Part III:
Adequate Development of the Young means Adequate Development of the Global Human Community

6. The Child: a Developing Identity

Generally, the concept of identity is an ensemble of the total and undeniable facts about the person. When we want to identify the individual person, certain facts come into question: name, age, sex, height, color or race, origin or nationality, profession or qualifications, living-status, and so on. Put into consideration also are the individual's past, present and future – what he was, what he is, and what he will be (or can be). These are the stages relevant in the exploration of the evolving identity of the child.

This general understanding of identity can also be applied in attempting to explore the identity of groups or societies. As regards this aspect, I must refer the reader to an earlier work[1], where I discussed in details the personal and societal nuances of identity.

Concentrating on the evolving identity of the child, more attention should be paid to the psychological concept of identity with its personality-structures. This involves the external and internal understanding of the self in the young developing person: how the child sees what he is and what he can be, in addition to how he is perceived. Taking account of these various sides will enable a proper upbringing. If the child is not brought up to the knowledge of the self, he is handicapped. Ontologically, the self is the being of the person; and as M.H. Kuhn suggested, the self is the centre of the systems of personality.[2] When we talk about what the child does, how he functions and operates, we are talking about the self. The self is the agent of every action. That is why it is absolutely necessary to build up the conscious self in the upbringing of the young.

The self in the phenomenological sense, and which, according to Oerter R. and Dreher E., constitutes an essential part of identity, entails self-perception/acceptance and self-awareness/knowledge ("die Selbstwahrnehmung und Selbsterkenntnis")[3]. The authors we mentioned pointed out that it is in this specific sense that one can talk of self-concept with its two main different components: the affective and cognitive components. The affective component of the self-concept involves self-esteem and self-assurance; while the cognitive component involves the knowledge which one has in himself and is aware of it.

The introducer of this concept "Self" into psychology – William James– distinguished between the "I" and "me"[4] This is a way of distinguishing between the

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1 NDUKAIHE, V.E., *Achievement as Value in the Igbo/African Identity, the Ethics*, Berlin, 2006, 170-181.

2 KUHN, M.H., "Self" in: *A Dictionary of the Social Sciences*, (eds. GOULD, J. /KOLB, W.L.), London, 1964.

3 OERTER, R., & DREHER, E., "Jugendalter" in: *Entwicklungspsychologie*, (Hrsg. OERTER, R. /MONTADA, L.), Berlin, 2002, 291.

4 Cf. JAMES, W., *Principles of Psychology*, vol.1, N.Y., 1890, 400.

knowing-self and the known-self; the self as subject and the self as object. The knowing-self "I" as subject has the cognitive need to know and come to terms with the known-self "me" as object of knowledge. In effect, every child, in his development, must begin to learn not only his environment but also himself. In line with the distinctions of James, G.H. Mead[5] added that the "me" gradually becomes the individual's representation of the societal behaviour, giving rise to a conscious identity. Although the "I" enjoys freedom in its reaction to societal behaviour, it does not however determine absolutely the influence of the social environment on the "me" because the "me" is more of a reflection of the society on the self. To which extent, meanwhile, these reflections are allowed to influence the self remains part of the challenges facing the child in his development.

In connection with the education of the child, it could perhaps be relevant to distinguish further between the self as I am and the self as I want to be. There is always a big personal conflict when a tremendous gap exists between what/who one really is and what/who one would have loved to be. Or in another sense, how one really is and how one would want people to see oneself. When the child is not brought up with the clarity of whom or how he is, he grows up to chase shadows or develop identity crises. R. Burns[6] refers to it as the conflict between the "real self" and "ideal self". Some people remain with this conflict for life, especially when their desire and picture of the "ideal self" continuously run ahead of their acceptance of the "real self". Relating to the child's developmental stages, the *present* view of the self is the real self; while the *future* view of the self can be regarded as the ideal self. In this sense therefore, there is the possibility of training the child to accept the real self of the present, and then work towards the acquisition of the ideal self in the future. This would mean: accepting to live with or coming to terms with the "is", and from there, strive towards the "would like to be".

People like E. Goffman[7] and L. Krappmann[8] suggested a further distinction between the personal (private) self and the public (social) self. They equated the self here with identity. The personal self is constructed by the individual from the history of his life's personal experiences. The social self arises from the image which other people make of oneself and what the individual makes out of this image of himself. Some people, may be as a result of this distinction, try to live double lives. They try to cover their personal selves, and create another (probably a more comfortable and admirable) impression for the public. This is often the case when the principles guiding their public appearance cannot be reconciled with those of their private lives. The child must therefore be trained to be authentic. He must be helped to achieve a self, which he can be proud of in both the private (personal)

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5 See MEAD, G.H., *Mind, Self, and Society. From the Standpoint of a social Behaviorist*, Chicago, 1934.

6 BURNS, R., *Self-concept Development and Education*, N.Y., 1982.

7 Cf. GOFFMAN, E., *Stigma: Notes in the Management of spoiled Identity*, N.J., 1963.

8 KRAPPMANN, L., *Soziologische Dimensionen der Identität*, Stuttgart, 1973.

and public (social) lives. He is expected to grow up and be able to distinguish his opinion of himself from the opinions of others about him; and above all, he must be trained to be in the position to strike a balance between the two.

There is also a further distinction of the self found between the humanistic psychologists and the existential philosophers. The disparity is between the self as concrete and the self as vacuum. The humanistic psychologist – J.F.T. Bugental[9], for example, highlighted a concrete self, which is the acknowledgeable centre, towards which the being should direct its life. At the basis of this view lies the simple notion of identifying one's human qualities and developing them. The existential philosophers like Martin Heidegger[10] or Jean-Paul Sartre[11] argue for the self as an existential vacuum, an initial emptiness of the individual, which motivates him to take on the existing conventions – social or personal – and use them to fill the emptiness. Heidegger wrote: "*Authentic Being-one's-Self* does not rest upon an exceptional condition of the subject, a condition that has been detached from the "they"; *it is rather an existentiell modification of the "they" – of the "they" as an essential existentiale.*"[12] This view however, in my opinion, lost sight of the fact of the existence of some original and natural inbuilt qualities of the self in the human person. The self cannot exclusively be a mere detachment from the "they" – which is an 'outside' of the self. The subject "self" must have possessed some innate qualities before its contact with the "they". The child is not born as a tabula rasa. There are at least some biologically inherited qualities in the new-born child, which develop itself before embracing the "modifications" of the "they" to form its identity or self. The child developing his identity must be a combination and a building up of the inner essence with the external influences.

Without delving further into the theories of the self, it suffices here to insist that the young must be helped to grow up in the complete awareness of the various components of the self in association with his environment, in order to build up a formidable identity. Whoever is endowed with the responsibility of bringing the child up must take into cognizance that his development must involve all human spheres and guarantee the physio-biological, intellectual, emotional, social and moral facets of development.

6.0 Facets of Development

The concept of development here presupposes that the child from nature possesses some immanent qualities that act as the fundament and potentials for the

9 BUGENTAL, J.F.T., *The Search of Existential Identity*, San Francisco, 1976.

10 HEIDEGGER, M., *Sein und Zeit*, Tübingen, 1927, 317-23.

11 SARTRE, J.P., *L'ètre et le néant*, Paris, 1943.(transl. by BARNES, H.E., *Being and Nothingness*, London, 2003, 97-129.

12 HEIDEGGER, M., *Sein und Zeit,* (transl. Macquarrie, J. & Robinson, E.) *Being and Time*, Oxford, 2004, 168.

expected development. Development is continuity in the process of change. It is a transformation from an original position into a new situation. It does not necessarily mean a replacement of the old, rather involves changes, stemming from the old, moving step by step into the new – forming new stages as a follow-up. In our context, the child, from its birth tries to adjust to the ever growing and tasking environment. Even in the womb, the child undergoes certain forms of development – normally within a period of nine months. The seemingly comfortable and undisturbed state of life in the womb radically ends with birth. After birth, more and more complex situations and environments necessitate and demand from the child more and more complex developments. And although this development is orderly and continuous in its sequence, the pace differs from one period to another. In the first three years of age, the rate of the physical growth and development, for example, is very rapid. In ideal circumstances, the human potentialities keep unfolding in rapid succession – sitting, crawling, standing, walking, running, climbing, etc. And other biological, mental, as well as emotional and psychological domains keep developing themselves simultaneously. The child learns to listen, talk, laugh, and think, and so on. Even though from the age of four, the rate of physical growth reduces, compared to the first three years, but the psychological changes – mental and intellectual, emotional and moral – still remain rapid. The intellectual development is at its fastest within the first five years of life. With the help of the environment, the child also develops social and interactive competence.

I consider it important to talk about the development of the child in this work because I see the child and the time of childhood development as a highly eventful and unique time of life, which lays an important foundation for human education, life and fulfillment. Imbibing the sense for global values must begin at this early stage. One can easily identify the particular periods of childhood, in which children master special skills to face the challenges of the environment. Environments differ for different children of different areas; and this accounts for the differences in the development of different children. Even in the same area, environment changes so frequently, so that we cannot rule out, without the risk of error, the existence of differences in development. This is why John Santrock said that: "Every child develops partly like all other children, partly like some other children, and partly like no other children."[13] This is a phenomenon that one must be aware of in order to educate properly. In addition, education must be developmentally appropriate. Considering the level of development of the child, educating him should take place at a level that is neither too difficult and stressful, nor too easy and boring for the age or level of the child. Care must also be taken (in such delicate issues as manners or sexuality for example) to educate at a time that is not too early or too late for the age of the child.

13 SANTROCK, J.W., *Educational Psychology*, N.Y., 2004, 34.

Meanwhile it is very unprofitable to isolate any of the facets of development from the whole complex nature of the child's growth. The human aspects of development – moral, social, bio-physical, mental, emotional, etc. – are all interrelated in nature, and any adequate up-bringing must carry the whole along. In this regard, M.O.A. Durojaiye advised teachers thus: "Wholesome and balanced development can be achieved by taking into account the totality of our pupils' potential in order to educate them or even to modify their behaviour in any way. We, as teachers, must bear in mind that a child's intellectual development is related to his physical well-being; that his physical well-being can be affected by his emotional state; that his emotions can be influenced by his performance in academic and non-academic activities in the school; that his failures and success at school, both socially and intellectually, can be affected by his physical health, by his intellectual development and by his emotional maturity."[14]

This idea of empowering the holistic development in the child demands, on the part of the teacher, a proper knowledge of the different facets of development, and using them properly in handling children. Knowing the whole facts about the child (his background, talents and capabilities) gives an idea of how and which methods can help in motivating him towards a collective development. Taking the instance of a child who shows a talent for a particular discipline, a harmonious development of the child would demand from the teacher, the awareness of the need to encourage this talent without ignoring to encourage his development in other disciplines. It is a one-sided development to allow a child who is academically talented to stay away from physical education because he doesn't like it; or to stay in the class-room reading during recreation. Although this may on the one hand improve his intellectual development, but on the other hand, it may retard his physical or even social development. Whoever has to do with child-upbringing therefore, must be holistic in thinking and action, and be careful with his methods, because his approach can either further or retard the emotional, social, intellectual, moral or even the physical development of the child.

6.1 Biological/Physical Development

Here we are concerned with the physical changes in the child's body. Biologically we observe how the child improves its body-parts, gains in height and weight. One also observes the developmental changes in motor skills. And when the child comes to the age of puberty, we also witness the hormonal changes. Each of these changes has a lot to contribute in determining the level of education that should be given the child at whatever stage. There are some basic factors which can influence, further or retard physical development.

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[14] DUROJAIYE, M.O.A., *A New Introduction to Educational Psychology*, London, 2004, 86.

Heredity is a determinate factor in the physical growth of the child. The genes form the bases for transporting the inherited potentials, which are responsible for growth, from the parents to the child. It is not likely, unless in very rare exceptions, that the child will grow up to be too tall, when the two parents are very short, and otherwise. Children of fat parents are likely to grow up plump. As regards the biological chromosomes, it is very possible that the child can be born with sickle-cell when the parents possess Y chromosomes. When this is the case, the child has every biological base to be very sick, and as such will/may have a retarded physical growth.

