



NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF EDUCATION

COURSE CODE: ODL 703

COURSE TITLE: SOCIOLOGY OF DISTANCE EDUCATION

ODL 703: SOCIOLOGY OF DISTANCE EDUCATION

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MODULE 1: CONCEPTUAL CLARIFICATION

Unit 1: Definition of Sociology

Unit 2: Education and Pedagogy from Sociological Perspective

Unit 3: Education and Society, Theory of Knowledge,

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UNIT 1: DEFINITION OF SOCIOLOGY

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1.0: INTRODUCTION

The discipline of sociology is one discipline that has been subject to a variety of definitions depending on the sociologist who is given such definition. While it would be hardly correct to say that there are as many sociologists, it is safe to say that they are as numerous as the various points of view of the respective sociologists.

In this Unit, attempts will therefore be made to present the different positions of sociologists on what sociology actually means with an extension into the discussion of the nature of the discipline.

2.0: OBJECTIVES

At the end of this Unit, you should be able to:

1. Give a minimum of four definitions of the discipline of Sociology
2. Discuss the nature of discipline
3. Highlight the importance of Sociology to humankind and the society.
4. Explain in simple terms the process involved in the development sociological thinking.
5. Give a simple description of what the Sociology of Distance Education entails.

3.0: MAIN CONTENT

3.1: Meaning of Sociology

Sociology has been defined in a number of ways by different sociologists. No single definition has yet been accepted as completely satisfactory. In fact, there are lot of definitions as there are sociologists. For instance, while some define the discipline as the “science of society”, or the scientific study of society” , others using more words but adding little have for example, define Sociology as “the name applied to a somewhat inchoate mass of materials which embodies our knowledge about society”.

Old and sold.com (retrieved 2013) quoting Professor Giddings gave a more comprehensive definition of Sociology as an attempt to account for the origin, growth, structure, and activities of society by the operation of physical, vital and psychical causes working together in a process of evolution”. This definition treats the phenomena of society arising from the association of humankind. It implies that Sociology includes a body of classified knowledge relating to society and a number of principles and laws. It investigates causes and effects, discovers social forces and formulates laws of control, or rules of action.

Let us examine some of the definitions of Sociology that can be considered for the sake of this course and found useful as presented by sociology-4-all.blogspot.com (2009). These definitions include:

- The science of social phenomena subject to natural and invariable laws, the discovery of which is the object of investigation- given by Auguste Comte, the founding father of Sociology.
- Sociology is a general science of society- given by Kingsley Davis.
- The science of social institutions- given by Emile Durkheim.
- The science of collective behaviour- given by Park.
- The study of man-in-relationship to-man –given by Marshal Jones.
- The scientific study of of social life –given by Ogburn and Nimkoff.
- The science which attempts the interpretative understanding of social action in order thereby to arrive at a causal explanation of its course and effects- given by Max Weber, and
- The study of human interactions and inter-relations their conditions and consequences- given by Morris Ginsberg.

A careful analysis of all these definitions will reveal that sociologists actually differ in their opinion about what exactly is Sociology. Their divergent views about Sociology only confirm that they are quite distinct in their approaches to the study of the discipline. Nevertheless, one can deduce that, from all their definitions, some key concepts and issues which are quite common to all. These include the fact that Sociology is concerned with humans, their social relations and the society in which they find themselves.

Sociology essentially therefore is expected to focus on some specific areas of human interactions which Wikipedia (2013) describes as including:

- **Social organization** - the study of the various institutions, social groups, social stratification, social mobility, bureaucracy, ethnic groups and relations, and other similar subjects like family, education, politics, religion, economy, and so on and so forth.

- **Social psychology** which is the study of human nature as an outcome of group life, social attitudes, collective behaviour, and personality formation. It deals with group life and the individual's traits, attitudes, beliefs as influenced by group life, and it views man with reference to group life.
- **Social change and disorganization** which is the study of the change in culture and social relations and the disruption that may occur in society, and it deals with the study of such current problems in society such as juvenile delinquency, criminality, drug addiction, family conflicts, divorce, population problems, and other similar subjects.
- **Human ecology** which deals with the nature and behaviour of a given population and its relationships to the group's present social institutions.
- **Population or demography** - the study of population number, composition, change, and quality as they influence the economic, political, and social system.
- **Sociological theory and method** which is concerned with the applicability and usefulness of the principles and theories of group life as bases for the regulation of human environment, and includes theory building and testing as bases for the prediction and control of man's social environment.
- **Applied sociology** which utilizes the findings of pure sociological research in various fields such as criminology, social work, community development, education, industrial relations, marriage, ethnic relations, family counseling, and other aspects and problems of daily life.

All these areas of focus encourage sociologists across the world to understand how human behavior is shaped by group life, and in turn, how group life is affected by individuals. They push human beings to understand the importance of considering more complex connections between their personal lives and the larger world. The next section of this Unit will further avail readers an opportunity to understand why Sociology is studied.

3.2: Importance of Studying Sociology

Sociology is the study of how people live, behave and work together in groups. Sociologists ask questions such as: Is there a particular family construct that is “better” or “more natural” than others? Why do religions have such great power to influence human behavior? Are social inequalities universal? Are differences between men and women a part of every society? What kinds of political movements have succeeded in bringing about social change? How does a society encourage people to behave according to its rules and laws? What happens to people who deviate from social expectations?

Sociology is the study of the social part of us, the pattern of interaction with other people which is necessary to our very existence. Sociology has been described as 'the scientific study of human group behaviour' and 'the application of scientific methods of inquiry to the puzzles of social life.' We all participate in a number of social groups, many of which overlap. Sociologists study how and why these groups interact with each other and how the interactions affect their members. Such analyses not only yield a clearer understanding of society and its components, but also allow sociologists to see both the causes and the possible remedies for our social problems.

Sociology equally prepares one for a lifetime of change, developing one's appreciation of diversity, love of learning, writing and study skills, as well as a knowledge base about human behaviour, social organization, and culture.

Also, the discipline of Sociology helps us look more objectively at the society in which we live. It directs attention to how the parts of society fit together as well as the causes and consequences of social change. In modern industrial-bureaucratic societies we are faced with an increasingly complex and rapidly changing social milieu. A study of sociology provides the conceptual tools and methodologies for understanding the contemporary scene.

By focusing on the external constraints to social action it helps us better understand ourselves and the motivation of others around us. While we are all creatures of our society, we are also the creators. Sociology provides the tools so that we can take a more active role in that creation; a role that is essential if we hope to achieve a more just society. By studying Sociology, it is possible to encourage people to:

- Better understand the society in which we live
- Better understand other societies in our age of globalization
- Learn to question the status quo
- Become prepared for a wide range of careers in government, education, non-profit organizations, and business

The fascination of sociology lies in the fact that its perspective makes us see in a new light the very world in which we have lived all our lives. Sociology helps us gain a better understanding of our social world and ourselves.

Kandell (2002) remarked that examining the world order helps us understand that each of us is affected by global interdependence, that is a relationship in which the lives of all people are intertwined closely any one nation's problems are part of a larger global problem.

It is also possible for individuals to make use of Sociology on a more personal level. This is because it enables us to move beyond established ways of thinking, thus allowing us to gain new insights into ourselves, and to develop a greater awareness of the connection between our own "world" and that of others. This is sociological imagination at play.

Sociology also provides people with new ways of solving problems and making decisions in everyday life. Kandell (2002) further opines that Sociology promotes understanding and tolerance by enabling each of us to look beyond intuition; common sense, or personal experiences.

In today's world of specialization and career oriented majors in college, a degree in sociology seems on the surface to have little relevance. But leaders of industry, government, and education have increasingly been advocating a strong liberal arts education as the most effective path to career attainment. For instance, the United States Department of Labour forecasts that people entering the job market today will change careers several times over the course of their work life. Rather than prepare

the student for a narrow specialisation, the liberal arts prepare the individual to meet the challenges and opportunities of our increasingly diverse and complex society.

3.3: The Development of Sociological Thinking

Sociology developed during the late 1700s and early 1800s and then was further developed in the late 1800s in Europe. Europe was undergoing tremendous changes. Later, beginning about the 1820s-30s, similar changes took place in America. Sociology began in America in the late 1800s as well. These changes entailed the transition from Agrarian (agriculture) society to Industrialized society.

As the factory system developed, people moved into the cities to be near their places of work. But conditions, especially by the late 1800s, were atrocious. City life was crowded, unsanitary, and unstable. There was serious poverty and pollution. Housing was inadequate and crime rate was on the increase. Working conditions in the factories were worse- 12-18 hour days, unventilated, only one day off a week and sometimes not even that, children as young as 7 or 8 worked, conditions were unsafe and people were usually not compensated if they were injured or killed on the job. Wages were so low that entire families – including very young children were forced to work, often under hazardous conditions and with no job security.

As these conditions became more visible, a new breed of social thinkers turned its attention to trying to understand why and how society was changing. Auguste Comté founded the discipline of Sociology in 1838 and developed the idea of the use of the scientific approach to understand how society works - positivism. Durkheim and other early sociologists were therefore the first of such social thinkers to be concerned about how societies could maintain stability in spite of these changes and their corresponding challenges. They wanted to improve the society by addressing the noticed discrepancy in income and wealth. This resultantly led to a variety of thoughts on how to use reasoning and rational thinking to discover the laws of human behavior and strategies for applying these laws to solve the noticed social problems.

Hence, the evolution of different types of theoretical approaches to explain the phenomena and search for solutions was witnessed. Some of the early sociologists who responded to this situation included Auguste Comte (1758-1857), Harriet Martineau (1802-1876), Hebert Spencer (1820-1903), Emile Durkheim (1858-1917), Karl Max (1864-1920), and Georg Simmel (1858-1918). Let us look at their respective theoretical explanations which later influenced the development of sociological thinking in history.

Auguste Comte

Sociology began as an intellectual/philosophical effort by a French man named Auguste Comte (born 1798 and died 1857). He is considered the founder of sociology. He coined the word "Sociology" from the Latin "*socius*" ("social", being with others) and the Greek "*logia*" ("study of") to describe a new science that would engage in the study of the society.

Comte's definition of Sociology is the science of society as earlier mentioned in this Unit. In his observation, Comte believed that society's knowledge passed through three stages which he observed in France. The stages included: -----, ----- and

positivism. His life came in what he called the positivism stage (science-based). Positivism is the objective and value-free observation, comparison, and experimentation applied to scientific inquiry. Positivism was Comte's way of describing the science needed for sociology to take its place among the other scientific disciplines.

His type of thinking involves relating of impersonal and social happenings to ones very personal happening. Basically everything is connected rather than being an individual's actions alone.

Kandell (2002) wrote that Comte's positivism had two dimensions which were:

- Methodological- the application of scientific knowledge to both physical and social phenomena; and
- Social and Political- the use of such knowledge to predict the likely results of different policies so that the best one could be chosen.

While assessing the sociological thoughts of Comte, Wikipedia (2013) observes that Comte really gave a powerful impetus to the development of Sociology, an impetus which bore fruit in the latter decades of the nineteenth century.

Harriet Martineau

Comte's core work, "The Positive Philosophy of Auguste Comte" was translated by Harriet Martineau (1802-1876), a British-born philosopher. She literally clarified Comte's original writing as she condensed it into a concise English language version. This expanded the interest in sociology to include English speakers. Martineau held values that are common today but were way before her time.

Martineau studied the social customs of Britain and the United States, analysing the consequences of industrialization and capitalism. Her works explored the status of women, children, and "sufferers"(persons considered to be criminal, mentally ill, handicapped, poor or alcoholic).

She opposed oppression, especially of women and Black slaves in the US. She believed that a better society would emerge if women and men were treated equally, enlightened reform occurred, and cooperation existed among people in all social classes (but led by the middle class).

Herbert Spencer

Herbert Spencer was born on April 27 1820, and he died on December 8 1903. He was an English sociologist and philosopher, who was an early advocate of the theory of evolution. He achieved an influential synthesis of knowledge, advocating the preeminence of the individual over society and of science over religion.

In 1842 he contributed some letters, which were a demonstration of his sociological thinking. In these letters, he argued that it is the business of governments to uphold natural rights and that, they do more harm than good when they go beyond this. In 1851 he published Social Statics (reissued in 1955), which contained in embryo most of his later views, including his argument in favour of an extreme form of economic and social laissez-faire.

Encyclopedia Britannica (2013) remarks that Spencer was one of the most argumentative and most discussed English thinkers of the Victorian period. His strongly scientific orientation led him to urge the importance of examining social phenomena in a scientific way. He believed that all aspects of his thought formed a coherent and closely ordered system. Science and philosophy, he held, gave support to and enhanced individualism and progress.

Evolution, he thought, would be followed by dissolution, and individualism would come into its own only after an era of socialism and war. Spencer's major contribution to the development of sociological thinking was therefore an evolutionary perspective on social order and social change. He saw the society like a biological organism, that has various interdependent parts (such as the family, the economy, and the government) that work to ensure the stability and survival of the entire society.

Spencer believes that societies develop through a process of "struggle" (for existence) and "fitness" (for survival), which he referred to as the "survival of the fittest"- a theory attributed to Charles Darwin. This view of Spencer was later known as Social Darwinism- the belief that those species of animals, including human beings, best adapted to their environment survive and prosper, whereas those poorly adapted die out. Based on this belief, he strongly opposed any social reform that might interfere with the natural selection process and, thus damage society by favouring its least worthy members.

Emile Durkheim

David Emile Durkheim, a French sociologist was born April 15, 1858, and he died November 15, 1917. He formally established the academic discipline and, with Karl Marx and Max Weber, is commonly cited as the principal architect of modern social science and father of sociology.

Much of Durkheim's work was concerned with how societies could maintain their integrity and coherence in modernity; an era in which traditional social and religious ties are no longer assumed, and in which new social institutions have come into being. His first major sociological work was *The Division of Labor in Society* (1893). In 1895, he published his *Rules of the Sociological Method* and set up the first European department of sociology, becoming France's first professor of sociology. In 1898, he established the journal *L'Année Sociologique*. Durkheim's seminal monograph, *Suicide* (1897), a study of suicide rates in Catholic and Protestant populations, pioneered modern social research and served to distinguish social science from psychology and political philosophy. *The Elementary Forms of Religious Life* (1912), presented a theory of religion, comparing the social and cultural lives of aboriginal and modern societies.

Durkheim was also deeply preoccupied with the acceptance of sociology as a legitimate science. He refined the positivism originally set forth by Auguste Comte, promoting what could be considered as a form of epistemological realism, as well as the use of the hypothetico-deductive model in social science. For him, Sociology was the science of institutions if this term is understood in its broader meaning as

"believes and modes of behaviour instituted by the collectivity" and its aim being to discover structural social facts. Durkheim was a major proponent of structural functionalism, a foundational perspective in both sociology and anthropology. In his view, social science should be purely holistic; that is, sociology should study phenomena attributed to society at large, rather than being limited to the specific actions of individuals.

Throughout his career, Durkheim was concerned primarily with three goals. First, to establish sociology as a new academic discipline. Second, to analyze how societies could maintain their integrity and coherence in the modern era, when things such as shared religious and ethnic background could no longer be assumed; to that end he wrote much about the effect of laws, religion, education and similar forces on the society and social integration. Lastly, Durkheim was concerned with the practical implications of scientific knowledge. The importance of social integration is expressed throughout Durkheim's work.

Wiki (2013) observed that a fundamental influence on Durkheim's thought was the sociological positivism of Auguste Comte, who effectively sought to extend and apply the scientific method found in the natural sciences to the social sciences. According to Comte, a true social science should stress for empirical facts, as well as induce general scientific laws from the relationship among these facts. There were many points on which Durkheim agreed with the positivist thesis. First, he accepted that the study of society was to be founded on an examination of facts. Second, like Comte, he acknowledged that the only valid guide to objective knowledge was the scientific method. Third, he agreed with Comte that the social sciences could become scientific only when they were stripped of their metaphysical abstractions and philosophical speculation. At the same time, Durkheim believed that Comte was still too philosophical in his outlook.

A second influence on Durkheim's view of society beyond Comte's positivism was the epistemological outlook called social realism. Although he never explicitly exposed it, Durkheim adopted a realist perspective in order to demonstrate the existence of social realities outside the individual and to show that these realities existed in the form of the objective relations of society. As an epistemology of science, realism can be defined as a perspective which takes as its central point of departure the view that external social realities exist in the outer world and that these realities are independent of the individual's perception of them. This view opposes other predominant philosophical perspectives such as empiricism and positivism. Empiricists such as David Hume had argued that all realities in the outside world are products of human sense perception. According to empiricists, all realities are thus merely perceived: they do not exist independently of our perceptions, and have no causal power in themselves. Comte's positivism went a step further by claiming that scientific laws could be deduced from empirical observations. Going beyond this, Durkheim claimed that sociology would not only discover "apparent" laws, but would be able to discover the inherent nature of society.

Arguing for a place for sociology among other sciences he wrote:
Sociology is, then, not an auxiliary of any other science; it is itself a distinct and autonomous science (Émile Durkheim[25]). To give sociology a place in the

academic world and to ensure that it is a legitimate science, it must have an object that is clear and distinct from philosophy or psychology, and its own methodology.[15] He argued:

There is in every society a certain group of phenomena which may be differentiated from ...those studied by the other natural sciences (Émile Durkheim[26]). He was equally of the opinion that a fundamental aim of sociology is to discover structural "social facts".

Karl Marx

Karl Marx (1818-1883) was an influential person in the development of sociology as a strong academic discipline although he was not a sociologist. He was an economist, philosopher, and revolutionary. Marx was born in Germany and his writings on the class struggles that existed in society wherein the poor masses are exploited by the few wealthy elite still apply today (perhaps even more so than in his days). His philosophy and the timing of his writings helped early sociologists in the development of social theories and scientific approaches.

His sociological thought is reflected in his belief that class conflict is necessary in the society in order to produce social change and a better society. He used this position to draw a conclusion that the capitalist economic system was responsible for the poverty experienced at the beginning of industrial revolution in the United Kingdom. In the Marxian framework, class conflict is the struggle between the capitalist class and the working class. He said the capitalist class or the *bourgeoisie*, comprises those who own and control the means of production, that is, the tools, land, factories, and money for investment that form the economic basis of a society. The working class, or *proletariat*, is composed of those who must sell their labour because they have no other means to earn a livelihood.

From Marx's viewpoint, the capitalist class controls and exploits the masses of struggling workers by paying less than the value of their labour. He said this exploitation results in workers' alienation- a feeling of powerlessness and estrangement from other people and from oneself. He therefore predicted that the working class would become aware of its exploitation, and then go on to overthrow the capitalists, and establish a free and classless society. So he is asking for a change in the existing society rather than allowing the status quo to remain.

Max Weber

Another key German founder of sociology was Max Weber (1864-1920). He was a very intelligent person who strongly influenced the development of sociology and taught some of the other early sociologists of his day. Weber studied economics and his work gave balance to Karl Marx's extreme ideas. He studied religion and the economy and published a work called, "The Protestant Ethic and the Spirit of Capitalism." He also studied bureaucracies and defined Ideal Type as the abstract description of social phenomena by which actual social phenomena may be compared.

Weber's intellectual breadth in the study of societies can hardly be overestimated; it surpassed that of his predecessors, mainly Karl Marx and Émile Durkheim. Dissatisfied with the intellectual traditions of the social sciences and law in German and Western universities, Weber sought to develop a scientific approach that overcame their deficiencies. Although he never fully defined a systematic research programme explaining his comparative methodology, his essays on the historical development of Eastern and Western societies suggest what such an approach might entail. Weber demonstrated that the comparative method was essential because the behaviour of institutions in societies could not be understood in isolation

In preparation for work that he contemplated but never completed, Weber developed the ideal type as a methodological tool for comparative sociology. In analyzing the history of Western societies, Weber focused on rationalism as a unique and central force shaping all Western institutions, including economics, politics, religion, family, stratification systems, and music. These typologies have had a decisive impact on the development of subsequent, more specialized sociological inquiries.

A brief glance at *Die protestantische Ethik und der Geist des Kapitalismus* (1904–05): The Protestant Ethic and the Spirit of Capitalism), Weber's best known and most controversial work, illustrates the general trend of his thinking. Weber began by noting the statistical correlation in Germany between interest and success in capitalist ventures on the one hand and Protestant background on the other. He then attributed this relationship between capitalism and Protestantism to certain accidental psychological consequences of the notions of predestination and calling in Puritan theology.

In Calvin's formulation the doctrine of predestination stated that sinful humanity could know neither why nor to whom God had extended the grace of salvation. Weber inferred that the psychological insecurity that this doctrine imposed on Calvin's followers, stern believers in hellfire, was such that they began to look for signs indicating the direction of God's will in daily life. The consequence was an ethic of unceasing commitment to one's worldly calling (any lapse would indicate that one's state of grace was in doubt) and ascetic abstinence from any enjoyment of the profit reaped from such labour. The practical result of such beliefs and practices was, in Weber's estimation, the most rapid possible accumulation of capital.

Weber was also concerned that large –scale organisations (bureaucracies) were becoming increasingly oriented towards routine administration and a specialized division of labour, which to him were destructive to human vitality and freedom. He felt that rational bureaucracy rather than class struggle, is the most significant factor in determining the social relations between people in industrial societies. His works on bureaucracy later had a far-reaching impact on the development of sociological thinking.

During this same period Weber attempted to build respect for sociology as a discipline by defining a value-free methodology for it and by analyzing the religious cultures of India and China for comparison with the Western religious tradition. Also of critical importance in his last decade was his stoic examination of the conditions and consequences of the rationalization of political and economic life in the West in *Wirtschaft und Gesellschaft* (1922; Economy and Society) and journal articles.

Arguably the foremost social theorist of the twentieth century, Max Weber is known as a principal architect of modern social science along with Karl Marx and Emile Durkheim. Weber's wide-ranging contributions gave critical impetus to the birth of new academic disciplines such as sociology and public administration as well as to the significant reorientation in law, economics, political science, and religious studies.

Georg Simmel

The sociological thoughts of Georg Simmel (1858-1918) came just about the same with those of Durkheim. He theorized about the society as a web of patterned interactions among people. According to Simmel the essence of Sociology should purely be to examine the social interaction processes within groups. Kandell (2002), described Simmel's conclusion on this by reporting that interaction patterns differed between a *dyad*, a social group with two members, and a *triad*, a social group with three members.

Simmel developed formal Sociology, an approach that focuses attention on the universal recurring social forms that underlie the varying content of social interaction. He referred to these forms of social interactions as the "geometry of social life". He also distinguished between forms of social interaction (such as cooperation or conflict) and the content of social interaction in different contexts eg. Between leaders and followers.

On the impact of industrialization and urbanization on people's lives, he concluded that class conflict was becoming more pronounced in modern industrial societies. He also linked the increase in individualism, as opposed to concern for group interest to the fact that people are more concerned about belonging to membership of organisations rather than having singular communities of the past.

3.4: Sociology of Distance Education Explained

Sociology of Distance Education can simply be described as the study of how open and distance learning (ODL) institutions determine social structures, experiences, and other outcomes. It is particularly concerned with schooling systems in modern industrial and work environments and industrial societies, where prospective students are finding it difficult to leave their work places to pursue or improve their educational qualifications or difficult to have access to regular education at the tertiary education level.

Sociology of Distance Education is meant to address issues that are particularly capable of constraining the quality of education delivered by open and distance learning institutions. These issues include quality of the programme being delivered, the quality of facilitators charged with programme delivery, the commitment level of the students, the relative negative perception of the quality of the certificates from ODL institutions by the society and even some government agencies, the ODL institutions themselves and their readiness to survive operations under very tight economic conditions due to the high capital intensive nature of delivering ODL.

The Sociology of Distance Education recognises the fact that participants of distance education constitute a social group. They are gathering round certain aims. Being together is enough condition for talking about group concept in sociology. Distance education is usually defined as not a face-to-face educational way; but this is quite old definition as new technologies give opportunity to people to see their faces even when they are not in the same room. Not all members of the group share same actual location. Students and teachers are not in same place. Their group is imaginary, therefore, it has different construction.

Direct communication is not supplied. The communication has been established by way of technological tools. Some behaviours of people's in-groups are limited. In reality, participants are alone in this kind of group. Whereas, some researches in social psychology show those together actions are more advantageous than single action.

