SOCIOLOGY OF EDUCATION

MEANING OF SOCIOLOGY

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 lay man, sociology is the study of man’s interaction within the society but it extends beyond that as it deals with the organization 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 of several sub systems with inherent fragmentations of component parts in each of them for sociological considerations.

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 actualize 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. It is on the basis of this that the basic knowledge of sociology is compulsory for scholars in all field of endeavour for better understanding of the society which they live.

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 such social institutions and associations through which the behaviour of individuals are organized and controlled. It is the concern of sociology to identify why certain undesirable behaviours manifested in human beings and how such behaviour could be checked and reformed. For instance, within the society there are social 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 is a case of unwarranted hostility and other related matter in an individual which he manifests while relating with others, the need arises to analyze such behaviour for reconstruction and reformation. For example, there was a case of a “medical student” who always excels in all courses but he drinks alcohol and sleeps under the steer-case of his hostel. The University authority on discovery his problem recommended some courses for him in sociology in other to control his behaviour which logically 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 up-held. All human beings are fundamentally the same when it comes to taste of power or occupation of priviledged positions. Every individual has propensity to cling into power and authority due to the benefits accruable from it. A dictum goes thus “nobody tastes honey and spit it away” Authority and powers 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 others, there is interrelatedness amongst all the systems in the society and that is why there should be healthy functionality and relationship to foster growth and development. Any dysfunction in any system will invariably affect other systems.

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 background and upbringing. The environment within which an individual is born and bred has significant influence in the values, beliefs, traits and ideas which the person internalizes, conceptualizes, 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 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, it is unethical and immoral

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. A dictum goes thus; an educated man is positive in character and constructive at thinking. This means that education is to provide well behaved individuals in the society and persons who have the ability to analyze and organize ideas to be able to contribute meaningfully towards the development of the society in which they live.

Education in any society is to help transmit to the young the culture of that society. In performing this noble function, the parents, the teachers and other members of the society contribute. It invariably means that every member of the society has the statutory function to transmit knowledge for the survival of individuals. The home transmit informal education, the school delivers formal education while the open society transmit non-formal education. It is unavoidably possible to live in any society without one form of education or the other. Hence, education is a veritable tool for human growth and development.

Sociology as a discipline is the scientific study of man in the society. The society is not in vacuum, it comprises of sub-systems which man interact with as a prime 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, character and behaviour for positive contribution to the growth and development of such society.

EDUCATION AND SOCIOLOGY

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

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 emphasizes 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 emphasizes the study within the institution of education. There is cross-fertilization 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.

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, socialization, internalization, 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 organization of learning, streaming, curriculum and so forth. All these are the concern of education and sociology as inseparable discipline focusing on the problems of the society.

**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 the 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 industrialized and computerized 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), cyber-netic ideas, computer literacy, international relations, vocational training for self reliance, moral education to curb anti-social behaviours like cultism, examination malpractices, drug addiction and alcoholism to mention but just a few. 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. In other words, 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 had to be a useful broad-minded citizen confined to the four walls of the home, the child will become a narrow- minded person while the school will prepare him for life, making him liberal minded so 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. UNESCO stresses in one of its publications that the function of educational institutions is to help men and women to live happier lives in adjustment with the changing environment. It will also assist them to achieve the social and economic progress which will enable them to take their place in the modern work and to live together in peaceful society. Society is a system or organization 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 the people living in the society. Each society has its aims, traditions, norms, 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 e.g. 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 had influence on the family because whenever any family makes any mistakes the society puts it right. Sociology of education emphasizes the analyses of sociological process involved in educational institution 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 continued 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 society’s attention.

SOCIALIZATION OF THE FAMILY AND SCHOOL

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

Concept of Socialization

Socialization as a social process has been defined by various authorities in the field of sociology. Socialization 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 socialization as the development of “we-feeling” in the ways and manners individuals behave in the society. Bogardu has viewed socialization 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 socialization 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 socialization, an attempt can be made to further justify the meaning of socialization 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 environment. Being a social animal, he/she tries to win the appreciation of the group in which he/she lives and hence, he/she naturally tries to imitate the culture of the group. It is through socialization that he is transformed from the animals into the human, and it is socialization which gives him/her a balanced personality. The social aspect of the personality is no less important than the individual aspect. Socialization teaches him/her to retain control over himself/herself in the interest of others.