The environmental and climatic conditions also play very important role in determining how much the inherited potentials can be enhanced, or to what extent development generally can be possible. In the African case, for example, it is most likely that the potentials for the physical growth of the child may not be fully realized because of the hard environmental and climatic conditions. The extreme weather conditions can affect the chances of normal growth. The excessive heat of the sun often causes dehydration in children, which is not healthy for their growth. In most cases, children suffer long hours of sleepless nights as a result of high humidity. Sleeplessness hinders growth and other forms of development. On the other hand, the intensive and long rainy season may expose the children to the risk of catching the infectious diseases transmitted by insects bred within the season. Such a disease as malaria transmitted by mosquitoes is a typical example of the predicaments of the African child. When the child is too often infected with such virus, his physical development could be enormously handicapped. M.O.A. Durojaiye is of the opinion that: "Children who have the greatest gain in weight are probably those who had the fewest days of illness in the first year of life and in subsequent years. Illnesses which last several months can severely disturb the growth of poorly fed children."[15] This ushers in the idea that nutrition also plays a role in the physical (as well as in other facets) development of the child.

In effect, nutrition is the most critical factor that may seriously affect the process of growth. The child needs nutritious diet for his growth, and especially a lot of protein in his food. In the words of A.I.C. Ekeruo and co, "If adequate diet is not provided, normal growth is retarded. The unfortunate aspect of this is that growth is timed and stops, so that if later in life, an individual is exposed to richer diet, it is impossible to reverse retarded growth. Culturally, tribes such as the Watusi tribe of east Africa have been described with being tall while the Chinese have been known to be of medium height. This is because the diet of the Chinese is heavily carbohydrate (rice) while the Watusis are hunters and eat a lot of meat. For normal growth then, balanced diet should be provided at the appropriate periods of the growth process."[16] I personally believe that this comparism is not try-

15 DUROJAIYE, M.O.A., *A New Introduction to Educational Psychology*, London, 2004, 117.
16 EKERUO, A.I.C. et.al., *Essentials of Educational Psychology*, Agbor, 1989, 36.

ing to suggest which tribe is better off; instead, it is only trying to highlight the possible biological effects of whatever diets one chooses or is adapted to.

The fundamental point is that malnutrition can diminish growth and other forms of development. In Africa, a great deal of malnutrition is caused firstly by ignorance (of what and when to eat, and how to prepare a healthy food); secondly, unnecessary regional and cultural taboos (where the mothers are forbidden to eat certain food items in the time of pregnancy, which should have facilitated the normal development of their baby); and finally poverty (not having or possessing what is required to live a healthy life). The effects of poverty in child-upbringing will be discussed in details later. Meanwhile, these deficiencies have drastic consequences in the development of children in Africa. One notices that children from average and standard families or above usually enjoy normal growth, as opposed to children of poor and less-enlightened parents. Modern education therefore should be in the position to equip the children of today with nutrition-education to enable them correct the mistakes of the former generations – its ignorance in nutritional matters – in order to improve the living conditions of the coming generations.

In fact, nutrition is an indispensable factor in the enhancement of the motor-development. A possible loss in precocity, which may be found in some African children, probably in the second and third years of life, could be mainly due to nutritional deprivation. R. E. Brown[17], in a post-mortem medical study in Uganda, established that the effects of malnutrition on brain development can on the long run damage or retard development in general. He found out that the average weight of the brains of children with malnutrition is significantly lower than that of the brains of well-nourished children. A baby with adequate nourishment in the womb as fetus, and well cared for with the mother's breast in the early months after birth, has to this point a normal motor-development. There is however a possibility, from the time external feeding begins, of retarding in brain capacity and as such in overall development, if this initial nourishment is impaired. After developing the psychomotor faculties in the first year, the milestone to intellectual development in subsequent years demands adequate feeding.

The normal, well-fed child develops or learns the actual mechanics of motor control with little or no help from adults. The child only needs the provision of adequate nutrition, enough sleep, social and emotional stability to develop properly. If he gets the emotional satisfaction and encouragement he requires from his environment, he then uses every opportunity across his way to experiment and make adventures. Children brought up in the African environment enjoy the freedom of playing outside in the open air all through the year. They learn from one another such motor skills like 'standing on one leg' – checking

17 BROWN, R.E., "Decreased Brain Weight in Malnutrition and its implications", in: *East African Medical Journal*, November 1965, 582-95.

their balances. They begin hopping on one foot, galloping, skipping, jumping, running, dancing, wrestling, walking systematically on a plank of wood – placing their two feet on a straight line – alternating their steps, climbing trees, etc.

Every good educator should be able to harness this ingenuity of children in their motor control towards a more instrumental and futuristic value. In this direction, things they need for their future education (like using pens and pencil, crayons, chalk, brushes for painting, clay for moulding, etc.) could be introduced into their playing habit at a very early age. As long as the child is not overburdened, bored or frustrated with these implements, this offers the chance for his experimentation with his future learning and working materials. Sometimes there could be gender differences in the development of motor skills. We are tempted to believe that boys, because of their hyper-activity and strength, have greater motor control than the girls. J.M. Tanner however sees it otherwise.[18] At the early school ages (especially between 10-14 years), the girls are physiologically ahead of the boys and as such may probably perform better in skills requiring motor control. Meanwhile, the African cultural bias in terms of masculinity and femininity place the girls always on the disadvantage when it comes to developing their potentials. This is however not only an African predicament; the situation of young boys and girls seems to be similar (with minimal differences) all over the world. If the girls could be encouraged as much as the boys, their records would be good. I personally observed, while teaching in the classroom of boys and girls (in a school in Bayern – Germany) as I challenged them with an assignment requiring patient consistency and the skill of finer motor control like repairing chain-bracelet, or artistic (mandalas) painting, as follows: The girls proved to be more equal to the task. The boys instead would prefer some handicrafts which are more active; exercises involving construction and building.

Generally, the growing person continuously observes his physical development – either with satisfaction and admiration or with dissatisfaction and regret. It is not rare to find young people who like or hate themselves because of their physical appearances. There is no doubt that the rate of a child's physical growth and development affects its psychological attitude towards itself. It poses a great threat of emotional instability in the age of puberty for example, when the young person notices in him/herself any aspect of underdevelopment or physical immaturity. A physically well-developed girl is proud of herself and conscious of her attractiveness to the opposite sex. In the same way, a strong and tall boy with large shoulders will have a similar feeling of self-esteem when parading himself before the girls. Outside the gain of attractiveness, physical normalcy/fitness is fundamental for success in some physical endeavours. The proper biological/physical development of young people will, to a large extent, determine how much their bodies will aid their successes or failures in physical competitions,

[18] TANNER, J.M., *Growth in Adolescence*, Oxford, 1962.

athletics and other games. Those who are underdeveloped have, for most of the time, a feeling of inferiority, and as a result of this complex, they often tend to be dominated by others. Children must therefore be helped to overcome their shortcomings and to build up their self-esteem. Taking cognizance of these situations, it becomes obvious that the education of the young cannot be complete without considering their physical development, since this aspect seriously affects and relates to the social, emotional and mental developments of the child.

6.2 Mental/Intellectual/Linguistic Development

We saw above that adequate physical growth can also facilitate intellectual development. The continued growth of the brain-cells for example, ensures to a great extent the child's intellectual development. The continuous enlargement of the size of the brain in the growing child increases the speed at which information travels through the nervous system. Generally, intelligence is the art of acquiring, interpreting and applying experiences to life situations. As such, intellectual development is a process, which is dependent upon the degree in which the child is capable of acquiring, interpreting and applying materials – from simple objects up to the complex materials.

Development in mental or intellectual capacity becomes evident in the child when he begins to increase his ability to accommodate many stimuli at a time; and begins to remember things, and to relate remote events with the immediate. Memory is therefore a necessary factor in mental development. There is a noticeable increase in the use of vocabulary and language as a means of labelling objects to be remembered in the next instance. The more the child develops, the more he is in the position to remember the events of the past, and relate or apply them to the events of the present, which informs his decision on how to react in the situation. The understanding and perception of symbols and abstract forms improve gradually; and there is an increase in the capacity to deal with alternative objects or issues simultaneously. One notices with age, the improvement in the tendency to give correct and adequate responses in different situations. The child's thoughts and their expressions gradually become clearer. His thinking and reasoning faculties improve with time.

Little by little, the child begins to connect his reasoning with understanding, and tries to use them in making judgments. In the words of Kant, "Verstand ist die Erkenntnis des Allgemeinen. Urteilskraft ist die Anwendung des Allgemeinen auf das Besondere. Vernunft ist das Vermögen, die Verknüpfung des Allgemeinen mit dem Besondern einzusehen. Diese freie Kultur geht ihren Gang fort von Kindheit auf bis zu der Zeit, da der Jüngling aller Erziehung entlassen wird."[19] *Understanding* is an art of cognition; – knowledge of the general. *Reason* is the art

[19] KANT, I., *Über Pädagogik* (Hrsg. von T. Dietrich), Bad Heilbrunn 1960, 31.

of trying to connect the general with the particular. And *judgment* is the real application of the general to the particular. Such a cultural process goes on from childhood to a time it could be said that the individual no longer needs upbringing.

Children, being human beings, have the potentiality to applying what they learn generally to particular situations in the future. The human mind is so naturally organized, such that the impressions it makes out of things around it are conserved in the memory for a future use. As such, good memory must be cultivated along with understanding. Although the possession of memory is natural to man, its improved cultivation can also be learned in the school through the following methods: 1.The child tries to retain the names he hears in the stories he is told. 2. He learns to exercise reading and then trying to write down (not copying from the book) what he understood from his reading. 3. He learns to exercise hearing and then tries to speak clearly what he hears, making effort to be understood. 4. Every opportunity to learn and speak other languages outside the mother tongue should be utilized; since this enlarges the memory-capacity of the brain. Here the African child has a great advantage for growing up in a society of many languages. However, in the lessons, the teacher must try to relate the knowledge he is inculcating with the level and ability of the child.

Memory enhances reason and reason helps in understanding, while understanding directs judgment. In the case of child upbringing, it must not be forgotten that he possesses reason that still needs to be directed. The child must not be left unaided in his judgments. In the training of the child's reasoning faculty, the Socratic method[20] of question and answer can be of great help. In Plato's dialogues, Socrates shows how one can, through questioning, help people reach conclusions drawn from their own wealth of reasoning and understanding. Questions must be suitable to the age of the child; so formulated that the child does not feel attacked, insulted, ashamed or intimidated with the question. Children like questioning and love to be questioned. As a teacher, I experience regularly that a child acquires and enjoys a feeling of self-importance when he is asked to teach others what he knows. Absolutely he is proud in getting the opportunity to show his teacher how something is done. In any case, the questions thrown to children should challenge their wealth of experience and should be able to expose them to new horizons.

The more exposure the child enjoys and the more diversified his experiences are, the faster he will be in his mental development. Here, M.O.A. Durojaiye however adds: "Not all experiences are useful for the development of intelligence. The experience of deprivation, negligence or malnutrition will not be conducive to proper intellectual development. To be of benefit, experience must relate to the child's environment; it must be stimulating and it must introduce him to new areas of life. It must afford him the opportunity to handle new ideas

[20] See Plato's Dialogues.

about the properties of objects in the new situation. This can be achieved by visits to local museums, botanical gardens, craft centers and similar places where the child has never before been."[21]

This in effect means that, in addition to the biologically inherited potentials of the human body, the environment plays a big role in equipping and developing intelligence, since it provides the experiences and problems to be solved and adventures to be explored. In such situations, the intellect feels challenged into action. "Thus the more meaningful, useful and relevant the environmental experience, the more rapidly will intelligence develop, the more easily will problems from the environment be solved and the more intelligent will the individual functioning in that environment become. A foreign environment may lead to difficulty in acquiring experience and difficulty in solving problems. This is why children who are new to an environment (a new school, another country, another culture) may, at the beginning at least, find it difficult to function intellectually. Their previous experience, developed in their former environment, may be inadequate for the solution of problems in the new environment."[22] This may probably be more problematic at a very early age when the child has not acquired enough experience to tackle issues intellectually. But at a later age, it would definitely be an advantage to be confronted with new environments. This will give the young person a wider range of experiences which are challenging, and as such enhance his mental development. Children can adapt easily and can make a new world out of their current experience.

Children actively use schemas – frameworks which exist in their minds that help them organize and interpret external information – in constructing their own world. The Swiss psychologist Jean Piaget (1896-1980) focused interest, along with his many projects, on how children use schema to organize their knowledge and make sense out of their current experiences. He sees two processes as responsible for their clever adaptation – the processes of assimilation and accommodation.[23] Assimilation is in place when the child incorporates new knowledge into his already existing knowledge. Accommodation on the other hand happens, when the child adjusts to this new information. In order to make sense out of his world, the child tries to organize his experience by grouping his experience into a higher order that can cognitively function smoothly. This organization helps him to activate his memory. His intellectual development relates prominently to the continual refinement of this organizational knowledge. When children get into the process of shifting from one stage of thought to another, they experience cognitive conflict, which they eventually resolve with a mechanism which Piaget called 'equilibration'. That means that the child will eventually reach a balance or an

21 DUROJAIYE, M.O.A., *A New Introduction to Educational Psychology*, London, 2004, 146.
22 Ibid, 147.
23 See PIAGET, J., *The Origins of Intelligence in Children*, New York, 1952.

equilibrium through a process of harmonizing the assimilation and accommodation of new experiences taking place in this cognitive change.