So through a detailed understanding of the ultimate goal of Sociology of Distance Education, the members of face to face group actions encourage each other just because of being same place (Stang, 1981). The performance of individual is increased if any person watches him/her. However, it is possible for individual to be discouraged by being under group pressure. The free will and capabilities of individual cannot be reflected to his behaviour because of group effects. Any natural surroundings created by him/herself should be the best place to act freely.

Also the problem of not being together in the same location or classroom makes it very hard to control the students on distance learning. Therefore, separated behaviours and attitudes may be developed. On the other hand, it largely would not be possible to classify people according to their attitudes. Emphasis on institutional ideology is equally missing in this case.

In distance education it has always been necessary that learners take over responsibilities for their own learning; a function which in other circumstances rests with the teacher or the teaching. The learner, therefore, is given the opportunity to develop self-determination, self-direction and self-control to a high degree. They determine where, when, and how long they want to engage themselves in the learning process. If distance education also comprises contract learning, the student is also able to determine what he or she wishes to learn and how to control and evaluate the results of his learning" (Peters, 1993, p. 237). Hence, through Sociology of Distance Education, it is possible to realize socialization based on larger cultural foundation.

In conclusion, distance education seems to be a very important factor to affect social reality. It is an educational model of the future created by social reality. Social reality is also affected by fast changing technology. Every society has its unique social structure, and therefore the effects of distance education depend on those structural components. Building up new structures determines new educational models to transfer given culture to all social ranks and new generations. Consequently, sociological researches about distance education based on cultural (or structural) differences is possible through the Sociology of Distance Education, because it may be seen as reflections of the social reality.

3.4: Self-Assessment Exercise

1. Give any four definitions of Sociology to demonstrate your agreement with the fact that it is difficult to have one single definition of the discipline.
2. Discuss the role of Emile Durkheim in the development of sociological thinking.
3. What is the relationship between Sociology and Distance Education.

4.0: CONCLUSION

This Unit has discussed the various views of sociologists on the discipline of Sociology which is a reflection of the divergency characterizing approaches towards studying the discipline. It could be concluded that Sociology has as many definitions as it has early scholars in the field. Furthermore, the Unit has demonstrated that the discipline of is very important in understanding our social relations and promoting cordiality and progress in the society.

Again, from, the discussion on the development of sociological thinking, it could be concluded that early sociologist actually had specific areas of interests and focus of societal problems which they used their different approaches to address.

5.0: SUMMARY

In this Unit, you have learnt that Sociology came from two words; one Latin- “*socius*” and one Greek – “*logia*”. Attempt was made to highlight the areas of focus of Sociology and the importance of studying the discipline. The divergent views of great Sociologists were highlighted and also noted to have influenced the development of sociological development as presented in the views of Sociologists like Auguste Comte, Harriet Manteau, Herbert Spencer, Karl Max, Max Weber and Georg Simmel, meaning of Sociology of Distance Education was explained. Attempt was also made to discuss the relationship between Sociology and Distance Education.

6.0: TUTOR-MARKED ASSIGNMENT

Discuss the development of sociological thought with special reference to Emile Durkheim and Herbert Spencer.

Demonstrate your understanding of the discipline of Sociology by highlighting its importance and focus areas.

7.0: REFERENCES & SUGGESTED FURTHER READINGS

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UNIT 2: EDUCATION AND PEDAGOGY FROM SOCIOLOGICAL PERSPECTIVE

CONTENTS

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1.0: INTRODUCTION

A discussion of the relationship between education and pedagogy from the sociological viewpoint is attempted in this Unit. This is premised on the principle relating to the fact that every learner is expected to interact with the teacher in a social milieu where education and pedagogy play key roles. It is therefore expected this Unit will avail the reader with an opportunity to review different definitions of education and pedagogy and later expose him/her to the chances of clarifying thoughts on the relationship between the two concepts when applied to Sociology.

2.0: OBJECTIVES

By the end of this Unit, students should be able to :

1. Define the concept of education in simple terms.
2. Define the concept of pedagogy in simple terms.
3. Identify and describe the relationship between Education and pedagogy.
4. Discuss such relationship from the sociological viewpoint.

3.0: MAIN CONTENT

3.1: The Concept of Education

The term education is derived from the Latin word “*educere*” or “*educatum*” which means “to learn”, to “know” or to “lead out”; to lead out internal hidden talent of a child or person. Education is universal, and we can gain education from anywhere, anytime; that it has no bound of place and time. It is a life long process. It starts from cradle and ends to the grave.

Wikipedia (2013) defines education as a form of learning in which knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, or research. It occurs through any experience that has a formative effect on the way one thinks, feels or acts.

Education is defined by Slideshare.net as, the “process of attaining and assisting others to attain a good attitude that enables a person to perceive accurately, think clearly, and act effectively according to self-selected goals”. It is fundamentally about attitude, no matter what age or level of schooling one is concerned with.

Some Western philosophers' definitions of education were presented by www.preservearticles.com. These are presented in the next table.

S/No.	Name of the Philosopher	Definition of Education
1.	Socrates	Education means the bringing out of the ideas of universal validity which are latent in the mind of every man.
2.	Plato	Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of.
3.	Aristotle	Education is the creation of a sound mind in a sound body. It develops man's faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness essentially consists.
4.	Rousseau	Education of man commences at his birth; before he can speak, before he can understand he is already instructed. Experience is the forerunner of the perfect.
5.	Herbert Spencer	Education is complete living.
6.	Heinrich Pestalozzi	Education is natural harmonious and progressive development of man's innate powers.
7.	Friedrich W. Froebel	Education is un-enfoldment of what is already enfolded in the germ. It is the process through which the child makes internal external.

The beauty in all these definitions is that any of them can be interpreted as capable of helping the beneficiaries to develop some understanding about the deeper things in life, the complex human relations, and the cause and effect relationship and so on. Education can therefore be seen as that social institution responsible for the systematic transmission of knowledge, skills, and cultural values within or outside a formally organized structure.

Education seeks to nourish the good qualities in man and draws out the best in every individual. It seeks to develop the innate inner capacities of man. By education an individual, we attempt to give him some desirable knowledge, understanding, skills, interests, attitudes and critical thinking.

3.2: The Concept of Pedagogy

Pedagogy may seem unfamiliar to some of the readers of this Unit, while others could be having a confused perception of what exactly it is. Informed Education (2011) while reporting its experience from a meeting on pedagogy observed that something was that nobody seemed entirely clear of what pedagogy really means. While some saw it as teaching and learning, others saw it as what goes on in the classroom.

It went further to observe that interestingly Dictionary.com defines pedagogy as “the function or work of a teacher, teaching or the art or science of teaching; instructional methods”.

The implication of this controversy over the definition of pedagogy is that there is need to further review other scholars’ views on the concept. For instance, Wikipedia (2013) describes pedagogy as “the science and art of education. It aims range from the full development of human being to skill acquisition”. According to Wiki, it generally refers to ‘strategies of instruction, or style of instruction’. The word pedagogy comes from the ancient Greek “*paidagogeō*” literally ‘to lead the child’. In ancient Greece, the *paidagogos*, was a slave who supervised the education of his master’s son and led him to school. So pedagogy is thus about ‘walking the walk’, or leading your learners.

Pedagogy should however not be confused with either curriculum or teaching. Rather, pedagogy informs both and it is an evolving process. The Scottish Education Authority (2013) says pedagogy is about learning, teaching and development, influenced by the cultural, social and political values and principles we have for children and underpinned by a strong theoretical and practical base.

Embracing pedagogy therefore has the potential to encourage new ways of working in of new expectations of teachers themselves and having new aspirations for the learners. Pedagogy refers to the teaching of children, where the teacher is the focal point (about.com, 2013). It is concerned with how children learn. The learning process here is based on the view of children as experienced learners and communicators, with the confidence and self-respect to have high aspirations for themselves and others.

Pedagogy needs explicitly to be seen to encompass professional dialogue about why we do and what we do. It is premised on the principle that ‘teachers should cause learning’, and for this to effectively occur the following must be considered by teachers:

- Constant review and reflection on other practices.
- Collaboration and discussion of their practices with other professionals and students.
- Constant creation of innovations and having fun with their teaching.

These elements are at the heart of pedagogy.

Where pedagogy is well understood and handled by the teacher, it can increase the awareness level of the impact which teachers can have on their learners. Effective use of pedagogy is important to support the vision of every child as active agent in the society, as it creates opportunity to be aware of the experiences which the children have in their early years that help them to develop as confident, powerful and competent individuals.

Pedagogy allows for the handlers’ pedagogical base to be better understood. This allows for learners to be encouraged to ask why of each other and of the learning community to which they belong. It makes teachers to become reflective

educators, by learning in different ways and constantly adding to what they know through involvement in empirical research, exploration and inquiry.

3.3: Relationship between Education and Pedagogy

Education and pedagogy are two concepts that are quite related, basically because of the purposes they serve in the course of promoting effective learning. The fact that education is a life long process, it implies that for anybody to continue to learn with a high degree of interest and success, he or she must have a sound and solid foundation. This may however be difficult where the right pedagogical interventions have not been introduced at the early stage.

Furthermore, a critical pedagogy includes relationship between teaching and learning with the consciousness to make education a continuous process of “unlearning”, “learning”, “relearning”, “reflection” and “evaluation”. In education, postmodernism rejects the notion that the purpose of education is primarily to train a child’s cognitive capacity for reasoning in order to produce an adult capable of functioning independently in the world. With a consciousness to build an active meaningful pedagogical base in the children, it is now possible for this view to be replaced with one which sees education as taking an essentially indeterminate being and giving it a social identity.

Education’s method of molding is linguistic, and so the language to be used is that which will create a human being that is sensitive to his/her sexual, racial or class identity. This is however quite possible where the right pedagogy is introduced early enough to the child.

So effective delivery of an educational intervention demands the right pedagogy which must necessarily take the role of the learner from an object to an active and critical subject. According too Shor (1980), in an educational setting like a classroom where this is achieved, one of the potential outcomes is that the students themselves will assume more responsibility for their class. Power will become distributed amongst the group and the role of the teacher becomes much more mobile and more challenging. This encourages growth of each student’s intellectual character rather than what Shor (1980) called a mere “mimicry” of the professional style.

The fact that pedagogy is concerned with the theory and practice of teaching, learning and assessment, implies that any innovation in this field must have profound influence on education. Hence, innovations in pedagogy are not expected to be independent, but fit together into a new form of education that transcends boundaries between formal and informal setting, institutional and self-directed learning.

Furthermore, Daramola (2009) observed that education as a social phenomenon is concerned with the preparation of the child for his/her future occupation in life. He maintained that this is one of the main economic functions of education. This implies that the child must be taught how to perform different roles within the social structure in the society and attempt to adopt a faulty or defective pedagogy at the early stage can mar this process could delay such goal.

The relationship between pedagogy and education can be further viewed from the assertion of van Manen raised by O’Connor and Dilion (1995) that, human

development and personal becoming are possible only within particular , concrete pedagogical relationships. They reported that van Manen was of the opinion that “pedagogy is perceived and used as a personal and improvised tact and mindful thoughtfulness through which a pedagogue tries to act in a right, good, and appropriate manner for the sake of what is best for the being and becoming of the learner”, then a qualitative education can be assured of being delivered. So one can conclude that it is possible to learn all the techniques of instruction but to remain pedagogically unfit as a teacher.

3.4: Education and Pedagogy from Sociological Context

Discussing education and pedagogy from a sociological viewpoint is one way of confirming that the two concepts operate within a social system, and social relations are necessarily involved.

Sociologists have divergent perspectives on the purpose of education in the contemporary society, and this could have some implications on the pedagogy to be employed for effective instructional delivery and learning. For instance, the functionalist theorists of sociology suggest that education contributes to the maintenance of the society and provides people with an opportunity for self-enhancement as well as upward social mobility.

Conflict theorists on the other hand argue that education perpetuates social inequality and benefits the dominant class at the expense of all others. The symbolic interactionists however focus on classroom dynamics and the effect of self-concept on grades and aspirations.

The implications of these various sociological perspectives on pedagogy could be far reaching. For instance, as a functionalist theorist, Emile Durkheim’s position that moral values are the foundation of a cohesive social order and that schools have the responsibility of teaching a commitment to the common morality for the kind of pedagogy to be adopted in achieving this, (Kendall, 2002) has implications for the kind of pedagogy to be adopted in achieving this.

Durkheim presents his ideas about the role of education in maintaining stability, discipline and harmonious social order. He believed that Sociology informed pedagogical process more than any other discipline.

So the pedagogical base to be built in this context would be one that promotes the transmission of shared values from the early childhood education level through to the tertiary level of the education system. The pedagogue in this case will be expected to emphasise values such as tolerance, truth telling, peaceful resolution of conflict, commitment etc. in the course of any education service delivery.

Furthermore, Durkheim’s distinction between mechanical and organic solidarity to capture the changing nature of the society is very relevant to pedagogy. For instance, his description of mechanical solidarity as being characterized by small, relatively homogenous social units bond by traditions, whereas the organic solidarity as being

characterized as more individualistic, can be applied by pedagogues if the classroom is seen as a type of society.

In a situation where the classroom is thought of as one in which students appear to enter with weak social bonds among themselves for the first time, originality, creativity, and change may not be strongly encouraged in this early stage. However, at a later stage in a typical classroom, opportunities might have been created for the learners to garner variety of experiences, through the welcoming of positive individualism in the form of inventiveness, innovation and imaginations. Through the right pedagogy students are more likely to be more cohesive and respect for both the teacher and themselves.

Again, in contrast, a conflict theorist's position that access to quality education is closely related to social class and that schools perpetuate class, racial, ethnic and gender inequalities in the society, thereby making certain groups to seek to maintain their privilege position at the expense of others, equally has implications for the choice and content of pedagogy to be employed in an educational system guided by this sociological perspective.

The pedagogical base in this case may be strongly tilted towards class reproduction, segregation and desegregation of the education system. The pedagogue here becomes very conscious of what experience to provide for which group of learners and what he/she ought not to make available.

The fact that sociologists viewing education from the symbolic interactionist perspective may focus on classroom dynamic, examining the interpretations that students and teachers give to their interactions with one another, also has implications to the choice of pedagogy in this kind of setting.

Pedagogues in this setting may tend to be more active in their social relations with the students and become more interested in helping to develop the students' self-concept through their pedagogy.

Halasz and Kaufman (1995) observed that symbolic interactionist theory has much to offer pedagogically because it considers how a society is produced and reproduced through social interaction. According to them, positioning the classroom as a site of social interaction, can allow for a critical analysis of the process of teaching and learning for a micro-sociological orientation. From this perspective, the foundation of education process can be accurately characterized as what they described as "exchanging of significant gestures".

An analysis of the concepts of education and pedagogy sociologically therefore provides opportunity for a better understanding of interactions, institutional contact and dynamics, structure, identity and culture as they emerge in the classroom. Ideally, it is possible to further use such analysis to improve teaching and learning experiences of our students.

3.4: Self -Assessment Exercise

1. Write short notes the following two concepts: i. Education & ii. Pedagogy
2. Establish a concrete relationship between education and pedagogy.
3. Identify the three sociological viewpoint that can be used to explain the relationship between education and pedagogy.

4.0: CONCLUSION

The discussion presented in this Unit is reflection of an established fact that education and pedagogy are two concepts that serve complementary purposes. The divergent viewpoints of the great early Sociologists have equally confirmed this as each of them demonstrated unique theory about sociology which in turn has very unique implications for the choice of pedagogy within ant educational setting.

It could be concluded that any teacher considering the choice of his/her instructional strategies or building a pedagogical base for his/her class and students must allow him/herself to be guided by a combination of the sociological perspectives discussed in this Unit.

5.0: SUMMARY

In this Unit, you have learnt that about the meaning of two key concepts; education and pedagogy. The confusion about the meaning of pedagogy was highlighted and the relationship between the two concepts was discussed. Attempt was also made to view this relationship from sociological perspectives using the functionalist, conflict and symbolic interactionist theories. Conclusion was drawn that sociology provides an opportunity for a better understanding of the dictates of the concepts of education and pedagogy and their importance for improving teaching and learning in the school system.

6.0: TUTOR-MARKED ASSIGNMENT

1. Explain the concepts of education and pedagogy from the sociological viewpoints of functionalist and symbolic interactionist theorists.
2. Pedagogy can not be confused with either curriculum or teaching. Discuss.

7.0: REFERENCES & SUGGESTED FURTHER READINGS

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UNIT 3: EDUCATION, SOCIETY AND THEORY OF KNOWLEDGE

CONTENTS

1.0: INTRODUCTION

In the previous Unit you learnt about the concept of education in terms of its definition. This Unit (Unit 3) will however provide you more opportunity to learn about the concept beyond its definition. It will expose you to the different shapes which education has taken with the development of society, after a detailed description of what makes a society.

The interrelatedness of education and society will be discussed based on the recognition of the fact that the education system of any nation is expected to be a reflection of the needs and s of that society. The theory of knowledge and its role in providing useful direction towards a better understanding of this relationship is equally discussed.

2.0: OBJECTIVES

By the end of your interaction with this Unit, you should be able to:

1. Give additional definitions of education and list the different forms of education.
2. Give three simple definitions of the concept of society.
3. Discuss the relationship between education and society.
4. Give a simple definition of knowledge and
5. Describe in simple terms the theory of knowledge.

3.0: MAIN CONTENT

3.1: Concepts of Education and Society

You learnt about the meaning of education in the last Unit. Education was defined as a form of learning in which knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, or research. We could further review more definitions of education in this Unit, as we would need to discuss its relationship with the society later on.

Education is the process of bringing desirable change into the behaviour of human beings. Agriinfo.in.com (2013) defines education as the “process of imparting or acquiring knowledge or habits through instruction or study”. It demands that the anticipated behavioural changes must be directed towards a desirable end. They should be acceptable socially, culturally and comically and result in a change in knowledge, skill, attitude and understanding.

One DIY (2009) also defines education as the knowledge of putting one’s potential into maximum use. It helps a person to make the right decision in the sphere of life. This implies that it is a grooming process that avails the recipient an opportunity to excel later in life based on the amount of knowledge acquired and which he or she is able to process for survival.

While examining the true meaning of education Yoti (2009) said it comprises of teaching and learning specific skills. Its basic aim is the imparting of knowledge, positive judgment and well-developed wisdom. Education primarily means 'to draw out'. It helps in delivering realization of self-potential and deep-rooted talents of an individual. Education also is mental and emotional growth of a person by learning about important subjects pertaining to various facets of life...and by educating oneself, one becomes wise, with good reasoning, logic and intelligence (Medha, 2008).

It is an act or process of imparting or gaining knowledge, judgment, and a level of intellectual maturity (Dictionary.com, 2013). This is an obvious reason as to why education is important. Education also paves the path leading to disillusionment. It wipes out all the wrong beliefs and helps create a clear picture of everything and builds in every individual, a confidence to take decisions and help to face life and to accept successes and failures.

Education come in different forms. These include:

- i. Formal education: which is a hierarchically structured and chronologically graded education system, that comprises of primary education, higher education and full time professional training. This education system is referred to as mainstream education. It is characterized by institutional activity, hierarchical structure, uniform, and it is subject oriented, leading to awarding of certificates, diplomas, degrees.
- ii. Adult education: As the name suggests, it refers to a practice of educating adults. There are different forms of adult education, namely, formal class based learning, e-learning and self-directed learning. There are also some career specific courses that adults can learn. The National Open University of Nigeria (NOUN) programme is a typical example of an adult education programme run online.
- iii. Non-formal It is flexible, life environment and learner oriented, diversified in content and method, non-authoritarian, built on learner participation and it mobilizes local resources.
- iv. Special education: There are some sturequire special learning needs, which are addressed through special education.

Society as a concept can be simply described as a collective name for a number of individuals. Daramola (2009) defines society as the whole range of social relationships of people living in a certain geographic territory and having a sense of belonging to the same group.

Wikipedia (2013) describes a society, or a human society, “as a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations”. Human societies are thus, characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may therefore, be described as, the sum total of such relationships among its constituent members. In anthropology, human societies are most often organized according to their primary means of subsistence.

Social scientists have identified hunter-gatherer societies, nomadic pastoral societies, horticulturalist or simple farming societies, and intensive agricultural societies, also called civilizations. Some consider industrial and post-industrial societies to be qualitatively different from traditional agricultural societies.

When a society is collaborative, it is possible to get its members to benefit in ways that would not otherwise be possible on an individual basis as both individual and social (common) benefits can become easier to distinguish.

A society can also consist of like-minded people governed by their own norms and values within a dominant, larger society. This is sometimes referred to as a subculture. A society may also be illustrated as an economic, social, or industrial infrastructure, made up of a varied collection of individuals. Members of a society may be from different ethnic groups. A society can be a particular ethnic group, such as the Yoruba, Efik or Fulani; or a broader cultural group, such as a Western society.

The word society may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. Typical examples of this would include, Boys Scout, Jamatul Nasir Youth Group, Red Cross, Red Crescent, etc.

Politically, societies may also be organized according to their political structure. In order of increasing size and complexity, there are bands, tribes, chiefdoms, and state societies. These structures may have varying degrees of political power, depending on the cultural, geographical, and historical environments that these societies must contend with. Thus, a more isolated society with the same level of technology and culture as other societies is more likely to survive than one in closer proximity to others that may encroach on their resources (Wikipedia, 2013).

Gerhard Lenski (1974) had earlier differentiated societies based on their level of technology, communication, and economy. This differentiation put societies as belonging to that of:

- i. Hunters and gatherers,
- ii. Simple agricultural,
- iii. Advanced agricultural,
- iv. Industrial, and
- v. Special (e.g. fishing societies or maritime societies).

This is similar to the system earlier developed by anthropologists Morton H. Fried, a conflict theorist, and Elman Service, an integration theorist, who have produced a system of classification for societies in all human cultures based on the evolution of social inequality and the role of the state. This system of classification contains four categories:

- i. Hunter-gatherer bands (categorization of duties and responsibilities).
- ii. Tribal societies in which there are some limited instances of social rank and prestige.
- iii. Stratified structures led by chieftains.
- iv. Civilizations, with complex social hierarchies and organized, institutional governments.

In addition to this there are:

- a. Humanity, mankind, upon which rest all the elements of society, including society's beliefs.
- b. Virtual society, a society based on online identity, which is evolving in the information age.

Over time, some cultures have progressed toward more complex forms of organization and control. This cultural evolution has a profound effect on patterns of community. Hunter-gatherer tribes settled around seasonal food stocks to become agrarian villages. Villages grew to become towns and cities. Cities turned into city-states and nation-states. They have grown to become highly structured system of human organization for large-scale community living that normally furnishes protection, continuity, security, and a national identity for its members. Typical example of these is the American society.

3.2: Relationship between Education and Society

According to Daramola (2009) many sociologists have observed that there is a strong relationship between education and society. He remarked that this observation is borne out of the fact that it is not possible to separate or draw any line of demarcation between the two concepts. The reason being that whatever happens to the educational system of any society ultimately and undoubtedly affects the society itself, and whatever occurs in the society influences or shapes the educational system in all its ramifications.

Education has proved to be important fundamental aspects in imparting of culture from generation to generation and every society is characterized by unique generations. Education is a major institution in most societies. Indeed, it is difficult to imagine any industrialised or industrialising society without a system of schools. Sociologists of education examine many parts of educational systems interaction, classrooms and peer groups, school organisations and national and international systems of education. Sociologists see education as one of the major institutions that constitutes society; they place the study of education in a larger framework of institutions found in every society. These institutions include family, religion, politics, economics and health, in addition to education.

Education can also be considered a sub-system of the larger society. The character of society and social changes taking place influence the system of education. This implies that Education as a social phenomenon does not take place in a vacuum or isolation. www.studymode.com (2013) emphasises that education takes place in the society and this normally begins from the family, which is one of the social institutions responsible for the education of the child.

In every society, whether developing or developed, complex or primitive, there is always an education system. The role of society towards education depends on the society. In the Nigerian society, the traditional view is that government has a primary role in providing for compulsory education at the basic education level. Society is therefore expected to invest in the education of its children to stimulate a successful economy and society in the future.