Early Socialization

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 major part of education. It majorly 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 has 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 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

socialized within the school and the extended family because what they need to learn can not all be taught with 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 socialization of the child ought to embrace the nuclear family, extended family and the school for wider coverage of relevant items to be learnt.

Agents of Socialization

The survival of any society depends solidly on the sufficient degree of homogeneity amongst its members. Socialization 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, mosque/church, 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 a qualitative and decent pattern of living. The family is 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 socialization 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 in the family setting.

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 other siblings at home. These people are expected to be role models worthy of emulation in all ramifications as the younger generation look up to them as examples for moral standard. Frend 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. Parent need to ensure that they display high level of moral maturity in relating with each other to serve as shinning examples to their off spring.

The School

The school is another important agent of socialization. After the home, the child is exposed to the school which also influences him. It socializes 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 discipline; 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 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 can not 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, adapted 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 organized groups like clubs, societies, fighting 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 super – natural – 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 and not just something that believer can take up or put down as the fancy takes them.

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 socialization process of its 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.

Mass Media

The mass media as an agent of socialization 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 electronics are the Radio, Television, video, projectors and so forth. These form avenues for socialization. Media are clearly in competition with one another for a restricted period of leisure time though there is one exception to this generalization. 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 utilization of mass media to discourage cultivation and learning of negative ideas.

Socialization is the process by which the individual learn 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 socialization 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, extended family and school give wide coverage of items to be learnt by the child in order to become acceptable member of the society. The socialization 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.

EDUCATION, CULTURE AND PERSONALITY

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 skill and knowledge. In the same way schools can undertake much of the vocational guidance that are essential to steer a child into the job for which 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-cola 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.

The 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 counseled 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 private driving 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.

Culture

Culture has been variedly defined by the different authorities in the field of social sciences most 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 habit 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 of 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. Set of individuals organized themselves to lead group life. In their social interactions, the people had common interest 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 was 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 emphasize that there is uniqueness of culture but there is no superiority of culture. Human beings who grow in an environment with certain cultural traits internalize 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 like rapes, murder and robbery with punishment sanctions by the laws for members to obey and respect them.

Ideal and Real Culture

Ideal culture consists of officially approved behaviour patterns while

real culture consist of what people actually do in their

day to day practices without due consideration to their official status like 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 analyze 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.

Cultural 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 cultural 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 internalization of the morals, laws and folkways of such culture to become part and parcel of it.

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 had 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 model of man’s personality amount ultimately to no more than current description of man’s activity and functions, the roles he plays and the modification of his attitudes and behaviour through socialization 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 that 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/She 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 behaviuor 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, socialization and interaction with the norms and values of the society.

The school should not only prepare the pupil for work but also 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.

FAMILY AND 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 cognitive development and of the facts that the home is the first of several teachers. This fact in essence, highlights the impacts 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 nature of the people and the materials in it. 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 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, 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 behavioral pattern to rearing an emotionally stable child stands acceptable. A mother who is extremely dominant, strict, cold and punitive has a detrimental effect on a boy. He develops a feeling of dejection and inferiority and in the presence of his companion, he feels ashamed because the physical punishment by his mother paralyses a boys power of assertion. Children who are affected by parents’ mode of behaviour negatively need to be stimulated and motivated to encourage him to learn. Fathers who are keeping late outside at night, who drinks alcohol excessively and abdicate 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. Children brought up in hostile and quarrelsome home tend to rebel and refuse instructions at schools. This is because his home does not reflect peace and calm. In other words, children reared in a house where there is mutual understanding between father and mother, love and care for each other are usually friendly at school submissive to school rules and regulations. He is also likely to learn better because he is emotionally stable. A child from modern African family in urban centre with economic power to cater for them is expected to learn better in school than a child from a traditional African family in rural area 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 take cognizance of the children’s exposition to modern life within their environment. For example, such children might be exposed to computer operations, Internet or e-learning world, banking operations, communication world like text messages and GSM operations and so on than rural children. Becker summarizes 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 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 socially timid and non assertive. When discipline is imposed by means of severe physical punishment, the child is depressed, and socially aggressive. 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 specialized agency for providing affection that helps to ensure the emotional stability needed if men and women are to manage their lives successfully under modern condition. 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 with 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 for the children. Childhood is a period during which a child needs the knowledge of the universes 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/her parents at home, precisely before the school age. This is the period when parents are expected to be role model and totally devoted to the care and nurture of the child to develop the innate potentialities in him/her to the fullest. The family is vested with he responsibility of educating the off springs in accordance to the norms and values of the society before transferring him/her 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. Family is an educational agent primarily responsible for socialization processes to lay solid foundation for other agents in the rearing of children.