Piaget observed that cognitive development usually unfolds itself in an age related sequence of four stages of distinctive levels of thinking: Sensorimotor, preoperational, concrete operational and formal operational stages.

The Sensorimotor stage spans from birth to the age of two. Here the small child constructs an understanding of the world by coordinating sensory experiences with physical actions. One notices a progressive movement from reflexive and instinctual actions to the emergence of symbolic thought. The cognitive accomplishment at the end of this stage is the gradual awareness that objects or events permanently exist outside of the child, even when the child can only feel it, but can do little or nothing about them. At this stage, symbolic activity is very minimal; reactions to objects are on the basis of its physical characteristics.

The second stage – Preoperational stage – possesses a little symbolic but not yet operational thought, and lasts between the ages of two to seven. This stage goes beyond connecting sensory information with physical action to an increased symbolic thinking, which still remains intuitive rather than logical. The child begins to represent the world around him with words and images in the forms of symbolic thinking (between 2-4 years) and intuitive thought (between 4-7 years). The former stretches the child's mental world to new dimensions, expanding the use of language and the emergence of pretend-imaginative plays like building fake houses, fake cars and other imaginative aspects of the world. The lather – 'intuitive' – induces the child to be inquisitive, wanting to know the answers to his too many questions; seemingly sure of what he knows but lacking the rationality to explain why and how he knows what he knows.

In the third stage – Concrete Operational stage – (lasting between the ages of seven to eleven), logical reasoning gradually replaces intuitive thought, but however only in concrete situations. Meanwhile, abstract ideas are still problematic. The child can now classify concrete objects into different sets. J.W. Santrock explains: "A concrete operation is a reversible mental action pertaining to real, concrete objects. Concrete operations allow the child to coordinate several characteristics rather than focus on a single property of an object. At the concrete operational level, children can do mentally what they previously could do only physically, and they can reverse concrete operations."[24] A concrete operational child can coordinate different dimensions of information, classifying them into subsets, but also considering their relationships. These are things a preoperational child cannot do with his level of development, and which a formal operational child must have to improve on.

The last stage of cognitive development is the formal operational stage, which begins around the age of eleven till maturity. At this stage, one

[24] SANTROCK, J.W., *Educational Psychology*, N.Y., 2004, 45.

reasons in a more abstract, idealistic and logical way. There is a transitional move here beyond merely concrete experiences to an abstract level, and this manifests itself in verbal problem solving. At this level, one is able to idealize and imagine possibilities; speculate about ideal qualities, even up to the level of fantasy. The formal operative thinker can develop hypothesis by devising ways of solving problems and then systematically deduce conclusions. Piaget calls this 'hypothetical deductive reasoning'. The adolescent thinks logically, idealistically and propositionally. It is common to witness logical deductions and hear "as if…" propositions when discussing with a young person who has come up to the formal operative stage.

The merits of Piaget in exploring the cognitive development of the child notwithstanding, one must not forget to criticize the fact of the overgeneralization in his theory. He ignored the differences that exist or can arise in different children even of the same age group. Some children develop earlier or later than others; and the level of development of each individual child at a given stage is not the same. Even there are some adults who still think in concrete operational ways. So it is absurd to conceive development in terms of a unitary structure of thought. Piaget also undermined the fact that the cultural environment in which the child is brought up can affect the child's developmental process. A child brought up in a poorer and less literate environment may manifest slower intellectual development than a child of the same age brought up in a richer and literate environment. Also taking into account the cultural milieu of different peoples, children of the same age but of different genders can exhibit different levels of development. In some African cultures, where boys are more challenged and encouraged to achieve than the girls, the tendency is there that the boys develop more rapidly than the girls.

In the African context generally, traditional children (i.e. children reared in the typical traditional set-up) often encounter difficulty when they are confronted with Western education without a prior and an appropriate pre-school experience (in a nursery school for example). Considering the limited range of his knowledge and exposure, it is absurd to assume that the traditional child can achieve the jump with ease when the style of teaching and learning as well as the language abruptly changes. This means that an adequate school system for the African should not lose sight of the coherence that must exist between the culture and school education. School programs must be relevant to the cultural background and eventual possible occupations which the child will embrace as an adult. Global technological education should be encouraged but, to some extent, must be relevant to the immediate needs of the environment and society at large. Durojaiye visualizes the ideal situation: "The well-educated African is a person with eyes on both sides of his head: one eye is looking towards the traditional and cultural environment from which he is emerging, and where, until emergence is complete (it will be a long while), he will live, the other eye is looking towards the

goal of emergence, the advanced and technological era, the foundations for which, even if he himself will not be there, he must begin to build."[25]

The trends of educational development in Africa must therefore include the intellectual stimulation of the child in connection with his culture, and ensure the availability of opportunities for future self stimulation. Education is meant to perpetuate culture as well as change it. In educating the child therefore, cultural dynamism should not be sacrificed at the altar of conservatism. At the same time, Western education is not meant to extinguish cultural heritage. An educational system which ignores the cultural influence in the intellectual development of the child is contra-productive. The child's developed intellect must be in the position to help him strike a balance between change and continuity. He must be trained to find the middle path between cultural conservatism and cultural dynamism, and learn to cherish this moderate position. The ideal goal for education must be: Cultural Constancy pursued along the lines of change, growth and progress. One simple means for perpetuating the tenets of a culture is language.

Language

Language is a fundamental and major aspect of mental development. Language is known to be the purveyor of culture, and every culture has its own language. This influences the cognitive development of the child. Generally, "language is a form of communication, whether spoken, written, or signed, that is based on a system of symbols. All human languages are generative. Infinite generativity is the ability to produce an endless number of meaningful sentences using a finite set of words and rules. This quality makes language a highly creative enterprise"[26]. In effect, all human languages follow the organizational rules of phonology (the sound system in the language), morphology (the rules for combining the meaningful strings of sounds which contain no smaller meaningful parts), syntax (the rules governing the combination of words to form acceptable phrases and sentences), semantics (meaning of words and sentences), pragmatics (use of conversations appropriately). These organizational rules are in the position to determine how stable and progressive a language would be.

Every culture develops its own language – first and foremost as a means of communicating and expressing things and ideas in its known existing world. But like culture, language must be dynamic. There is always room for change and improvement as new discoveries are made. As different continents discover each other, it becomes relevant to adapt the new ideas and objects to the existing vocabulary and symbols. For instance, objects like "snow" have no original direct words in some of the African languages – simply because it does not exist in

25 DUROJAIYE, M.O.A., *A New Introduction to Educational Psychology*, London, 2004, 166.
26 SANTROCK, J.W., *Educational Psychology*, N.Y., 2004, 56.

their known world and concept. One can only find descriptive names given to those objects when they come in contact with the language. In the same way, some African food items have no direct word as name in the English or German vocabulary – because they do not exist in their world. "Ukwa" for example (a particular tree with very nutritious seeds found in West Africa) got the English name "Breadfruit" because the English language wants to describe the delicious and soft nature (like bread) of the fruits of this tree when it is served as food. So just like children develop into the language, languages also develop into the existing environment – old and new.

The fact that children all over the world reach language milestones at about the same developmental age and in about the same order, despite the vast variations in the language input they receive is enough proof for the biological basis of language. How language develops is similar in all infants. Babbling begins between the ages of three to six months. At about ten to thirteen months, the first words are uttered, even though sometimes unclearly. By eighteen to twenty-four months, the efforts at stringing two words together begin. At this stage, the urge to communicate is so manifest in the child. One notices the child's struggle to express meaning: "Papa play" – when he wants his father to play with him; or "Mama eat" – when he wants to tell his mother that he is hungry; etc. In fact, from my own personal family experience, most of the pet-names we have in my family were derived from the distorted words used by one's immediate younger brother or sister in the attempt, at that early age, to pronounce his brother/sister's name. Gradually, with age and training, children improve in talking and grasping the rules governing their language. In his article, *Language*[27], Berko Gleason pointed out that the advances in language which take place in early childhood basically lay the foundation for later development especially when the child gets into school. When they begin school, children gain new skills which make it possible to learn how to read and write. They use language increasingly in a displaced way, learning what a word is, how it sounds and how to recognize it. They learn how the alphabetical letters can represent and form sounds in the language.

For some experts like Lev Vygotsky[28], language plays a central role in the cognitive development of the child. Basically, human beings use language for social communication. Over and above this common understanding, Vygotsky believes that young children use language to plan, guide and monitor their behaviour in a self-regulatory manner – by way of private-self-speech or soliloquy. And this is an important tool of thought during early childhood. In the child, language and thought develop independently but later merge together. Generally, one communicates what one thinks; and thinks over whatever information one has

27 BERKO GLEASON, J., "Language", in: *Developmental Psychology* (eds. BORNSTEIN, M.H. & LAMB, M.E.), New Jersey, 2002.

28 See VYGOTSKY, L.S., *Thought and Language*, Cambridge, 1962.

communicated. On the part of the child, he communicates externally with others and then focuses inwardly on his own thoughts, and communicates with himself. As the child develops, the self-speech becomes part of him, and he can now act without verbalizing; and these unverbalized self-speeches build up his thoughts. This developmental transition from 'talking to oneself' to 'thinking in oneself' is relatively automatic.

Any intellectual development of the child devoid of linguistic adequacy is handicapped. As an infant, the child learns to single out his mother's voice, associating the sound of her voice with different emotions – joy and comfort or anger and sorrow. The child gradually begins to identify particular words and associating them with particular meanings. He begins to make associations between the meanings of the behaviours, situations and objects he perceives around him, and tries to figure out definite words or phrases to describe them. Language is a rich and an adaptable instrument through which the child realizes his intentions. The child can use language to express various intentions.

There are different models identifiable in the use of language. M. A. K. Halliday[29] suggested the following: *instrumental model* – here the child sees language as a means of getting things done. Language should be able to express clearly what is to be done. Secondly, the *regulatory model* – where the child sees language as a means of control in terms of prohibition, or in terms of approval/disapproval of action, threat of reprisal in case behaviour is repeated, or appeal to one's emotions or general norms of action. Thirdly, the *interactional model* – here the child sees language mainly as a means of interacting with other people. Language is used to show other people a sense of concern, telling about oneself and asking questions about life's situations and the welfare of others. Fourthly, the *personal model* enables the child to present himself as the actor, a speaker asserting his own personality. Here the child is aware of his own individuality and speaks as such. The fifth model is called the *heuristic model*. The child uses language as a way of learning about things and a means of investigating reality. *Imaginative model* is the sixth. Here the child imaginatively creates his own world with his language. The child tries also to bind himself in the imaginations contained in the plays and stories he hears. Fantasy finds expression in language.

In the seventh model – the *representational model* – language is used as symbol to represent specific objects, persons, abstract qualities and realities in human environment. M. Durojaiye summarized these models in terms of the child's intentions, actions and reactions thus: "the instrumental function of language is the 'I want' function. The regulatory is the 'do as I tell you' function. The interactional is the 'me and him', 'me and mummy', 'me and daddy' function. The personal is the 'here I come' function. The heuristic is the 'tell me why' function. The imaginative

[29] HALLIDAY, M. A. K., et al., *The Linguistic Sciences and Language Teaching*, Longmans, 1964.

Language Milestones
(Taken from: John Santrock's *Educational Psychology*, New York, 2004, 62).