Education as a social phenomenon is also concerned with the preparation of the child for his future occupation in life. This is one of the main economic functions of education and this is in the interest of both the nation and the individual. Through education an individual knows the structure of the society and the different types of relationships that exist among those structures in the society.

Another aspect of the relationship between education and society is in the area of social interaction. Social interaction may be defined as any relation between people and groups, which changes the behavior of the people in the group. There is a need for social interaction by the child before he/she could acquire the culture of his society. This position is further supported by Daramola's (2011) inference where he said that for a child to be educated, he/she must be influenced by his/her environment and in turn, be capable of influencing it. So the level of dynamism being experienced by any society will have a significant effect on the nature and content of education desired by such society.

Quoting Ottaway (1980), Daramola (2011) emphasized that there is a relationship between education and society through the arrangement of the entire society into a hierarchical order. This involves the use of education to fix its beneficiaries into social classes and preparation of members of each of such social classes for particular social roles as members of different social roles.

The implication of all these relationships between education and society is that while education is expected to fulfill both individual and societal needs, it is expected to equally keep with other sub-systems in the society, because the concepts are very interrelated and complementary.

3.3: Theory of Knowledge

A discussion of the theory of knowledge requires an understanding of what the concept of theory entails as well as what is meant by knowledge.

Theory can simply be defined as a system of ideas intended to explain something, especially, one based on general principles independent of the thing to be known. It is also a well – substantiated explanation of some aspect of the natural world. Theory has also been defined by the Freedictionary.com (2013) as “an organized system of accepted knowledge that applies in a variety of circumstances to explain a specific set of phenomena”. It is a set of assumptions, propositions or accepted facts that attempts to provide a plausible or rational explanation of cause – and – effect relationships among a group of observed phenomena”.

Knowledge as a concept is the information and skills acquired through experience or education. It is the theoretical or practical understanding of a subject. Simply put, it is what is known in a particular field or in total. Knowledge could be facts and information. In normal conversation, we use knowledge to mean “knowing that” (facts and information) and “knowing how (the ability to do something).

According to Webster's Dictionary in www.stevedening.com (2013), knowledge is the fact or condition of knowing something with familiarity gained through experience or association. It is also the ideas or understandings which an entity possesses that are used to take effective action to achieve the entity's goal(s).

Wikipedia (2013) further explains knowledge as a familiarity with someone or information, description or skills acquired through experience or education. Wikipedia (2013) went on further to say that it can refer to the theoretical or practical understanding of a subject and it can be implicit (practical skill or experimental) or explicit (as with theoretical understanding of a subject). It can be more or less formal or systematic.

Having read about the concepts of theory and knowledge, it is now pertinent to discuss the theory of knowledge which is sometimes referred to as epistemology. The theory of knowledge deals with the means of production of knowledge, as well as skepticism about different knowledge claims www.sciencedaily.com (2013).

The truth condition in theory of knowledge is largely uncontroversial. Here, most epistemologists find it overwhelmingly plausible that what is false cannot be known. This implies that whatever is regarded as known cannot categorically be false. The theory of knowledge focuses on analyzing the nature of knowledge and how it relates to connected notions such as truth, belief and justification.

Hilary Kornblith (2009) however, argued that the formula for knowledge does not necessarily have to contain “justified” true belief. That is to say that justification is not a required condition to say one has knowledge. Although Kornblith does recognize justifications importance to epistemological study and that “failure to meet justification is evidence that one does not know, she suggests that it does not in the same sense mean that it is entrenched in the definition of knowledge, nor that it should be. This is reflected in Plato’s explanation on theory of knowledge where it was said that what appears to be so to me is true for me, and what appears to be so to you is true for you. It follows that everyone’s perceptions are equally true.

This Plato’s theory of knowledge has however been described by Protagoras as extreme form of relativism, where he asserts that man is the measure of all things in regards to truth, and that it seems that if all perceptions (e.g. judgments and beliefs) are equally true, there can be no room for expertise. In his view on the theory of knowledge, Protagoras does not deny that some men are wiser than others, but he disagrees that some men are right while others are wrong.

Though some men may appear to be wiser than others, it does not follow that their beliefs or judgments are truer than men who lack expertise in the given field; rather, and this is an important distinction that Protagoras makes, the judgments and beliefs of the wise are to be understood as being better (not truer) than those who lack expertise. For Protagoras, the wise man is the man “who can change the appearances—the man who in any case where bad things both appear and are for one of us, works a change and makes good things appear and be for him”.

The theory of knowledge could be summarized to using Lemos Noah’s five key points which include: That,

- Knowledge is Justified, True Belief (J T B).
- There are three senses of the word “knows”(that is Knowledge), they are; First, Propositional knowledge (a relationship that exists between a subject and a true proposition). Second, Acquaintance knowledge. And third, “How to” knowledge.

- A clear distinction exists between propositional knowledge and other forms of knowledge (as listed in the second point above) giving preference to Propositional knowledge due to the facts that it is truth focused and that Philosophers are basically concerned with what is true.
- Any discussion on the concepts of Belief, Truth, and epistemic Justification requires that the proposition being considered must bring out three diversified attitudes are obtainable: first, we can accept or believe that the proposition is true; second, believe its negation and third, withhold our belief in it.
- Knowledge requires either “dispositional” or “occurrent” beliefs and that “belief range in intensity or strength from complete and firm conviction to tentative and cautious acceptance.

So we need to understand that in theory of knowledge, a proposition can be true and not justified, a proposition can be justified and not true. So a distinction must be made between a proposition’s being justified and the person justifying it, as justification is relative, unlike truth.

3.4: Self- Assessment Exercise

1. Describe the concept of education and the different forms through which people receive it.
2. What is your understanding of the concept of society?
3. What do you understand by the concept of knowledge?

4.0: CONCLUSION

This Unit has been able to establish the interrelatedness between concepts like education and society. Specifically, it could be concluded that education as a social phenomenon does not take place in isolation. Rather it takes place in the society and this normally begins from the family; the basic unit of the society and one of the social units responsible for the education of the child.

From the analysis of the various Sociologists views on the theory of knowledge, it could also be concluded that the theory is concerned with, what is knowledge, using the justified true belief explanation; where do we get our knowledge and how are our beliefs justified.

5.0: SUMMARY

In this Unit, you have had an opportunity to examine the concepts of education, society and knowledge. This is in terms of what each of them means and the different forms through which they come. The relationship between the concepts of education and society was extensively discussed. Sociologists views and explanations on the theory of knowledge were also critically examined.

6.0: TUTOR-MARKED ASSIGNMENT

1. Establish a relationship between education and society.
2. Sociologists have variously explained the theory of knowledge. Demonstrate your understanding of these explanations by presenting the positions of any two scholars on the theory.

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UNIT 4: PRINCIPLES OF THE SOCIOLOGY OF KNOWLEDGE

CONTENTS

1.0: INTRODUCTION

This Unit presents the views of proponents of the sociology of knowledge, the principle guiding the field and discusses the various thoughts that can be used to describe the consciousness of later sociologists, particularly those of the end of the 19th century and the beginning of the 20th century. It describes the sociology of knowledge from a climate which seems free of bias and assumptions.

2.0: OBJECTIVES

It is expected that by the end of your interaction with this Unit, you should be able to:

1. Give additional definitions of education and list the different forms of education.
2. Give three simple definitions of the concept of society.
3. Discuss the relationship between education and society.
4. Give a simple definition of knowledge and

Describe in simple terms the theory of knowledge

3.0: MAIN CONTENT

3.1: Sociology of Knowledge Explained

Wikipedia (2013) describes the Sociology of knowledge as the study of the relationship between human thought and the social context within which it arises, and of the effects prevailing ideas have on societies.

It deals with broad fundamental questions about the extent and limits of social influences on individual's lives and the social-cultural basics of our knowledge about the world (www.stthomasu.ca). Complementary to the sociology of knowledge is the sociology of ignorance including the study of nescience, ignorance, knowledge gaps or non-knowledge as inherent features of knowledge making.

The sociology of knowledge was pioneered primarily by Sociologists like Émile Durkheim and Marcel Mauss at the end of the 19th and beginning of the 20th centuries. Their works deal directly with how conceptual thought, language, and logic could be influenced by the sociological milieu out of which they arise. In Primitive Classification, Durkheim and Mauss (1963) took a study of “primitive” group mythology to argue that systems of classification are collectively based and that the divisions with these systems are derived from social categories. While neither author specifically coined nor used the term 'sociology of knowledge', their work is an important first contribution to the field.

The specific term 'sociology of knowledge' first came into widespread use in the 1920s, when a number of German-speaking sociologists, most notably Max Scheler, and Karl Mannheim, wrote extensively on it. With the dominance of functionalism through the middle years of the 20th century, the sociology of knowledge tended to remain on the periphery of mainstream sociological thought. It was largely reinvented and applied much more closely to everyday life in the 1960s, particularly by Peter L. Berger and Thomas

Luckmann in *The Social Construction of Reality* (1966) and is still central for methods dealing with qualitative understanding of human society (compare socially constructed reality).

Building on his early work with Mauss, Durkheim's definitive statement concerning the sociology of knowledge comes in his magnum opus, “*The Elementary Forms of Religious Life*”. This book has as its goal not only the elucidation of the social origins and function of religion, but also the social origins and impact of society on language and logical thought.

In the book, Giddens (1978) said Durkheim argues that religious beliefs require people to separate life into categories of the sacred and the profane, and that rites and rituals are necessary to mark the transition between these two spheres. Here, Durkheim outlines how totemism within an Australian aboriginal religion is an example of how collective representations are enacted through religion.[Calloun, 2002]. A totem is a representation of the clan, which embodies all the characteristics of the group and around which rites and rituals take place.[Giddens, 1978]. It is through these rituals that religion is enacted and reinforced, creating a collective understanding of reality.

One of the most important elements of Durkheim's theory knowledge is his concept of collective representations, which are the symbols and images that come to represent the ideas, beliefs, and values elaborated by a collectivity and are not reducible to individual constituents. They can include words, slogans, ideas, or any number of material items that can serve as a symbol, such as a cross, a rock, a temple, a feather etc.

As Durkheim elaborates, *représentations collectives* (collective representations) are created through the intense interaction of religious rituals. They are products of collective activity and as such these representations have the particular, and somewhat contradictory, aspect that they exist externally to the individual (since they are created and controlled not by the individual but by society as a whole), and yet simultaneously within each individual of the society (by virtue of that individual's participation within society). Through *représentations collectives* the group exerts pressure on the individual to conform to society's norms of morality and thought. As such, collective representations help to order and make sense of the world, but they also express, symbolize and interpret social relationships.

Under the influence of this doctrine, and of Phenomenology, the An Hungarian-born German sociologist, Karl Mannheim (1893–1947) also contributed to the growth of the sociology of knowledge with his “*Ideologie und Utopie*” (1929, translated and extended in 1936 as “*Ideology and Utopia*”), although the term had been introduced five years earlier by the co-founder of the movement, the German philosopher, phenomenologist and social theorist Max Scheler (1874–1928), in *Versuche zu einer Soziologie des Wissens* (1924, *Attempts at a Sociology of Knowledge*).

Mannheim feared that this interpretation could be seen to claim that all knowledge and beliefs are the products of socio-political forces since this form of relativism is self-defeating (if it is true, then it too is merely a product of socio-political forces and has no claim to truth and no persuasive force). Mannheim believed that relativism was a strange mixture of modern and ancient beliefs in that it contained within itself a belief in an absolute truth which was true for all times and places (the ancient view most often associated with Plato) and condemned other truth claims because they could not achieve this level of objectivity (an idea gleaned from Marx).

Mannheim sought to escape this problem with the idea of 'relationism'. This is the idea that certain things are true only in certain times and places (a view influenced by pragmatism) however, this does not make them less true. Mannheim felt that a stratum of free-floating intellectuals (who he claimed were only loosely anchored to the class structure of society) could most perfectly realize this form of truth by creating a "dynamic synthesis" of the ideologies of other groups.

3.2: The Principle of Sociology of Knowledge

The principle of Sociology of Knowledge are reflected in the thoughts of scholars who are proponents of the New Sociology of Knowledge. The new thought introduce new concepts that dictate how knowledge is socialized in the modern era by new kinds of social organizations and structures. The new sociology of knowledge examines how kinds of social organization make whole orderings of knowledge possible, rather than focusing on the differing social locations and interests of individuals or group.

The new sociology of knowledge examines how kinds of social organization make whole orderings of knowledge possible, rather than focusing on the differing social locations and interests of individuals or group. It examines political and religious ideologies as well as science and everyday life, cultural and organizational discourses along with formal and informal types of knowledge. It also expands the field of study from an examination of the contents of knowledge to the investigation of forms and practices of knowing.

Berger and Luckmann (2012) in their blog showed that reality is socially constructed and that this can mean two things: that, the objective features of the world have assumed the shape they have as a result of social action; and the features of the objective world can only be understood through one or another conceptual schemes that are both incommensurable and irrefutable.

Thus, the principle of sociology of knowledge is based on the fact that it must first of all concern itself with what people 'know' as 'reality' in their everyday, non- or pre-theoretical lives. Adorno() observed that the sociology of knowledge characterizes stubborn facts as mere differentiations and subsumed them under the highest general units; at the same, it ascribes an intrinsic power over the facts to these arbitrary generalisations, which calls social laws.

According to Adorno () Mannheim's () expatiation on the principles of sociology of knowledge can be viewed from three angles which include: the general principle of

the functioning of a social order with freely contracting legal personalities ; the psychological effect of unemployment in general; and the general that hopes of social advancement tend to affect individuals in a way which obscures their social position.

So the principle of sociology of knowledge reveals that it is concerned with symptoms. It is thoroughly disposed to over-estimate the significance of ideologies as opposed to what they represent. Thus, the real attraction of the sociology of knowledge can be sought only in the fact that those changes in consciousness, as achievements of planning reason, are linked directly to the reasoning of today's planners.

3.3: The Consciousness of Sociology of Knowledge

The consciousness of the sociology of knowledge is rooted in the growth of the new sociology of knowledge, beginning with Phenomenological Sociology - the study of the formal structures of concrete social existence as made available in and through the analytical description of acts of intentional consciousness. The "object" of such an analysis is the meaningful lived world of everyday life: the "*Lebenswelt*", or Life-world (Husserl,1889 as quoted in www.en.wikipedia.com). The task, like that of every other phenomenological investigation, is to describe the formal structures of this object of investigation in subjective terms, as an object-constituted-in-and-for-consciousness. That which makes such a description different from the "naive" subjective descriptions of the man in the street, or those of the traditional, positivist social scientist, is the utilization of phenomenological methods.

The leading proponent of Phenomenological Sociology was Alfred Schutz [1899-1959]. Schutz sought to provide a critical philosophical foundation for Max Weber's interpretive sociology through the use of phenomenological methods derived from the transcendental phenomenological investigations of Edmund Husserl [1859-1938]. Husserl's work was directed at establishing the formal structures of intentional consciousness. Schutz's work was directed at establishing the formal structures of the Life-world (Schutz:1980).

Ultimately, the two projects which quite complementary, with the structures of the latter dependent on the structures of the former, gave valid phenomenological descriptions of the formal structures of the Life-world with both emphasizing wholly consistency with the descriptions of the formal structures of intentional consciousness. It is from the latter that the former derives its validity and truth value (Sokolowski, 2000).

The phenomenological tie-in with the sociology of knowledge stems from two key historical sources for Mannheim's analysis: [1] Mannheim was dependent on insights derived from Husserl's phenomenological investigations, especially the theory of meaning as found in Husserl's Logical Investigations of 1900/1901 (Husserl,2000), in the formulation of his central methodological work: "On The Interpretation of *Weltanschauung*" (Mannheim,1993) - this essay forms the centerpiece for Mannheim's method of historical understanding and is central to his conception of the sociology of knowledge as a research program; and The concept of "*Weltanschauung*" employed by Mannheim has its origins in the hermeneutic philosophy of Wilhelm Dilthey, who relied on Husserl's theory of meaning for his methodological specification of the interpretive act (Mannheim, 1993).

It is also noteworthy that Husserl's analysis of the formal structures of consciousness, and Schuetz's analysis of the formal structures of the Life-world are specifically intended to establish the foundations, in consciousness, for the understanding and interpretation of a social world which is subject to cultural and historical change. The phenomenological position is that although the facticity of the social world may be culturally and historically relative, the formal structures of consciousness, and the processes by which we come to know and understand this facticity, are not. That is, the understanding of any actual social world is unavoidably dependent on understanding the structures and processes of consciousness that found, and constitute, any possible social world.

Alternatively, if the facticity of the social world and the structures of consciousness prove to be culturally and historically relative, then we are at an impasse in regard to any meaningful scientific understanding of the social world which is not subjective (as opposed to being objective and grounded in nature [positivism], or inter subjective and grounded in the structures of consciousness [phenomenology]), and relative to the cultural and idealization formations of particular concrete individuals living in a particular socio-historical group.

A particularly important contemporary contribution to the sociology of knowledge is found in the work of Michel Foucault. *Madness and Civilization* (1961) postulated that conceptions of madness and what was considered "reason" or "knowledge" was itself subject to major culture bias - in this respect mirroring similar criticisms by Thomas Szasz, at the time, the foremost critic of psychiatry, and himself now an eminent psychiatrist. A point where Foucault and Szasz agreed was that sociological processes played the major role in defining "madness" as an "illness" and prescribing "cures".

According to Foucault (1975), the 19th century transformed what knowledge was. Perhaps Foucault's best-known claim was that "Man did not exist" before the 18th century. Foucault regarded notions of humanity and of humanism as inventions of modernity. In "Discipline and Punish: the Birth of the Prison", Foucault (1975) concentrates on the correlation between knowledge and power.

According to him, knowledge is a form of power and can conversely be used against individuals as a form of power. As a result, knowledge is socially constructed in order to maintain the power of the ruling class. He argues that knowledge forms discourses and discourses form the dominant ideological ways of thinking which govern our lives. For him, social control is maintained in 'the disciplinary society', through codes of control over sexuality and the ideas/knowledge perpetuated through social institutions.

In other words, discourses and ideologies subject us to authority and turn people into 'subjected beings', who are in turn afraid of being punished if they sway from social norms. Foucault believes that institutions overtly regulate and control our lives. Institutions such as schools reinforce the dominant ideological forms of thinking onto the populace and force us into becoming obedient and docile beings. Hence, the

dominant ideology that serves the interests of the ruling class, all the while appearing as `neutral`, needs to be questioned and must not go unchallenged.

3.4: Self -Assessment Exercise

1. Explain the sociology of knowledge in simple terms.
2. Identify the major exponents of sociology of knowledge.

4.0: CONCLUSION

Discourse about and development in the field of sociology of knowledge since the end of the 19th and beginning of the 20th centuries as pioneered primarily by the sociologists Émile Durkheim and Marcel Mauss. Their works dealt directly with how conceptual thought, language, and logic could be influenced by the sociological milieu out of which they arise. While neither author specifically coined nor used the term 'sociology of knowledge', their work is an important first contribution to the field.

The specific term 'sociology of knowledge' first came into widespread use in the 1920s, when a number of German-speaking sociologists, most notably Max Scheler, and Karl Mannheim, wrote extensively on it. With the dominance of functionalism through the middle years of the 20th century, the sociology of knowledge tended to remain on the periphery of mainstream sociological thought as the consciousness of the sociologists in this area rose. It was largely reinvented and applied much more closely to everyday life in the 1960s, particularly by Peter L. Berger and Thomas Luckmann in “The Social Construction of Reality”, and is still central for methods dealing with qualitative understanding of human society.

5.0: SUMMARY

This Unit has created tangible opportunity for you to understand the sociology of knowledge with its complementary principle. In addition, you have learnt about the increasing consciousness in the thoughts of sociologists in the area of the sociology of knowledge.

6.0: TUTOR-MARKED ASSIGNMENT

1. Explain briefly the sociology of knowledge.
2. Discuss the role of some Sociologists between the 19th and 20th centuries in the increased consciousness noticed in the sociology of knowledge.

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<http://www.stthomasu.ca>

MODULE 2: EDUCATION AND SOCIAL FRAMEWORK

Unit 1: The Family and Education

Unit 2: Education, Social Stratification and Social Values

Unit 3: Education, Social Justice and the Teacher

Unit 4: Education, Equality and Freedom

UNIT 1: THE FAMILY AND EDUCATION

CONTENTS

1.0 : Introduction

2.0 : Objectives

3.0 : Main Content

3.1: Concept of Family

3.2: Relationship between Family and Education

3.3: Strategies for Strengthening Family Involvement in Education

4.0: Conclusion

5.0: Summary

6.0: Tutor-Marked Assignment

7.0: References

1.0 : INTRODUCTION

The family is the basic unit of socialization in any society. As a social institution, it has a key role in the education of the child, while the school system plays a complementary role. In this Unit, we would examine the various meanings of family, and its relationship with education. This is based on the conviction that parents are the first teachers of the child and they maintain an educative function throughout the early and formative years of the child. This will enable us examine the strategies that can be adopted to strengthen this responsibility within the institution of family.

2.0: OBJECTIVES

By the end of your interaction with this Unit, you should be able to:

1. Give a variety of definitions of the concept of family.
2. Describe the relationship between the concept of family and the institution of education.
3. Highlight some of the strategies that can strengthen the involvement of family in Education as a social institution.

3.0: MAIN CONTENT

3.1: The Concept of Family

The family is generally regarded as a major social institution and a locus of much of a person's social activity. Scholars have offered a host of formal definitions of family with little consensus. Three studies (Wiegel, 2008) were undertaken to gain a better understanding of laypeople's concept of family. The findings revealed that while some people have central features and

attributes that they ascribe to the concept of family, another set considered certain forms of family more exemplary than others and the third group brings the elements of features and forms together and provides evidence of a possible underlying structure of family in which central features are matched with central forms.

So when you expect a consensus definition of family it becomes quite difficult. This is why we have definitions like, “a fundamental social group in the society typically consisting of one or two parents and their children”, or “two or more people who share goals and values, have long-term commitments to one another, and reside usually in the same dwelling place” (thefreedictionary.com, 2013).

For many years, the standard sociological definition of family has been “a group of people who are related to one another by bonds of blood, marriage, or adoption and who live together to form an economic unit, and bear and raise children” (Kendall, 2002, quoting Benokraitis, 1999). However, the changing nature of the institution of family, particularly in the contemporary society is putting this definition to a challenge.

According to Kendall (2002), this definition does not match the reality of family life in contemporary society. He maintained that today’s families include many types of living arrangements and relationships, including single-parent households, unmarried couples, multiple generations (such as grandparents, parent and child) living in the same household and in recent time gay and lesbian couples which the Nigerian culture strongly frowns at.

This view is further confirmed by Nam (2004) where it was observed that it is generally assumed today that the modern family has undergone significant transformations in its structure. He opined that societal changes have contributed to a sharp reduction in the percentage of classical “typical” families; principally “nuclear” families, replacing these, other forms such as childless families, one-parent families, other family configurations, and quasi-family units based on non-marital cohabitation.

To accurately reflect these changes in family life, some sociologists believe that we need a more encompassing definition of what constitutes a family. In support of this, Kendall (2002), define families as relationships in which people live together with commitment, form an economic unit and care for any young, and consider their identity to be significantly attached to the group”.

The family being the most universal of all social institutions has been assigned major responsibilities/functions which include; procreation, economic, socialization, companionship, regulation of sexual behavior, and ascription of status. The importance of these responsibilities or functions cannot be downplayed to a level of such to individual initiative. A family is a relatively permanent group of persons linked together in social roles by ties of blood, marriage, or adoption and who live together and cooperate economically in the rearing of children. Hence, the family is not only a biological but a social unit as well.

3.2: Relationship between Family and Education

You will recall that opportunities were created for you to learn about the concept and different forms of education in Units 2 and 3 of Module 1 of this course material. Nevertheless, we need to remind ourselves of what education is so that we can conveniently discuss the relationship between the concept of education and the institution of family.

According to Wikipedia (2013) Education in its general sense is a form of learning in which knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, research, or simply through autodidacticism (self-directed learning that is related to but different from informal learning or "learning on your own" or "by yourself", and an autodidact is a self-teacher). Generally, education occurs through any experience that has a formative effect on the way one thinks, feels, or acts.

