioting, assassination, touting, thuggery and so forth, which attract serious sanctions in the law court. Moral education is not limited to the area of sexual relationships. Morality is of course concerned with all relationships between persons in human society and it is the wide moral confusion of our times that arouses concern. The idea of tying moral education to religious doctrines and teachings is grossly inadequate because of the plurality of ideas and codes. Moral education needs to embrace the societal values and virtues which are rooted in culture. This is because there are variations in cultural origin. What is acceptable in some cultural settings are under questioning in other places. In examining morality the non-material aspect of culture needs to be emphasised which is rooted in attitudinal values. Under universal phenomenon attitudes, negative character and negative behaviour are condemned in the home, school and religious houses. These are expected to be the concern of moral education in schools. Values like honesty, loyalty, patriotism, faithfulness, obedience, respect, truthfulness, love, unity, cooperation and so on need to be properly taught and stressed in the school. In the contrary, pupils need to be taught to abstain in totality from prostitution, raping, homosexuality, lesbianism, stealing, hatred, wickedness, corruption, drug addiction, alcoholism, smoking and so forth.

The aforementioned aspects of morality need to constitute a crucial aspect of body of knowledge to be taught at the primary, secondary and tertiary levels in all courses. This arrangement will bring together values that are by nature abstract, general and actions that are by nature concrete and specific. Indeed moral values have no meaning or relevance except in terms of real life. It is after all through actual conduct that moral character is developed.

Heteronomy lays down general principles of conduct to be applied deductively. It is only through experience of real and relevant situations that children can leave their application. The inductive process is of greater value, for it starts with experience and from analysis of specific moral actions builds up general principles. Both processes are involved in the child's moral education, each can reinforce the other. The sources of such moral situations are many and varied, ranging far beyond real life and actual experiences. Folklores and legend, fable and proverb, parable and allegory, drama and role playing, film and films-strip, newspaper and magazine, television and advertising all may be used as vehicles for moral learning. Their purpose is to bring to life a moral situation to provoke discussion in terms of motives, attitudes and values,

and ultimately to lead to decision. The aim of all such moral education is not simply to enlarge moral knowledge.

Certainly it seeks to provide practical experience of situations through which children may learn the basic principles and values involved in living together. It is also concerned with insight, imagination, understanding, emotion and with reasoning. Such experience, moreover, involves the shaping of attitudes and the development of moral skills. It is not the reason alone that motivates action. Moral concepts involve both reason and emotion and moral attitudes are the expression of the self. The heart of morality is care and concern for others and hence the basic theme of all moral education is self, others and the relationship between self and others.

### **3.2 The Home and Moral Values**

The greatest influence upon the child's moral development is the home. It is not simply that the child spends far more of his life at home, school or with friends; the child identifies mostly and has long lasting relationships with the home. The child receives the greatest and most influential part of the heteronomy that will shape his moral development at home. Such direct moral education will be both systematic and episodic. Some will form a continuous and deliberate process of upbringing, some will be on-the-spot injunctions— do and don'ts. The broad but vital difference between physical and psychological discipline imposed by parents resulting respectively in an external or internal moral code; but far more powerful than direct and explicit moral guidance are the unspoken assumptions in the home. In the home concepts are formed and not the concept of persons alone. The psychological atmosphere of the home compounded with personal relationships within it, shape attitude towards others. The prevailing moral values, reflecting the social economic background of the home will be absorbed. It is the family that sharpens personality, influences emotional development and pattern of moral concepts. It socialises the child, transmitting adult role behaviour patterns that the child first re-enacts in play and then ultimately reproduces in himself. In practical, sex roles are learnt—, a big boy does not cry, a growing girl does not fight are examples. All these moral learning codes are within the context of the family pattern. The typical nuclear family of the middle classes may develop a more reasoned morality, but it may also bring its own strains through the intensity of limited personal relationships, above all between mother and child. The large family or even extended family, more typical of the working classes may impose a more physical discipline, but provide broader experience. The home serves as the bedrock for all round development of a child but more importantly the cultural values of the larger society is transmitted to the child. The child

is also made to know the norms of the society and at the same time the sanctions that accompany violators.

In the home a child is expected to be taught some deviant behaviour in the society like armed robbery, drug addiction, alcoholism, examination malpractices, cultism, raping and so forth. This will instill moral discipline to the child when he gets acquainted with those concepts in the school and larger society. The punishment and punitive measures against those unacceptable behaviours need to be learnt by the child to enable him desist from them.

### **3.3 The School and Moral Values**

In comprising the immense moral influence of the home with the school, the school may seem weak in the transmission of moral values to the child. It has far less opportunities to influence the child in terms of time, population approach and responsibilities. The values it seeks to transmit may be contradicted by those of the home. Moreover, teachers with a broad middle class background may be seeking to instill a moral code alien to working class children. But the school can provide under social experience of adult roles for children from the limited nuclear family and opportunity for fuller development of individual personality to children from large families. Explicit moral education may be both systematic and episodic in the school too. In the school assembly, there is frequent assertion of moral values within the context of actual situations arising from school life. In the classroom there are frequent on-the-spot injunctions to individuals.

The place of such heteronomy in the school is clearly evidenced from our responses, cited earlier. Its value lies in the fact that it is given within concrete situations, not in abstract and remote principles. But the growing gulf that we find in our responses between children and teachers may well be attributed to a heteronomy that remains authoritarian rather than aimed at developing progressive autonomy. It suggests the value of a direct normal education based broadly on discussion that makes reason for the moral arbiter rather than the teacher. Indirectly, the individual teacher must have immense moral influence like the parent; he cannot help but serve as a model and example. As the Newson Report commented: Teachers can only escape from influence over the moral and spiritual development of their pupils by closing their schools. Where identification is made with an admired teacher, it can be a powerful influence for good. But all his pupils are influenced by his attitude to individuals, by the system of justice that he imposes in the classroom, whether reasoned purely heteronymous or simply impulsive by his fairness or unfairness displayed towards members of the class, by the integrity or indifference of his teaching and

above all by the relationship between his profession and his practice. It is moreover will-nigh impossible for a teacher not to indirectly betray his own values at the same time or another in whatever subject he teaches. His presentations too cannot but reveal whether consciously or unconsciously his goal, authoritarian acceptance of his teaching or personal and reasoned autonomy.

Indirectly the school cannot exert strong moral influence because each school has its own ethos or atmosphere. It is formed by relationship with the school community, the head teacher playing an inevitably leading part. Relationships among the staff, between staff and pupils and among pupils themselves are all involved, for morality is compounded of such personal relationships. Acid tests of such a moral ethos are not hard to seek, attitudes of teacher towards pupils regarding them as heteronymous subjects or as potential autonomous persons, a sense of responsibility by older pupils for younger pupils are pride by all pupils in the school, its tradition and reputation and determination to uphold its full name and esteem. Any amount of moral exhortation, whether in the context of school worship or elsewhere, will be of little avail if the moral ethos of the school contradict it. Part of the indirect influence will be the system of school discipline. The broad distinction is between a sacred body of objective, unchangeable rules, with categorical penalties for any infringement and a reasoned code, seen to be reasonable, that takes account of persons, motives, relationships and personalities. It is the latter that is in keeping with the goal of personal autonomy or internal morality. The former has by now familiar defects of encouraging an external morality subservience, hypocrisy and deceit. Where its sanction is physical punishment mean nothing, there is no moral learning in terms of developing conscience.