AGE PERIOD	CHILD'S DEVELOPMENT/BEHAVIOR
0 to 6 Months	Cooing Discrimination of vowels Babbling present by end of period
6 to 12 Months	Babbling expands to include sounds of spoken language Gestures used to communicate about objects
12 to 18 Months	First words spoken Understand vocabulary 50+ words on the average
18 to 24 Months	Vocabulary increases to an average of 200 words Two-word combinations
2 Years	Vocabulary rapidly increases Correct use of plurals Use of past tense Use of some prepositions
3 to 4 Years	Mean length of utterances increases to 3 to 4 morphemes a sentence Use of "yes" "no" questions, *wh-* questions Use of negatives and imperatives Increasd awareness of pragmatics
5 to 6 Years	Vocabulary reaches an average of about 10,000 words Coordination of simple sentences
6 to 8 Years	Vocabulary continues to increase rapidly More skilled use of syntactical rules Conversational skills improve
9 to 11 Years	Word definitions include synonyms Conversational strategies continue to improve
11 to 14 Years	Vocabulary increases with addition of more abstract words Understanding of complex grammar forms Increased understanding of function a word plays in a sentence Understands metaphor and satire
15 to 20 Years	Can understand adult literary works

Note: This list is meant not to be exhaustive but rather to highlight some of the main language milestones. Also keep in mind that there is a great deal of variation in the ages at which children can reach these milestones and still be considered within the normal range of language development.

is the 'let's pretend' function. The representative is the 'I've got something to tell you' function."[30] These show the different stages of a conscious development and the levels of self-awareness in a growing young person. Although we lack the basis to arrange the different functions so chronologically in relation to the different levels of the child's age (since the functions could be sporadically applied at different instances, bearing on the situations), but they represent what the child considers important at each stage of his self-consciousness.

30 DUROJAIYE, M.O.A., *Op.cit*, 178.

We can associate the ideas here with the assumption of B. Bernstein[31] who sees most of the educational failures mainly as language failure. When the child is able to develop responses to many situations in words, asks responsible questions and gives relevant answers, this child, according to Bernstein, is operating with an *elaborate* code of language. When the opposite is the case and the child reacts only with no or yes to questions addressed to him, then his code of language is *restricted*. In this sense, the restriction may have arisen due to the failure to train the child into the exercise of the various models of language. Moreover, every child who enjoys the opportunity of expression and is encouraged to listen, speak, read and write will eventually develop an elaborate code of language and consequently would have a better and more rapid intellectual development. Attaining the elaborate code of language involves passing through relevant language milestones in one's development.

In the African context, right from the age children begin to talk normally, they are encouraged to sit around their elders and listen to stories, and tell some themselves. They are free to ask the meanings of the proverbs and idioms used in the stories; and the elders are obliged to offer elaborate explanations to any of their questions. They participate in free conversations with their seniors and chart with one another. The parents and elders most often send the children on errands with informative messages to be delivered to relatives just to train the children in their linguistic and communicative abilities. And they are expected to manifest oral competence and articulation by the delivery of these messages. On their own part, the children engage themselves in their imaginative and creative plays, climbing trees and playing hunting games together. They organize singing and debates, as well as 'question and answer' plays, and test among themselves their knowledge of riddles and jokes. The children who are most active in these exercises develop immensely in eloquence, articulation, communicative and interactive competence.

When children reach the age of attending school, the task of practicing how to listen and how to talk would no longer be enough. In addition to exercising attentiveness and eloquence, learning how to read and write becomes part of their endeavour. Learning to write demands a lot of effort and discipline. It is not an easy task to bring the child to sitting quietly and training his hands and fingers with pens and pencils on a desk. This can, however, be made attractive when the teacher playfully transmits the skill. Dictation of interesting passages can help the child to improve his vocabulary, and practice spellings of words and some other grammatical rules of writing. This will also enable the teacher to know where each individual child directly needs help. In the art of writing, one tries to express his ideas and thoughts in words, and this encourages also the art of read-

31 BERNSTEIN, B., "Social Structure, Language, and Learning", in: *The Psychology of Language, Thought and Instruction* (ed. De CECCO, J.B.), New York, 1967.

ing the ideas and thoughts others have written down. Children develop interest in reading when the materials made available to them are impressive. Stories about animals and nature in general are appealing. Also, storytelling about the adventures of children, as well as fairy tales can lure them to reading. It is also attractive to read about other children and their styles of life. My students and pupils here in Germany fondly read or listen to me with wide-open-mouths (signifying captivated interests) when I present stories from Africa, the life and preoccupation of children there.

Learning to read well, and the ability to speak and express oneself well, is very important in the education of the child. Rousseau wrote: "Akzent ist die Seele der Rede. Er verleiht ihr Empfindung und Wahrheit. Der Akzent lügt weniger als die Worte."[32] Accent is the soul of speech. It adds feeling and a touch of truth to speech. Accent lies less than words. This is evident. When one speaks, one can automatically infer which part of the country one hails from or lives; or even the level of education one has attained. In school education, the teacher should have the capacity to speak well. His manner of speech and accent influence that of the child who takes him to be a model. He should read loud before the pupils, who should repeat after him. This will enable him discover and correct the difficult words, which the pupils have not spoken out well. Any new vocabulary should be illustrated with corresponding objects to enable the child catch the meaning. Philosophical jargons are totally irrelevant to the "not-yet-developed" brains. The child must not be challenged with words beyond his conception. He should learn with words he can understand and speak. Learning, and as such education, is made unattractive if it is coupled with concepts which the child can neither imagine nor understand. It is also disadvantageous to give children more words than ideas. It causes them talk more than they think. Children require simple words that correspond to simple ideas which they can and want to express. And these ideas should be demonstratively practicable to them; otherwise they become meaningless and quickly forgotten.

The colonization of Africa has its pros and cons for the African child. He almost lost touch with the cultures and languages of his fatherland. But on the other hand, it was as a result of colonization, that most African children got the opportunity to learn, even from childhood, some international languages along with their mother-tongue and grow up with them. The flaws of colonialism notwithstanding, this very exposure to foreign languages (although it poses great difficulty and challenge to the identity of the child) must be seen as an advantage to the intellectual development of the child. When the fundamental mechanics of these different languages are mastered, the child acquires cognitive potentials for various linguistic competences. He learns to think and speak in various lan-

32 ROUSSEAU, J.J., *Emil oder Über die Erziehung*, (Herstellung: Ferdinand Schöningh), Paderborn 1971, 51.

guages. Whoever has the language of another culture has automatically acquired the keys towards knowing that culture. And this is one of the demands of educating the children of the modern times. We shall discuss this point later in the chapter concerning the challenges of today. Meanwhile, international bilingualism or more languages is a treasure in the modern times, and an access towards the much desired multiculturality of our time. The more languages the child grows up with, the more intellectually equipped he is for adaptation into our sophisticated and intellectualized global village – the world.

Basically, most psychologists agree on the role of language in the development of intelligence. "Verbal mediation is necessary in all intellectual activities, and verbal mediation depends on the individual's language development. The processes involved in verbal mediation are: (i) Labelling – naming objects and events in the environment, e.g. dog, car, cup, book. (ii) Associative network – words have associations with other words, thus simplifying understanding, the transference of ideas, conceptual learning and retention, e.g. book – reading; cup – drink; dog – barks. (iii) Abstraction and categorization – the ability to assimilate what is registered by the senses and translate it into various attributes, an important aspect of educability that is facilitated by verbal behaviour, e.g. cows, goats, sheep – animals."[33] Parents and teachers of children must introduce our young ones into various methods of these mediations to enable them equip themselves cognitively so as to tackle competently the intellectual challenges of their world. This helps their emotional stability.

6.3 Emotional Development

Emotion is another fundamental element that influences, to a great extent, the development of the child. Human beings manifest daily series of different emotions – love or hatred, joy or sorrow and sadness, hope or dismay, fear and anger, etc – in their dealings with themselves and with one another. And the child consciously or unconsciously, willingly or unwillingly develops into these circumstances. The term emotion can be traced from the old French, *esmovoir* – to excite, or from Latin, *emovere* – to disturb, which suggests that emotion is an outward expression of an inner *exciting* or *disturbing* feelings. In other words, emotions can be pleasant or unpleasant, and these are capable of having positive or adverse effects on the general development of the child. "Emotional reactions affect all human activities. Every child is born with potentials for both pleasant and unpleasant emotions. The type that becomes dominant in his life will be determined mainly by the environment in which he grows up and his relationship with people in the environment. Childhood is a critical age in the development of emotions. Those who have happy memories of childhood are better adjusted as adolescents and adults

[33] DUROJAIYE, M.O.A., *Op.cit*, 185.

than those who have unhappy experiences."[34] This is why parents and those who are assigned with the education of children are obliged to bring children up with love so that they would develop healthy emotional reactions.

Generally, an emotional-reaction-process presupposes and involves *first* an action or thought; *secondly*, an inner feeling in response to this action or thought; and *thirdly*, the behavioral expression of this inner feeling. An infant reacts with a smile to a smiling-face in front of him or a tender touch of the mother, because he feels the joy of being loved. Within the first two years of life, the basic emotions develop and manifest themselves at different times and under different circumstances. At one time or the other, the child shows excitement, elation and delight when he feels loved; or he is disgusted, angry, distressed when he is frustrated or feels uncared for; and he shows fear when he gets a feeling of insecurity. He expresses his emotions by smiling (or laughing at a later age) when he is happy, or crying or grumbling when he is afraid or disgusted.

Emotion can be categorized into two components: Behavioural emotions (emotional expressions observable from behaviours such as smiling/laughing or crying); Physiological emotions (reactions which take place inside the body and sometimes not noticeable from outside such as increased heartbeat, increased blood pressure and rapid secretion of hormones).[35] This categorization, however, cannot be taken so radically, because what we observe as behavioral emotion is for the most part the result of the reactions inside the body – the physiological emotions. The child who cries out of fear (concrete or associated) has already experienced within himself the increase of heartbeat.

Emotional reactions vary from age to age. Following his study on African children, Durojaiye commented: "Observation of African children indicates that, at the age of two to four years, children show emotion in real situations. They are no longer easily frustrated by things they cannot do because of their physical and language limitations. In the first year [however], emotional reaction tends to be all or nothing and can be caused by anything and everything. A small incident rouses the same screams as a more important one. As a child learns to walk, handle, pull, push, and express himself verbally, he moves things that are in his way or asks an adult to do so for him without being emotionally frustrated. When the request cannot be fulfilled by himself or others, however, he may still show temper tantrums, a learned behaviour for getting his own way. As the child grows older he becomes increasingly familiar with more people, more animals and more things than are available in his immediate environment. His emotional reactions are, at this age, frequent and short-lived. He first shows fear towards strange people, strange animals and strange things. This fear decreases as he becomes familiar with these new situations and as his experience widens. The home

34 IROEGBU, T.C., et.al., *Developmental Psychology*, Owerri, 2002, 159.
35 PLUTCHIK, R., *Emotions*, Maryland, 1991.

should increase the child's skills and experience and reinforce positive emotional reactions. It is at this stage that the foundations for emotional control should be laid."[36] As the needs increase with age, there are bound to be more frustration since all the needs cannot be met; then the child must learn some self-control and techniques of going about his emotions.

The older one gets, the wider his experiences. In the adolescence, the child becomes more experienced than before and develops deeper understanding and appreciation of his emotional feelings. Reactions can now better and more appropriately be organized and controlled than before. Some aspects of non-intensive fear can now be expressed as mere shyness; or sulkiness could be expressed in place of absolute anger. With age and positive emotional development, one comes to the level where little irritations are expressed less than the outburst of heavy emotions.

In the case of deprivation in emotional development, the consequences are drastic. Emotional deprivations are capable of retarding physical, social and mental developments; and can lead to acquiring low self-concept and little or no self esteem. Carl Rogers[37] mainly attributed the reasons for low self esteem to the absence of adequate emotional support and social approval. Without support and approval, the child feels inferior. In effect, such questions like "How could you be so dumb?" are strong enough to demoralize the child, and he begins to think about his uselessness and worthlessness. This undermines his emotional development. The child must be supported emotionally and shown some sort of acknowledgment from parents and teachers. Mistakes must be addressed. But corrections can be positively addressed so that the child would still feel loved despite his mistakes. This would boost the child's ego and he considers himself as someone who is socially competent and acceptable. The question of self esteem involves the individual's overall view of himself or herself, which includes the idea of self worth or self image. So, any impediment to this image can affect the child's emotional status and hinder his overall development.

The consequences of denied emotional support and approval can be stretched to the extent that the child develops self-hatred. The child acquires no feeling of love, and as such may no longer be in the position to cherish or give one. He turns to be aggressive to people around him. His unresponsiveness to love makes him feel insecure, and as a result, he reacts more aggressively in situations that would have required emotional maturity. Following his feeling of inadequacy, the social challenges will be met with uncooperativeness and hostility. The level of emotional support or deprivation the child receives or suffers during his upbringing and training influences so much his level of emotional output, even as an adult. "If a child lives with criticism, he learns to condemn. If a child lives

36 DUROJAIYE, M.O.A., op.cit, 190-1.
37 ROGERS, C.R., *On Becoming a Person*, Boston, 1961.

with security, he learns to have faith in himself. If a child lives with hostility, he learns to fight. If a child lives with acceptance, he learns to love. If a child lives with fear, he learns to be apprehensive. If a child lives with recognition, he learns to have a goal. If a child lives with pity, he learns to be sorry for himself. If a child lives with approval, he learns to like himself. If a child lives with jealousy, he learns to feel guilty."[38] Education in itself is always tension-loaded for the child who must be adjusting steadily to the new demands of upbringing. Care, sympathy and understanding must be shown by the educator (parents or teachers) so that the process of growing up will not be more stressful than necessary for the child. The young should be helped to enjoy the process of his upbringing so that he can achieve a mature emotional development.