Education and family have a direct relationship; from the attitudes a family holds toward "book learning" and how much or how little a family supports educational goals. Sadly, many families (e.g. parents) view schooling as either a 'free babysitter/child care provider', or they view education as mandatory by State Law but overall, not worth the time.

Education in any society is to help transmit to the young the culture of that society of which the family is a basic social unit. In performing this noble function, the parents, the teachers and other members of the society contribute. It invariably means that every member of the family and invariably the society has the statutory function to transmit knowledge for the survival of individuals.

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 and every family needs it. This education is sourced basically from the school system.

Schools of all kinds are organizations, which are responsible for children and adolescents' formal education. The schools, which successfully and more efficiently carry out this responsibility, consider themselves and their students as part of the social system that includes families and communities.

3.3: Strategies for Strengthening Family Involvement in Education

The US Department of Education (1999-2000) described family involvement as including a lot of different types of activities; some parents and families have time to get involved in many ways while others may only have time for one or two activities. Whatever the level of involvement, the most important thing if a parent gets involved and he or she must stay involved, as a world of difference can be made through this practice.

It went on to observe that family involvement in education can mean:

- Reading a bedtime story to one's pre-school child
- Checking homework every night
- Getting involved in Parent Teacher Association
- Discussing one's child's progress with teachers
- Helping the school to set challenging academic standards
- Limiting TV viewing to no more than two hours on school nights
- Getting personally involved in governing the school
- Becoming an advocate for better education in your community and state
- Insisting on high standards of behaviour for children

Family involvement can be as simple as asking one's child, "How was school today?" But asking every day is more important as that will send them the clear message that their schoolwork is important to such parent and he/she expects them to learn. It is about being a full-fledged partner in the decision making process that helps build effective systems.

Family involvement in education improves outcomes for our children and provides opportunities for lifelong success as adults. Parents Reaching Out (2008), in support of this position, remarked that, if we want today's children to be thinking, healthy, well-adjusted adults and productive citizens of tomorrow's communities, then we need to spend time building partnerships between the family and the school system, which indirectly implies, their education.

Therefore, any successful strategies for family involvement in education should demonstrate the capacity of families, schools, and communities, to work together to improve children's learning. The fact that families, schools, and communities vary, implies that, a strategy that works in one setting may not work in another.

Family involvement in education could be nourished and strengthened by tapping the support available in the local communities and beyond.

The fact that schools rarely have the funds, staff, or space for all they want or need to offer implies that they must forge partnerships with the society which makes up the different families and local businesses, and agencies.

In order to build strong partnerships, families and school staff members need time to get to know one another, learn from one another, and plan how they will work together to increase student learning. So when parents find time to work with the school a stronger partnership is built and this becomes beneficial to both the family

and the school system. This will encourage activities like, home-school liaison, parent involvement in securing the school; through volunteers or by being responsible for the allowances of security agents to be hired.

Parents Reaching Out (2008) recommended some of the strategies of involving the family in education and schooling to include:

Parents working together with their schools to promote effective programmes and policies by:

- Sharing their ideas and providing constructive solutions to issues capable of helping to address any challenge being faced by the school system.
- Developing high standards for all students by volunteering to participate on a curriculum committee to provide a parent perspective.
- School planning through the representation of parents on the School Improvement Team, either at the school or district level. A typical example is the Lagos State Government new policy on School Improvement Team (SIT) and the establishment of School Based Management Committee (SBMC) for all her primary schools now.

Parents can involve themselves with their schools through a variety of activities by:

- Joining the school's parent organization [Parent Teacher Association (PTA) and be very active in the association raising funds and helping to maintain standards and discipline.
- Offering to establish and serve on the School EPSS Team (Educational Plan for Student Success), other school committees.
- Volunteering in classrooms/after school activities. Tutoring children in specific content areas. Sharing job skills, craftsmanship or tools of their respective trades as children explore careers.
- Attending open houses and parent teacher conferences on a regular basis.
- Contacting teachers/counselors by phone or note or e-mail to discuss status of their children or wards.
- Working with school personnel for your child's academic success to build self-confidence, reinforce study skills and develop responsibility, as well as build motivation through positive/negative reinforcement.

It is important to note that in a situation where the family is not getting involved fast enough in the education of their children or wards, the school system will be expected to fast track this. This could be through :

Parenting: Supporting families in their role as parents helps to recognize their importance as the “expert” on their child. Inviting parents to share their perspective helps staff understand and appreciate families and reinforces a parent's sense of belonging.

Communicating: Using a variety of communication tools to share school events, policy and student progress strengthens school and home partnerships. Information shared in “family friendly” terms and in the language used in the home builds their knowledge and let's them know that they belong.

Volunteering: Creating ways by which families can be involved in the school or school programmes increase their sense of belonging. Flexible schedules that engage families as volunteers and audiences shows value for their time.

Collaborating with the community: Coordinating access to services in the community with family needs makes schools the “hub” of the community network.

It is however important to note the nature of family involvement in education and schooling of children/wards in a given society has more direct relationship with the existing social structures and the different levels of development of such society.

3.4: Self-Assessment Exercise

1. Define family.
2. Define Education.
3. Highlight any three factors that can be used to confirm that a relationship exist between the institution of family and education.

4.0: CONCLUSION

From this Unit, it could be concluded that family involvement in education and schooling of their children and wards is very essential for the growth of any society. It has shown that families are assets in the school system and education as an institution, as they contribute significantly to children and young adults’ success as learners, future leaders and productive citizens in our communities.

5.0: SUMMARY

In this Unit you were exposed to the meaning of family with a caution that it one concept that can be subjected to a variety of definitions but the essential characteristics of a good definition were presented. It was established that a relationship exists between family and education. The different ways by which family gets involved in the institution of the child and schooling were highlighted, while a number of strategies for strengthening family involvement in education were discussed.

6.0: TUTOR-MARKED ASSIGNMENT

To what extent is it true that family involvement in education or schooling of their children or wards is capable of developing an all round successful and productive citizens in the society?

Highlight any five ways by which family involvement in education can be strengthened in the Nigerian society.

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UNIT 2: EDUCATION, SOCIAL STRATIFICATION AND SOCIAL VALUES

CONTENTS

- 1.0 : Introduction
- 2.0 : Objectives
- 3.0 : Main Content
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1.0: INTRODUCTION

In this Unit, we discuss the various meanings given to the concepts of social stratification and social values by different scholars of sociology. The process of social stratification and the role which education plays in such process is examined. The ways by which social stratification process influences the development of positive social values are also highlighted.

2.0: OBJECTIVES

By the end of your interaction with this Unit, it is expected that you should be able to:

1. Define the concepts of social stratification and social values.
2. Describe the process of social stratification in the society.
3. Highlight the role of social stratification in the development of positive social values in the society.

3.0: MAIN CONTENT

3.1: Concepts of Social Stratification and Social Values

Social Stratification as a concept is described by Wikipedia (2013) as involving the classification of people into groups based on shared socio-economic conditions... a relational set of inequalities with economic, social, political and ideological dimensions”. This implies that when differences lead to greater/higher status, power, or privilege for some groups over the other, social stratification is being experienced.

Many sociologists have variously defined the term social stratification. Let us examine some of these definitions.

- Social stratification is horizontal division of society into ‘higher’ and ‘lower’ social units (Murray,).

- Social stratification is the division of society into permanent groups or categories linked with each other by the relationship of superiority and subordination (Gilbert,).
- According to Mayer, it is a system of differentiation which includes social positions whose occupants are treated as superior, equal or inferior relative to one another in socially important respect.
- A stratified society is one marked by inequality, by difference among people that are evaluated by them as being 'lower' and 'higher'.

The implication of this list of definitions is that people in most societies classify themselves into categories, usually from higher to lower levels. It is therefore the process of defining such categories that is called social stratification.

For instance, Robert Peter Saunders said that in modern western societies, stratification depends on social and economic classes, comprising three main layers, upper class, middle class and lower class. Each class is further subdivided into smaller classes related, in part, to occupation.

Saunders' position on the meaning of social stratification is equally shared by Kendall (2002) in his definition that says, "It is the hierarchical arrangement of large social groups based on their control over resources and their access to opportunities or life chances". It involves patterns of structural inequality that are associated with financial status, ethnicity, gender, age, and other attributes, as well as the ideologies that support inequality.

Globally societies have been stratified along open and closed systems. In the open system the boundaries between levels in the hierarchies are more flexible and may be influenced (positively and negatively) by people's achieved statuses, with the existence of some measure of social mobility. In the closed system on the other hand, the boundaries between levels in the hierarchies of social stratification are rigid, and people's positions are set by ascribed status.

While no actual stratification is completely open or closed, the system is usually characterized by three main systems; slavery, caste and class, with Slavery being an extreme form of stratification in which some people are owned by others. The caste system is a system of social inequality in which people's status is permanently determined at birth based on their parents' ascribed characteristics. The Osu Caste system in the eastern Nigeria a good example that could be investigated. The class system is third type of stratification based on the ownership and control of resources and on the type of work people do (Rothman, 1993).

Having had an in-depth information about the concept of social stratification, now let us look at the concept of social values. The concept forms an important part of the culture of a society. JA TELINE (2010) describes social values as those norms and institutions that explain the way in which social processes operate in a given society. They are the social sources of patterned interaction.

Social values are measures of goodness or desirability in a given society. The social values of a particular society provide the goals and ends for its members to aim for. These are therefore expected to be pursued in different contexts and situations. They

provide the general guidelines for the behavior of the people. Thus values such as respect for human dignity, fundamental human rights, patriotism, tolerance, honesty, cooperative, team spirit, social equality, enterprise, fairness and justice are expected to guide people's behavior in various ways.

A social value is something viewed in a favourable light within the society in which it operates . OCW (2013) cited an example of honesty as a familiar value and went on to explain what makes it a social value. It said that when the value of honesty is operative in a given social group, its members will tend to think of honesty in a favourable light. This means that they will generally approve of honest behaviour in others, and generally will be guided by standards of honesty in their own behaviour. What is viewed favourably is not the behaviour as such, which might turn out to have unfavourable consequences. What is valued is the quality of honesty itself. Honesty is therefore valued wherever it is found, in honest intent, in honest speech, or in honest action.

Education.com (2013) also describes social values as “principles and standards of human interaction within a given group that are regarded by members of that group as being worthy, important, or significant. They are what we consider to be important in social interactions between people. This is confirmed by Hubpages (2013), where social value is described as the norms or forms of behaviour which are widely acceptable and admirable in society. It is also referred to as the life style that people think that they should accept. Without social values a society cannot advance and where it is lacking, chaos and confusion reign.

The preservation of social values is therefore a must for the harmonious growth of a society. In the absence of social values, criminals are more likely to be held in high esteem in the society, which unfortunately is undesirable and a stumbling block to the development of any society or nation.

3.2: The Role of Education in the Process of Social Stratification

The process of social stratification is reflected in the fact that people's differing ranks in society are based on class and status. According to OCW (2013), class rankings are based on wealth, income, and life chances to acquire wealth and income. Status comes from the honour and respect people receive from others. Class and status are sources of power, and they are the criteria used to rank people in a system of stratification.

Structural functionalists view of the process of social stratification recognizes the importance of education. This is demonstrated in their belief that systems of stratification develop because societies need scarce leadership skills and reward to those who are willing to assume the responsibility of leadership. Meritocracy they claim is the qualifying tool to be at the topmost of the ladder. That is, social stratification results in a hierarchy in which all positions are rewarded based on people's ability and credentials; and the vector of these is education.

While still explaining the process of social stratification, the Conflict theorists contend that stratification develops because certain groups gain a monopoly of the scarce resources through inheritance or conflict and use those resources to maintain

their high positions. This perspective does not seem to recognize education as a major vector for putting people into strata within a given society. Education only plays a role where individuals have successfully inherited enough wealth or power that they now use to acquire skills which those who do not have such resources cannot pursue.

Another factor which can be used to confirm the relationship between the process of stratification is differential standard of educational institutions which is practiced in some countries of the world. Children from poor families receive education in substandard institutions, which are not properly equipped with teachers, teaching aids and apparatus. Usually urban schools and colleges are of better standard than rural schools and colleges. Differences in the standard of educational institutions ultimately cause inequality in the standard of students.

Education helps in establishing equality and ensuring social justice but the system of education itself can add to the existing inequalities or at least perpetuate the same. Therefore inequalities of educational opportunities arise due to differences in home environments. A child from a rural household or slum does not have the same opportunity as a child from an upper class home with educated parents.

Education is therefore a major contributor to the process that differentiates the society's population into strata. According to Kerckhoff (2010), young people who pass through a society's educational institutions come out of such institutions with varied educational credentials. These credentials have lasting effects on their adult lives and their entry into the society's strata. In particular, occupational attainment depends heavily on educational attainment, and occupational attainment is the primary dimension of social stratification in the developed world.

This is probably why Spring (1976) described educational institutions as the "sorting machine" of the society, because they are a major part of the society's institutional arrangements that serve to stratify its population. Educational institutions therefore play the key role of sorting their beneficiaries into stratified levels of educational attainment, certified by socially recognized educational credentials.

So as each new generation passes through the society's educational institutions and it emerges as a stratified student population whose adult prospects vary significantly according to the credentials they obtain in those institutions.

3.3: Relationship between Social Stratification Process and the Development of Social Values

Social values are those values deemed by society as being vital in reaching a desired end state. They are important because they give a community stability. Social values help to achieve equality and fairness. Everybody needs to understand the rules as the community interacts or there would be chaos. Every society undergoing a social stratification process would necessarily take its people through some classification and each class is guided by specific social values.

Not surprisingly, Kohn et.al. in their research (2010) found that middle class people work for intrinsic rewards while working class people work for extrinsic rewards such as money. The research finding has shown that middle class parents emphasize self-directed values in their children, while working class parents emphasize conformity.

The ideal middle class child is an independent thinker, sometimes requiring considerable tolerance on the parents' part until the child's thinking makes any sense. The ideal working class child is obedient and well mannered, doing the right thing and staying out of trouble. Kohn et.al. (2010) found out, for example, that middle class parents punish their children on the basis of the intentions of their acts, while working class parents punish on the basis of the outcomes of their acts.

Social stratification therefore affects the kind of social values that will be practised by the society and parental values primarily because of the impact of parents' occupational self-direction on their values. So the social stratification position of the parental family affects the values of its adolescent and the young-adult offspring (Kohn, Slomczynski & Schoenbach, (2010).

Middle class people were also reported to be generally more trustful of others. Trustfulness is probably a social belief passed down across generations as well as a response to situations encountered day-to-day in the workplace, neighbourhoods, and in relation to the economic system.

Furthermore, the working class children become more authoritarian for several reasons, including child-rearing practices, attitudes and values passed down from their parents, and poorer cognitive environments.

3.4: Self-Assessment Exercise

1. What is social stratification?
2. What do we mean by social values?

4.0: CONCLUSION

From the discussions we have had in this Unit, it is important to conclude that Social stratification links almost all aspects of society together, and therefore understanding what is happening to social stratification helps us understand a wide range of other changes in society.

Also, social stratification is a social division of individuals into various hierarchies of wealth, status and power. It involves the classification of persons into groups based on common socio-economic conditions and a set of inequalities with economic, social, political and ideological status. In social stratification, society ranks categories of people in a hierarchy.

Social stratification is a trait of society, not just a reflection of individual differences and it is generally inherited from generation to generation. In modern societies, stratification is organized into three layers, that is upper class, middle class, and lower class. These classes can be subdivided into smaller classes based on things like occupation.

The different strata characterizing the social stratification structure of any society has implications for the kind of social values its people would have and embrace.

5.0: SUMMARY

In this Unit, you were exposed to the meaning of Social Stratification and Social Values, and attempts were made to examine the role of Education in the process of social stratification and the relationship between social stratification process and the development of social values.

6.0: TUTOR-MARKED ASSIGNMENT

1. To what extent is it true that education has a great influence on the stratification of people into classes in the society?
2. Discuss the relationship between the process of social stratification and the development of social values in the society?

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UNIT 3: EDUCATION, SOCIAL JUSTICE AND THE TEACHER

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- 1.0 : Introduction
- 2.0 : Objectives
- 3.0 : Main Content
 - 3.1: Concepts of Social Justice and the Teacher
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 - 3.3: Relationship among Social Justice, the Teacher and Education
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1.0: INTRODUCTION

According to Medea Benjamin (2013) social justice means moving towards a society where all hungry are fed, all sick are cared for, the environment is treasured, and we treat each other with love and compassion. Though it is not an easy goal, for sure, but certainly it is something worth giving our lives for. So teachers and our education system at any level are expected to be very conscious of their role in promoting social justice through their interactions with the learners and students. This is because of the conviction that a positive relationship should exist among the social justice, the teacher, his/her teaching and a society's education system.

2.0: OBJECTIVES

It is expected that by the end of your interaction with this Unit, you should be able to:

1. Describe the concept of social justice.
2. Define who is a teacher.
3. Discuss the relationship among social justice, teaching and education.

3.0: MAIN CONTENT

3.1: The Concept of Social Justice

Wikipedia (2103) defines social justice is justice exercised within a society, particularly as it is applied to and among the various social classes of a society.

A socially just society is defined by its advocates and practitioners as being based on the principles of equality and solidarity.

Wikipedia (2013) also reports that the term and modern concept of "social justice" was coined by Jesuit priest Luigi Taparelli in 1840 based on the teachings of St. Thomas Aquinas and given further exposure in 1848 by Antonio Rosmini-Serbati. The phrase has taken on a very controverted and variable meaning, depending on who is using it. The idea was elaborated by the moral theologian John A. Ryan, who initiated the concept of a living wage. Father Coughlin also used the term in his publications in the 1930s and the 1940s. It is a part of Catholic social teaching, the Protestants' Social Gospel, and is one of the Four Pillars of the Green Party upheld by green parties worldwide. Social justice as a secular concept, distinct from religious

teachings, emerged mainly in the late twentieth century, influenced primarily by philosopher John Rawls.

In his *Theory of Justice* (Nonfiction Classics for Students, 2013), he attempted to formulate a philosophy of justice and a theoretical programme for establishing political structures designed to preserve social justice and individual liberty. Rawls writes in reaction to the then predominant theory of utilitarianism, which posits that justice is defined by that which provides the greatest good for the greatest number of people. Rawls proposes a theoretical person who, shrouded in a veil of ignorance, must design a just society without foreknowledge of his or her own status in that society. Rawls asserts that from this objective vantage point, which he calls the original position, the individual will choose a system of justice that adequately provides for those positioned on the lowest rungs of society. He goes further to say that the individual will do so because he or she may end up in such a disadvantaged position and will want to be adequately provided for.

Rawls draws from earlier theories of political philosophy that posit a social contract by which individuals implicitly agree to the terms on which they are governed in any society. Rawls concludes that such a social contract, formulated from the perspective of the original position, will guarantee a just society without sacrificing the happiness or liberty of any one individual. In looking at social justice he therefore addresses issues of liberty, social equality, democracy, and the conflict of interests between the individual and society.

Deriving from the controversies and context of usage surrounding the concept of social justice, Kikuchi (2013) in the website of www.reachandteach.com presented a list of scholars different but related definitions of social justice. For instance, Bartlett was quoted to have described social justice as a complete and genuine equality of all people.

Doug King on the other hand is said to have seen social justice as providing the foundation for a healthy community. It grows out of our sense that each person — each created being — has value. Only as we recognize the value and dignity of each person can we build a healthy community, so it's a slow, painful process of learning and growing. To him, social justice is not a goal that we'll ever reach, but a process, a struggle in which we can be engaged through all the pain and all the joy.

By social justice, he said Rabbi Michael Lerner means the creation of a society which treats human beings as embodiments of the sacred, supports them to realize their fullest human potential, and promotes and rewards people to the extent that they are loving and caring, kind and generous, open-hearted and playful, ethically and ecologically sensitive, and tend to respond to the universe with awe, wonder and radical amazement at the grandeur of creation.

The degree to which social justice is achieved in a given time and place can be measured by two (seemingly contradictory) notions: (1) the greatest good for the greatest number, and (2) how the least powerful and the smallest minorities in a society are faring. The vision of social justice is best articulated through stories that have the marginalized as their subject and that present hard questions to those at the center of power.

3.2: Who is a Teacher?

Teachers are one of the more influential people in the lives of our children. Teachers are those who impart education to students who will be tomorrow's leaders.

Soni (2012) describes a teacher as "a leader, who is always dynamic and believes in change and have the capacity to prepare future leaders and develop in them the skills that they may need to succeed in the future". So a teacher who leads understands the human aspect of living; not just someone who is all about academic standards or just following the national curriculum. Also, the teacher who leads knows exactly what the world needs, what his/her student needs. He/She is compassionate, warm, lovable, optimistic, kind and well-meaning person. He/She offers not just the time of the day at school – rather he/she offers his/her life to the children he/she teaches.

Kuebler (2010) further describes a teacher as someone who sees what can be accomplished, not what cannot be accomplished. Teachers know that to expect their students to become lifelong learners they must be willing to do the same. Thus, they invest themselves in learning new research based methodologies to help students to achieve optimally. They are good communicators and team players and realize the importance of establishing strong home-school connections. They let parents know how much they appreciate them sharing their children with them. A teacher understands the special relationship the parent has with the child, along with their hopes and dreams for the child, and relates that they share the same great expectations for that child. A teacher recognizes that vulnerabilities appear in many forms and sees beyond the exteriors that children sometimes hide behind and seeks innovative ways to help children shine. A teacher expresses how much she values uniqueness and helps children to develop tolerance, kindness and to embrace differences.

Fuller (2010) however observes that to be a teacher takes many qualities, such as having patience, understanding, and having a sense of values while being able to recognize the changing dynamics in the world that is outside the classroom. It's not just being able to stand up in front of students and being able to teach them various subjects. He maintained that a teacher is more than a role model. Nor is one just a disciplinarian—just simply there to make sure that students are to stay behaved. It is this reason that he or she is not just someone that a student listens to for about six or seven hours a day.

According to Bugwadia (2010), a teacher in the broadest sense, can be defined as "someone who not only teaches or imparts knowledge, but also most importantly, someone responsible for shaping and molding the minds and hearts of all those whom they teach". A teacher has the power to yield a strong influence on his/her pupils. When coupled with certain definite skills, a good teacher has the potential of having a lifelong impact on the students. Throughout the ages, history has shown that teachers have been known to play a dynamic role in the lives of great men and women. Teachers are best described as having the unique power to reach out and touch human lives. Their influence on young, growing minds is indeed powerful. No wonder teaching has long been considered as one of the noblest' professions (Bugwadia, 2010).

So in summary, a teacher is a person who can inspire someone else to be interested in a subject. Someone who is enthusiastic about something themselves teaches the

pleasure one can get from learning and achieving. A teacher stimulates curiosity but can also offer guidance and help even if it is only how to find out more or where to look for information (Redfern, 2010). A successful teacher therefore is someone who can correct mistakes without belittling the learner.

3.3: Relationship between the Concept of Social Justice and Teaching

It is fact that democratic social norms are expected to guide the society and there is need to get our learners/students to adopt these norms in order to continue democracy. So teaching to arouse students' quest to identify obstacles to their full humanity, their freedom, with the drive to battle such obstacles will promote social justice.

This view is further supported by Maxine Greene (2009) who also added that “teaching for social justice is teaching for the sake of arousing the kind of vivid reflective, experiential responses that might move students to come together in serious efforts to understand what social justice really means and what it might demand”.

Teaching to promote social justice therefore reflects a disposition towards recognizing and eradicating all forms of oppression and differential treatment extant in the practices and policies of institutions, as well as a fealty to participatory democracy as the means of this action (Murrell, 2008).

The relationship between social justice and teaching also comes in form of teaching to promote cultural responsiveness. Gay (2000) describes this to mean “teaching that centralizes cultural frames in teaching practices” That is, the cultural framework of the students characterizes the paradigm from which teaching and learning take place. So culturally relevant teaching reflects concern for social justice as it could take into account the cultural and social backgrounds of students, as well as get them to acknowledge and honour their past experiences, while promoting the empowerment of the students.

Hence, this relationship should basically emphasise a kind of teaching that encourages teachers to pass on the knowledge of how society works and the values it wishes to instill in every person (Boyd, Wadham & Jewell, 2007). They maintained that the core principle at stake in the relationship between teaching and social justice have to do with the figure of the citizen, the member of a culturally diverse public-political community willing and capable of participating in deliberations over and decision about how best to organize collective living arrangements.