It also develops the morally crude concept of expiration. The crime having been paid for in pain, the slate is not clean. No guilt feelings are involved nor will they be involved should the offence be repeated. Yet, as we have amply seen it is such guilt feelings that are essential if the child is to develop self-control and an autonomous conscience against immorality.

### **SELF- ASSESSMENT EXERCISE**

Compare and contrast the functions of the home and the school in the transmission of moral values to a child.

## **4.0 CONCLUSION**

The conclusion of this unit is based on the following.

1. Education and moral values: Education and moral values are limitlessly linked together. The home, school and religious houses are expected to be sources of moral education to every child in the society. The societal values like honesty, patriotism, loyalty, truthfulness, love, sharing and so on are to be taught by parents, teachers and religious leaders to change the attitudes of the learners in order to have a stable society. Moral values are moral exhibitions that are acceptable, cherished and appreciated in any given society for her growth and development.
2. Home and Moral Values: Home is the greatest influence upon the child moral development. In the home the prevailing moral values are taught and absorbed by the children for the exhibition of acceptable behaviour in the larger society.
3. School and Moral Values: The school has it as part of her responsibilities to transmit moral values based on the home ideas. Indirectly, the teacher serves as a source of moral values through the demonstration of positive virtues for children to emulate.

## 5.0 SUMMARY

In this unit, the meaning of moral values was discussed; education and moral values, the home and moral values and the school and moral values were all examined. Moral values were seen as the exhibition of acceptable, cherished and appreciated values to be transmitted in every child in order to maintain a peaceful society. The home was also seen as the bedrock of moral values since it is the first contact of every child. The home is regarded as the foundation to develop an acceptable human in the society. The schools collaborate and support the values that have been transmitted from the home through practical demonstration by good virtues by the teacher.

## 6.0 TUTOR- MARKED ASSIGNMENT

1. Religious houses are mutually exclusive in the transmission of moral values. Discuss
2. Enumerate and explain why transmission of moral values should not be knighted to tradition alone.

## 7.0 REFERENCES / FURTHER READING

- Bull, N.J. (1973). *Moral Education*. Great Britain: Redwood Press Limited Trowbridge, Wiltshire.
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### **UNIT 3 HOME AND SOCIAL VALUES**

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Religion and Moral Values
  - 3.2 Tradition and Moral Values
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
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#### **1.0 INTRODUCTION**

This unit is designed to acquaint you with the basic knowledge about the home and social values, moral values and religion. It include salient areas such as school and moral values, tradition and moral values, such that you understand the meaning of moral value, and the areas of coverage in the school, religious houses, the home and the traditions in the society.

#### **2.0 OBJECTIVES**

By the end of this unit you should be able to:

- identify the role of the home in the inculcation of moral values to children
- list the complimentary roles of the school in instilling moral values to be learned
- state the efforts of religious houses in the teaching of moral values to their congregations
- compare and contrast the position of the home, religion, school and tradition in moral values transmission in the society.

#### **3.0 MAIN CONTENT**

##### **3.1 Religion and Moral Values**

While most children are exposed to moral values in the home and school, just a few of the children learn the influence of the religious houses on moral values as it affects children. The reason for the above assertion is that the number of children who are exposed to moral values at home and school are far greater in number than those exposed in the religious houses; not very many parents make religious houses worship mandatory for children to get them exposed to moral values through the religious houses. Some religious houses have heteronomy as their explicit goal. Others aim at autonomy, if strongly tinged with negative guilt feelings. The ideal conscience is neither a ruthless tyrant nor a spineless slacker. Like the ideal parent, it is altruistic in its respect for autonomy of others rational in its openness to reason and criticism and firm in its control when personal integrity or social values are at stake when it is motivated by the basic religious ideal of love, it is positive, warm in human sympathy and generous in its judgment. The indirect influence of religions as we have seen is almost difficult or impossible to identify. It may well abide by national culture and permeate its institution. It may also be differentiated in its regional influence. It may be residual in parents as in adolescents, who have no outward religious affiliations. It has been identified as a heteronomy and as part of a familiar pattern of living. But that is by no means to say that the traditional feeling that religion somehow promotes social and individual morality is dead. We find it in both adults and adolescents. It has its place, however, defined as one of the indirect moral influence upon the child. Apart from the reasons given above on the limited roles religious houses play in moral upbringing of children. There are vested priorities of these religious houses; some place emphasis on the dressing patterns of their members, male –female interactions and relationship, prosperity of their members, politics of religion, race for eternity or journey to heaven, spiritual protection of their members, placement uplift of their members, soul winning for God and fighting for God and so forth. These areas of priorities make the transmission of moral values to their members almost impossible. It has even attained an alarming dimension or resistance of members in some of their religious houses to listen to issues on morality. Issues on morality are played low in order not to discourage members from attending religious meetings and call to worship.

### **SELF- ASSESSMENT EXERCISE**

What are the teachings of your religion, and tradition towards morality?

### **3.2 Tradition and Moral Values**

Direct, explicit moral instruction by stake holders in education has been part of our national tradition. Traditionally, moral teaching has been

given in the form of abstract principles. They are inevitably, general principles prohibiting vices like lying, stealing, dishonesty unfaithfulness, untruthfulness and so forth and the promotion as well as proclaiming virtues like love, unity, cooperation, loyalty and so on. The children and adolescent do not have the capacity of grasping abstract ideas which makes it questionable effective approach to moral education. The very term “abstract” indicates that such principles have been abstracted from the moral experiences of mankind. They have derived from countless moral situations and so become the nucleus or moral wisdom. But the individual starts with his own experience with specific and concrete real situations. Even if he can comprehend abstract ideas he still has to apply them to concrete situations, either by reasoning or by Actual experience. “Honesty” is a vague blanket, entangled abstraction; an honest boy is far more meaningful. But an honest boy will only be recognised through his actions in a range of moral situation. The other approach to the inculcation of moral values is the “educative” method; here the Virtue claimed has been generally substantiated by supernatural authority and transcendental sanctions. Its application has been to be deduced from I. But the individual works from the other end. He learns from his own experience and best of all, we have seen through the psychological discipline that has reasoned morality with him, from such experience many concrete situations he learnt from concepts and build up general principles. This is the process of induction. The principle may be laid down, but it will still only become part of him through his own experience. We may illustrate the deductive

approach from traditional religious education. A passage is read from the Holy books and expounded. The attempt is then made, often in vain to apply it to the child’s life today. Hence, the irrelevance of so much traditional Holy book teaching ignoring the vital interests, concerns and problems of the child.

Induction starts with them, works back to the moral principles behind them and brings in The Holy books as relevant to them. Every moral problem involves relationships between persons and personal relationships must ultimately involve concept of man. Thus the inductive approach, when followed thoroughly leads back ultimately to religious conception. But in contrast with the deductive approach, it does so in a relevant and meaningful way. In traditional moral education, the child has been largely passive; it has consisted of teaching by the instructor rather than of learning by the child. It has been characteristically authoritarian for behind it laid, not so much the moral wisdom of mankind as divine authority and sanctions. It has had to be accepted and obeyed not discussed and reasoned. Such teaching results all too often in moral verbalisms, akin to religious verbalism in the acceptance, that is to say of definition that are merely verbal, that have

no connections with either reason or meaning, The parrot repetition of moral maxims in religious dogmas is akin to the recitation of mathematical tables. Such passive moral teaching consisted of at best examples from religious history. Moreover, transfer of training was taken for granted in the teaching process. It was assumed that what happened in the ancient religious time should be obtainable now.