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. Theof family background in early childhood education was addressed 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 agents upon which other agents mount their construction to produce a socially acceptable human.

Family and 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 from 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 parent 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 parent’s occupation is of low status, the educational aspiration of the child will be affected. The actualization 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 desire a lot of things in contention like text books, pocket money, water, food shelter, clothes, transport and so on. All these requirements cost fortune 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.

The Family and the 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 and 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 common set of shared values and holds similar aspiration for the child. The other extreme is when the home and school do not have a common set of shared values. Consequently, children tend to behave acceptably when the home and 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 tend 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 a 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 regulation 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.

Meaning of Social Stratification

The concept of social stratification could be related to the classic parable by George Orwell which stipulates 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. The other factor 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, counselors and other political appointees are also considered in prestige ratings most especially in Nigeria.

AGENTS OF SOCIAL STRATIFICATION

The Family

The family plays the most significant role in the development of an individual. Frend believed that the impressions made upon 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 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, picture, reading and writing materials all of which help to prepare a child for learning in school. It is hypothesized 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 parent’s 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 even finds it difficult to make satisfactory adjustment at school. It follows logically that when one has a poor educational background; he/she has 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 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 they 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 medical doctors who spend six years in training in the university; he generally receives a larger salary than someone who has spent three years at university training for a job. Some professions and occupations are valued on the basis of the role which one plays 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 one holds or occupies in the society in which one is engaged, the salary, the privileges and social prestige one receives all go to sharpen the style of life of people according to the way they are classified or stratified. We can for example, recognize the position a person occupies or enjoys in the society through his dressing or speech and so on.

SOCIAL CLASS AND THE NIGERIAN ELITES

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 thatthey 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 most especially those who are university graduates and people with higher degrees occupying social positions in the society as politicians, lecturers, opinion leaders, journalists, physicians, government functionaries and so forth. The same process that places a student into a certain kind of job also assigns him or her 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 how to become elite 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 level 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 lowest position. The status of the professor will usually dictate the role that he or she 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 reverences 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 illiterates 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. Social Stratification and Its Social Implications in Nigeria Social Stratification has some social implication and one of the consequences is the amour 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 position and those in inferior position tend to show difference, by yielding to the wishes, opinion or judgment of the superior or by courteous or obeisant gesture like the bow or the salute of “RANKADEDE SIR” or ”OLOYE” or “IGWE”. The effect of superior position, 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 are 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 case 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 reminded 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 realization of justice in Nigeria. People are becoming extremely 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 mind that since it is being preached in Nigeria that we have equal right and that all animals are equal, why should some animals be more equal than the others? In Nigeria many citizens can not make two ends to meet while some bath in embarrassing affluence, riding the most expensive cars in the world, having business in chains and possessing the most beautify mansions, usually referred to as palace. 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 can not stand the storm eventually commit suicide or engage in criminality which may eventually send them to jail. The hope of common man or a person in low social economic status or class is in jeopardy in 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 prospect 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 present 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. In this unit social class and educational attainment, social class and Nigeria elites and social stratification and social implication were discussed. This unit is an extension of social stratification but majorly focuses on social class or statuses 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. Social class and the Nigerian Elite: 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.

Education and Social Values

Social living is saturated with moral evaluations which show that no moral living takes places 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 any 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. It also brings 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.

It is a serious misgiving to think that moral education is 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 need 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 setting are under questioning in other places. In examining morality the non material aspect of culture need to be emphasized which is rooted in attitudinal values. Under universal phenomenon negative attitudes, characters and behaviours 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, homosexual, lesbianism, stealing, hatred, wickedness, corruption, drug addiction, alcoholism, smoking and so forth. The aforementioned aspect of morality need to constitute 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 filmsstrip, 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 situation 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.

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 different 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 socializes 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 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 rubbery, 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.

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, sited 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 of 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 not 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.

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. 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. 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.