3.4: Self –Assessment Exercise

1. Give a simple definition of social justice.
2. Who is teacher?

4.0: CONCLUSION

In this Unit we were interested in enhancing our understanding of the concepts of social justice and the teacher, with the conscious need to investigate and establish the relationship between the two concepts and the benefits to students. This is to enhance our own teaching. We have come to understand that effective teaching in any democratic setting must necessarily promote social justice tenets and cultural responsiveness of the students. This is based on the position that teaching for social justice is intended at achieving the ultimate goal of improving students' learning and enhancing their life chances.

5.0: SUMMARY

In this Unit, you have had opportunity to examine the different perspectives of social justice and the various positions of scholars on the meaning of the concepts as well as that of a teacher. Relationship between social justice and teaching was established and the benefits teaching for social justice were highlighted.

6.0: TUTOR-MARKED ASSIGNMENT

1. Describe the concept of social justice from the view points of any three scholars.
2. How far is true that the teacher can promote social justice through his teaching in the classroom if he is conscious that a relationship exists between the two concepts in a democratic society?

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UNIT 4: EDUCATION, EQUALITY AND FREEDOM

CONTENTS

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 - 3.2: Relationship between Education and Equality
 - 3.3: Relationship between Education and Freedom
 - 3.4: Strategies for Promoting Equality and Freedom in Education
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1.0: INTRODUCTION

The three concepts, equality, inequality and freedom are concepts that can be described as being either directly or indirectly related in any attempt to examine human interactions in the society. While inequality is the opposite of equality, freedom essentially connotes liberty. For any society to effectively function, it is expected that equality of opportunity and freedom should be upheld by the stakeholders, with a high degree of consciousness to promote freedom among the populace while consciously avoiding any act of inequality.

2.0: OBJECTIVES

By the end of your interaction with this Unit, you should be able to:

1. Define the concepts of equality, inequality and freedom.
2. Discuss the relationship between Education and Equality.
3. Highlight some of the strategies that can be used to promote equality and freedom in Education as a social institution.

3.0: MAIN CONTENT

3.1: Concepts of Equality, Inequality and Freedom

3.1.1: Equality:

In its prescriptive usage, 'equality' is a loaded and 'highly contested' concept. On account of its normally positive connotation, it has a rhetorical power rendering it suitable as a political slogan (Westen 1990). At least since the French Revolution, equality has served as one of the leading ideals of the body politic; in this respect, it is at present probably the most controversial of the great social ideals. Equality in its prescriptive usage also has, of course, a close connection with morality and justice in general and distributive justice in particular. From antiquity onward, equality has been considered a constitutive feature of justice. Equality is present when a prescriptive standard is applied, i.e. a norm or rule, e.g. people ought to be equal before the law. On the one hand, there is also the descriptive component of equality, and the common standard is itself descriptive, e.g. two people weigh the same. There is therefore controversy concerning the precise notion of equality.

For instance, Arneson (2002) commented that the term "equality" signifies correspondence between a group of different objects, persons, processes or circumstances that have the same qualities in at least one respect, but not all respects, i.e., regarding one specific feature, with differences in other features. He however observed that 'equality' is not the same thing as 'identity' which is a concept that signifies that one and the same object corresponds to itself in all its features.

Again, Aristotle remarked that there are two kinds of equality, numerical and proportional (Aristotle, *Nicomachean Ethics*, 1130b-1132b; cf. Plato, *Laws*, VI.757b-c). A form of treatment of others or as a result of it a distribution is equal numerically when it treats all persons as indistinguishable, thus treating them identically or granting them the same quantity of a good per capita. That is not always just. In contrast, a form of treatment of others or distribution is proportional or relatively equal when it treats all relevant persons in relation to their due. Just numerical equality is a special case of proportional equality. Numerical equality is only just under special circumstances, viz. when persons are equal in the relevant respects so that the relevant proportions are equal. Proportional equality further specifies formal equality; it is the more precise and detailed, hence actually the more comprehensive formulation of formal equality. It indicates what produces an adequate equality.

Every effort to interpret the concept of equality and to apply the principles of equality demands a precise measure of the parameters of equality. We need to know the dimensions within which the striving for equality is morally relevant.

These include:

a. Simple Equality and Objections to Equality in General

Simple equality, meaning everyone being furnished with the same material level of goods and services, represents a strict position as far as distributive justice is concerned. Simple equality is very often associated with equality of results. However, to strive only for equality of results is problematic.

b. Libertarianism

Libertarianism and economic liberalism represent minimalist positions in relation to distributive justice. They assert an opposition between equality and freedom: the individual (natural) right to freedom can be limited only for the sake of foreign and

domestic peace. For this reason, libertarians consider maintaining public order the state's only legitimate duty. They assert a natural right to self-ownership (the philosophical term for “ownership of oneself” — i.e., one's will, body, work, etc.).

c. Utilitarianism

It is possible to interpret utilitarianism as concretizing moral equality, and this in a way meant to offer the same consideration to the interests of all human beings. From the utilitarian perspective, since everyone counts as one and no one as more than one, the interests of all should be treated equally without consideration of contents of interest or an individual's material situation. For utilitarianism this means that all enlightened personal interests have to be fairly aggregated.

d. Equality of Welfare

The concept of welfare equality is motivated by an intuition that when it comes to political ethics, what is at stake is the individual's well-being. The central criterion for justice must consequently be equalizing the level of welfare. But taking welfare as what is to be equalized leads into major difficulties, which resemble those of utilitarianism.

e. Equality of Resources

Represented above all by both Rawls and Dworkin, resource equality avoids such problems (Rawls 1971; Dworkin 1981). It holds individuals responsible for their decisions and actions, not, however, for circumstances beyond their control — race, sex, and skin-color, but also intelligence and social position — which thus are excluded as distributive criteria.

f. Equality and Responsibility

Only some egalitarians hold inequality to be bad per se. Most of today's egalitarians are pluralistic, i.e. recognize other values besides equality. Many egalitarians regard the moral significance of choice and responsibility as one of the most important other values besides equality. They hold that it is bad, unjust or unfair, for some to be worse off than others through no fault or choice of their own (Temkin,1993) and therefore they strive to eliminate involuntary disadvantages for which the sufferer cannot be held responsible (Cohen,1989).The principle of responsibility provides a central normative vantage point for deciding on what grounds one might justify which inequality.

Equality of Opportunity for Welfare or Advantage

In Arneson's (1989, 1990) concept of equal opportunity for welfare, the preferences determining the measure of individual well-being are meant to be conceived hypothetically — i.e., a person would decide on them after a process of ideal reflection. In order to correspond to the morally central vantage of personal responsibility, what should be equalized are not enlightened preferences themselves, but rather real opportunities to achieve or receive a good, to the extent that it is aspired to.

Equality of opportunity is a political ideal that is opposed to caste hierarchy but not to hierarchy per se. The background assumption is that a society contains a hierarchy of more and less desirable, superior and inferior positions. Or there may be several such

hierarchies. In a caste society, the assignment of individuals to places in the social hierarchy is fixed by birth. The child acquires the social status of his or her parents at least if their union is socially sanctioned. Social mobility may be possible in a caste society, but the process whereby one is admitted to a different level of the hierarchy is open only to some individuals depending on their initial ascriptive social status. In contrast, when equality of opportunity prevails, some form of competitive process determines the assignment of individuals to places in the social hierarchy, and all members of society are eligible to compete on equal terms.

3.1.2: Inequality:

The concept of inequality means a disparity, not the same and having a lack of opportunity, status or treatment. It also means being uneven, not being regular and lacking smoothness. Synonyms of inequality include bias, diversity, disproportion and prejudice (answers.ask.com, 2013). Macmillan Dictionary (2013), also describes inequality as a situation in which people are not equal because some groups have more opportunities, power, money etc. than others.

Inequality comes in form of educational inequality, economic and social inequality. As **educational inequality**, it means the disparity that certain students experience in their education as compared to other students. Azuma & Grossman (2001) extended the focus of educational inequality to include, “the ratio of the average wage or salary of workers with more years of education to the average wage or salary of workers with fewer years of education. They observed educational inequality comprises the relative earnings of efficiency units of more and less educated labour, which are assumed to be complements in production, and the average abilities of more and less educated workers, measured as the average number of efficiency units of more or less educated labour that a worker supplies.

Educational inequality also describes the lack of equal opportunities that people have as a result of disparities in quality education or other factors (www.changeonline.com, 2013). It also reported that vast educational inequalities exist globally and domestically.

Educational inequalities are said to persist along socioeconomic and gender lines. Some of the examples cited to confirm this view include the facts that:

- More than one billion adults in the world are illiterate.
- According to the United Nations, of these one billion illiterate adults, over 2/3rds are women.

Educational inequities unfairly limit the life prospects of the very large population of children who grow up in poverty in different parts of the world today.

Social inequality on the other hand is described by Trinity.edu.com, (2013) as “the ways by which socially-defined categories of persons (ignoring differences in individuals' talents and abilities) are unevenly rewarded for their social contributions”. These are the criteria by which the social worthiness of individuals are judged and discriminations made, such as the classifications of gender, ethnicity, race,

religion, age and generation. These vary, in part, on the basis of a society's stratification order (i.e., caste, class, or mixed) and its cultural history. And the "rewards" come in a number of forms: power, wealth, social power, prestige in the eyes of others, self-esteem and sense of personal efficacy, the number and welfare of one's progeny, and one's satisfaction and happiness with life.

Economic inequality also known as the gap between the rich and the poor, income inequality, wealth disparity, or wealth and income differences "is the differences in the distribution of economic assets (wealth) and income within or between populations or individuals" (Wikipedia, 2013). According to Orbitfiles.com (2013), the issue of economic inequality involves equity, equality of outcome, equality of opportunity, and life expectancy.

Economic inequality arises as a result of a variety of reasons which include disparities in wages and salaries, wealth concentration, more regressive taxation, increasing education costs, labour market, nepotism, computerization and increased technology, to mention but few. The labour market, in terms of the effects of globalization, technological changes, and policy reforms is a major cause of economic inequality. This is because it is the determinant of wages which end up creating imperfect competition and unequal reward system.

The concept of **Freedom** is traditionally understood as independence of the arbitrary will of another. Such a state is contrasted with slavery. A slave is constantly subject to the will of another. By contrast a free person can do whatever he chooses as long as he does not break the law and infringe on the freedom of others. This has been described as external freedom or "negative liberty." To the layman, this is understood as: "your freedom ends where my own begins." This is why Meinardus (2013) defines freedom as "the relationships among individuals and between individuals and the state".

There is also the sense of inner freedom which exists where free will is followed by free action. A person who does not succeed in doing what he sets out to do, because his will fails, is in a sense unfree, a slave to his passions. His will is not free because it is subject to momentary impulses which distract him from accomplishing what he had determined to do. An example would be a person who is an addict. He may want to give up his addiction but cannot and the decisions he makes are shaped by the need to feed the addiction. So freedom comes from self-control. Complete freedom includes the inner freedom of the will and the external freedom of the environment such that a person's plans and deliberations are not arbitrarily thwarted by either himself or some other agency.

The concept of freedom is directly related to that of liberty. The British philosopher Isaiah Berlin however made a distinction between positive liberty and negative liberty in his essay, "Two Concepts of Liberty." He defined negative liberty as the absence of constraints on, or interference with, an agent's possible action. Greater "negative freedom" meant fewer restrictions on possible action. Berlin associated positive liberty with the idea of self-mastery, or the capacity to determine oneself, to be in control of one's destiny. Positive liberty should be exercised within the constraints of negative liberty.

Today we may basically differentiate between two main areas, one that refers to political freedom and the other to economic freedom. Both are interlinked in manifold ways. Empirical evidence shows that economic freedom has a positive impact on political freedom. It is also evident that politically free societies tend to opt for a high degree of economic freedom. Anthropologists argue that freedom is a good every human being desires and wishes to have more of. This human desire for freedom has been (and continues to be) the main driving force behind democratization.

Wikipedia (2013) expatiated on this by adding that “the concept of political freedom is closely allied with the concepts of civil liberties and individual rights. Most liberal democratic societies are professedly characterized by various freedoms which are afforded the legal protection of the state”. Some of these freedoms it maintained may include:

- | | |
|------------------------|----------------------|
| Freedom of assembly | Freedom of religion |
| Freedom of association | Freedom of speech |
| Freedom to bear arms | Freedom of thought |
| Freedom of education | Intellectual freedom |
| Freedom of movement | Freedom to trade |
| Freedom of the press | |

Freedom is not a value but is the ground of values because it allows a person to create and appreciate values, to pursue the classical values of beauty, truth and goodness. It enables people to use their creativity so as to bring joy to God and to others, their family, relatives, friends and wider community. According to the American moral philosopher Susan Wolf (1993), freedom is the ability to act in accordance with the True and the Good.

Wolf (1993) argues further that the independence we want, is not independence from the world, but independence from forces that prevent or preclude us from choosing how to live in light of a sufficient appreciation of the world. So she concluded that the freedom we want is a freedom within reason and the world.

Philosophers have traditionally made a distinction between freedom and license. Freedom is always constrained by laws or rules that apply equally to all members of a society. These laws have a negative quality in that they prohibit certain acts which are damaging to the community or which interfere with another person's freedom. These are traditional laws such as the prohibition of rape, murder and theft etc. If a person violates these laws he ought to be punished. In the modern world many people mistake license for freedom and become angry when they are censured for being selfish, rude, irresponsible and immoral.

3.2: Relationship between Education and Equality

Education is one of the most important factor in the creation of inequality in the society, and this is through the variation that exists in individuals' access to education. For instance, in the labour market, especially where there is high demand for workers, one's level of education creates high wages for those have high qualifications, thereby widening the gap the more between them and those with lower qualifications. The justification for this is that a lack of education leads directly to lower incomes, and thus lower aggregate savings and investment.

Again, inequality of opportunity has a direct relationship with educational attainment. For example, using a data set that collects information on individual education and parental education for a sample of Portuguese adults in 1999, Carneiro (2006) reported that there is a strong intergenerational persistence in educational attainment, that is, differences in parents' level of education generates differences in educational opportunity for their children and, in consequence, persistence of educational opportunity from generation to generation.

Furthermore, a nation's education policy sometimes either consciously or unconsciously create inequality for its beneficiaries. For example, it is a fact that the way Nigeria's education system is structured can be interpreted to be an unsung channel for the creation of inequality. This is typically so if we compare the number of students who complete senior secondary school at a time and who subsequently proceed to seat for the former Joint Admission and Matriculation Examination, now Universal Tertiary Matriculation Examination versus the number finally admitted into our different categories of tertiary institutions in Nigeria. See Table 3.1 for further information.

Year	No. of Universities	Total No. of Applicants	Total No. Admitted	Percentage Admitted	Total No. Unplaced
2002/2003	53	994,381	51,845	5.2%	942,535
2003/2004	54	1,046,950	105,157	10.0%	941, 793
2004/2005	56	841,878	122,492	14.5%	719, 386
2005/2006	75	916,371	N/A	N/A	N/A
2006/2007	76	806,089	123,626	15.3%	679,846

Table 3.1: Applications and Admission Statistics for Nigerian Universities

Source: Compiled from Statistics obtained through JAMB & NUC (2007) as presented by Olakulehin (2008).

Reimers (1999) in an interview he granted on 'Education, Poverty, and Inequality', observed that in most societies, three processes exist which make it difficult to have equality through education. He said, these include, the result of private financing of children' education, the extreme stratification of educational institutions and the disparity in the use of public educational funds.

The implication of the first process identified in the preceding paragraph is that for those children whose parents can for such education, it offers them the best chance of attending a really good pre-school and of being able to learn when they begin their other levels in the strata and have better chance of attending excellent primary, junior, secondary and tertiary institutions later. As for the second process, social segration can uncsciously created among the children in school, while the process equally shares similar implications. A typical example of this in Nigeria is the policy of creating model colleges and school for the gifted.

3.3: Relationship between Education and Freedom

Many educators feel there is the need to control the lives of their students through the rigid determination of their curriculum. Students, many of whom are otherwise creative or non-competitive, find themselves in an unfavorable situation. Although school may be untrue to such students' personal constitutions, they must complete the process and eventually graduate, in order to be accepted by society. Rather than considering a person's substance, our society only places value on a person's credentials. Many students react to this system by becoming indifferent; they react by not learning (Education-reform.net, 2013). This is a reflection of deprivation of freedom or students' liberty to choose what to learn and how to go about it.

On the contrary, Axentii, Chiriac & Royscovanu (2011) quoted Narly (1938) who maintained that education as "intentional influence" cannot take away freedom from individual. Moreover, Narly was said to have claimed that, when education means "the introduction of individuals in culture and civilization," culture and civilization means "just the product of human freedom".

This view is supported by Albu (1998) who stated that "education has the role to guide each person to develop their individuality according to hereditary endowment, on the one hand,

and to oversee the harmonization of existing individual freedoms, on the other".

He reiterated the fact that,

"there cannot be freedom where is no harmony, where harmony doesn't exist freedom also disappears, therefore, only by keeping harmony can be maintained or

recovered individual freedom. Because of that "for this harmonization which coincides with the manifestation of the true freedom, education has the right to intervene actively by supporting and stifling some manifestations"

So being organized, education can offer and respect personal freedom only if is concerned with assurance and maintain social harmony, simultaneously. According to Albu (1998), education imposes as priority directions: the encouragement of child aspiration to be an unmistakable being, unique, sincere; child's release of unanimously accepted mode of seeing things; release of a common opinion; encouragement of critical approach to the social and cultural pressures in order to determine the degree of legitimacy, challenge, encouragement and maintenance of an active attitude, of openness and child's receptivity, removal of fear and of intellectual distrust etc.

Alpu (1998) concluded that all these directions aim at the formation through education of a man who, as J.J. Rousseau said, can be cached in social abundance, not being disappointed nor passion, neither people's opinion, seeing with his eyes, feeling with his heart and which rules his own mind.

Giroux (2010) his book on "Rethinking Education as the Practice of Freedom: Paulo Freire and the Promise of Critical Pedagogy", observed that, education is not neutral in the issue of promoting freedom through schooling. He posited that education "is always directive in its attempt to teach students to inhabit a particular mode of agency; enable them to understand the larger world and one's role in it in a specific

way; define their relationship, if not responsibility, to diverse others and to presuppose through what is taught and experienced in the classroom some sort of understanding of a more just, imaginative, and democratic life”.

He maintained that pedagogy is by definition directive, but that does not mean it is merely a form of indoctrination. On the contrary, as Freire argued, he said “education as a practice for freedom must attempt to expand the capacities necessary for human agency and, hence, the possibilities for democracy itself”. Surely, this suggests that at all levels of education from the primary school to the privileged precincts of higher education, educators should nourish those pedagogical practices that promote “a concern with keeping the forever unexhausted and unfulfilled human potential open, fighting back all attempts to foreclose and pre-empt the further unravelling of human possibilities, thereby promoting opportunity for freedom of thoughts and actions.

Again, it is important to remark that most nations do vary widely, in the degree of freedom they give parents to decide how their children learn in school. The traditional justification for restricting choice in education has been the assertion of a compelling public interest, whereas a compelling public interest is not limiting education freedom, but increasing it. Also, it is possible to establish a positive relationship between education freedom and student achievement. Greene (2002), in the 2001 Educational Freedom Index confirmed this by reporting that “where families have more options in the education of their children, the average student tends to demonstrate higher levels of academic achievement”, although he cautioned that this should not be generalized.

3.4: Strategies for Promoting Equality and Freedom in Education

Students have the right to learn. Teachers have the right to teach. Parents have the right to know what their children are learning and the freedom to protest if they consider it unsuitable or detrimental. A conscious planning of the education system to address all these will help greatly in promoting equality, and freedom in education with the possibility of reduction in inequalities.

If Education is perceived as a crucial gateway to enjoying the rewards of modern industrial society; a person’s level and kind of educational achievement typically has a major influence on where she will end up in the distribution of those potentially life-enhancing goods and the opportunities that come with them unequally distributed, it will be unfair, some to get a worse education than others, because, through no fault of their own, this puts them at a disadvantage in the competition for these unequally distributed goods. So government will be expected to demonstrate its belief in egalitarianism both in its policy formulation and implementation. By so doing, equality and freedom will be promoted in education.

An education that is planned with the consciousness that the less advantaged members of the society benefits will promote equality and freedom. Likewise, if parental liberty is recognized as an important component of any successful educational endeavor, it is possible that children will be to partake, through their parents, in decisions concerning the curriculum and how it should be delivered.

The practice of establishing Parent-Teacher Association in Nigerian schools where the association hires and remunerates some teachers to complement government

efforts can facilitate the creation of better chance for all the children in school (those of the rich and the poor) to have what could not have had at mercy of the wealthy parents, who would be expected to pay more. The total stock of human capital will resultantly become enforced and the economy can then harness the productivity gains to the benefit of the less advantaged members of the education system and later the society.

3.5: Self-Assessment Exercise

1. Briefly explain the following concepts: equality, inequality and freedom
2. What is the relationship between education and equality?

4.0: CONCLUSION

From our discussion in this Unit, is seen as a means of creating a more equal society and equality of opportunity is a means of achieving equality in the society. Despite this, we were able to establish the fact that education at times can be easily implicated in the reproduction of social inequalities. Freedom was equally described as essential if equality must be promoted in the education system and this should be reflected in both policy formulation and implementation.

So the way the school itself is organized which tends to reflect and reproduce class and other divisions as well as the social biases in the formal curriculum such as the stereotypical representation of traditional gender roles have serious implications the promotion of equality and freedom in education.

5.0: SUMMARY

In this Unit, opportunity was provided for you to differentiate between the concepts of equality and freedom with special reference to `education. The relationship existing among these concepts were explored and strategies for reducing inequality in education and promoting freedom were highlighted.

6.0: TUTOR-MARKED ASSIGNMENT

1. Demonstrate your understanding of the fact that a relationship exists between education and freedom.
2. How can equality and freedom be promoted in education system of a nation like Nigeria?

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MODULE 3: THE SOCIAL AND POLITICAL FUNCTIONS OF EDUCATION

Unit 1: Socialisation, Culture and Personality

Unit 2: Education and Social Change

Unit 3: Education and Social Economic Development

UNIT 1: SOCIALISATION, CULTURE AND PERSONALITY

CONTENTS

- 1.0 : Introduction
- 2.0 : Objectives
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 - 3.1: Concept of Socialisation and its Importance
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 - 3.3: Concept and Types of Personality
 - 3.4: Effect of Faulty Socialization and Defective Cultural Traits on Personality Development
- 4.0: Conclusion
- 5.0: Summary
- 6.0: Tutor-Marked Assignment
- 7.0: References

CONTENTS

1.0: INTRODUCTION

Sociologists would always say man is not born human but he is made human by his association with the environment. In this light socialization is seen as the process that makes man human. For man to become human he also needs to be trained to embrace and practice the accepted norms and mores of his environment, and it is believed that the kind of personality so developed while learning the social and cultural traits of his environment equally matters. Hence, where he experiences any faulty socialization, this unavoidably has implications for his personality.

2.0: OBJECTIVES

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

1. Define the concept of socialization and its importance.
2. Define the concept of culture
3. Describe the various types of culture.
4. Define personality and examine its various types.
5. Highlight the effects of faulty socialization and defective cultural traits on an individual's personality development.

3.0: MAIN CONTENT

3.1: Concept of Socialization and its Importance

Kendall (2002) defines socialization as the “lifelong process of social interaction through which individuals acquire a self-identity and the physical, mental, and social skills needed for survival in society”. It is the process by which new members, either new born babies or adults moving into a new social group acquire the necessary

knowledge, skills and way of behaviour that make them to fully fit into the society (Ogunniyi & Oboli, 1989).

This implies that through socialization, an individual learns the ways of a given society or social group well enough, so that he can function within such society properly. This means socialization does not take place only within a setting, and so within a society, people could still socialize within different social classes.

It is the whole process by which an individual born with behavioural potentials of enormous range is led to develop actual behaviour which is confined within a much narrower range, that is, the range of what is customary and acceptable for him according to standards of his group.