The reality is that such a connection could only be built genuinely by making parallels between the two concrete situations related to the child's own experience. Such traditional ancient teaching in accordance with religious history can only make minimal appeal to the mind because what was obtainable then is not what is obtainable now. The aim is to instill an authoritarian rather than a reasoned morality. In the negative terms an authoritarian tradition is by its very nature heteronymous and heteronomy tends to be characteristically negative. It is predominantly concerned with negative regulations, rather than positive principles that should activate good moral behaviour. Physical discipline is therefore typical of such a teaching process. The greatest weakness of traditional moral teaching which has been its total disregard to the crux of the matter is the conflict of values in concrete moral situation. The powerlessness of conscience, in such a situation, is amply betrayed by the cry of "what shall I do". Blind adherence to any one value is totally inadequate for moral living and hence the weakness of blanket principles. They cannot be followed unthinkably, for in the complex situations of life they often conflict. Indeed such adherence to a single value is morally as well as rationally inadequate for it ignores all the other values that may not be only relevant to the situation but actually required by the higher moral judgement of concern for others.

Hence, the need for a moral education that gives experience of weighing values against each other in concrete situations than through reasoning develops critical judgement rather than blind adherence to a moral code that develops both moral discrimination and flexibility which are the hallmark of moral maturity.

#### **4.0 CONCLUSION**

In this unit religion and moral values as well as tradition and moral values were discussed. It was observed that just a few of the children learn the influence of religious houses on moral values as it affect children because not very many of them attend religious houses, where they are expected to be taught moral values. It is also true that some religious leaders devote much time to teach issues that have no direct bearing with moral values which can change the behaviour of the children positively. Traditionally, the society frowns at lying, stealing, dishonesty, unfaithfulness and so forth because they are all vices which

run contrary to the moral values of the society. The ancient teaching adopts authoritarian approach to teach morality which a time is characterised with negative regulations but moral values is held at high esteem.

## **5.0 SUMMARY**

In this unit morality is discussed alongside with religions and tradition. Religions have the potentiality of instilling moral values through the components in the written liturgies but the transmission is faulty. In most religious houses attention is not paid to aspects in the Holy books that can inculcate moral values into an individual. Instead issues that are personal and those of economic values are being discussed. In every society, traditions have serious influence on the moral values. But nowadays they are regarded as old ideas with less relevance to contemporary situations.

## **6.0 TUTOR- MARKED ASSIGNMENT**

1. Compare and contrast the functions of the home and the school in the transmission of moral values to a child.
2. Religious houses are mutually exclusive in the transmission of moral values. Discuss
3. Enumerate and explain why transmission of moral values should not be knighted to tradition alone.

## **7.0 REFERENCES / FURTHER READING**

- Bull, N.J. (1973). *Moral Education*. Great Britain; Redwood Press Limited Troubridge, Wittshire
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## **UNIT 4 SOCIAL FUNCTIONS OF EDUCATION**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Social Functions of Education
  - 3.2 Economic Functions of Education
  - 3.3 The Political Functions of Education
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- Marked Assignment
- 7.0 References / Further Reading

### **1.0 INTRODUCTION**

This unit exposes you to social functions of education covering economic functions, political functions, stability and change, education and cultural change. The unit stands to acquaint you with the basic knowledge on the relationship between politics, economy and culture.

### **2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- discuss the social functions of education
- explain the economic functions of education
- identify the political functions of education
- state the roles of education in human liberation.

### **3.0 MAIN CONTENT**

#### **3.1 Social Functions of Education**

It may be found that the way in which education is organised is not meeting the aims assigned to it. The sociological term used to describe this state, is dysfunction and comes by analogy from the field of medicine. Just as illness brings dysfunction to the body, so there may be dysfunction in the social system. Furthermore, this element of dysfunction may be either latent or manifest. When we look for the functions of any social institution, we tend to focus on the way in which their institution helps in the rest of the social system at one moment. The picture is static, but we know that society is in flux. Institution once established begins to have lives and to create values of their own. In

consequence we must remember that we are examining a system prone to change. Equilibrium is rare, tensions are common. Often there is a balance between the consequences of contemporary social organisation.

In some ways it is functional and in others it is dysfunctional; where, however, there is no balance, a political decision may be necessary to rearrange the institution so as to meet the nation's present aims. It is convenient to consider the social function of education under five headings.

1. The transmission of the culture of the society: Here the need is basically the conservative way of passing on the main pattern of society through schools.
2. The provision of innovations: Someone must initiate the social change that is necessary for a society to survive under modern conditions. Such change may be, for example, technical, political or artistic.
3. The political function: This may be looked at in two ways. There is first, the need to provide political leaders at all levels of democratic society and second, that education should help to preserve the present demand system of government by ensuring loyalty to it.
4. The function of social selection; The educational system is central to the process by which the more able are sorted out of the population as a whole.
5. The economic function: Here the need is that all levels of the labour force should be provided with the quantity and quality of educated manpower required under the current technical condition.

There are many functions itemised above but only the economic and political aspects shall be elaborately addressed in this work because of the intimate link between them.

### **3.2 Economic Functions of Education**

It is pertinent to examine in some detail the way in which the educational system helps to maintain the economy. The economic function of the educational system is to provide the labour force with the manpower that matches the need of the economy and to give future consumers the knowledge that we require. We shall proceed by examining first the qualitative and then the quantitative aspects of this problem. Quantity and quality are not independent of each other since the quality or level of skill, of the bulk of the labour force will be of the determinant of the quantity of supervisory role for instance, of the foreman that are necessary.

In economic function, the education system had to observe both quantitative and qualitative criteria. School inculcates ideals that can help or hinder the economy, but the curriculum best suited to the rapidly autonomous developments rather than to policy decisions. It is none the less true that if dysfunctional, these tensions must be discovered so that they may be resolved in the light of what the country wants as its educational aim. It is apparent that there may be conflict between the ideals needed for a smoothly working economy and those inculcated by the ethos in the schools.

A *laissez-faire* economy requires on the production side, a positive attitude towards money making and “getting on” and on the assumption side, there must be an eagerness to “keep up with the Joneses”. These attitudes have not been greatly favoured by teachers, due to autonomous developments rather than to policy decisions. It is fitting to end the functional analysis of the educational system contained in this part, by emphasising that political decisions in pursuit of aim involving one function that education can serve may lead to dysfunction in another sphere. This may happen tortuously if there was insufficient thought before the political decision was taken.

The main political aim was the provision of equality of educational opportunity and the stress was laid on the function of selection. Understanding this, help the economy by developing capability, but very little thought has never been given to the way that the quality of the lower levels of the labour force will be altered. Yet in the economic, function the educational system is responsible for the schooling of all levels of the labour force. Functional analysis of social institutions carried out in an unbiased way as possible can bring such conflicts to light. This can be done for social institutions in their existing forms, but it can also precede political decisions to older institution. This should help to prevent the creation of social institution that is structured to increase conflict. Such an analysis will also show where conflict may emerge and thereby force a clear decision on political priorities. The functions of education are complex and closely interrelated. To change the educational system sets off a restructuring of these relationships. The tools needed for the functional analysis of the educational system have been provided to give a clearer picture of the problem involved in such political decision as thereorganisation of the secondary school system.