6.4 Interactive/Social Development

Different factors exercise their influences and play very significant roles in the upbringing of the young person. Guido Pollak[39], trying to analyse the different facets of accessing influence, explained that influence can be investigated either from the aspects of psychological knowledge (this aspect reflects the view of Karl Popper[40]), or from the aspect of social science (in reference to the distinction between science as a cognitive system and as a social system, in view of which influence can be examined either on the object level of cognitive change of theory and progress of theory or as product, established practice and separation process of particular scientific and object-theoretical schools or circles within the international, national or local scientific community), or can be accessed in relation to empirical scientific research (here, influence can be investigated in the justification of a method and as well as in the quantitative changes in research work in the area of educational science). In whichever case, any adequate attempt at understanding the impacts of influence must try to seek answers to the following questions: What form of influence? Who exercises the influence, and on whom or on what? Here we want to explicate some social influences from different aspects of the society (family, peer, school and religion for example), and determine how they can affect the child in his interactions and social development. The society accounts for the humanness of the human being.

No one is an island. Human beings influence themselves, making up a social order which in return conditions and influences the individual. Rousseau was of the opinion that although man as a natural being is complete in himself; as a citizen or member of society however, man is a part of the whole, a significant

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38 DOLLARD, J. & MILLER, N.E., *Personality and Psychotherapy: An Analysis in Terms of Learning, Thinking and Culture*, New York, 1950, 8-9.

39 POLLAK, G., "Critical Rationalism and Educational Discourse", in: *Kritrat* (ed, G. Zecha), 1995, 116-149.

40 Confer POPPER, K., *The Logic of Scientific Discovery*, London, 1968.

part, whose worth is accredited in relation to the whole (the social body). A good social order in return should help the human person to actualize his real nature and ensure his authentic existence. The society carries the individual person in the generality, so that the "I" would be respectfully seen as a tangible member of the whole. Hence Rousseau, in respect of the social development of the child, advocated for both public (which he compared to the social and political education found in Plato's State), and private education (which takes place in private houses and families).[41] Good social up-bringing must guarantee a standard and formidable co-existence in the homes, and good citizenry in the society.

Martin Buber, in his famous concept of "I – thou" relationship, was trying to highlight the impact of the society and its social influence on the existence of the human being. Buber means: no matter what one does or achieves, to be related in the society is the real taste of living. "Ein Ding machen ist ein Stolz des sterblichen Wesens, aber Bedingtsein in einer gemeinsamen Arbeit, die ungewußte Demut des Teilseins, der Teilhaftigkeit und Teilnahme ist die echte Speise irdischer Unsterblichkeit."[42] He means that to do something (to be active) is a source of pride for the mortal being, but to be firmly engaged in a collective work, the unconscious humility of being part of, taking part or participating in, being blessed with a group, is the real taste of earthly immortality. Whenever someone consciously engages in a common cooperation with other human beings, he is not just following a natural drive but actively answering the call of the "drive towards relatedness".

The goal of every education of the child, according to Buber, is and should be to develop freedom and responsibility in the child, and to encourage the so called drive towards relatedness. Freedom is not acquired for nothing. The aim of freedom is to be in the position to take responsibility, not only for oneself but also for the other. "You and I" make up our social environment. And "You and I" have the freedom as well as the responsibility to guarantee this coexistence. "Was uns zur Erfahrung des Du-sagens bringt, … ist der Trieb nach Verbundenheit."[43] What brings us to the experience of talking about "You" is no other than this drive towards relatedness. The society has the responsibility of bringing the child up to the level of feeling and cherishing, imbibing and exercising a social life which guarantees the interpersonal relationship between "I" and "You".

Buber in his idea of relatedness sounds like an African where community and ties to community is a very strong social value. The African is dependent on his or her social world. The person who alienates her/himself from this social world is seen as abnormal. J.S. Mbiti stresses in his African philosophy that the African understanding of being, emphasizes 'being among others' (including the living

41 ROUSSEAU, J.J., *Emil oder Über die Erziehung*, (Herstellung: Ferdinand Schöningh), Paderborn 1971, 13-14.
42 BUBER, M., "Über das Erzieherische", in: *Reden über Erziehung*, Heidelberg, 1986, 19.
43 Ibid, 20.

and the dead). An African would readily define his existence thus: "I am, because we are, and since we are, therefore I am"[44]. The human being is therefore society or community oriented. Happiness and sadness are also communally based. When one suffers or mourns, the whole community mourns with him, and when one has joy, the whole community rejoices with him. A social togetherness or community relationship is almost practiced like a religion in African societies. To live in isolation is something tragic for an African. One says, "I belong to the group and that is why I am." Real life is a life associated with the community. Excommunication is seen as the worst punishment in most African societies. Life is worth it only when it is lived in communion with others. There is life when the life of the individual is understood as a life shared. Participation is the proof of existence and truly the taste of living. The child must therefore be equipped during his upbringing with the fundamentals that would aid his social development for a positive participation in his social environment.

The child's social environment includes the people and the environmental facilities around him, as well as the cultural values and norms of his society. His participation in this social environment involves the way he goes about things and reacts to people around him. His social development therefore involves the act of refining and improving his manner of interacting and relating with his social environment. Social development is a process of "changes in the way individuals relate to others"[45]. It can also be seen as "a gradual unfolding or development of definite structures that lie latent within each individual."[46]

The interpersonal relationship spoken of by Martin Buber, and practiced religiously in the African cultures, can take place at several levels. Durojaiye[47] identified three outstanding levels of interpersonal relationship, into which the African child must be helped to develop.

1) Superficial interpersonal relationship: This form of relationship is usually extended to the general public and requires normal courtesy in dealing with people whom we may or may not likely meet again and the primary aim is to put one's own image in a good light. Skills required here are for example – saying the right things at the right times to the right people, being gentle and waiting for one's turn in public places, being nice and hospitable to strangers. Some of these skills are learnt from childhood by socializing the child into good manners like talking to others with respect, how to greet adults, how to behave when a visitor comes, etc. The Africans, in bringing up their children, emphasize the need to take this level of relationship seriously. The African Igbo has a popular saying: "*onye izuru n'uzo taa, mete ya mma, makana imaghi ebe I ga-ezu ya echi*"

44 MBITI, J. S., *African Religions and Philosophy*, London: Heinemann, 1969, 106-109.
45 WOOLFOLK, A.E., *Educational Psychology*, New Jersey, 1990.
46 STEPHENS, J.M. & EVANS, E.D., *Development of Classroom Learning: An Introduction to Educational Psychology*, New York, 1973.
47 DUROJAIYE, M.O.A., op.cit, 205-8.

(whom you meet on your way today, treat him well, because you do not know where you might meet him tomorrow). It is possible you might meet him at a point where both of you may need each other's help. Another saying warns: Be careful with those you meet when climbing up the ladder, because you might meet them when coming down. The Africans also believe that one could be visited by the spirit of his dead revered ancestors in any form, anywhere and anytime of the day or night. In this consciousness, one is always careful how he treats those he meets. It is therefore not surprising that hospitality is one of the basic values in the African cultures.

2) More sustained interpersonal relationship: This refers to people whom we come more regularly in contact with, people we live with or work with. Here there are emphases on maintaining a good working or living relationship with the people around us – for a harmonious coexistence. During upbringing, the African child is required to acquire the skills of self control and keeping one's temper in the face of irritating behaviors of others, handling maturely one's personal grievances; controlling emotions and trying to smile even when angry; trying to accomplish one's assignments and not leaving them to others; cooperating with superiors without trying to snatch their authority; giving and taking orders judiciously – that is to say, being a good leader and a good follower. Sometimes the parents and guardians tend to use force and intimidation (which are wrong methods) in order to inculcate these values in their wards. The contradictory expectations from the child – of absolute obedience on the one hand, and the display of responsibility and a sense of initiative on the other hand, do not make life so easy for the young people who must learn not to disgrace their families in public. As a result, the harmony and cooperation often expected at this level of relationship is often confronted with rancour – especially when the young people have attained the age of puberty and would want to assert their independence.

3) Sustained intimate relationship: This level of relationship is reserved for very close friends and members of the family. Here one demands more and gives more than in the other forms of relationships. It can be strenuous and enduring but can be enjoyable when love is allowed to play its role. The child is socialized into such a level of relationship when he experiences in the family a giving and receiving of affection, mutual trust and emotional security. Continuous sustenance of this experience enables the child to develop the capacity for love and friendship. To sustain such a relationship, the child must learn how to trust and to reveal himself to the other; learning to give more and demand less; avoiding quarrels at the difference of opinions or interests; discipline oneself and appreciate the efforts of the other. Children can also learn about intimate friendship in their very early years in the family when the parents teach them how to go about amicably with their siblings. Family unity and collective harmony has in Africa more worth than gold. Every family head in the African set-up fights tirelessly to maintain and uphold the family unity and harmony. Even within the larger and

extended families, the child develops in his psyche that the family must stay united and grow together – between partners, between parents and children, among children with one another.

Socialization is a concept which we cannot ignore to explain in discussing the social development of the child. Socialization means acquainting the child with "the ability to behave in accordance with the social expectations."[48] We have said earlier that the primary motive for socialization (especially as regards the superficial interpersonal relationship) is for the individual to leave a good image behind; but Stephens and Evans see a greater advantage on the side of the society's interest and not of the individual. Socialization aims at achieving some form of uniformity in the society. Socialization therefore refers to "the process by which the child comes to fit in with the needs and activities of the larger groups."[49]

I think it would be short-sighted to shift the motive or advantage of socialization to either of the ends. Both the society and the individual can enormously benefit from the process. It is advisable to see socialization as a process "through which members of a society are helped to learn to conform to the expected behavioural patterns of their society in order to enable the continual existence of the society. The continual existence of the society invariably enhances the development and continual survival of the individuals."[50] There is need therefore to socialize children – equipping them with social behaviours – both for their own good and development, and for the good and harmony of the society.

Social behaviours are normally admirable and acceptable in their respective cultures, and they should usually manifest in some behavioural patterns in the child. In the African context, a well-brought-up child manifests a good sense of social communication. Depending on the cultural background, this may involve the use of local language and the use (when greeting other people) of gestures like smiles, handshakes, hand wave, bowing, bending or saluting by kneeling or even prostrating as the case may be. There are also different cultural forms of facial, gestural or verbal expressions which convey particular social feelings or relationships. Outside what the parents and elders teach the children, the children engage themselves in different forms of play (in pairs, groups, or even alone), and through this means, they practice some of the social roles the society may expect from them at a later age.

Plays and group activities give children the opportunity to learn social co-operation. Durojaiye observes: "at the age of three to four years, when parallel play and sometimes solitary play are common, co-operation begins with sharing of toys and learning to take turn on the swings, slides and other apparatus that children of this age use together…. During the 'gang' age, at eight to ten years, co-operation

48 HURLOCK, E.B., *Child Development*, New York, 1981.
49 STEPHENS, J.M. & EVANS, E.D., *op. cit*, 417.
50 NKWOCHA, P.C., et.al., *Developmental Psychology*, Owerri, 2002, 136.

becomes well developed and is shown in the common interests and common activities of the gang or clique, with their norms and goals. The 'gang' age is primarily the age of co-operation in the development of the child…. Adolescent boys and girls accept each other and find the best ways to manage their personal relationships so as to ensure maximum co-operation…. Wise adult's guidance helps children's co-operation at every stage of development."[51] In these gangs, children exercise their friendship and some manifest their leadership qualities.

On the other hand, children do engage in social competitions – among children of the same group, or of two rival groups – and these to a great extent enhance their social behaviour. Children must not always co-operate with one another. Healthy competitions are also good and necessary for their development. One may also sometimes notice social aggression in children. This must not necessarily be termed negative. It is often a form of insistent social behaviour manifested in order to achieve a social goal. It can even be a way of preventing being thwarted from achieving a goal. Social aggression has two forms: A little child may shout aggressively to protest against the oppressive will of the mother who wants him to do what he doesn't want to do or when he feels to have been handled unjustly (retaliatory aggression); or he may simply initiate surprisingly an action to win the admiration or acknowledgment of the mother (conciliatory aggression). Here, we must emphasize: "Social aggressive behaviour, whether for the purpose of retaliation or conciliation, can be either destructive or constructive in its effects. Social aggression that adversely affects the moral or physical welfare of the person showing the aggressive behaviour, or of someone else to whom the behaviour is shown, is destructive. Social aggression that boosts the morale of the individual from whom it originates, without adversely affecting others, is constructive."[52] Furthermore, when such aggressions assert or display self-confidence (which is rare) in the child, it is positive. But it is negative if the social aggression reveals the feeling of insecurity in the child.