Socialization equally consists of those patterns of actions, or aspects of actions which inculcate in individuals the skills, motives, and attitudes necessary for the performing of present or anticipated roles. It is a process of inducing an individual to conform willingly to the ways of his society or of a particular group to which he belongs. The emphasis here is put on the roles which people are expected to play in a society according to differentiation e.g. based on educational qualification, past history and origin.

Wikipedia (2013) also refers to socialization as “the lifelong process of inheriting and disseminating norms, customs and ideologies, providing an individual with the skills and habits necessary for participating within his or her own society”. Socialization is thus ‘the means by which social and cultural continuity are attained’.

The process of socialization takes different forms which Wikipedia lists to include:

- **Primary socialization**- which occurs when a child learns the attitudes, values, and actions appropriate to individuals as members of a particular culture. It is mainly influenced by the immediate family and friends
- **Secondary socialization** - which refers to the process of learning what is the appropriate behaviour as a member of a smaller group within the larger society. Basically, it is the behavioural patterns reinforced by socializing agents of society, and it takes place outside the home. It is where children and adults learn how to act in a way that is appropriate for the situations they are in.
- **Anticipatory socialization**- which refers to the processes of socialization in which a person "rehearses" for future positions, occupations, and social relationships.
- **Re-socialization** - is the process of discarding former behaviour patterns and reflexes, accepting new ones as part of a transition in one's life. This occurs throughout the human life cycle. Re-socialization can be an intense experience, with the individual experiencing a sharp break with his or her past, as well as a need to learn and be exposed to radically different norms and values, e.g. the experience of a young man or woman who leaves his or her home to join the military.
- **Organizational socialization**- is the process whereby an employee learns the knowledge and skills necessary to assume his or her organizational role. As newcomers become socialized, they learn about the organization and its

history, values, jargon, culture, and procedures. This acquired knowledge about new employees' future work environment affects the way they are able to apply their skills and abilities to their jobs.

- **Group socialization-** is the theory that an individual's peer groups, rather than parental figures, influence his or her personality and behaviour in adulthood. Adolescents spend more time with peers than with parents. Therefore, peer groups have stronger correlations with personality development than parental figures do.
- **Gender socialization** - refers to the learning of behaviour and attitudes considered appropriate for a given sex. Boys learn to be boys and girls learn to be girls. This "learning" happens by way of many different agents of socialization. The family is certainly important in reinforcing [gender roles](#), but so are one's friends, school, work and the mass media.
- **Planned socialization-** occurs when other people take actions designed to teach or train others—from infancy on. Planned socialization is mostly a human phenomenon; and all through history, people have been making plans for teaching or training others
- **Natural Socialization-** occurs when infants and youngsters explore, play and discover the social world around them.. Both natural and planned socialization can have good and bad features: It is wise to learn the best features of both natural and planned socialization and weave them into our lives.
- **Positive socialization-** is the type of social learning that is based on pleasurable and exciting experiences. We tend to like the people who fill our social learning processes with positive motivation, loving care, and rewarding opportunities.
- **Negative socialization-** occurs when others use punishment, harsh criticisms or anger to try to "teach us a lesson;" and often we come to dislike both negative socialization and the people who impose it on us.

Of all these forms of socialization, the negative socialization is one form that could be taken as not being of major importance to the development of an individual in the society. This is because most of the other forms highlighted are capable of serving the following purposes:

- Initiation of individuals to accept the cultural norms and avoid the taboos of a society or any social set up, so that he/she can function well within such system.
- Development of our human potential and learning the ways of thinking, and acting that are necessary for social living.
- The promotion of the survival and stability of our society as socialization provides opportunity for members of a given society to be trained to support and the existing social structure.
- The promotion of people's conformity to the norms of the society.
- Getting the society to 'reproduce' itself by passing on its culture from one generation to the next.

All these highlighted purposes are facilitated by agents that include the family, the school, religious institutions, peer groups, the mass media and the community.

3.2: Meaning and Types of Culture

Culture is defined by Hofstede, (1997) as “the cultivated behaviour that is socially transmitted”. It involves the accumulation of knowledge, beliefs, attitudes, experiences, religion, relations, concepts of the universe, values, meanings, roles, notions of time, relations, material possessions and objects acquired and a way of life of a group of people throughout the generations. This way of life is accepted by all the individuals in the group without thinking about it and is passed from one generation to another through communication and imitation. It can therefore be considered as a groups traditional ideas and values that are attached and followed by all the generations.

The concept of culture has been variously defined by scholars and www.tamu.edu has done a good job in presenting a long list of such definitions, although no attempt was made to attach specific scholars to such definitions. Let us read through some of these definitions.

- Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.
- Culture is the systems of knowledge shared by a relatively large group of people.
- Culture is communication, communication is culture.
- Culture in its broadest sense is cultivated behaviour; that is the totality of a person's learned, accumulated experience which is socially transmitted, or more briefly, behaviour through social learning.
- A culture is a way of life of a group of people--the behaviours, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.
- Culture is symbolic communication. Some of its symbols include a group's skills, knowledge, attitudes, values, and motives. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions.
- Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action.
- Culture is the sum of total of the learned behaviour of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation.
- Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another.

These diverse definitions are reflection that cultures can come in different forms. They could be material or non-material. They could come in of pluralism, dualism or ‘salad bowl’.

Material culture according to Cliffnotes.com (2013) refers to the physical objects, resources, and spaces that people use to define their culture. These include homes, neighbourhoods, cities, schools, churches, , mosques, offices, factories and plants, tools, means of production, goods and products, stores, and so forth. All of these physical aspects of a culture help to define its members' behaviours and perceptions.

Non-material culture refers to the nonphysical ideas that people have about their culture, including beliefs, values, rules, norms, morals, language, organizations, and institutions. For instance, the non-material cultural concept of *religion* consists of a set of ideas and beliefs about God, worship, morals, and ethics. These beliefs, then, determine how the culture responds to its religious topics, issues, and events. When considering non-material culture, sociologists refer to several processes that a culture uses to shape its members' thoughts, feelings, and behaviours. Four of the most important of these are symbols, language, values, and norms.

Pluralism according to The Columbia Encyclopedia, (2004) refers to “the type of culture whereby smaller groups of people within a large society tend to maintain their unique culture identities and their values, behaviours and identities are well accepted by the wider society or culture”. The minor groups of people participate fully within the dominant society while still maintaining their cultural differences. It involves coexistence of different cultures in a location without the domineering of one particular culture. The majority accepts the human differences that exist and hence it eliminates discrimination in the form of racialism or sexism. It can also be referred to as multiculturalism.

The Canadian Encyclopedia (2004) also describes **Dualism** as a type of culture which involves a society embracing two cultures and being comfortable with them. E.g. Canada having been colonized by the French and the British has embraced the cultures of these two nations.

Sullivan (2006) presents the **Salad bowl** type of culture as that which is used to describe the integration of many cultures which combines like a salad as compared to the prolific notion of a culture melting point. In this model, the various cultures are juxtaposed but they are not merged together into one homogenized culture just like the salad ingredients. Each culture maintains its distinct values and qualities. The society is therefore composed of many individual pure cultures.

3.3: Concept and Types of Personality

Different personality theorists have presented their own definitions of the concept of personality based on their theoretical positions. Sigmund Freud defines personality as “an individual's unique thoughts, feelings and behaviour that persist over time and different situations” (www.answers.com, 2013).

Personality is made up the characteristic patterns of thoughts, feelings, and behaviors that make a person unique. Personality arises from within the individual and remains fairly consistent throughout life (Cherry, 2013). This characteristic style also includes of an individual’s sensations. (For example , a personality type can be humorous or conceited). So it could perceived as an individual's characteristic style of behaving, thinking and feeling.

Personality is also the particular combination of emotional, attitudinal, and behavioural response patterns of an individual. The differences in personalities among individuals are theorized to come from the differences of prior events and anticipated events for the individual. The person's own motivations for future decisions (building on their personality) would be affected from their history and past experiences in such situations.

Cherry (2013) observes that personality arises from within the individual and remains fairly consistent throughout life.

Some of the fundamental characteristics of personality identified by Cherry(2013) include:

- **Consistency** - There is generally a recognizable order and regularity to behaviours. Essentially, people act in the same ways or similar ways in a variety of situations.
- **Psychological and physiological** - Personality is a psychological construct, but research suggests that biological processes and needs also influence it.
- **It impacts behaviours and actions** - Personality does not just influence how we move and respond in our environment; it also *causes* us to act in certain ways.
- **Multiple expressions** - Personality is displayed in more than just behaviour. It can also be seen in our thoughts, feelings, close relationships and other social interactions.

The Gale Encyclopedia of children's health (2006) also describes personality as what makes a person a unique person, and it is recognizable soon after birth. A child's personality has several components: temperament, environment, and character. Temperament is the set of genetically determined traits that determine the child's approach to the world and how the child learns about the world. There are no genes that specify personality traits, but some genes do control the development of the nervous system, which in turn controls behaviour.

A second component of personality comes from adaptive patterns related to a child's specific environment. Most psychologists agree that these two factors—temperament and environment—influence the development of a person's personality the most. Temperament, with its dependence on genetic factors, is sometimes referred to as "nature," while the environmental factors are called "nurture."

Finally, the third component of personality is character—the set of emotional, cognitive, and behavioral patterns learned from experience that determines how a person thinks, feels, and behaves. A person's character continues to evolve throughout life, although much depends on inborn traits and early experiences. Character is also dependent on a person's moral development.

3.4: Effect of Faulty Socialization and Defective Cultural Traits on Personality Development

It is true that socialisation is a powerful factor that helps to bring about social conformity. It is equally true that socialisation is an effective instrument of creating a new generation of our expectations. Still, like any other social mechanism it has its own limitations. Socialisation is not an all-out cure for all problems of personality.

Neither can we assure that socialisation would be a success always. With all the equipment and techniques of modern civilisation and with all the knowledge of human psychology, socialisation often results in failure. Failures of socialisation on the one hand, and inappropriate or wrong way of socialisation on the other, often lead to serious consequences including problems of personality.

Socialization is still a necessary phenomenon in our society. It is necessary that children learn to adapt their behaviours in order to meet the needs of many social groups. When raised properly, most children will grow up fairly friendly, cooperative and sociable. The family only functions well when all members convert or adapt to the needs of the family just as the country only functions well when all members convert or adapt to the needs of the country. Socialization is equally good but when not raised properly, or when for other reasons children become unfriendly, uncooperative and unsociable, it is a reflection of faulty socialization.

Faulty socialization and defective cultural traits can have a major damaging and negative effect on the social development of the child and the growing citizens of any nation. Dua Pranav (2013) in of his shared essays remarked that failure in socialisation or faulty socialization is capable of damaging the self-image of the child. He added that an unsatisfactory self-image often leads to unpleasant anti-social or delinquent behaviour, and a great deal of behaviour ranging from mildly annoying habits to serious neuroses and delinquencies can be viewed as desperate attempts to repair an intolerable image of 'self' as incompetent, unworthy, or unimportant. The ultimate response to feelings of unworthiness is suicide.

Furthermore, Dua (2013) reported that some studies have revealed that communication problems between the child and parents, and the child and others often lead to mental illness on the part of the child. Dua (2013) said Lennard found that among families with schizophrenic children worst type of communication prevails between the parents and children and wrong parenting is often the cause of mental illness of children. He said due to 'communication block' parents do not allow children to identify and control their own reality whereas children need to develop such control if they are to reject false labels that others may apply to them and to their feelings.

Likewise, teenagers who got little support but a great deal of control were often found to be non-conformists particularly in religious matters. Many children rebelled by adopting values that were opposed to those of their parents and the larger society.

Hence, inconsistency in the ways of socialisation of different socialising agents may also produce confusion and conflict for the child. When there is conflict between the ideas, examples and skills transmitted in the home and those transmitted by the child's peers, teachers at school, the socialisation of the child suffers very badly. Rate of speed of learning comes down and uncertainty and confusion will prevail.

3.5: Self- Assessment Exercise

1. What is personality?
2. Describe the concept from the viewpoints of any two sociologists.

4.0: CONCLUSION

This Unit has been able to establish the importance of socialization in any society. Some of the cogent conclusions that could be drawn from the discussions presented in the Unit include the fact that as many scholars as those who are interested in it have variously defined the concept of socialization. Also, the personality of individuals involved in any socialization process equally matters if we anticipate positive socialization. It is therefore dangerous for individuals with deficient personality and cultural traits to be championing agents of socialization in any social setting, as this could be highly damaging to the people involved and the set up itself.

5.0: SUMMARY

This Unit has examined the various meanings of socialization, its different forms and the different perceptions of scholars on the concept of personality. The role of culture in the socialization process was also discussed with conscious focus given to its meaning and the different types of culture. Attempt has equally been made to discuss the dangers of faulty socialization or failures in socialization on the individual and the society to which he or she belongs.

6.0: TUTOR-MARKED ASSIGNMENT

What are the inherent dangers of faulty socialization in the personal development and growth of a society?

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UNIT 2: EDUCATION AND SOCIAL CHANGE

CONTENTS

- 1.0 : Introduction
- 2.0 : Objectives
- 3.0 : Main Content
 - 3.1: Concept of Social Change
 - 3.2: Social Forces that Impact on Schooling and Education
 - 3.3: Contributions of Education to Social Change in Nigeria
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1.0: INTRODUCTION

The role of education as an agent or instrument of social change and social development is widely recognized today. Social change has a direct impact on the basic structure and functions of the social institutions of which education is a key player in the process. Social is a reflection of the fact that no society is static, and since most people look forward to this dynamic nature of the concept, it therefore becomes a form of transformation that is unavoidable within any social system. So it is not out of place in this Unit to also examine some of the social forces that impact on schooling and education for changes to be experienced therein.

2.0: OBJECTIVES

By the end of your interaction with this Unit, you should be able to:

1. Give a concise meaning of social change.
2. Identify and describe some of the social forces that impact on schooling and education.
3. Discuss the contributions of education to social change in Nigeria.

3.0: MAIN CONTENT

3.1: Concept of Social Change

The New World Encyclopedia (2013) refers to social change as an alteration in the social order of a society, while Wikipedia (2013) says it may refer to a paradigmatic change in the socio-economic structure, for instance a shift away from feudalism and towards capitalism. It further says that accordingly, it may also refer to social revolution, such as the Socialist revolution presented in Marxism, or to other social movements, such as Women's suffrage or the Civil rights movement. Social change may be driven by cultural, religious, economic, scientific or technological forces.

More generally, social change may include changes in nature, social institutions, social behaviours, or social relations. Kumar (2011) observes that social change may take place when human needs change, when the existing social system or network of social institutions fails to meet the existing human needs, and when new materials suggest better ways of meeting human needs.

Cliffsnotes (2013) Social change refers to any significant alteration over time in behavior patterns and cultural values and norms. By “significant” alteration, sociologists mean changes yielding *profound* social consequences. Examples of significant social changes having long-term effects include the industrial revolution, the abolition of slavery, and the feminist movement.

Lawal (2009) describes social change as an alteration which occurs in a system of action of a given society which is not subject to explanation solely in terms of heredity of the species experiencing it and its environment. It can also be perceived as an intended and unintended alteration that spreads over the generality of a particular society or culture creating forms that are very distinct from previously known forms. Usually, social change is a product of collective human action which ends up affecting the entire structure of the social system.

He remarked that social change can be radical, sudden, revolutionary, catastrophic, very slow, gradual or hardly noticed. It is a phenomenon that occurs when people decide to alter their former ways of life in terms of social structures, organization patterns of beliefs, ideas, norms, values, rates, relationships, institutions, symbols, thoughts, conducts, means of production and distribution of goods and services. It is a continuous phenomenon which could come in different forms, and by different vectors through a process which could sometimes be described as very unique.

No aspect of social life is more challenging than the process of change. This is because any change that occurs can best be explained in terms of time place, effect and how. The “how” however explains the process and this involves discovery, innovation and diffusion. The process is also driven by some agents and sources which include the government, religion, new culture, the physical environment, external conflicts, ecological changes, education etc.

3.2: Social Forces that Impact on Schooling and Education

A number of social forces, which are outcomes of human interaction and exploitation of the environment, have had significant impact on schooling and education in our society. These social forces are known to have included technology, population, poverty, culture, epidemics and pandemics, business/commerce and religion/religious beliefs. Let us examine the impact of some these social forces on schooling and education:

Technology

The externalization through technical means of human abilities and creativity has significant implications for schooling and education. For instance, technological advances have always been viewed as support and enhancement for schools and other educational projects. During the 20th century, these advances were viewed much like new appliances that would make the home more efficient. Today, however, new technological developments (starting with networked personal computers) influence curriculum decisions, modes of instruction, and communication with families and communities.

Audio–visual devices to enhance curriculum grew rapidly during the last half of the 20th century. In the last decade, however, an explosion of technological equipment to enhance communication, entertainment, and retrieval of information has pushed

young children's education and interests in very different directions (Wartella & Gray, 2004).

Media, especially electronic media, has become a preferred vehicle for receiving information and entertainment. This and other technological developments have huge implications for schooling and education in terms of the nature of the curriculum, the models we use to evaluate our successes, and the equipment used in future classrooms. They equally affect the way the school now works with the children and its relationship with families and communities.

For instance, computerization now makes large-scale testing possible, thereby demanding less time of the teacher but more skills from both the teacher and the students. It is a major impact and more of such are still being expected.

Population

This is in terms of population shifts, population explosion and the resultant issue of overcrowding. For instance, the earliest civilisations developed around constricted river valleys. These centres had population densities, which facilitated alterations in people's ways of life due to "melting pot" nature of such valleys.

However, the movement of people from one area to another in search of comfort and in order to ensure survival implies that the population of a given area to another constantly changes with corresponding demand for essential services and infrastructural facilities, of which education is a major.

When this development is related to schooling and education it could have serious impact on the quality of service to be delivered by the institution of Education through the school system. For instance, overcrowding in classrooms could query quality of instruction, as class will become unmanageable for the teacher, instructional resource materials will be scarce and inadequate, assessment will not be thorough and by implication, poor quality students are produced.

Again, Golladay (2013) in support of this assertion that many scholars and policymakers have noted that high levels of educational achievement were associated with more moderate rates of population growth, suggesting that important opportunities for alleviating population pressures might be found in ensuring greater access to education, particularly for females.

Poverty

Many persons who are poverty stricken, or who have not gone through basic education training, that is, persons who struggle financially and who have not achieved in the world of academia may have a difficulty in contributing to the development of their wards or children's education or schooling. Ironically, any opportunity availed their children or wards to enjoy education may later move such persons up the ladder of the social strata, particularly on completion of their education

and upon securing a good job. This is the principle that education provides the building tools for a chance at success.

On the contrary, Thibault (2009), remarks that seeing poverty as the shortage of common things such as food, clothing, shelter and safe drinking water, all of which determine our quality of life, may not exclude lack of access to opportunities like education and employment which aid the escape of poverty. For instance, it was noted by poemhunter.com (2013) that hunger has been so instrumental in bringing down the standards of education world wide, in general, and Malawi, in particular. It reported there are very few students if not none, who can concentrate on their studies on empty stomachs. Food is one of the basic needs that every person is obliged to have if he/she is to survive. It is not surprising, therefore, to see some students performing miserably in class simply because they have not taken enough food or they have taken none altogether. The negative impact of this on their education can be best imagined.

Culture

Inglehart (2003) opines that culture and education are learned, but culture determines what people learn and how they learn. Cultural tendencies impact the way children participate in education. Cultural norms that value large families make the limitation of fertility a very difficult choice for many couples living in traditional societies. The social status of the couple and its autonomy relative to mothers-in-law and other members of the extended family, clan, or community influence the choices that are made. The impact of educational status on the openness of communication between husband and wife therefore has implications for their children's education.

Business/Commerce

The relationship between business/commerce and education is complex and dynamic. It is an established fact that the wealthier a nation is; the more likely it is to exhibit more secular or rational values.

Commerce involves organized activities intended to accumulate capital, through manufacture, sales or service. So instead of voting more funds to education, governments the world over are known to invest more on other sectors such as militarization.

On the other hand, models for business education have evolved to promote the acquisition of business skills in schools. Courses in business and accounting are now part of the curriculum.

Education has also become more of a commodity to be bought, sold, traded and affected by all other market forces e.g. the private sector involvement in education in Nigeria of today.

Religions and Religious Beliefs

Religion connotes the institution characterized to promulgate and enforce religious thoughts and beliefs and their enforcement. Niezen (2004) observed that religions of the world have become less tolerant of others and more insular. According to Niezen (2004) these religions have settled into relatively fixed boundaries between believers and infidels, and a renunciation of the idea of an earthly paradise to be formed by uniting an entire humanity of co-religionists.

These religions have since moved into educational provision. Education has therefore become parts and parcel of religion. He maintained that just as religion gains adherents through biological reproduction it also gains by conversion, which in most cases is through education (establishment of mission schools, and sponsorship of sets for youth at subsidized rates).

As different religious groups become more visible and expand their influence in public education, questions about religious beliefs and principles are likely to receive more study and adjudication.

Other social forces that are known to be capable of impacting on schooling and education include: geographical factors like climatic conditions that influence the climatic conditions; sociological factors like social conflicts, social oppressions, modernization; environmental factors like newly built cities, industrialised and urbanized natural environment; legislative factors; the impact of western civilisation and cultural diffusion; contact of people with different countries; the level of education and literacy attained by the society as well as modernisation of the society

3.3: Contributions of Education to Social Change in Nigeria

Earlier educational institutions and teachers used to show a specific way of life to the students and education was more a means of social control than an instrument of social change. Modern educational institutions do not place much emphasis upon transmitting a way of life to the students. The traditional education was meant for an unchanging static society not marked by any change. But today education aims at imparting knowledge.

Furthermore, Education was associated with religion in the past, but today it has become secular. It is an independent institution now. Education has been chiefly instrumental in preparing the way for the development of science and technology. Education has brought about phenomenal changes in every aspect of men's life. It is now a process which enables every individual to effectively participate in the activities of society and to make positive contribution to the progress of society.

Now that Education is seen an instrument of social change, it has heightened the consciousness to inquire about the specific contributions it is making to social in our society, Nigerian society in particular.

Being a powerful instrument of change Education it deals mainly with the thought patterns and behaviour patterns of younger generation. So in Nigeria over the years the axe of education has been able to cut down the thick roots of traditional superstitions, ignorance and the backwardness, which hitherto existed in different parts of Nigeria. Typical example can be found in the abolition of the practice of killing twins among the Efik, by Mary Slessor, who was a Christian missionary whose initial activities in Calabar included giving western education.

Education in Nigeria has been able to initiate social change in different facets of the nation's life with direction and purpose given. For instance, the cognition of the importance of higher education facilitated the approval of establishment of private higher institutions in the country, thereby increasing access to education at this level of the nation's education sector.

Education equally creates the social reformers and leaders who consciously make all the efforts to bring about social changes. This is evident in the history of Nigeria; past and recent where nationalist movements were formed to call for independence and where social crusaders have a corrupt free and progressive Nigeria.

Generally in Nigeria Education has been able to contribute to the determination of the nature of social changes, which ought to be brought about. This is based on the increase level of awareness and conscious that usually characterizes the ultimate goal education as a service delivery intervention.

3.4: Self-Assessment Exercise

1. Define social change
2. Identify and describe any five of the social forces that can impact on schooling and education.

4.0: CONCLUSION

The content of this Unit has reflected that education and social change is a two - way traffic. While education preserves, transmits and disseminates the whole culture, social change is the instrument and precondition of educational thought. It could be concluded that social change is impossible without education. Education also makes the people aware of the inadequacies of the existing system and creates a craze for social reform. Hence, many of the old superstitions, beliefs and outdated customs which retard social progress, can be prevented through education. Education is considered as a powerful instrument for social change, because it deals mainly with the thought patterns and behaviour patterns of younger generation. Education therefore prepares the people for social change.

Social change takes place as a response to many types of changes that take place in the social and nonsocial environment. Education can therefore initiate social changes by bringing about a change in outlook and attitude of man. It can bring about a change in the pattern of social relationships and thereby it may cause social changes.

5.0: SUMMARY

In this Unit, efforts have been made to increase your knowledge base in the social and political functions of education with special focus on the role of social change. The

social forces that are capable of impacting schooling and education were highlighted and discussed. Attempt was also made to examine the contributions of education to social change in Nigeria.