### **3.3 The Political Functions of Education**

The political function of educational system has two angles. If the political unit as it is now constituted is to survive, there is a need that all its members especially the new generation coming to the age when it

can exercise political power, shall be loyal to the assumptions underlying the present system of government. This consensus is often taken for granted but one of its main services whether consciously pursued or not, lies within the educational system, secondly there is the necessity that the country shall be led. Whatever is the type of government that exists in the country, its leaders must come from within it if it is to remain independent. The schools can play a major role in both the selection and the training of leaders.

When we talk about leaders in a democracy, to whom are we referring? We certainly include political leaders such as members of the Cabinet. We should include members of parliament and the more active members of the Senate. The higher grades of the Civil Service must be added, since they are part of governing machinery of the country and have considerable powers of their own. Mention must be made of the counterparts of these National leaders at local government level, namely councilors and chairmen as well as the full time officers such as the director of education, who carry out the policy determined by our democratically elected representative on the local councils. It will be noticed that economic leaders have not been mentioned but they are part of political leaders.

At every level of leadership intelligence seems necessary. Any educational system that selects by intelligence whether between schools or within them will influence the supply of leaders. Entry to the grammar school is largely determined by measured intelligence and therefore these schools are bound to be the main source of leaders for many of the higher positions of leadership in government, industry and other spheres. As long as we have a selective system of secondary schools, it must be arranged to find the maximum number of intelligent children who may become leaders. But leaders are also required in the lower rank of the society.

In modern secondary schools a number of children usually of working class origins, who left school at the minimum school leaving age, did have the experience for what it was worth of filling positions of leadership whether as prefects or as officers of school clubs. However, it would seem that in the comprehensive school such opportunities may now be rare, since in a recent study of one comprehensive school just under 80% of the prefects come from middle class homes. Therefore attention to the education of leaders is needed in all not merely selective schools. The prefect system was supposedly an agent of training leaders.

Originally, as we have analysed, it rested on domination by force but in its present less authoritarian form it can have a place in educating

leaders. Children who are prefects have the chance to lead others in all the activities in a school. If many activities in any school could be systematically divided and children given the chance to lead in each sphere, far more children than under the unitary prefect system would have the chance of acting as leaders. This experience would be valuable only if the lessons learnt in the particular situation at school could be transferred to situations on leaving school. Transfer depends upon conscious thought. Therefore the vital lesson in all school leadership situations must be pointed out to the children, namely that the dependence of the led is common to the role of all leaders.

Obviously, the educational system has two important parts to play from a political point of view. It must ensure that the political leaders at each level are followed even by those in loyal opposition. Democracy is a system of government that demands a fair standard of education to ensure its continuance. Secondly, the educational system must be organised so that those with the intelligence necessary to lead at whatever level or in whatever sphere of the society can have the chance to do so. There are basically the selective functions of education on which we now rely.

#### **SELF- ASSESSMENT EXERCISE.**

What are the social functions of education?

#### **4.0 CONCLUSION**

Based on the discussions in this unit, the following conclusions were drawn. Education like other social institutions performs quite a number of functions namely; transmission of the culture of the society, provision of innovative ideas, laying of solid democratic foundations, aiding social mobility and provision of manpower needs for its society. Basically, education assists in ignorance eradication and human emancipation to be able to contribute meaningfully towards the growth and development of the society. Education is a means by which a person develops abilities, attitudes and other forms of behaviour of positive value in the society. This suggests that education supposedly impacts positive values. It also follows that any educational activity that does not instil positive value cannot qualify as education.

Education has always been seen as a process by which individuals are perceived to assume their respective responsibilities within a social setting, thus, making it a tool for social reconstruction and national development. Education prepares, energises, sustains and enhances the manpower reservoir of a nation. It is recognised as a major catalyst for change and development.



## 5.0 SUMMARY

In this unit, the main functions of education in the society were discussed with emphasis on political and economic functions, which form the basis for industrial and democratic growth of any society. The unit clarifies the conflict between the ideals needed for a smooth working economy and those inculcated by the ethos in the school. It also delved into the democratic processes using education as an impetus to train the leaders right from the school as prefects to act as leader under the instruction of the teachers.

## 6.0 TUTOR- MARKED ASSIGNMENT

1. Examine the roles that education plays in the economic development of any nation.
2. Education and politics are mutually inclusive. Discuss.
3. Critically examine the functions of education in enhancing peace and stability in the society.
4. Do you agree that education is better than ignorance? Discuss.

## 7.0 REFERENCES / FURTHER READING

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## **UNIT 5 STABILITY AND CHANGE, EDUCATION AND CULTURE CHANGE**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Stability and Change
  - 3.2 Education and Cultural Change
  - 3.3 Education as a Means of Human Liberation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- Marked Assignment
- 7.0 References / Further Reading

### **1.0 INTRODUCTION**

This unit exposes you to the notion of stability and change; it also shows education as a means emenciation of the human being.

### **2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- explain the concepts of stability and change
- state the roles of education in human liberation.

### **3.0 MAIN CONTENT**

#### **3.1 Stability and Change**

The consideration of social change and innovation has led to the problem of providing stability. The concepts of stability and change are closely linked together. The very decision to hand part of the task of socialising the young to an institution other than the family built in the chance of change. The more educational institutions are set up, so also sub-cultures can be born within them. This can result in healthy tension, but it can also lead to dysfunctions which may be latent until careful analysis is made.

The result of such an examination may drive us to justify a particular sub-culture; this will force us out of the realm of sociological analysis into the field of politics of philosophy, since we must then consider our aims in education. In one particular sphere namely the position of students, recent developments in Nigeria force us to think about social

aims that must be settled prior to determining what we do in schools, since we cannot know how to teach male and female children together or apart, until we know whether our policy is to integrate male and female to our own way of life or to aim for a segregated society which all culture are given equal respect most especially with reference to school uniforms and dressing codes.

Our knowledge of the effects and sources of change is very limited, particularly in the field of education. The very least that we can do is to be aware all the time that in the modern world this is an important problem and has relevance to what and how we teach. The function of bringing or providing innovation clashes with that of transmitting culture. Innovation brings either new ways or new ideas and therefore challenges what was formally considered to be usual. The educational system here plays two parts. It provides innovators and also ensures that the necessary changes take place with the minimum of friction. Opposition to change is common where traditional ways have ruled for a long time, this is the case in many societies now meeting industrialisation for the first time. But change is not welcome in most primitive societies either because it will hurt vested interests or because the tradition is held in high regard.

The innovations in the educational system in Nigerian through educational reform programmes is not to the best interest of some people who are eating fat from the moral decadence which has rocked the system like examination malpractices. There is one final difficulty which must be examined. Within the schools themselves it is possible to identify sub-cultures. Often there exists a group whose main aim in school is to play games well, whilst at the other extreme there is a group whose aim is academic work. In some schools particularly in the poorer urban areas, there is small group whose interest seems centered in activities best described as delinquent. The children who formed the fun sub-culture put a low value on academic success and intellectual matters, but gave much importance to social success, to the boys athletic prowess and of the girls good look were what really matter. It was on the whole not the aim of the teachers to perpetuate these set of values which seem to have been imported from life outside the school.