Related to negative social aggression, children may also manifest social prejudice when two groups of different ethnic, racial, tribal or religious backgrounds come together. This means a pattern of hostility in interpersonal relations, which is directed against an entire group, or against its individual members. It fulfills a specific irrational function for its bearer.[53] The bearer ignores or refuses to accept any new counteracting experience in order to maintain and justify his prejudiced position. Such a person is always rigid in his interpretation of events and he places people in simplified good or bad, right or wrong categories. In effect, prejudice as a term does not only express hostility (in terms of hurting and humiliating), it can also express favouritism (in terms of according undue privi-

51 DUROJAIYE, M.O.A., *op.cit*, 214.
52 Ibid, 218.
53 Confer ALLPORT, G.W., *The Nature of Prejudice*, Massachusetts, 1954.

leges). Children imitate adults very fast and put social labels – discriminating or favouring – on particular persons or groups to differentiate or undermine them. This results sometimes into rejecting some individuals or groups as inferior. Such a tendency cannot be tolerable and must be fought against in the social development of the child. Thus, there are several competent agents that can positively assist the child in his socialization.

Very fundamental among the agents of socialization is the family. There are diverse forms and patterns of families, depending on existing norms and cultural differences; and each form has its own level of influence in the social upbringing and development of the child. Some children are brought up in nuclear families, others in extended families. Some children are born into monogamous families, while others into polygamous ones. Some may grow up either in matriarchal or in patriarchal homes. Some children live in intact families, while others must experience the pains and problems of broken homes and divorced parents. Some live in patch-work families, while others are brought up by single parents. Some live in affluence, while others live in abject poverty. Some are brought up as the only child, while others have the privilege of growing up with siblings. Some children have more intercultural family background and neighbourhood than others. In whichever case and whatever type of social environment that exists has an enormous influence on the child.

The above mentioned variations have different impacts on different children. "Such differences in family background as these imply also differences in family values, beliefs, norms, aspirations, preferences, ideologies, discipline, achievement-motivation etc, and these family features are known to influence the way families socialize their children."[54] Children from extended families, like in the African context for example, traditionally accept their grandparents, uncles, aunts and cousins as members of their immediate family, and as such accept their values, beliefs, ideologies and norms as authentic for their own way of life. And children from such an extended family learn to interact with people more freely than those from the nuclear family who see only their father and mother and siblings (when any) as the only source of inspiration.

In the African extended family, the grandparents, uncles and aunts become involved in the education of the child. They send him on small errands, tell him stories, teach him obedience and respect for elders, code of behavior, and the history of the family or the ethnic group. The child is afforded frequent opportunities of various experiences not only of the practical effects of many items of the social code but also of the unpleasant consequences attracted by any act of misconduct. The public handling and merciless punishment of such offences as theft or incest, which are abominations but may accidentally occur within the

54 IGBO, E.M., *Basic Sociology*, Enugu, 2003, 131.

household, are impressive object lessons to any child in the large family.[55] Every family member abhors such crimes with impunity.

It is mainly within the extended family – that is, from members of his compound (since it is usual to have people of different generations live in one compound) – that a child obtains the bulk of his education as a member of the society. Since the child cannot be continuously under the eyes of his own parents and elder brothers and sisters, various members of the extended family lend a hand in his education at one time or the other. For the child, every grown up man or woman in the compound is Papa or Mama respectively. And every grown up handles every child in the household like his/her own child. In this way, the child develops, right from his very family, a positive and very early access to social living.

In patriarchal homes, the boys enjoy utmost preference and are very domineering; the girls also toe the same line in matriarchal homes – following their daily experiences and observations of their various family norms in their cultural backgrounds. Depending on the attitude of each parent or guardian, children living in divorced partnership or patchwork families have the tendency to develop hatred, jealousy or unnecessary competitions among themselves, which may end up in aggression. As against those brought up in affluent families, children who are living in poverty are likely to be shy, intimidated, and may develop inferiority complex.

Generally, children simply learn by imitating what they see the adults in the family do. Young people of today do not need any special school to learn about marriage and parenthood. Such learning "…begins in childhood as a part of family life. Children observe their parents as they express affection, deal with finances, quarrel, complain about in-laws, and so forth. This represents an informal process of anticipatory socialization. The child develops a tentative model of what being married and being a parent are like."[56] This influence is not only restricted to the sphere of marriage and love. How and what type of attitude to work, which the child is likely to develop also has much to do with his family experience. "Parents as daily models provide cultural standards, attitudes, and expectations and, in many ways, determine the eventual adequacy of self-acceptance and confidence, of social skills and of sex roles. The attitudes and behaviours of parents while working or discussing their work, is what the children respond to and learn".[57]

Even as an infant, every little child is curious and watches his mother's gestures and expressions. He learns at what situations the mother smiles, frowns or weeps. As the child grows older, he becomes even more curious about things

55 See FAFUNWA, A.B., *History of Education in Nigeria*, London, 1974, 5-10.
56 SCHAEFER, R.T., *Sociology*, New York, 2005, 93.
57 DeRIDDER, L., *The Impact of Parents and Parenting on Career Development*, Knoxville, 1990, 3.

around him. He notices others around him and watches their activities. We experience children who, in order to satisfy their curiosity, hide behind the doors or behind flowers just to observe secretly what a grown up is privately doing. In this way, very often, children learn even the things the adults wouldn't want them to know – *Learning by seeing.* As a result of this fact, adequate carefulness and discipline on the parts of parents, teachers, and in fact all adults (minding and controlling what they do before children) should count among the prerequisites for rearing children.

Different people have different opinions regarding what is best in the method of rearing children. Teachers and parents have their varieties in style of rearing children and each of these styles makes lasting impressions on the social development of the child. In the family, people like Diana Baumrind[58] observed four different styles of parenting. (1) *Authoritarian Parenting*: In this style, parents exhort children just to follow their directives without explaining to them why and for what such instructions are meant. This is a very restrictive and punitive method. There are no rooms for discussion between parents and children. Children brought up in such families are often socially incompetent, have poor communication skills and they lack or are often afraid to take initiatives. And when they eventually come to a position of power, they take after their parents and become dictators. (2) *Neglectful Parenting*: Here, the parents are uninvolved in whatever their children are doing. They show no interest in the affairs of their children, and as such do not care. Such children feel very neglected and consequently, they cannot manage their time well. They imbibe a false impression and meaning of freedom. Their independence is often abused and they lack self control. In public, they are often a social disaster.

(3) *Indulgent Parenting*: This is the style whereby parents are well involved but on the one hand, have less courage or will to place restrictions on the excesses of the behaviour of their children. Such parents claim to love their children very much and let them enjoy much freedom. On the one hand, they wouldn't like to see or allow their children cry or suffer. Such children always count on the support of their parents no matter what they do – good or bad. They therefore do whatever they want without thinking of the consequences; and as a result, they fail to learn how to control their own behaviours. They never show any sign of maturity. Such children experience a lot of social problems in their environment.

On the other hand, I can mention here another extreme of this indulgence, whereby the parents claim to love and care so much that they would not allow their child to take any personal initiative so that they would not make mistakes. Josef Kraus described the scenario in his book *Helikopter-Eltern.*[59] Such parents dic-

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58 BAUMRIND, D., "Current Patterns of Parental Authority", in: *Developmental Psychology Monographs*, 4/1, 1971.

59 KRAUS, J., *Helikopter-Eltern: Schluss mit Förderwahn und Verwöhnung*, Reinbek, 2013.

tate and lure their children into what they think is the best for them. They control their children radically, at home, on the way, in the school, in short everywhere; and can aggressively confront teachers or anybody whom they think endangers their ideals for their child. Even as adolescents, such parents tend to choose careers for their children to avoid their making mistakes. Middleton and Loughead[60] describe three types of parental involvement in adolescents' career development: Positive involvement (when the child sees the involvement of the parents as help and support), noninvolvement (when the child feels left all alone with no help or support from his parents), and negative involvement (when the child sees the parents' involvement as contra-productive and against his/her choice). Young people have great anxiety when they must respond to their parents' negative involvement. Parents who are in the "negative involvement" category are often too domineering in their interactions with their children. The children of such parents often pursue the careers selected by their parents rather than those they desire for themselves so as not to disappoint their parents or go against their wishes. But on the long run, they remain frustrated in life for having not chosen what they wanted. The burden of following the parent's wishes and expectations often ends up in depression and other mentally related health problems. Most children get to the extent of hating their parents for this excessive control, and they often appear socially delinquent. They may develop negative sensitivity to any authority, and may appear to detest any form of societal control.

(4) *Authoritative Parenting*: In an authoritative style of parenting, (contrary to the authoritarian style), the children are encouraged to be independent but at the same time, their actions are regularly monitored to make sure they do not go astray. Here, parents allow their children to exchange opinions with them; they acknowledge and support any good ideas from their children, while condemning and refusing the bad ideas. Through this acknowledgment and support, the children see and accept their parents as competent authority they can respect. When parents exercise their authority respectfully, and their children at the same time feel their independence; then, authenticity, freedom and dignity are guaranteed. Children of authoritative parents develop self-reliance, self-respect, and show high self-esteem. And they can get on well with their peers and their social environment on the whole.

Authoritative parenting is what, in modern discussions regarding educational reforms, is called the dialogical or democratic form of education. This is proving to be a better option for educating the young ones in our time because the public consciousness about the dignity of the child as a person has gained ground more than ever. Meanwhile, this democratic idea is not so new. Kant, even

60 MIDDLETON, E.B., & LOUGHEAD, T.A., "Parental Influence on Career Development: An Integrative Framework for Adolescent Career Counseling", in: *Journal of Career Development*, 19/3, 1993, 161-173.

though he subscribed for hard discipline in bringing up the child, gave room for engaging in a dialogue with the child when it comes to breaking his will. Kant[61] warned that by educating, the *will* of the child must not be broken, rather must be directed to the extent of seeing the advantages and disadvantages of that which he wills. This direction, on the long run, will always influence his thoughts, will and decisions positively.

It is a wrong method to oppose the will of the child just to show him or make him feel that he belongs to the weaker class of being. The arbitrary condemnation and opposition of the will of the child may automatically arouse in him the feeling of a slave. Any opposition to his wish must be justified with good reasons, and these reasons explained to him, otherwise he may be silently preparing for his rebellion at a later age. On the one hand, an upbringing that tends to fulfill all the wishes of the child is bad or wrong. On the other hand, an upbringing that categorizes all the wishes of the child as naive and as such not to be fulfilled is worse. Any wish, which the educator considers inappropriate, should be discussed with the aim of convincing the child about the inappropriate nature of his will, and the dangers of the consequences if he decides otherwise. One of the major challenges of pedagogy is the education of the child to a man of character. A reasonable direction of the will of the child is a step towards the formation of a formidable character.

Meanwhile, the influence of the family on the education of the child can never be exhausted and is never over as long as the child always comes home. But when the child comes to the age of attending school, the socializing agents change or increase. In the child's social development, the emphases now shift a little bit from the family to the school – implying the school environment, the teachers and the peers. Like the family, schools have the explicit mandate to socialize young people into the norms and values of the culture. According to R.T. Schaefer, "Functionalists point out that school, as an agent of socialization, fulfills the function of teaching children the values and customs of the larger society. Conflict theorists agree, but add that schools can reinforce the divisive aspects of society, especially those of the social class."[62] Taking an example from such societies where there is no free education and where financing education remains an exorbitant task, children from affluent background have the advantage of gaining access into the universities and institutions for professional training, while the less affluent ones may never receive any training that would qualify them for a good job. Since we shall later discuss poverty and its influence on the development of the child, the conflict theory of the divisive aspect of schooling should not blindfold us from acknowledging the numerous

61 KANT, I., *Über Pädagogik* (Hrsg. von T. Dietrich), Bad Heilbrunn 1960, 27-31.
62 SCHAEFER, R.T., *Sociology*, New York, 2005, 93.

advantages of school education as an addition to family education for the social development of the child.