6.0: TUTOR-MARKED ASSIGNMENT

Briefly discuss the contributions of education to social change in Nigeria.

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UNIT 3: EDUCATION AND SOCIAL ECONOMIC DEVELOPMENT

CONTENTS

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- 2.0 : Objectives
- 3.0 : Main Content
 - 3.1: Concept of Socio-economic Development
 - 3.2: The path of Socio-economic Development in Nigeria
 - 3.3: Relationship between Education and Socio-economic Development
- 4.0: Conclusion
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1.0: INTRODUCTION

The growth of any nation is determined by among other factors, her level of education and socio-economic development. So examining the path of Nigeria's socio-economic development is a conscious attempt to present her level of growth and possible impediments to such growth. The role which education plays in such growth therefore becomes important if we must do justice to such discussion.

2.0: OBJECTIVES

By the end of your interaction with this Unit you should be able to:

1. Simply define the concept of socio-economic development.
2. Highlight and describe the path of Nigeria's socio-economic development.
3. Discuss the relationship between Education and Socio-economic development.

3.0: MAIN CONTENT

3.1: Concept of Socio-economic Development

The Enterprise and Economic Development Glossary (2013) defines socio-economic development as "a monitored, manipulated or encouraged ... process that brings about changes in locations where people live, work, and share things in common as relating to or giving consideration to both social and economic factors". Within the community the process may be experienced as it happens without apparent cause.

WiseGeek.com (2013) also describes socio-economic development as a process that seeks to identify both the social and the economic needs within a community, and seeks to create strategies that will address those needs in ways that are practical and in the best interests of the community over the long run. The general idea is to find ways to improve the standard of living within the area while also making sure the local economy is healthy and capable of sustaining the population present in the area. This description of the concept of socio-economic development is confirmed by Wikipedia (2013) as it defines the concept as the process of social and economic development in a society.

Typically, socio-economic development involves making changes in current laws and regulations in order to attract new growth and enhance the standard of living for local residents. Changes in laws can make it easier for new industry to move into the area and offer employment at equitable wages. This in turn can aid in motivating the creation of more services that citizens can enjoy, allowing the area to prosper. With the right type of motivation and improvements to the infrastructure, residents are not tempted to move away in order to earn a living or enjoy desirable services, and there is a good chance more people will move into the area and provide further stimulation for the local economy. While there is no one right way to pursue socio-economic development, the process is essential to preventing decline and the eventual extinction of a community.

Socio-economic development occurs in neighbourhoods in metropolitan areas, sections of smaller cities and towns, and even in rural settings. There are a number of factors that must be considered as part of any socio-economic development effort. Understanding the current circumstances that prevail in the area is the first step toward regional development. By assessing the potential of human capital in the area, allowing for the current unemployment rate and when laws and regulations are currently in place that may be impeding the introduction of new industry into the area, it is possible to begin developing a plan that will ultimately mean more jobs, stable employment for more households, and more money flowing through the local economy.

Along with finding ways to stabilize the economy and create more jobs, socio-economic development also considers the availability of essential services within a nation. This includes the presence of schools and colleges to teach children and prepare young people for careers. Attracting services such as medical practitioners and health facilities into a nation is also important. Creating and maintaining a viable law enforcement agency that helps to maintain order and protect citizens is also very important to the task. Doing so helps to make the nation more desirable and helps to minimize the possibility of people leaving to seek those same services elsewhere.

According to Nigeria's Vision 20:20-20 socio-economic development focuses on the visible elements of government policies, the impact of which is observed in the lives of the citizens. It is the manifestation of government policies in the general lives of the citizens.

Socio-economic development is measured with indicators, such as GDP, life expectancy, literacy and levels of employment. Causes of socio-economic impacts are, for example, new technologies, changes in laws, changes in the physical environment and ecological changes.

Socio-economic development relates to any programme that creates sustainable access to the economy for its beneficiaries. This means that contributions should be providing sustainable benefits. So a country that is not creating sustainable access to the economy for beneficiaries is not involved with socio-economic development.

Socio-economic development contributions should concentrate on two areas, namely imparting transferable skills, and enabling access to the workplace. Imparting

transferable skills ensures that beneficiaries have lasting economic value to the economy. Enabling beneficiaries to access the workplace means that they accrue experience thus making them more valuable to the economy. These above stated priorities ensure that socio-economic development is sustainable, and the result is better-equipped, more valuable contributors to the economy.

3.2: The Path of Socio-Economic Development in Nigeria

Nigeria is one of the developing countries of the world that is conscious of the need to fast track her socio-economic development. This has been severally demonstrated through the various economic reforms and policies she has been initiating to better the nation better. For example, in order to improve on previous socio-economic development plans and in its commitment towards the transformation of the country, the Federal Government, in collaboration with the thirty-six (36) States of the Federation, the Local Governments as well as the organized private sector and the civil Society, put in place a long term plan- Nigerian Vision 20:2020 (NV 20:2020).

The NV 20:2020 is a long-term economic transformation blue print. It articulates Nigeria's economic growth and development strategies over an eleven-year period from 2009 to 2020 and is designed to be implemented in a series of medium term national development plans. This is expected to be achieved by optimizing human and natural resources so as to realize rapid economic growth, as well as translate such growth into equitable social development for all citizens.

To realize the Vision, the government of the Federal Republic of Nigeria has embarked upon a transformation agenda that pursues complete structural transformation of the society from a mono product economy to a diversified, industrialized economy, using the people as the major catalyst for growth and national renewal as well as investing to create an environment that enables the co-existence of growth and development on sustainable basis.

Some of the variables that could be described to the path to Nigeria's socio-economic development include:

- **Good Governance:** Governance has among others, been defined as a system of values, policies, and institutions by which a society manages its economic, social, and political affairs through interactions within the state, civil society and private sector (Dike, 2010). Thus, governance comprises the mechanisms and processes for citizens and groups to articulate their interests, to work together and mediate their differences, and exercise their legal rights and obligations with rules, institutions, and practices that set limits and provide incentives for individuals, organizations and firms.

Good governance refers to the question of how a society can organize itself to ensure equality of opportunity and equity (social and economic justice) for all citizens. It also promotes people-centered development.

Nigeria in the past few years has been involved in the creation of democratic society with the establishment of a pluralist democracy aimed at underpinning her economic system and as a goal in itself.

- **Employment Level:** According to Ukpong and George (2012) in Nigeria today, youth unemployment is not only a socio-economic problem but it has huge social implications on young people's personal lives. For millions of unemployed youths in Nigeria, the path to adult life is delayed with obvious repercussion on self-esteem and confidence. It is highly commendable that in this 21st Century to the alarming rate of youth unemployment and redundancy in Nigeria are being gradually addressed through economic recovery and job creation programmes.

The Federal Government in the year 2010 instituted a job creation committee and thereafter hosted a presidential summit on job creation aimed at facilitating discussions between business leaders and Federal policy makers on how private, philanthropic and public gestures can be leveraged to building and sustains employable interventions nationwide for Nigerian youths. The government has commenced specific job placement programmes since the end of that Summit. In spite of all these efforts, unemployment rate has continued to rise. For instance, it rose from 13.1 percent in 1999 to 19.7 percent in 2009 and 21.1 percent in the first quarter of 2010. (Ukpong & George (2010).

- **Abundance of and Effective Management of Natural Resources:** Assertion in development economics holds that the availability of abundant natural resources in a country will lead to rapid socio-economic development, they "believed in the power of natural resources to lift developing countries out of poverty" (Shultz, 2005), and that the governments of the natural resource-rich countries can easily collect revenues and provide good governance and economic development for their citizens (Ross, 1999).

Alabi (2013) however remarked that on the contrary, the experiences of most mineral and oil-exporting countries since the 1970s has clearly demonstrated that the export of oil and other mineral resources does not automatically transform less developed countries into flourishing economies within a generation or more. This assumption is very applicable to the Nigerian socio-economic development as the nation is still experiencing some economic depression.

- **Level of Agricultural Development:** The non-oil sector has contributed significantly in driving the socio-economic growth of Nigeria, and Europe Aid (2013) reports that agriculture accounts for 35.2% of GDP. Sustainable expansion of agriculture is expected to play a big part in unleashing inclusive economic growth.

Other variables and socio-economic indicators that can be to further discuss the path of socio-economic development in Nigeria include: poverty alleviation programmes fertility level, provision of critical infrastructure, security of lives and property and the literacy level of her citizens.

Changes in less-tangible factors are also considered, such as personal dignity, freedom of association, personal safety and freedom from fear of physical harm, and the extent of participation in civil society.

3.3: Relationship between Education and Socio-economic Development

As indicated in the preceding paragraphs, some indicators of socio-economic development are the best tools describing the path to the socio-economic development of any nation. However, Education is essential for the economic development of countries, since the industry of different states requires skilled professionals.

Education in a broad sense is a process by which an individual acquires the many physical and social capabilities demanded by the society in which he/she is born into to function. In an ideal sense, education is an ultimate value and hence, through the provision of social service, it is an agent of change.

Education is to a nation what the mind is to the body, just as a diseased mind is handicapped in the coordination and direction of the bodily activities. Therefore, the single most significant complex of social – control tools for national development is found in the educational system, be it formal or informal (Orobosa, 2010).

The essence of education whether formal or informal is to produce a person who will be a useful member of a society.

Educated people earn more and are respected by the society. It is because of its tangible contribution in changing the lives of the people that education becomes an important part of the development policy of every. Unescobkk.com remarks that education is crucial to every aspect of socio-economic development.

Education organized and oriented towards improving knowledge and skills of literacy and numeracy, problem solving and for improving citizens' quality of life, certainly has a lasting impact on income, agricultural productivity, fertility rate, birth spacing, pre-and post-natal health, nutrition, knowledge, attitudes and values.

Hence, education empowers the citizens with the acquisition of the essential skills, which enable one to engage in activities required for effective functioning of the individual in the community/nation and using of such skills to contribute to the socio-economic development of the nation.

UNESCO (2013) remarked that education is increasingly being recognized to be part to be part of development process (socio-economic development inclusive). The dynamically interrelated factors which UNESCO reported to be involved are: the

- economic benefits of education;
- impact of education on population growth, health and social well-being; and
- relationship between education and democratic society.

The relationship between education and socio-economic development is evident in quite a number of literature, and the UNESCO Module 1 on “Relationship between Literacy, Education and Development” is a good example. For instance, the Module revealed that:

- Each additional year of schooling for men and women increases wages between 10% and 20% and farm output by up to 5%. In contrast a population with a low level of education has little or no capacity to

increase productivity.

- A relationship exists between women's education level and population growth, as women with more education are more likely to have fewer children than the uneducated ones. An extra year of schooling is also reported to be capable of reducing female fertility by as much as 5 to 10 percent.
- A significant relationship between the level of female education and HIV/AIDS prevalence.
- Educated women tend to participate more actively in political processes, and decision-making within their family and community.

Igbokwe-Ibeto et.al. (2012) also maintain that the development of technical and vocational skills is equally vital to economic development for two important reasons. First, technical and vocational skills are needed for enterprise productivity and profitability, as well as for national productivity and wealth creation. Without the necessary technical skills, enterprise and national growth can be seriously hobbled. Technological innovation and economic growth fuel the demand for skilled workers.

The need for technical and vocational skills is increasing because of a convergence of factors which technological change, changes in work organization, growing economic openness and competitiveness, and capital deepening (increasing capital per worker).

The second reason development of technical and vocational skills is of vital importance is because it is essential for individual prosperity. Skills enable the individual to increase productivity and income. This is especially important for those who are seeking out a living in the informal sector of the economy. They added that today in Nigeria, population growth and urbanization; poverty and lack of income generating capacity and failure of graduates from schools system to secure employment clearly highlights the importance of career development which is achievable through TVET.

To enable those still in post- secondary schools to be relevant to the world of work as well as to draw the majority of jobless people out of the unemployment market, repositioning of TVET as the best means to improve economic opportunities can significantly help the teaming youths and this will resultantly enhance the socio-economic development of Nigeria.

3.4: Self-Assessment Exercise

1. What is socio-economic development?
2. Highlight any four variables that can be used to describe the the path to socio-economic development of Nigeria.

4.0: CONCLUSION

A nation's socio-economic development level is one of the major channels by which the growth of such nation can be determined. This Unit recognized this position and also accept the fact that many factors are capable of influencing the socio-economic development of a nation. However, education was the major factor focused upon in this Unit. This because education is very important for economic prosperity and a decent quality of life, which socio-economic development is expected to naturally promote.

From the discussion presented in this Unit, it possible to conclude that a literate environment facilitated through education is an integral part of social development. So without education every member of a nation, it will be heavily impossible to attain the goal of socio-economic development and help fulfill the needs and aspirations of the citizens.

5.0: SUMMARY

In this Unit, you have become more familiar with the concept of social development as explained by different scholars. Likewise, the path to Nigeria's socio-economic development and the key roles played by education in the socio-economic development of any nation, Nigeria inclusive has also been highlighted.

6.0: TUTOR-MARKED ASSIGNMENT

Discuss the relationship between education and the socio-economic development of Nigeria.

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MODULE 4: THE SOCIOLOGY OF TEACHING

Unit 1: The Teacher and His Role in Social Change

Unit 2: The Reluctant Learner

Unit 3: The Teacher in the Classroom

UNIT 1: THE TEACHER AND HIS ROLE IN SOCIAL CHANGE

CONTENTS

- 1.0 : Introduction
- 2.0 : Objectives
- 3.0 : Main Content
 - 3.1:Qualities of a Good Teacher
 - 3.2: The Role of the Teacher in Social Change
- 4.0: Conclusion
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CONTENTS

1.0: INTRODUCTION

You will recall that in Module 2, Unit 3 a question was raised on “Who is a Teacher”? In this unit we would be learning about this and the role of the teacher as a social change agent. A great teacher is a person who leads by examples, through his thoughts and actions. He is one who possesses the humility to accept the need to rediscover and reinvent himself as and when necessary in addressing the inquisitiveness of his students. He has the capacity to mentor the students in removing the disconnect between the ivory tower of theories and the down to earth problems of our life.

2.0: OBJECTIVES

By the end of your interaction with this Unit, you be able to:

1. Discuss the qualities of a good teacher.
2. Describe the role of the teacher in social change.

3.0: MAIN CONTENT

3.1: Qualities of a Good Teacher

Many people remember a special teacher because of how he or she presented him or herself to students. Anyone can be a teacher, but a good teacher displays certain characteristics that are found both in and outside the classroom. These characteristics are used to describe the essential which any practicing teacher must possess in order to excel in the classroom.

Different scholars (Shashank, 2011; Thompson, 2007; Haskivitz, 2013; & Armon & Reicher, 2007), have variously discussed these qualities. So let us have a look at some of the qualities:

Display self-confidence: He/she must belief in him/herself despite of setbacks as teachers are known to encounter situations all the time that could be considered setbacks. She has control of the classroom and the students know who is in charge. The teacher takes pride in her work and strives for excellence. She knows what to teach and how to teach it.

Empathetic: The must have the ability to bond with his/her students, to understand and resonate with their feelings and emotions; communicate on their level. He or she must be compassionate with them when they are down and to celebrate with them when they are up.

Possession of Positive Mental Attitude: He/she must be able to think more on the positive and a little less on the negative. Also he/she must be ready to keep a smile on his or face when things get tough, see the bright side of things, be philosophical and ready to always seek to find the positives in every negative situation.

Be Open to Change: He/she must be able to acknowledge that the only real constant in life is change. Regularly demonstrate that there is a place for tradition and that there is also a place for new ways, new ideas, new systems, and new approaches. He/she not put obstacles in his/her way by being blinkered and always open and willing to listen to others' ideas.

Serve as Role Model: The teacher is the window through which many young people will see their future. So he/she is expected to be a fine role model.

Creativity: This involves ability to motivate the students by using creative and inspirational methods of teaching. He/she is expected to be different in his/her approach so that he/she could stand out from the crowd.

Good Sense of Humour: It is a known fact that a great sense of humour reduces barriers and lightens the atmosphere especially during heavy periods. An ability to make the students laugh will carry the teacher far and make gain more respect. It also increases the teacher's popularity.

Calmness & Patience: The teacher must be calm. This is to enable effective control his/her students' behaviours. This is particularly so if we remember that the aggression, negative attitudes and behaviours that the teacher sees in some of his students have a root cause. So a good teacher will use his/her calmness to help de-stress his or her students.

The best teachers are those who are willing to keep explaining, knowing that eventually it would make sense. They are ever willing to wait until a distraction calms their students down, or abandon a lesson entirely if the need to revisit a lesson is realised. The best teachers just stuck with it, willing to do what it took, no matter how long it took.

Respectful: A good teacher must recognize the fact that no one is more important in the world than anyone else. He is somebody that realizes that everyone has a place in the world and so he/she respects his/her peers and the students. This is because respect is reciprocal.

Inspirational: The teacher must be conscious that he/she can change a young person's life by helping them to realise their potential, helping them to grow, helping them to find their talents, skills and abilities.

Passion: He/she is passionate about what he/she is doing. A good teacher must show that teaching young people is a true vocation in life and his/her purpose in life is to make a difference. They are also passionate about many other things. They have an energy that almost makes them glow and that you want to emulate as much as possible. They approach tasks with a sense of challenge rather than routine. They are human, certainly, but they make you feel that there is always a reason to keep going.

Willing to Learn: You are willing to learn from other teachers and your students. Although knowledgeable in your subject you know that you never stop learning.

True Compassion for their Students: A good teacher will care about his or her students as individuals and would always be ready to help them. He/she gives extra attention gladly when the need arises from the students. He/she does not expect students to leave thoughts of the outside world at the door to the classroom. He/she takes the time to discuss subjects outside his/her teaching, knowing that sometimes lessons can still be taught without following the textbook. Good teachers are willing to speak up for the students to other teachers, if need be. They care about their students beyond the walls of their classroom.

Willingness to help student achieve: The best teachers are those that don't stop teaching when the bell rings. They hold extra sessions. They reach out to students after class. They know that some need extra attention or assistance, and they don't act like it's not their job. They take that job seriously and know they aren't just employed to get students to be able to teach, but to do well in life. They realize that achievement isn't just a good grade on a test, but a feeling of accomplishment with mastering a subject; they are willing to work with a student for that feeling.

Understanding: Good teachers must have understanding, that is, a true understanding of how to teach. They are not rigid in their choices of techniques they use even if

when such techniques do not help the learners. They are usually flexible in their teaching style, adapting daily if need be. They demonstrate understanding of the little things that affect students' ability to learn; the weather, the temperature in the classroom, and the time of day. They also have an understanding of human nature and the maturity (or lack thereof) of teenagers. Good teachers treat their students as real people, not just "students."

Dedication to excellence: Good teachers want the best from their students and themselves. They don't settle for poor grades, knowing it reflects upon their ability to teach just as much upon a student's ability to excel. The best teachers encourage the sharing of ideas and offer incentives to get students to think outside the box. They don't tolerate students' badmouthing other teachers, doing their best to point out that other teachers are human too. They encourage students to be good people, not just good memorizers of text. They want students to learn and be able to apply what they learned, not just be able to pass tests.

Unwavering support: The best teachers know that everyone is able to do well if they have the right teacher. They don't accept that a student is a lost cause. They encourage if students are frustrated and provide true belief that it is possible to solve any problem, no matter how difficult.

3.2: The Role of the Teacher in Social Change

ILO (2013) observes that in many societies teachers are looked upon as the individuals who can help to bring about positive changes in the lives of people. They are seen as natural leaders who can give advice on various affairs of the communities. Within the context of their direct interaction with children, parents and communities, teachers could play several major roles in the process of social change.

This view is fully supported by Ignawali (2008) with an assertion that teachers are responsible for the change that takes place in learners. Their words and actions trigger positive behavioural and attitudinal changes in learners. He maintained that teachers' role as change agents is not limited to the school setting and their learners. As such, the communities where literacy rate is low and people are not aware of their rights and responsibilities, lack ideas on good health habits, development perspectives, local teachers can act as change agents. Because teachers are conscious and educated, they can cause change to take place in the community settings.

Effective teaching promotes transmission of our beliefs about teaching, learning, social interaction; our values etc. So, if when "managing" a class the teacher shows respect towards everybody's opinions, towards different learning styles and pace, he/she is equally transmitting those values; love and respect which are all necessary for experience social change.

From the foregoing, it is obvious that nobody can deny the crucial role that teachers can play in promoting change in learners and the society in general. Teachers are the tool of change in our societies. This is purely because they have been recognised to be having the power of change - education. Hence, as teachers, they have power to decide, power to pass or fail the young ones, power to convince those who come to them because they were convinced that teachers know what they are supposed to know. This societal perception of the teacher makes them more useful in the process of social change.

The teacher through the school system can teach the children to make a difference and help change the world. The teacher prepares the child to understand the present as an outgrowth of the past. Teachers therefore, are a driving force behind social change engagement but they rely on the school system to facilitate their involvement.

In carrying out this role, the teacher faces an awesome task. He/she must initiate immature minds into a cultural heritage, and train unformed consciences to know and love what is good. At the same time he/she is bound to respect rationality, potential or actual, which these young people embody. No pedagogical or psychological trick can tell her/him how to balance these difficult obligations. Yet balance he/she must, and can hope to succeed only to the extent to which he has balanced these in his own personality' (Naik, 1978).

The role of the teacher in social change demands that the teacher should relate his/her teaching to the actual life situations and to the changing needs of the society; take social issues to the classroom and try to solve them. They can further contribute as harbinger of social change by taking up extension activities for social change.

3.3: Self-Assessment Exercise

Give six qualities of a good teacher.

4.0: CONCLUSION

From the discussion presented in this Unit, it is evident that there is no hard and fast list that tells you who is a good teacher or who is not a good teacher. However, there are traits that excellent teachers have in common. These are not the usual qualities such as being a good friend or having a nice personality. These are what researchers from around the world have found when they watched those teachers whose students excelled once they left that teacher's classroom. Of course, not every teacher is going to be a skillful teacher for every child and a child spends only a short period of the year in school, which means that regardless of the quality of teacher, a supportive home environment is essential to excellent learning.

However, no matter how short this period of interaction between the teacher and the learners, it is expected that the teacher must play a key role in bringing about social

change in the learners. This is because social change indicates changes in social attitudes, behaviours, customs, habits, manners, relations and values of individuals, groups of people and institutions. It is meant to connote fundamental structural and functional changes in the society. It could be in different spheres of human life - social, economic, political, cultural and so on. So the teacher will be helping a great deal if he/she sees him/herself as a key role player in contributing to this process that can inculcate in the learners the true values of democracy and social justice, which could by itself be an action for social change.

5.0: SUMMARY

We can now, after the discussion in this Unit, place the role of the teacher in the process of social change in a proper perspective. The description concerning the qualities of a good teacher presented in this Unit is capable of further building your knowledge foundation on the important role of the teacher in terms of his/her social role and responsibility in helping to create positive social values in the learners and developing well informed citizens of his/her society who can hardly be undermined especially in the context of confronting the myriad of social problems in their society.

6.0: TUTOR-MARKED ASSIGNMENT

The role of a teacher in the process of social change is not contestable. Do you agree with this view?

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UNIT 2: THE RELUCTANT TEACHER

CONTENTS

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- 2.0 : Objectives
- 3.0 : Main Content
 - 3.1: Who is a Reluctant Teacher?
 - 3.2: The Effect of Reluctant Teacher's Practice on Learners' Social Development
 - 3.3: Making the Reluctant Teacher a Better Teacher for Social Development
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1.0: INTRODUCTION

The issue of reluctant teacher is one issue that we cannot pretend to be common in our education system. The reluctant teacher exists in our education system due to a number reasons and the effect of this issue on the learners' social and academic performance could very debilitating if conscious efforts are not made to address it. Hence, we are going to look at the meaning and characteristics of a reluctant teacher, the effect of his/her practice on the learners, with some strategies recommended for addressing its associated problems.

2.0: OBJECTIVES

By the end of your interaction with this Unit, you should be able to:

1. Describe who a reluctant teacher is.
2. Discuss the effect of reluctant teacher's practice on learners' social development and
3. Highlight some of the strategies that could be put in place to make a reluctant teacher a better teacher for social and academic development.