Yet this system of values now exists within these schools and is therefore passed on to many children. An academic sub-culture also exists in the Nigerian schools where we find different sets of values marked by a stress on things of the mind, though it was the case that neither sub-culture was much exclusive. The sub-cultures springing up within the academic setting nowadays have over-riding effect or influence on academic pursuits. Students take delight in film watching, fashion, cultism, music, examination which malpractice have negative

changing effect on academic progress and development. The academic values of night candle burning, literature consultations, group reading or study are fading away in our educational system which could be termed an ugly trend and serious threat to stability on campuses and classroom situations.

### **3.2 Education and Cultural Change**

The educational system may however be given a much positive role in transmitting culture. A political decision may be taken that the existing way of life ought not to continue and the government may want to use social institution which is as central to this purpose of educational system in an attempt to change the culture. One of the clearest examples of an attempt to alter the culture of a country was that made in Nigeria by Obasanjo administration after they came to power in 1999 through the educational reforms of the National Policy from 6-3-3-4 to 9-3-4 system. They used the existing schools to create Universal Basic Education and created new ones through National Open University System.

The government intends using the apprenticeship and training system at Junior Secondary School level for self-reliance as part of the educational system in Nigeria. Though this attempt failed in the past due to wrong implementation, inadequate funding and shortage of manpower to handle the practical aspect of the introductory technology; it is not that the government's effort to professionally equip the students was morally wrong but the existing environment was not in agreement with the policy coupled with debased position teachers occupy within the economic system. We as individuals in the Nigerian society must change and the schools must play a big part in this policy. To put it bluntly, the child must be encouraged to participate in technical education, to stop depending on government job.

It is a worthwhile exercise for any teacher to examine his role and see whether he is neutral or positive in the way in which he passes on his country's culture. The child stands between two powerful influences, the school and the family. Every teacher needs to remind himself constantly that the family is often the stronger of the two influences, especially when the child is young. Yet paradoxically teachers of children in primary schools probably have more direct influence on their pupils than teachers at any later stage, more particularly because of the greater influence of the peer group amongst children of the secondary age. But at all stages the influence of the school and later the university or college is great especially in the introduction of ideas to older pupils. An inspiring teacher can create what Crowther Report has called "Intellectual discipleship". The great French sociologist Durkheim

spoke of the teacher as the interpreter of the great moral ideas of his time and his country. It is clear that these ideas may be Marxist but the teacher in his role as teacher will pass them on to the next generation. Having known that culture is dynamic and not static it is subject to change at any point in time through the teacher, pupils and instrument for delivering pedagogy in the school system.

### **3.3 Education as a Means of Human Liberation**

Most recent and contemporary studies in education contend that education is a tool of human liberation from the clutches of ignorance and perpetual mediocrity. Dewey (1961) asserted that education should concern itself with the equalisation of opportunities for individuals in the community to develop himself as a person. Education is the child's chief means by which those personal capabilities are to be discovered and liberated. To him education should enable human beings to achieve their maximum distinctive growth in harmony with their fellows. In essence, education in Nigeria these days is a catalyst capable of quickening the impetus of social change, as it includes order to bring it nearer to the perfection of our nature.

Therefore, because of its intuitive importance, its feasibility and also its accessibility to calculation of formal education has become one of the most studied aspects of social and economic development. Anderson and Bowman (1965) observed that the available literature has treated education as external to the process of social change in developing countries like Nigeria; as a relatively independent component of development which can be organised to provide the levels of training and the values required by the model of political and economic development that is being utilised. However, the reality of the situation is that formal education as a complement to the informal one is itself a social product whose form is determined by the sequence of social change now occurring in Nigeria. Contemporary education concedes that education aims at integrating the social as well as the economic strategies people are experiencing as a result of social change permeating the whole human society .

But the question that arises is, what is social change? For man is considered as the self -builder of his group's structures, the self -domesticator and the creator of his own technologies, contracts most sharply with all other animals in this capacity to modify his patterns of life through mutual efforts. Change is a permanent feature of man's social life. This is perhaps the most passive and universal of all possible generalisation regarding society. In Nigeria, because of the urge to move away from being underdeveloped, the country thought it wise to increase its manpower, which is skilled manpower production. The modality

included free education, first at the basic level to all its citizens which include junior secondary schools and public higher institutions all for the sake of changing the society into an educated one. At this point however, it is pertinent to visualise the role of education as a catalyst in ensuring and quickening the process of human liberation. Therefore attention shall be focused on those that have bearing on the contemporary Nigerian society, relatively from independence up to date.

Education has assisted in economic and technological advancement, agricultural and urbanisation development and social mobility, taking the theory of Enbourgeoisement as an aspect under mobility. In this age of transition, education in Nigeria aims at bringing cultural stability and integration. Hence it has been an instrument for the synthesis of the existing culture and for the harmonious blending together of the old and new complying that culture should be the context of education.

Products of education in enhancing socio-cultural change in Nigeria stems in its inculcation and or enhancement and improvement of our way of life, improvement and modernisation of our indigenous institution and their integration into the framework of the new social order. For example, the training and education of our local farmers who constitute the majority of people who grow our cash and food crops, have led to change in technology, with increase in our productivity and quality, thereby increasing our national product, thus creating a way for human liberation in the way of living of the majority of Nigerians. However, education has always been identified as the art of training a person intellectually, morally, socially, politically, economically and physically and the best legacy any responsible parent can leave for his children to make them self -reliant after their departure from this world. In fact sky is the limit for educated persons in a society that creates the room for social mobility. Spatan, an ancient Greek philosopher stated and demonstrated what Nigerians are clamoring for today. Both boys and girls were fully prepared for the improvement and the stability of the State.

### **SELF- ASSESSMENT EXERCISE**

Do you think that education can liberate human beings? Express and discuss your own opinion..

### **4.0 CONCLUSION**

In this unit, the relationship between stability and change, education and cultural change and education as a means of human liberation were discussed. The unit explained that social change and innovation lead to the problem of stability. The function of bringing or providing

innovation clashes with that of transmitting culture. Any time there is a change; There is a friction or resistance, which invariably impairs stability.

In case there is any reform in the education industry there is usually pandemonium, which affects stability. In the political realm, education stands as an avenue to effect cultural change. Even the classroom, school uniform changes and curriculum innovation are sources of cultural change. All over the world human liberation is done through the provision of equal educational opportunities to the citizenry. This is done through the provision of free education, for skilled manpower production.

## **5.0 SUMMARY**

In this unit, stability and change, education and cultural change and education as a means of human liberation were critically examined. Stability in any society is realisation in the absence of change. A change is inevitable, but it is always met with resistance, which results in instability. A stable society is a peaceful society where stability is best maintained with the adherence to the status-quo-ante. A change, especially if it is constant, affects the stability of society. Education as discussed is a very strong weapon for human liberation if it is affordable and accessible. Education has a very strong influence on the culture of an individual. The school environment can bring about cultural change since there is every likelihood of cultural contact through interaction and relationship.

## **6.0 TUTOR- MARKED ASSIGNMENT**

1. Critically examine the functions of education in enhancing peace and stability in the society.
2. Do you agree that education is better than ignorance? Discuss.