The school as the society's formal agent of socialization enjoys the mandate to train young people in requisite knowledge, skills, values and attitudes of the society. Considering the African perspective, E.M. Igbo explains why it is necessary that the school fulfils this responsibility. "In the pre-industrial society of the past, the level of competence required to function in society was such that the family unit could provide. The family taught economic roles, religious roles, family roles etc. with much ease and success. But with the advent of the industrial society with its complex and highly technical culture that requires a skilled and literate population, the family soon became undermined as a major socialization agent. This is because its elderly members now lacked the high-tech skills and specialized knowledge that its children need to be taught to fit into the modern society. The inability of the family to provide such training as are required in modern urbanized industrial society ushered in the era of formal schooling as an agency for socialization."[63] In the school, the child is confronted with another form of authority as he is used to in the family. He comes under a direct supervision of a strange figure – the teacher – that is charged with the responsibility of equipping him with the relevant knowledge needed for a modern society. Within the school setting, professional and technical staff and other relevant facilities are provided with public fund for the education of the young. "The teacher symbolizes authority, which establishes the climate of the classroom, the conditions of social interaction, and the nature of group functioning.... Adolescents interact with teachers and peers from a broader range of cultural backgrounds on a broader range of interests.... Secondary students are more aware of the school as a social system and might be motivated to conform to it or challenge it."[64]

From this point onwards, the child is confronted with new norms outside the confines of his family. He must now be ready to be accessed against the yardsticks of the school rules and no longer with the family standards. His total dependence on the family begins to wane while opening himself to new social experiences and contacts with the outside world. Over and above the intellectual building up of the child, the school, in partnership-work with the family, transmits such social values as hard work, dutifulness, punctuality, respect for authority, neatness, truthfulness, sense of justice and respect for other people's rights. It is the responsibility of the school to acquaint the young people with the basic values needed in the society.

Outside his teachers, one other major influence confronting the child once he lives the family for school is the p e e r s. The child discovers his peers from the extended family, school and the community, and this refers to his mates (people

63 IGBO, E.M., *Basic Sociology*, Enugu, 2003, 132-3.
64 SANTROCK, J.W., *Educational Psychology*, New York, 2004, 84.

of his age or of the same maturity level). As the child grows older, the family becomes somewhat less important for him. His peer group and friends instead assumes the role of Mead's "significant others". One of the most important functions of the peer for a young person is to gather information which is not available to him in the family. Children compare (positively or negatively) with one another and exchange views on issues concerning them. They influence themselves in their mode of dressing, leisure and recreational acts, choice of words, slangs, and manner of talking. They have their own subculture with its values beliefs, symbols and heroes.

The influence of the peer group is much more remarkable during the adolescent years when young people like to distinguish themselves by forming a subculture of their own, with distinctive tastes, interests and norms. Most of the time, the formation of such groups is spontaneous, and lacks often a structural content. And its form of socialization is often haphazard and never programmed. Its activities centre mostly on the projection and protection of its group interests. Because they are mostly adolescents, they engage often in experimental behaviors and adventures. Many of the behavioural patterns promoted in their subculture often run counter to the norms of the larger society. And they are ready to expel any member of the group who does not abide by their norms.

Among the peers, they enjoy their freedom and exercise in a small scale the 'free life' of adults. "Peer groups can ease the transition to adult responsibilities. At home, parents tend to dominate; at school, the teenager must contend with teachers and administrators. But within the peer group, each member can assert himself or herself in a way that may not be possible elsewhere. …Peers can be the source of harassment as well as support."[65] They develop their cliques with different values: some are deviants, others are conventionalist; some are brutal, aggressive and outlaws, others unite to help each other for a common good. In any case, a good peer relationship is necessary for the normal development of every child. How the child at this age positively or negatively adjusts to his social development depends on which peer-group he admires in his social environment and joins.

The key to and the strength binding the peer group together is the bund of friendship among its members. Children make friends with one another when they like each other and have similar interests – playing together, having fun with one another, working or walking together, discussing among themselves, undertaking ventures together, etc. In the school, one sees them coming together during recreations and their other free times in the community. John Santrock sees friendship as a major contributing factor to peer status, which at the same time provides the members of the peer with other benefits: "*Companionship* – Friendship gives children a familiar partner, someone who is willing to spend time with them and join in collaborative activities. *Physical support* – Friendship

65 SCHAEFER, R.T., *op.cit.*, 94.

provides resources and assistance in times of need. *Ego support* – Friendship helps children feel they are competent, worthy individuals. Especially important in this regard is social approval from friends. *Intimacy/affection* – Friendship provides children with a warm, trusting, close relationship with others. In this relationship, children often feel comfortable about disclosing private, personal information."[66] It is a developmental advantage to have friends who are socially skilled and supportive. On the other hand, it is not developmentally advantageous for a child to have coercive and conflict-ridden friendship. Any friendship or peer group that influences the child or adolescent negatively in his development (social, moral and otherwise) must be firmly discouraged.

6.5 Moral Development

Any authentic upbringing of the young person cannot just neglect or forget the moral aspect of his development. The child should be trained to be aware of the principles of right and wrong behaviours, as well as the difference between good and bad. The concept "moral" stems from the Latin word "*mos – mores* " which stays for rules, order, instruction; and which, in the social context, is connected with the Greek word "ethos" – ετηοσ – way of life, lifestyle in the form of norms. The moral upbringing of the child therefore involves encouraging him to act according to the values and norms of his society. Talking about the moral development of the child means relating the child to the rules and conventions about just and good interactions between him and the people of his society. His development involves his improvement at the rate in which he perceives right and wrong, internalization of good conduct into his habits, and to a large extent, adhering to the moral conducts and norms of his society.

W. Damon[67] and some other authors contend that moral development can be accessed from three levels: *cognitive level* – which is concerned with *how the child reasons or thinks* about the rules for ethical conduct; *behavioural level* – concerned with *how the child actually behaves* in his moral conduct; and finally the *emotional level* – which emphasizes *how the child feels*, whether he associates, for example, the feelings of guilt with an immoral action which in effect should arouse his resistance to perform such actions. Generally, the child behaves morally when he abides in conscience with the valuable rules and way of life in his environment. He is said to have acted immorally when he is conscious of the right and wrong conducts and still adheres to the wrong. This improper adherence could also be termed amoral when the performance of the wrong acts arises out of ignorance.

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66 SANTROCK, J.W., *op.cit.*, 82.

67 See DAMON, W., "Moral Development", in: *Encyclopedia of Psychology*, (ed. KAZDIN, A.) Washington DC, 2000.

Moral development has its subjective aspect, which connects the behaviour to the integrity and identity of the person. In this sense it relates to the development of conscience. According to Peter Fonk, "als gewissenrelevant wird ein Verhalten erst dann bezeichnet, wenn es die Integrität und Identität der Persönlichkeit betrifft. Hier zeigt sich in besonderem Masse der innere Zusammenhang der Gewissensfreiheit mit der Menschenwürde und dem Persönlichkeitsrecht."[68] He means that behaviour is seen as relevant to conscience only when it concerns the integrity and identity of the personality. Even in this sense, there is an internal connection between the freedom of conscience and human dignity, as well as the right of personality. To this effect, helping the child to develop a good conscience affords him the keys towards his freedom, dignity and personality.

Meanwhile, as regards the development of conscience, precaution is absolutely necessary because there is the possibility of developing conscience in the wrong direction. There are several forms of malformation and consequent manifestation (by decision making) of fallible conscience. Conscience can be *erroneous* – a conscience that often takes false or wrong decisions; *scrupulous* – a conscience that is extremely sensitive and sees evil and wrong-doing in everything and everywhere; *lax* – a conscience that has lost all its sensitivity, sees nothing wrong in any evil doing (one readily refers to such a conscience as a dead conscience); *confused* – a conscious that is always in doubt and unsure in deciding what to do; *manipulated* – a conscience that has been or is being steered from outside, most presumably through upbringing, or in reverence to another person considered to have authority and control over the individual. In this case, one decides not from one's own conviction, rather from the opinion of the up-bringer, educator or the reverenced person of authority. In effect, his so called conscience is the conscience of the other; and his decision is an informed or induced one. These negative forms of conscience notwithstanding, the formation of conscience still remains vital in the development of the young person. A child of good conscience is an asset to humanity.

Different scholars have different models regarding the moral development of the child.

Jean Piaget, whose ideas we met earlier while discussing the intellectual development of the child, is of the view that the moral development of the child has three stages.[69] Till around the age of seven, the child is governed by a *heteronomous* morality. The child follows strictly a moral behavior dictated from outside – usually from parents or guardians – which he may not counteract without the fear of punishment. If we must have to refer to conscience, this could be seen as the manipulated conscience discussed above. The child at this stage regards rules and justice as unchangeable materials which come from above and

68 FONK, P., *Das Gewissen: Was es ist, wie es wirkt, wie weit es bindet*, Regensburg, 2004, 21.
69 PIAJET, J., *The Moral Judgment of the Child*, New York, 1932.

must be obeyed the way they are given. At the second stage, between seven and ten years, the idea of unchangeable justice from outside is gradually diluted down by a *cooperative* sense of justice. At this level, an equal, reciprocal and discursive exchange of minds between the child and the parents determines what is just and unjust. At the third stage called *autonomous* morality, beginning around the age of ten, the child slowly becomes aware that rules and laws are made by people and can be modified. Their moral judgments this time arise from their own convictions and no longer from outside. They now consider intentions and consequences in taking or judging any action.

Another author, Lawrence Kohlberg arrived at his model of moral development by interviews staged through presenting series of moral problems and dilemmas.[70] A sample story is the so called "*Heinz-Dilemma*": A woman suffering from cancer was at the point of death. A pharmacist discovered a drug that can cure the woman, but raised the price very high – so exorbitant that the family of the woman could not afford it. Her husband, Heinz, made all the possible efforts he could to raise the money or to get the drug cheaper, but all to no avail. He became desperate and then decided to steal the drug in order to save his wife. The moral question here was: Whether Heinz was right in stealing the drug and why/why not? Through the process and level of internalization which Kohlberg observed in those he interviewed and his derivations from their arguments and reasons why Heinz should steal or not steal the drug, Kohlberg arrived at his three categories of conventional reasoning in moral development comprising of six different stages.

The lowest level of moral development is the *preconventional level of reasoning*. Moral reaction is determined by external reward and punishment. The internalization of moral values is still farfetched. The first stage of this level is heteronomous. The child obeys because the adult demands it. The moral decision is based on the fear of punishment. While in the second stage, the child shows a little bit of reciprocity and exchange. The child pursues his own interest but lets others do the same. The possibility of equal exchange determines right and wrong. The second level of moral development is the *conventional level of reasoning*, where we notice an intermediate level of internalization in the child. This intermediate level comprises of the third (involving mutual interpersonal expectations, relations, and interpersonal conformity), and the fourth (involving the social system of morality where judgments are based on one's understanding of duty, justice, law and order) stages of development. In other words, there is the possibility of abiding internally by certain standards, but these standards are essentially imposed from outside. The highest level of moral development is the *postconventional level of reasoning* with full internalization capacity. Here, one recognizes alternative

[70] See KOHLBERG, L., "Moral Stages and Moralization: The Cognitive -Developmental Approach", in: *Moral Development and Behavior* (ed. LICKONA, T.), New York, 1976.

moral courses and explores different options before carrying out his moral judgment. This third level comprises of the fifth (where in social contracts and utility, individual rights and values transcend the law), and the sixth (involving universal ethical principles) stages of moral development. In this last stage, one develops such ethical principles and moral judgment based on universal human rights. And when one is faced with such a dilemma as that of Heinz, involving conflict between law and conscience, the conscience must be given preference.

Synchronizing these levels of moral development to Kohlberg's questions whether Heinz should steal the drug and why or why not, one might expect the first level to answer that it is wrong to steal the drug because one might be caught and put to jail. At the second level, one might receive opposing answers: It is wrong to steal the drug because it is against the law to steal; or, Heinz was right to steal the drug because he has the duty to save his wife. At the third level, priorities of ethical values are set. One is likely to hear such answers as: Heinz was not wrong to have stolen the drug because human life must be saved, although he must also be ready to take responsibility for his action. Here, a transcendental categorization and hierarchical gradation of ethical values come into play in moral thinking.

It is clear that every human being undergoes this process of moral development, but in different forms. We cannot strictly, like Kohlberg, dichotomize the levels of moral development with specific age categorizations, bearing in mind that the supposed mature persons can at one time or the other fall back to levels one or two considering how much stress or pressure they undergo. Also the universal ethical level is not always achieved (and when, not at the same rate) by every person who has reached the age of maturity. Again children of the same age gap can manifest different senses of right and wrong, a different application of justice and a different perception of reality.