3.0: MAIN CONTENT

3.1: Who is a Reluctant Teacher?

According to Patrascu (1995), giving definitions is a tricky business. For instance, he remarked that a reluctant teacher could be described as that teacher who does not embrace a new idea instantly and uncritically. He however felt that something could be wrong with this definition as such a teacher is not likely to be a problem, as s/he would be an asset! Hence, he went on give another definition of a reluctant teacher as a "teacher who does not want to and/or cannot (readily) accept change".

Lindsman, Moore & Simmons (2008) further describe reluctant teachers as those who often avoid students who do not look, act, or talk like them. They may categorize such students as being at risk, having behaviour problems, or being un-teachable. Ladson-Billings (2006) supporting this position on reluctant teachers, indicates that teachers who define students in such terms create a classroom environment that is no longer a place of learning and high expectations, but rather a place rooted in control and management. Such conditions will not help the reluctant learner become successful.

Again, Shaikh (2012) expatiated on the definitions in the preceding paragraph by describing a reluctant teacher as one that has no desire to try anything new – it either does not interest them, or they do not see how it can possibly improve the way they teach. He added that despite the whole school, and even the whole profession heading in a particular direction, the Reluctant Teacher does their bit in holding back the tide.

Some of the common types of reluctant teachers and the mechanisms of their reluctance have described by Preslock (2010) to include those teachers who:

- Don't want to change- Although, they could self-confident, they are usually stubborn and do not have any risk for security and self-esteem.
- Don't understand the necessity for change (WHY)- They are too formal, and do not see any need for change, particularly when they have remained on one salary for too long a time.
- Want to, but don't understand the mechanisms of change (HOW)- They lack clear understanding of principles, aims, objectives and practical procedures (if any) of handling their lessons and the class.
- Would like to, but don't try (postpone trying) because of constraints- These could be in terms of class time, personal time, finance leading to excess load and other ventures.
- Try to, but aren't very successful and give up (and feel guilty)- probably because of inability to match new ideas with old realities, students' reluctance, lack of conviction and feelings of insecurity.

3.2: The Effect of Reluctant Teacher's Practice on Learners' Social Development

First, it must be emphasized that the characteristics of a reluctant teacher are capable of rubbing off their learners. The non-committal posture of the reluctant teacher can make some of his/her learners to become reluctant learners. This is because the teacher's noticed characteristics can bring low motivation on the part of the learners.

You therefore find them not coming to class at the right time or even total absenteeism. Even when they are in class, they may not give proper and adequate attention to the little teaching to be done by the reluctant teacher. Their relationship with the teacher and even their peers will not be that of mutual understanding, which unfortunately is highly required for positive social development.

The fact that a reluctant teacher cares less about his/her learners implies that the value of care and affection which are very essential in human relations and social development cannot be easily inculcated in the learners, as one cannot give what h/she does not have, except through other teachers.

Also, if the teacher is found to be a technology-reluctant teacher, there is the possibility of his/her posture and attitudes to technology to affect the learners' academic performance, enthusiasm to use technology to improve knowledge acquisition and skill development become easily dampened.

The reluctant teacher who is likely to develop and exhibit feelings of inadequacy, confusion, insecurity and guilt can develop resistance to any proposed change, and

this could have serious implications for the academic and social development of his/her learners. Bullies may evolve out of his/her class. No-conformists may thrive in such class and we could begin to witness the beginning of lawlessness in the classroom. This cannot facilitate the learners' social development.

The required link between the teacher and parents of his /her ;learners will be missing as no attempt will be made to build any relationships with their learners' parents or guardians. Hence, a disconnection between the school and the learners' homes/families could be experienced. Once this happens, it could lead to a further disconnection between the school as a whole and the larger community hosting the school.

One major characteristics of reluctant teachers in the area of classroom management is that they find it easier to use force and threats in ensuring that their learners become disciplined. Unfortunately, this has a resultant negative effect on the social development of the learners, as they tend to become more afraid, fearful, confused and easily loose concentration under such a condition created by the reluctant teacher. This can create faulty socialization on the part of such learners.

3.3: Making the Reluctant Teacher a Better Teacher for Social Development

The reluctant teacher needs to be helped so that h/she can effectively contribute to teaching, learning and the social development of the learners. They need to be made to develop the consciousness for self-reflection, which demands readiness to accept mistakes and creation of opportunities for open conversation with their learners and colleagues in order to improve.

In addition, some specific strategies will be needed to move such teacher from his/her reluctant state to a very active and productive state. Some of the strategies recommended by Patrascu (1995) for realizing essential shift in quality include:

- Ginger the teacher's interest by drawing his/her attention to the advantages of the shifting as a result of change, e.g. a sense of greater professionalism (i.e. self-esteem), increased recognition, job satisfaction, etc.
- Spend time on building trust, understanding and support.
- Draw on existing knowledge, skills and experience;
- Explain change in terms which teachers will see as relevant and acceptable;
- Play on self-esteem and professional recognition as incentives/rewards for change;
- Ask for suggestions and feedback and incorporate them at the teacher training level;
- Use the experiential mode of training and make it relevant to the teacher's work;
- Encourage experimentation by teachers and have them reflect on it, e.g. through peer review and micro-teaching;
- Increase confidence by providing positive feedback to those involved in success;

- Be open and clear about conflicts of new methodology with present practices; and encourage discussion of these conflicts.

Right choices in these areas can prevent teachers from developing feelings of incompetency, inadequacy, and confusion, which are all capable of increasing their resistance to and even lead to their rejection of change.

While considering a combination of these strategies, there are some things you can do that will help, and some things that most certainly won't help. Here are some of the best do's and don'ts that could be considered to further support the reluctant teacher as suggested by Shaikh (2012):

- Don't pair up your "strong" teacher with Reluctant Teacher for the arrangement will end up with the strong teacher doing all the work, and the Reluctant Teacher hardly benefiting.
- Do show them effective, simple and manageable reasons to use technology. Find out what their targets and priorities are, and show how technology can help. Work from how technology can benefit the Reluctant Teacher, rather than trying to shoe-horn technology into their lives.
- Do show relevant examples – not generic ones. Your Reluctant Teacher needs to see how technology can improve their experience personally. This way, you avoid them feeling like technology is another thing they HAVE to do. A one-size-fits-all approach may make your life easier, but at what cost to the Reluctant Teacher? You might do the opposite of what you set out to do, and put them off technology even further.
- Do empathise with your Reluctant Teacher. Acknowledge that some people are uncomfortable and even intimidated by technology. Forcing someone to do something they feel they cannot do (or doesn't want to) is undesirable for all and unnecessary. Encouragement and engagement will do much to ensure that things develop in a positive way.
- Do try and involve the Senior Team as much as possible. Show them how technology can improve their working life. Get them to lead by example wherever possible.
- Finally, Do keep in regular touch with anyone you are supporting. Pop in and see how they are getting on. This will reassure them, and allow you to see what works.

3.4: Self-Assessment Exercise

1. Describe who a reluctant teacher is.
2. List the don'ts and dos that should be considered for addressing the problem of reluctant teachers.

4.0: CONCLUSION

The reluctant teacher is not the type of teacher that can facilitate the social development of any learner; neither can h/she help in improving the learner's academic performance. Most reluctant teachers need help and this could come in different forms, but whichever one is being considered should be one that can help make the teacher more responsible and productive in the classroom.

5.0: SUMMARY

In this Unit, you have been exposed to what makes a teacher a reluctant teacher with specific attempts made to describe the concept and characteristics of such teacher. The effect of a reluctant teacher's practice on students' social and academic development was discussed with strategies for making him/her a better teacher highlighted.

6.0: TUTOR-MARKED ASSIGNMENT

Discuss some of the strategies that could be considered to help a reluctant teacher become a better teacher.

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UNIT 3: THE TEACHER IN THE CLASSROOM

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1.0: INTRODUCTION

The teacher is a key factor in the promotion of conducive classroom environment. H/she has the responsibility of acquiring those skills needed for effective classroom management and organization. H/she is able to do this where h/she is aware of those best practices that can contribute to meaningful learning in the classroom. While h/she is expected to be conscious of all these, the teacher is equally expected to be mindful of initiating positive social relations in the classroom.

2.0: OBJECTIVES

By the end of your interaction with this Unit, you should be able to:

1. Describe what makes a conducive classroom environment
2. Highlight the role of the teacher in the creation of conducive classroom environment
3. Identify some of the best classroom practices and the responsibility of the teacher in upholding them
4. Discuss the place of the teacher in the promotion of good social relations in the school

3.0: MAIN CONTENT

3.1: The Teacher and Creation of Conducive Classroom Environment

You will recall that you had an opportunity to have a detailed understanding of who a teacher is in Module 4, Unit1 of this course material. Now let us discuss the role of the teacher in the creation of classroom environment. This will however be an easier task to pursue if we understand what makes a conducive classroom environment.

A conducive classroom environment is described by Queensland Department of Education (2005) as quoted by McLaughlin (2013), "as a warm, safe, and caring environment which allows students to influence the nature of the activities they undertake, engage seriously in their study, regulate their behaviour, and know of the explicit criteria and high expectations of what they are to achieve".

Conducive classroom environment is therefore a pivotal a linchpin in promoting a favourable mood or atmosphere in a classroom to ensure an effective teaching and learning process takes place. So, where there is a good classroom organisation and management, students are more likely to learn better and faster.

Classroom management in such setting demands that the teacher plays the role of a manager in the classroom. Ahmed Gujjar (2009) while exploring the role of the teacher as a classroom manager states that:

“Classroom management is the orchestration of classroom life: planning the curriculum, organising procedures and resources, arranging the environment to maximise efficiency, monitoring students’ progress and anticipating potential problems”

This implies that effective classroom management can help teachers to keep on schedule and eliminate chaos in the classroom (Charles, 2011), thereby engender conducive classroom environment.

Effective classroom management also requires organizing the classroom with consciousness to promote good time management. This is because where a lot of time is wasted in the classroom, there is the likelihood of less-productive classes. Hence, the teacher is expected to be conscious of smooth flow in his/her teaching and ensure that precious time is not wasted. So, part of effective classroom management demands that when planning a class activity, the teacher is expected to take into consideration the right amount of time required.

Having an attractive physical classroom environment is another channel for creating conducive classroom environment. The teacher and his/her school are expected to provide necessary equipment and instructional resource materials with well landscaped and clean environment to promote functional learning in the class.

For instance, Darch & Kame’enuid (2004) quoted Lewis & Sugai (1996) to confirm the importance of keeping attractive physical classroom environment by saying that:

“Changes in the organization and the physical arrangement of a classroom can have a dramatic effect on student’s behaviour”

Conducive classroom environment also involves an arrangement of the desks and seats as well as students in a very orderly manner.

Classroom management equally means “establishing a comfortable environment that allows everyone to learn and participate freely” (Penn State Teacher II, 1997). For a conducive classroom management to evolve in a school the teacher must embrace procedures and routines that allow him/her to teach and for the students to learn. According to Wong (1995), this could have tremendous impact on students’ achievement.

Findley and Varble (2006) added that by establishing procedures and routines, students get understand better the “mechanics of the classroom operation and become more free to do the work of the class.

The teacher therefore is a key player in the promotion of conducive classroom environment. He plays this role by ensuring the following:

- **Neat Appearance:** Dresses well and quite presentable to a level where he/she could serve as good role model to his/her students.
- **Punctuality:** Arrives early in class and able to start his/her lesson on time and end class on time.
- **Good Organisational Skills:** Have his/her fingers in pulse of the class and he is very cognizant of everything that goes on in the class. H/she keeps attendance register and gets familiar with his/her students.
- **Get Familiar with the Curriculum Content:** This can serve as a motivational tool which is capable of making the students see education as personally relevant to their interests and goals. H/she is expected to take the curriculum as the “contract” between him/herself and the students. So h/she must be concerned about what and how to teach. H/she must be on top of the resources to be used and how to evaluate what is to be taught, By all these, h/she is able set his/her classroom and the students up for success.
- **Good Communication Skills:** H/she must be ready to respectfully listen to his/her students, speak with them rather than at them; and serve as role model for respect and understanding.
- **Establish Positive Relationships with the Students:** H/she should be someone they could confide in; make them feel comfortable asking questions, and avoid labeling students. It also demands promoting tolerance and a sense of common identity and community.
- **Setting Positive Tone for the Class:** This is by making his/her expectations known to the class and establishing a routine for conduct and respect. The expectations are for behaviour, safety, and achievement for the class while routines are for discourse and classroom procedures. It also involves creating an atmosphere of mutual respect and support in the classroom, where students feel safe in expressing concerns or asking questions. Respect and tolerance could equally be inspired by the teacher though the use of cooperative learning groups, where students are encouraged to rely on one another to complete a task.
- **Creating and Maintaining a Smoothly Learning Community:** This involves careful planning of lessons for the class with the idea of making transition between activities as smooth and efficient as possible.
- **Promoting Positive Caring Relationships:** This is vital for all students especially the seeming hesitant ones. Such group of students tend to appreciate their teachers who are willing to listen and guide them.

So, knowing what students should be doing at any moment and incorporating multiple and varying hand-on activities into the lessons could help engage them in productive tasks, thereby making the class very conducive.

3.2: Best Classroom Practices and the Teacher’s Responsibility

Effective teaching is the key to a successful implementation of any educational programme in the school. For teaching to be effective, teachers must be ready to explore and embrace best classroom practices. H/she must be ready to apply principles behind such practices in his/her day-to-day teaching.

According to the Public Schools of North Carolina in one of their resources for teachers (2013), best practices are an inherent part of a curriculum that exemplifies the connection and relevance identified in educational research. It reported that best practices interject rigour into the curriculum by developing thinking and problem-solving skills through integration and active learning. Best practices are applicable to all grade levels and provide the building blocks for instruction. They motivate, engage and prompt students to learn and achieve.

Classrooms that exemplify best practices are easy to detect as soon as you enter the room. For instance,

- Students are engaged and focused on their work.
- Teachers often use collaborative and/or authentic tasks that place students at the centre of the learning process.
- Seating arrangements are clustered, varied and functional with multi- instructional areas.
- Classrooms are activity-based spaces as opposed to places to “sit and get” lectures.
- Teachers are actively engaged with different groups and students are anxious to enlist visitors in their various tasks or assignments.
- There is a joyful feeling of purposeful movement, industrious thinking and a vital and vibrant atmosphere and environment.

A variety of best classroom practices which teachers could be encouraged to explore and exploit have been proposed by different scholars (Public Schools of North Carolina, 2013; Murray, 2002; Taylor, 2011; & Drummond, 2013).

These include:

1. **Providing active learning opportunities for students to internalize learning:** Active learning is a process in which the students are engaged in hands-on activities rather than passively receiving knowledge. Students interact with others to construct meaning from new ideas and concepts based on their background knowledge. Active learning is fast-paced, fun and personally engaging because students have the opportunity to try things out, use their senses, ask questions and discuss with others. Assignments are designed to draw upon the skills and knowledge that students have or must acquire (PSNC, 2013).
2. **Morning Meeting**—gathering as a whole class each morning to greet one another, share news, and warm up for the day ahead.
3. **Rule Creation**—helping students create classroom rules to ensure an environment that allows all class members to meet their learning goals.
4. **Interactive Modeling**—teaching children to notice and internalize expected behaviors through a unique modeling technique.
5. **Positive Teacher Language**—using words and tone as a tool to promote children's active learning, sense of community, and self-discipline.
6. **Logical Consequences**—responding to misbehaviour in a way that allows children to fix and learn from their mistakes while preserving their dignity

7. **Guided Discovery**—introducing classroom materials using a format that encourages independence, creativity, and responsibility
 8. **Academic Choice**—increasing student learning by allowing students teacher-structured choices in their work
 9. **Classroom Organization**—setting up the physical room in ways that encourage students' independence, cooperation, and productivity
 10. **Working with Families**—creating avenues for hearing parents' insights and helping them understand the school's teaching approaches
 11. **Collaborative Problem Solving**—using conferencing, role playing, and other strategies to resolve problems with students
- Items No. 2-11 were proposed by Taylor (2011).

Other best practices suggested by other scholars are:

- **Use of Appropriate Teaching Methods-** Teaching and learning should be delivered using the broad processes of imparting knowledge which include the method itself , the relevant approaches and the corresponding instructional strategies (NERDC, 2008). The instructional strategies that encourage the development of critical thinking, problem solving, and performance skills must be used. The teacher asks questions that require students to synthesize, analyze, and evaluate information.
- **Become Aware of Values, Beliefs and Preconceptions that are Relevant to the Students and Society-** Teachers must be involved right from the onset in the process of curriculum development and be an active player in its implementation (NERDC, 2008).
- **Provide a Road Map for the Students-** Teacher provides an overview of what the class will cover through the class learning objectives. Learning objectives let students know the skills and knowledge that will be taught in a particular class. Think of them as a road map to follow (Taylor, 2011).
- **Use the Entire Classroom Space:** The teacher circulates in the classroom to check all students' performances. This prevents students from talking in the back of the room. It helps keep students engaged and when combined with discussion questions, it helps to create an interactive learning environment as opposed to a passive one. There is nothing that motivates students more than knowing that the instructor is actively participating in the lesson. Lack of interest or enthusiasm on part of the instructor can easily lead to lack of interest on the part of the students (Taylor, 2011).
- **Make the Materials Relevant:** The teacher provides relevant examples, including real-world experiences and demonstrations to illustrate concepts and skills. S/he intentionally makes a connection between the content and the student's life and if need be, h/she must make such examples culturally relevant in order to drive home the point being made (Taylor, 2011).
- **Encourage Students to be Responsible for Their Own Learning:** The teacher encourages students to be engaged in and responsible for their own learning. S/he challenges and motivates students to achieve at higher levels. The teacher communicates to all students their progress so they know where they stand grade-wise at any moment in the session (Taylor, 2011).

- **Reward Learner's Participation:** The effective ways to support learner actions with well-timed, encouraging positives. All teaching moves learners into areas of risk and incompetence. So often, the job of a teacher is to find nascent deftness when it is easier to notice the maladroitness (Drummond, 2013).
- **Use of Cooperative Group Assignments:** The teacher needs to regularly assign formal cooperative tasks. One form of active learning deserves special attention because it overtly places the learners as workers, demands that each process beliefs and construct expression with co-workers, and forces the achievement of a group goal. That interdependence affects three broad and interrelated outcomes: effort exerted to achieve, quality of relationships among participants, and psycho-social adjustment (Drummond, 2013).
- **Use of Double Loop Feedback:** Double loop feedback is a method of providing corrections in a way that maintains the learner's continued engagement in the process of acquiring competence and self-confidence. It sequences the statements which the teacher makes by starting with least inferential and examining both the learner's performance and the evaluator's assumptions at each stage. In double loop learning, an open-ended cycle is created where the teacher and the learner cooperatively examine both the learner's performance and the underlying perspectives the teacher brings to regard that performance. Optimal correction is possible when both parties responsibly work for error detection at each level of inference before proceeding to the next.

3.3: Social Relations in the School and the Teacher

Positive social relation in school comes in different forms and the teacher is a major actor here. It involves the teacher showing his/her pleasure and enjoyment of students; interacting in a responsive and respectful manner; offering students help (e.g., answering questions in timely manner, offering support that matches the children's needs) in achieving academic and social objectives; helping students reflect on their thinking and learning skills; knowing and demonstrating knowledge about individual students' backgrounds, interests, emotional strengths and academic levels; and seldom showing irritability or aggravation toward students.

Campbell (2010), while emphasising the importance of social relations remarked that most students need a strong sense of comfort and safety from both physical and emotional abuse and criticism in their classrooms. Teachers need to have enough order that students do not intimidate, bully, insult, or overly criticize each other.

The teacher will only be able to achieve this sense of positive order where h/she helps in teaching and developing positive social skills in the classroom. This is because students do well when they believe that they can depend on the teacher and their classmates. This comfort is achieved by rules and regulations in the classroom that are sensible and consistently enforced. Teachers build a trusting relationship by helping and encouraging students and by stopping inappropriate behaviour, such as gender harassment.

Teachers who foster positive relationships with their students create classroom environments more conducive to learning and meet students' developmental, emotional and academic needs. Resultantly, those students who have close, positive and supportive relationships with their teachers will attain higher levels of achievement than those students with more conflict-prone relationships.

So, positive social relationships are reflected in situations where students feel a personal connection to a teacher, experience frequent communication with a teacher, and receive more guidance and praise than criticism from the teacher. These kinds of social relations can make students more likely to become more trustful of that teacher, show more engagement in the academic content presented, display better classroom behaviour, and achieve at higher levels academically.

Positive teacher-student relationships draw students into the process of learning and promote their desire to learn (given that the content material of the class is engaging and age appropriate). Birch & Ladd (1997); Klem & Connell (2004) confirmed this position by writing that teachers who experience close relationships with students reported that their students were less likely to avoid school, appeared more self-directed, more cooperative, and more engaged in learning. They also reported liking school more and experiencing less loneliness if they had a close relationship with their teachers.

Students with better teacher-student relationships also showed better performance on measures of academic performance and school readiness (Birch & Ladd, 1997). Teachers who use more learner-centered practices (i.e., practices that show sensitivity to individual differences among students, include students in the decision-making, and acknowledge students' developmental, personal and relational needs) produced greater motivation in their students than those who used fewer of such practices (Daniels & Perry, 2003; Perry & Weinstein, 1998).

The quality of early teacher-student relationships has a long-lasting impact. This is further confirmed by Pianta (1999) and other scholars (Birch & Ladd, 1998; Hamre & Pianta, 2001) when it was observed that strong and supportive relationships between teachers and students are fundamental to the healthy development of all students in schools. They maintained that positive student-teacher relationships serve as a resource for students at risk of school failure, whereas conflict or disconnection between students and adults may compound that risk (Ladd & Burgess, 2001).

Teachers and students without a sense of security develop symptoms of stress, anxiety, and alienation. They resist change to a multicultural paradigm. When schools are full of interethnic conflict, bullying, or sexual harassment, the violent environment prevents many students from learning. The lack of opportunity to develop personal relationships and the variety of teacher and student personalities create alienation. Students want to be listened to and respected as human beings with wants, desires, fears, and emotions.

Teachers can help improve the relationship between themselves and the students by:

- Learning as much as possible about students' personal interests and backgrounds.

- Trying to connect their personal interests with classroom work, where possible.
- Learning about students' cultures and religious backgrounds may help the teacher relate to them more effectively and this enables the students to "voice" and the teachers to address concerns.
- Implementing social emotional learning opportunities, which improve students' abilities to understand their own and others' emotions
- Being aware of classroom dynamics. Try to diffuse tensions that may exist between students.
- Being patient with those students who are disruptive and disrespectful. Bonding with disruptive students may improve their behaviour in the classroom.
- Modeling appropriate behaviour. Students are very sensitive to teacher's attitudes towards the school and the class in general; therefore, teachers must be extremely self-reflective, making certain that they are modeling positive behaviours for the class.
- Videotaping several class sessions may make teachers aware of any negative feelings they may be projecting towards their students.

3.4: Self- Assessment Exercise

List any five best classroom practices and describe the responsibility of the teacher in each.

4.0: CONCLUSION

The teacher is the captain of the classroom, but h/she cannot successfully steer the ship of that classroom without the students who must necessarily be made comfortable relatively for effective learning. Classroom management and organization are pivotal features in producing this conducive environment. Creating a good classroom atmosphere is therefore not an impossible task. All that the teacher needs to do is to be ready to take initiatives to strive to create a conducive environment for the benefit of their students.

So what the teacher does before class commences will heavily impact what occurs during the class and what the learners bring out of the class. Teachers will be expected to be fully prepared for the class through conscious classroom management and organization. Where the teacher establishes a clear standard of conduct and works towards improving classroom management, it is possible for him/her to contribute to the creation of conducive classroom environment. Utilizing best practices in the classroom can therefore positively impact students and get them motivated to learn and promote success, particularly where positive social relationships exist in the classroom.

5.0: SUMMARY

In this Unit, you have been exposed to the various ways by which conducive classroom environment can be created by the teacher, the best practices that make this possible and those social relations which can make students enjoy meaningful learning.

6.0: TUTOR-MARKED ASSIGNMENT

To what extent is true that the teacher has a key role to play in the promotion of positive social relationships in the classroom and what are the possible benefits of such relationships?

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