## **7.0 REFERENCES / FURTHER READING**

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## **UNIT 6 THE SOCIOLOGY OF THE CLASSROOM**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Role of the Teacher
  - 3.2 The Reluctant Learner
  - 3.3 The Teacher in the Classroom
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor -Marked Assignment
- 7.0 References / Further Reading

### **1.0 INTRODUCTION**

This unit presents ideas about sociology of classroom which include the role of the teacher, the reluctant learner and the teacher in the classroom. It acquaints you with the expectation in the classroom with relationship to the teachers' activities in the classroom.

### **2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- identify the roles of the classroom teacher
- list the techniques to encourage reluctant children to learn
- identify the expectations of a classroom teacher.

### **3.0 MAIN CONTENT**

#### **3.1 The Role of the Teacher**

To the general public, teachers probably seem like conformists and isolated from the real world, but there is reason to believe that the role of the teacher is changing and that teachers are now seen as ordinary people who teach rather than as cultured paragons. Teachers see themselves in various ways. Two common self-images are the academic

and the child centered types, neither of which seems to meet the needs of the schools in contemporary Nigeria .In one respect the teacher is in a unique social position; he has been formed by the social system to which he returns to form others. He can very easily transmit the values that he has picked up himself as he passed through the educational system. Any role covers the set of values and expectation of a particular position in a social system from the point of view of both the occupant of the position and those with whom he interacts. Implicit in the idea of a role, therefore, is a self-image and a public image.

The role of the teacher is organised around the functions that he performs. It centres on the transmission of that knowledge and those values that are defined as the curriculum of the particular school in which he is teaching. In different parts of the educational system the weight given to these and to other functions will vary; for this reason the role of the teacher in the infant school will not be the same as that of the teachers the secondary school and the university. At the infant or primary schools, teachers are expected to be concerned mostly with the children they teach and not the curriculum. At that level teaching has to be centered round the learner's personality development as well as the body of knowledge to be imparted. This is because the child is just transiting from the home to the school. At the secondary school level, special attention has to be accorded the child's future career because at this level a wider scope of the body of knowledge is taught with deeper sense of responsibility because of the manifestation of character traits at this stage.

The emotional and psychological traumas in operation amongst the learners at this stage require special attention to better channel the future of these children. At the tertiary level a teacher is saddled with enormous responsibility of teaching, researching and community development participation which deserve more commitment, dedication and display of academic prowess, ability and capability. Most people have in their minds a number of imaginary pictures that cover what they consider to be salient features of any occupational role.

If teachers are called to mind, several stereotypes exist. There is, for example, the stern and magnified teacher and there is the gentle and self-effacing teacher. Much of other social intercourse is determined by the stereotype of the occupation with which we are at the moment in contact. When we meet our doctor or a clergyman in the street, the stereotype that we have of these occupations govern our behaviour towards the practitioners. Parents are often heard to say of the child's teacher, "He's a typical teacher", or "She's not at all like a teacher", and they will adjust their behaviours to this teacher according to the way in which he differs from their stereotype.

The most usual stereotype of the Nigerian teacher was centered around these points. The first and most important is the relationship between teacher and child; the teacher is expected to show no favoritism and to be interested in helping the child and also show love towards his pupils. The second focus is the manner in which students are taught. It is expected to stress things, particularly of a verbal nature to observe the children and to give them tasks to do. Finally, control was important and is seen in terms of order and quietness. The public considers the relationships between the teacher and children to be much more important than the two points. This emphasis on the emotional support of the child at the expense of his instruction is probably one of the main differences between the role of teachers who are well trained and those without proper training. Teachers are expected to reflect the general moral values of the community in their behaviour and to set a good example by the high standard of conduct. They are expected to avoid all the interesting sins of our age. If he sins at all, it should be by omission. Teachers should be seen as conformists and as rather neutral persons who do nothing out of the ordinary.

The teacher has often been called “a social stranger”. This is almost inevitable because of his position. Firstly, the teacher spends much of his life amongst children; to parents he is nearly always known only in connection with their children. His life is built around those things usually associated with childhood, such as games, examinations and school rituals. In this respect, the teacher is in many ways cut off from the world of adults. But he is also bound to be remote from children because he must keep discipline close, and usually has at his command a whole arsenal of rewards and punishments. Secondly, the teacher is often culturally unique apart from the community that he serves. If he lives in it, he is not in it, and if he travels daily to school from distance, geographical as well as cultural separation exists. The cultural aspect is important since it indicates that the role of the teacher is a mediating role, it acts as a bridge linking present and future. The clergyman links sacred and secular, the psychiatrist, sick and well and the teacher, teach and learn.

### **3.2 The Reluctant Learner**

The attitude and behaviour of children towards the class teacher and towards authority in general and classroom learning situations depends on the learner’s perception of himself and his relationship with others. It is a mother of social attitudes in relation to other pupils or to their participation in some programmes under way. It is in dynamics of situations of some sorts that the social identity of the child is revealed and the nature of the stigma of spoiled identity becomes more clearly

delineated. Teachers have always been particularly prone to the use of stigma terms such as “moron”, “dullard”, “blithering idiot”, “indecorous nonentity” and so on in a colourful metaphorical and sometimes gently jocose sort of way. These derogatory assertions are at times followed by severe beating and brutality. These create a lack of interest in the child as he manifests some reluctance towards learning, bringing about an incapability of normal behaviour. The child who has been repeatedly told that she is “just stupid” will grasp the stigma and make it literally her own and often in some strangely perverted way, she may feel that there is something special about her which does not demand the conformity required by other children. There are also other factors that influence a child’s behaviour in the school situation. These factors are both in school and out of it and we should be wary about asserting too much about the causes of a child’s behaviour in the school. Teachers know from experience that the home background of the child greatly influences his behaviour in the classroom and speculate accurately or inaccurately about the family from simply observing the child in school. A child who shows some reluctance towards learning and school is definitely a deviant. The usage of this term by sociologists does not reflect condemnation, but merely refers to all those whose behaviour falls outside the tolerated range along whatever dimension is being considered. Thus a boy may be normal in respect of his familiar roles and be seen as a good son but may be a deviant at school and therefore seen as a reluctant learner.

It is also important that we look at the concept of reluctance or deviance from the structural perspective. A society may be organised in a way that some individuals follow pathways that could lead to deviance and from the interpersonal perspective, some children and indeed adults may be socialised in just the way analysed above into deviant roles.

### **3.3 The Teacher in the Classroom**

A major part of the school day for any teacher or pupil is spent teaching and learning that part of the curriculum that is taught in the classroom. The school or classroom is a group that consists of a teacher and varying number of children like any other social system. The class can be divided into constituent parts in order to see what function each part is playing in the whole. It should also be possible to see how the various parts interact with each other in fulfilling their functions. There is the school class as a social system, the technique and sociometric, that has been devised to study the interrelationships within such small groups as the school class. The school class as a social system carries out quite a number of functions in the educational system. The school class assists the family in developing the intellect and personality of the growing

child and it helps to allocate the child when he has grown up to the most fitting niche in adult society.

The school class is a social system in itself that performs certain definite additional functions. The teacher is not merely manipulating the children by providing leadership. But by his very presence he affects the currents of feeling that flow between the members of the group and between the group and himself. To the children in the school class the teacher is a superior adult who is not a member of their families. Before going to school the relationships of most children with adults have been of an expensive nature. The family has cared about happiness and other emotional requirements which are now transferred to the classroom to shoulder under the teacher. The children must learn his ways and the teacher must discover the characteristics of each child. Each must test the other to learn the limits of behaviours, but this conflict serves as useful function in that it leads not to a position of equilibrium, but to a point where tension is reduced to a minimum for this group.

When this is achieved, teacher and children know what to expect from each other and the class as a whole can fulfill this functions as efficiently as possible.

Some of the strategies being adopted by teachers who influence students greatly are as follows.

1. They make the class interactive by transforming the students from passive observers to active learners. Such teachers get the students out of their seats frequently to work in twos or threes on analysing an issue. Students learn more and retain more when they are actively involved.
2. The call individual student's name constantly to answer questions without first asking for volunteers. This keeps the whole class awake and alert. Every student would be attentive, knowing that the teacher might call on them at any time to answer a question.
3. In a situation in which two or more students raise their hands at a time to answer a question, the teacher would pick one student and assure the other volunteer(s) that he would give them an opportunity to share their view(s).
4. They encourage shy students to speak, while protecting the soft-spoken ones. They do not allow long-winded or loud students to dominate classroom discussions. They listen actively to students during discussions and they maintain strong eye contact with the student speaking to ensure the student retains their attention. Students want to be heard. By nodding, smiling or otherwise acknowledging the student, the teacher shows that he is totally

committed to listening and understanding what each student has to say. The teacher should give critical feedback, but should look for ways to compliment the student for the observations so the student feels encouraged. Teachers should guide class discussions to prevent the class from losing focus.

5. Teachers engage in networking exercise by stressing the importance of making contacts and meeting key people to their career.

So far we have analysed the functions of the teacher and the school class, but we have not tried to examine the exact interrelations within the class itself. If the teacher wishes to see the class objectively as it is and not subjectively as he thinks, he can achieve this by using sociometric techniques. This is a particular way of measuring social behaviour that leads to the study of the structure and development of groups. Sociometric tests can be plotted as sociogram that displays in schematic form the relationship within group. Groups of three persons who choose each other will be represented as a triangle with its apexes joined by lines. Mutual friends who choose each other can easily be seen. A popular figure that is the choice of many will appear in the sociogram as the centre of a star, whilst those who are not chosen at all will be seen as isolates. Such a diagram will reveal to the teacher, the social forces at work in his classroom at a moment of time in respect of a particular activity about which he has asked the children. If he wishes to observe whether change is taking place, he can repeat the test after about three months. One of the problems that sociograms can pose is what to do about isolates. To place the child in an existing group may make this child withdraw even further. To put a number of isolates together in one group may prove even worse, as the qualities that make them compatible to the rest of the class may well make them unacceptable to each other. If teachers are not careful, the isolates may feel rejected by the teacher and their classmates.

### **SELF-ASSESSMENT EXERCISE**

Critically examine the attributes of a reluctant learner and proffer solutions to his problems.

## **4.0 CONCLUSION**

The following conclusions were drawn in this unit.

1. The roles of teachers: The roles of teachers are becoming a changing one considering the high level of social change in the field of education in all ramifications. The unique social position teachers occupy within the social system through the educational

system makes it a necessity to examine teachers' roles. The most crucial aspects of teachers' roles are the transmission of skills and knowledge based on the curriculum. Teachers are also expected to represent the parents in the school by attending to emotional and psychological traumas of the learners to make them stable and collected.

2. The reluctant learners who probably have negative attitudes towards learning need to be friendlier with learning to alleviate their negative interaction. It is also pertinent to discourage the usage of words of condemnation rather positive statements to motivate them to learn are expected to be used on them for normal behaviour.
3. Teachers in the classroom are not only to teach and make pupils to learn the body of knowledge in the curriculum but to encourage healthy interpersonal relationships through the employment of sociogram on the choice of leaders.

## **5.0 SUMMARY**

In this unit, the role of teachers, the reluctant learner and teacher in the classroom were discussed. Teachers are expected to be custodian of skill, knowledge and character reformation through cordial relationship with the learners in the classroom in order to create awareness and interest in them. In the same vein, the reluctant learners are members of the classroom who need to be encouraged to participate actively in class activities. Teachers in the classroom are expected to be accommodating, persevering and friendly with their students in order for the students to have a sense of belonging. Teachers are also encouraged to be non-partial in the selection of leaders in the classroom and in the award of rewards, punishment and marks during examination.

## **6.0 TUTOR MARKED ASSIGNMENT**

1. List and explain the functions of a teacher in the classroom.
2. Examine the social dynamics in the classroom with reference to peer groups.
3. Discuss the strategies adopted by teachers who influence students.

## **7.0 REFERENCES / FURTHER READING**

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## **UNIT 7 SOCIAL RELATIONS IN THE CLASSROOM, TEACHER AND CURRICULUM, TEACHER AND EXAMINATION**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Social Relations in the Classroom
  - 3.2 The Teacher and the Curriculum
  - 3.3 The Teacher and Examination
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References / Further Reading

### **1.0 INTRODUCTION**

This unit presents basic knowledge about social relations in the classroom, teacher and curriculum, as well as teacher and examination.

### **2.0 OBJECTIVES**

By the end of this unit, you should be able to:

- discuss social relations in the classroom
- state the relationship between the teacher and the curriculum
- discuss the causes of examination malpractice in the educational system.

### **3.0 MAIN CONTENT**

#### **3.1 Social Relations in the Classroom**

In the social area, the classrooms serve two main functions. Firstly, they serve to train youth to be able to perform adult roles when they become grown ups. In other words they teach basic and applied skills which are useful in their later life. This is done through the adoption of several teaching and learning models that will enhance healthy interaction between the teacher and the pupils and among pupils themselves.

Secondly, classrooms help to determine which students will perform what roles as adults. They help to select and sort out students for different roles and occupations and because different roles carry different statuses they help to determine social status of students as adults. These are called the selection of function of the classroom. This is done through critical study of the students in the classroom to discover their areas of need. . The counseling unit of the school carries out this operation in conjunction with other teachers in the classroom, who have direct link and interaction with the students in the classroom. The way in which a classroom is organised affects the students as much as the teachers. The quality of teaching and academic performance, the efficiency of the teacher, the size and ethnic composition of the classroom are all important social influences on the life of the students. But students do not accept schooling entirely passively. Unlike factory workers' products, students interpret and pass judgements on the way they are processed through the organisation.

In some schools these interpretations and judgements are shaped by student culture. Such sub- culture is more likely to be formed in boarding schools where students share all aspects of life in the classroom than in day schools. But even if a fully developed student culture does not form in a classroom there are likely to be a variety of adjustments to school among groups of students. Sometimes these groups share ties of friendship, ethnic origin or similar age, interests or abilities. Such groups and the information of a student sub-culture provide students with roles and expectation which are alternatives of the official roles as the teacher groups and rules in the classroom. This sub-culture binds students together with ties of loyalty and constraints to the behaviour to some extent with unofficial rules in nocturnal organisations. The formal organisation of the classroom also makes a bid for the loyalty of the student to the society.

#### **3.2 The Teacher and the Curriculum**

Curriculum has been variously defined by many authorities in the field of education. Part of which shall be examined in this context. Musgrave (1975) defined curriculum as those learning experiences or succession of such learning experiences that are purposefully organised by such formal educational agents as schools. Such experiences may not take place within the educational organisation that plans them. From one's viewpoint it represents the effect that the school hopes to have on its pupils. Blakemore and Cooksey understand curriculum as the knowledge taught in school lessons or included in some other ways in the timetable, such as project work. In addition to this official curriculum, there is also a hidden curriculum. The hidden curriculum means the hidden aims of schools and teachers. School life teaches subservience to authority and time keeping, for example, and these things can be regarded as part of the hidden curriculum. Teachers can teach the official curriculum, but also give an idea of the techniques necessary to pass examinations. Not all teachers completely reduce their subjects to bare bones, but must give hints on the best ways to answer examination questions.

These messages which students need if they are to be academically successful are also part of the hidden curriculum. Official curricula are to a large extent socially influenced, that is, they are ideas and knowledge which have been shaped by certain social groups, i.e. educationists, policy makers, politicians which have effects on others (students and teachers). It is possible to study school knowledge sociologically, therefore, because it is part of society's general culture and ideas. Some people suggest that the school curriculum serves the vested interests of powerful social groups. Kobiowu (1994) sees curriculum as subjects like Arithmetic, Physical Training, History, Religions Instruction, Geography, Nature Study, Domestic Science, Needlework, Cookery and so forth that are being taught in the school by the teacher. It can therefore generally be inferred that the curriculum is the carefully planned course of instruction transmitted in the school by the teacher for the development of boys and girls.

School curricular differ a great deal in content and aim, even between different levels of the same country's educational system. At the primary level content is usually wide-ranging and some attempt is made to integrate all this knowledge. But as students progress to secondary and tertiary levels content becomes narrower or specialised and the subjects are taught in isolation from one another. There is great distinction, therefore between integrated types of curriculum and specialised or fragmented types. Some people believe that the secondary school curriculum, particularly the kind inherited from the British system is too specialised and that the integrated approach should be encouraged.

It is argued that an overspecialised curriculum leads to gaps in understanding between the various subjects. The history or geography student for example may know little of what fellow students do in physics or chemistry and the language student may know nothing of either of these fields. Rather than being shown the world as it is, some argue, the student is given a fragmented artificial view of knowledge which does not allow him to make valuable connections between ideas. So far we have been examining the social forces of work on the curriculum which govern the ways in which disciplines emerge as social systems.

These disciplines are taught to teachers in universities or colleges and they in their turn decide what part of the subject matter and the organising theories or concepts shall be taught to their pupils. There is therefore, a long series of link between the research worker at the edge of contemporary knowledge and the teacher in a primary school. An additional factor which must be taken into a curriculum is that teachers rarely determine the goals of their schools which are culturally defined. In this way, control over what is actually taught is divided between those within and those who are outside the educational system.

### **3.3 The Teacher and Examination**

In every learning process, a body of knowledge is transmitted and received for the purpose of reproduction by the beneficiaries when the need arises. This is ascertained through evaluation, assessment and examination. There is pedagogical and andragogical relationship between the teacher and the taught. The teacher transmits a body of knowledge to the learners using various contents in the curriculum to be verified later on through examination. The strength, weaknesses and power of reception of knowledge are confirmed through the constant and periodical assessment and examination of the students for selection, organisation and placement of the students on the right ladder within the educational system and employment field.

There have been continuous attacks on the various systems of assessment and evaluation of realisation of knowledge in our schools and other educational institutions. These attacks are on all forms of written examinations at the elementary, secondary and university levels whether the laid down procedure for the conduct have been objectively followed to inject the right spirits into the educational system. Continuous assessment as one valid form of evaluation has been introduced at all levels from the infant school to the university. But the dangers in all this are obvious. Industrialists and other stakeholders in the employment market complain that school achievement and assessment increasingly bear little or no relation to the private and

public institutions requirements, particular for practical fields like engineering, teaching, banking and so forth. Parents of bright children are often unhappy that, at the end of the day, their offspring seem to be no better off than many of the less bright children due to the unsatisfactory conduct of examinations. Universities and colleges of higher education have often been heard to complain about the inferior levels of attainment shown by their yearly entrants. Some seek a return to a certificate in schools that would match the compulsory as well as optional elements of the old General School Certificate, with passes required in about five subjects before certificates would be awarded and so on. These are terrifying issues in the relationship between the teacher curriculum implementation and examination results.

Actually, school achievement is also related to the socio-economic status of the child's family. The observation of the role of the family to the child's reading ability for example, illustrates this point. Family status has a direct bearing on the child's own estimate of his school work ability as it relates to the teacher's performance on the field. There are also youngsters whose under achievement is as a result of maladjustment and some specific learning problems, but the majority of underachievers are drawn from segments of society, where aspirations differ from those of the school. The school does not offer them an opportunity to do the things they want to do or to be the person they want to be. Our schools must come to terms with these youngsters to achieve the aim of qualitative education. These youngsters adopt unwanted strategies to pass examinations by all means with the cooperation of the teachers who are expected to be the custodians of knowledge and skill. All examination in schools is a re-direction, attitudinal change and refocusing to meet up with the needed aspirations and requirements of the society at large.

### **SELF- ASSESSMENT EXERCISE**

In your own opinion what are the causes of examination malpractices?

## **4.0 CONCLUSION**

In this unit, social relations in the classroom, teacher and curriculum and teacher and examination were discussed.

1. Social relations in the classroom: In the classroom the youth are trained to be able to perform adult roles when they become grown ups and to learn basic and applied skills which are useful in their later life.
2. Curriculum comprises learning experiences purposefully organised by formal educational agents such as schools to be

used by the teachers to transform boys and girls from raw materials to refined ones to be able to participate constructively in the societal functions. There is the hidden curriculum in the school to be used by the teacher to compliment the official curriculum in the training of boys and girls.

3. Teachers and examination are closely related. In every learning process, a body of knowledge is transmitted and received for the purpose of reproduction by the beneficiaries when the need arises. This is the purpose of evaluation, assessment and examination by the teacher in the school.

## **5.0 SUMMARY**

In this unit , social relations in the classroom, teacher and curriculum and teacher and examination were summarised. The classroom should be a centre for quality teaching and academic performance; the efficiency of the teacher, the size and ethnic composition of the classroom are all important social influences on the life of the students. The interpretations and judgements of social relation in the classroom are shaped by student culture and sub-culture.

Teachers in the classroom cannot operate effectively without using the curriculum, which includes the timetable, body of knowledge, and skills such as project work and hidden the curriculum to foster proper teaching and learning in the classroom. Teachers and examination are two issues connecting each other in every learning process. The teacher in the school uses examination to measure the strength, weaknesses and power of reception of knowledge, confirmed through the constant and periodical assessment and examination of the students for selection, organisation and placement.

## **6.0 TUTOR- MARKED ASSIGNMENT**

1. List and explain the functions of a teacher in the classroom
2. Examine the social dynamics in the classroom with reference to peer groups.
3. Define curriculum and explain its usefulness in the transformation of a social being without blemish to become an acceptable member of a larger society.

## **7.0 REFERENCES / FURTHER READING**

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