Carol Gilligan added the view that gender also plays a role in the perception of justice and morality.[71] She means that girls experience life differently than boys do. The female simply have a different voice, and they place relationship at the centre of life. She distinguished between justice and care, and emphasized that the male (which was the main group Kohlberg used in carrying out his experiment) work more with the justice perspective – focusing on the rights of the individual, who just stands alone and takes decisions. The female on the other hand work more with the care perspective – taking decisions based on people's connectedness and relatedness. She stressed that the female interpret moral dilemmas in terms of human relationship and the concern for others. On her part, Gertrud Nunner-Winkler[72] argued further in favour of the intercultural compati-

71 GILLIGAN, C., *In a Different Voice*, Cambridge, 1982.

72 NUNNER-WINKLER, G., *Integration durch Moral: Moralische Motivation und Ziviltugenden Jugendlicher*, VS Verlag für Sozialwissenschaften, 2006.

bility of Kohlberg. Through analyzing societal integration and disintegration, she saw the moral development theory of Kohlberg as one that can sooth an integrational and intercultural education and development of the young.

We have earlier associated moral development in its subjective aspect somehow with the formation of conscience. This formation begins, but does not end with childhood. The development of conscience accompanies one's life-story. Franz Scholz underlined four strategic stages in the process of the development up to the maturation of conscience: Gewöhnungsgewissen (adaptive conscience), Autoritäres/Identifikationsgewissen (conscience of identification with authority), Reifendesgewissen (growing and maturing conscience), and Mündiges/Personalesgewissen (Matured and responsible personal conscience).[73]

In the *adaptation phase of conscience*, usually from life as an infant lasting to around the age of three, the child gets used to and adapts to the lifestyle of the parents. In the effort to win the parents' acceptance and love, he observes the rules of life of his parents as a model, and likes what they like, and dislikes what they disapprove of. The child lays absolute trust in his parents and adapts to whatever they do or say. That is why the parents have the utmost obligation not to mislead the child. Moreover, the good examples they set with their lives and actions are more educating for the child and more influential than whatever they may say, which on the long run the child may not experience in the lives of the parents/guardians. Action speaks louder than words. Children accept as reality and believe more what they see the adults do than what they are told. Therefore the lives of the adults must be a model to children who look up to them.

The adaptation spoken of in the first stage is closely connected with the second phase (between four and twelve years), where the child tries to *identify his conscience with the authority* – parent or guardian. Whomever the child sees as the authority enjoys absolute trust and surrender from the child. His/her norms and values automatically become the norms and values of the child. Whatever he/she sees or judges as right or wrong, good or bad is also accepted as such by the child. Children at this stage imbibe habits without questioning. In most cases, this is the age gap when children for the first time come in contact with other authorities, be it in the school or among the peers, for example, and care must therefore be taken to prevent the young ones from falling into bad and corrupt hands.

After this stage of identifying with authority, the child transcends into the stage of *developing and maturing his own conscience*. This stage is reached at the critical period of puberty – between the ages of twelve and seventeen. It is time for conflict between the will of the authority and the will of the adolescent. All existing values, traditions and norms are put into question. The adolescent wants

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73 SCHOLZ, F., „Das Gewissen – Phänomen, Funktion, Entfaltung", in: *Herausforderung und Kritik der Moraltheologie* (Hrsg. TEICHTWEIER, G. /DREIER, W.), Würzburg, 1971, 32-38.

to be seen as independent and finds no reason to still remain under any authority. At this phase, teachers, parents, and any other constituted authority are disobeyed just to assert ones independence. It is the responsibility of those in authority to show understanding at this stage, respect the will of the young person, but insist on showing him the boundaries of behaviour and action. This is the time for bringing the young one gradually into taking some personal decisions and taking responsibility for himself and also for others.

The act of learning how to take responsibility in the third stage ushers in the *mature and responsible personal conscience* as the last stage. Reaching this stage means that one has achieved a formidable and responsible personality and identity. It no longer matters what the public opinion is, a person of mature conscience has his own convictions and lives by them. He takes moral decisions with generally accepted norms and standards, but mainly according to the dictates of his own conscience.

Discussing the issue of taking moral decision in accordance with the dictates of one's conscience, Peter Fonk arrived at three stages: "Am Beginn steht die Stufe, aus der ich den anderen Menschen und die Welt nur aus meiner eigenen Perspektive und von meinen Wünschen und Erwartungen her sehe. Auf der zweiten Stufe versuche ich, mich entweder gedanklich oder durch Einfühlung in Perspektive des anderen zu versetzen und seine Wünsche und Erwartung zu verstehen. Auf der dritten und letzten Stufe, sofern ich sie in meiner persönlichen Entwicklung erreiche, vermag ich, sowohl zu den eigenen Erwartungen als auch zu den Erwartungen des anderen einen kritischen Abstand herzustellen."[74] In this text, Fonk sees the beginning of a moral decision at the stage where 'I' begin judging the other people and the world from my *own perspective*. In the second stage, 'I' try to position myself in *perspective of others*, encasing myself in his thoughts and trying to understand his wishes and expectations. In the third and last stage, 'I' try to achieve a *critical distance from both my personal expectations and the expectations of others*, as far as it is possible for me to actualize my personal development.

The moral level at this stage allows one to examine the relationship between one's own perspective and the expectation of others, in order to determine the right things to do. At such moments, the individual leads a discussion with himself. Conscience is the place of talking with oneself before taking decisions. The contemplation and discussion with this silent and inner voice is the basis of human morality. We must acknowledge that the content of such an internal discussion with oneself is not about daily conventions or legal agreements; rather it has to do with the expectations which we have regarding the sense of doing good and right. Conscience is all about reacting to the challenges which confront human existence, calling to mind that our behaviour and actions should be worthy of human dignity. And this must be the target in the moral development of our young ones.

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74 FONK, P., *Das Gewissen: Was es ist, wie es wirkt, wie weit es bindet*, Regensburg, 2004, 189.

In the African context, the moral development of the child is tied together with the integration of the child into the African traditional religion – which governs the moral life of the community. Religion possesses the greatest influence in the African society. "Religion in the indigenous African culture was not an independent institution. It is an integral and inseparable part of the entire culture. Religion in the African sense was practical. One's entire action is reflective of one's religious concepts and practices as is seen in the ordering of society. This is because social morality is dependent on religion."[75] In African cultures, all the other agents of socialization cannot be rid of the influence of religion. Religion is their life, and it sets the pace in determining the values of the society into which the child should be educated.

The African codes of conduct and ethics intermingle with the traditional religion. Its concept of morality observes, as Van Bulck[76] indicated, a certain hierarchy of precepts: a) Basic precepts emanating from the Supreme Being – and the obligation here is unconditional and valid for all always, and to violate these primodial precepts is to invite divine chastisement; b) Ritual prescriptions or sacred interdicts, the violation of which attracts chastisement from the minor spirits; c) Ancestral customs with their diverse prohibitions and privileges; and d) Laws emanating from legislative powers. Therefore the moral development of the young African involves his gradual introduction into one and every of these precepts. The fear of being chastised by the gods is very strong and is enough motivation for abiding by the moral obligations. Should he lack in his moral obligations, the African "fears more the punishment which will unfailingly descend on himself or his relatives or descendants unless he makes the necessary sacrifices."[77] Reward and punishment from the spirits, nature gods and ancestors are stronger motivating forces for pursuing ethical goals.

For the Igbo tribe of Africa, the moral code was basically built up from the supposed injunctions of the earth goddess. These include the approved observances and prohibitions, "the do's and don'ts" of the land. They summarize it in one governing word: *Omenala* (norms and customs of the land, the "ways" of the land), which embraces all about the way of life in the society: the way people live; what they worship and the way they worship; what they hold sacred or profane; what they uphold or abhor; the way they think and see things, act and react. "All the codes of morality are nearly always in the form of prohibitions sanctioned by the earth goddess (*Ala*), and communicated from her by the dead ancestors (*Ndichie*) to the community."[78] Meanwhile, in addition to its moral functions, *Omenala* fundamentally performs also cultural, political and social func-

75 ONWUBIKO, O.A., *African Thought, Religion and Culture*, Enugu, 1991, 24.
76 VAN BULCK, G., "Le Probleme du mal Chez Quelques Populations d'Afrique Noire" in *Rythmes du Monde*, 3, 1955, 101.
77 ARINZE, F., *Sacrifice in Igbo Religion*, 1970, 31.
78 ILOGU, E.C.O., *Christian Ethics in an African Background*, Leiden: Brill, 1974, 22.

tions in the society. *Omenala* represents all that is customary. Its relevance in the community and its command of obedience derives from the power of the earth goddess and the ancestors. It became the means of enforcing conformity in the traditional society. The social ethos is measured by it, and the values in the society came to be through it, and it is handed down from one generation to another. It also facilitates the process of socializing and educating the young.

Omenala, in its role in the society, could be compared with what John Dewey called the "*hidden curriculum*"[79]. Dewey used this term in the context of recognizing that even when schools do not have specific programs in moral education, they still provide moral education through a "hidden curriculum" – conveyed by the moral atmosphere that is part of the school. The "Omenala", as "hidden curriculum" in the African society, provides a conducive atmosphere which enables moral development. Harmony and equilibrium are in this way maintained since every member of the society knows, from the conditions put in place by the *Omenala*, what to expect from his neighbours and what to give to them. In fact and in the cultural context, the child who is believed to have been well-brought up is one who is at home with and promotes the *Omenala*.

Over and above the social and cultural issues, young people are also educated in matters of character with the *Omenala*. It affords them the rudiments of behaviour which prevent them from engaging in immoral acts like stealing, cheating, lying, disrespect, sexual misconduct, aggression and other acts of behaviours capable of harming them or others. The *Omenala* is the African unwritten code of morality; the African "*lex inscripta*", which in a way could be called the African "*Natural law*". This is what William Bennett[80] was trying to describe, in Western context, in his book – *the book of virtues* – in his effort to promote character education. He is of the opinion that every institution of learning should have an explicit moral code governing all about life and people within the institution; and that any violations of the code should be met with sanctions.

From the moral content of the *Omenala* and its strict connectedness with religion and the moral principles of the community, one notices a gradual development and transcendence from the individual morality, via the family morality, to the communal morality – which should be seen as the highest form of moral development in the African context. In the moral development of the African child, he begins with himself: what he wants or likes or does and not. This level of morality is interrupted with his education into the family norms. In the African context, the family does not only mean the nuclear family. The extended family (involving parents, grand/great-grand parents, children, grand/great-grand children, uncles and aunts, nieces and nephews, cousins and relations) plays as much a role as the nuclear. All see themselves as having an equal obligation to-

79 DEWEY, J., *How We Think*, Lexington, 1933.
80 BENNETT, W., *The Book of Virtues*, New York, 1993.

wards one another, and more especially in bringing up the young. Family values become the standards of morality. Over and above the family standards is the communal norm. The family standards may not and cannot in any form stand contrary to the norms of the larger community. With his gradual introduction and formal integration into the standards of the communal norms, the child embraces the *Omenala* and is bound to live according to it.

Quite unlike the Eurocentric explanation of the moral development of the child, for example Jean Piaget – where the development descends from heteronomous to cooperative and then to autonomous individual morality, the African understanding of moral development goes the other way round. The child, brought up morally, in the African context develops, beginning with the *Onwe* morality – the "ego" morality, and then transcends into the *Ezi-na-ulo* morality – household moral standards, and finally ascends to the *Isi-Obi* or *Umunna* morality – communal morality; since the African in his identity, feels complete only in his existence in the community. "I am, because we are, and since we are, therefore I am"[81]. We saw a similar logic in René Descartes' "*ego cogito, ergo sum*"[82], but in the context of reason.

For the African, the principle of norm credibility is social-order-maintenance-orientation and communal sanctity rather than individual conscience orientation. There exists a sort of pragmatic ethics, aimed at making life in the community (of the living and the dead) harmonious. Personal convictions and matters of individual conscience were purely acts of responsibility by which values which aim at communal sanctity and collective harmony are promoted. In its hierarchical order, the ego, as well as household morality, is always subjected to the moral standards of the community. And the communal morality on the other hand is meant to inform and build up both the *Ezi-na-ulo* and the *Onwe* morality respectively. One is said to be morally and maturely developed only when he fully comes to terms with the *Omenala*.

Hence, we can agree with E.C.O. Ilogu that, "morality in the Igbo traditional society like all sacral or ontocratic communities was first and foremost the concern of the community. The essence was primarily to keep the harmony, well being and effective co-existence of the members of the 'community' made up of dead ancestors, the present generation and the children yet unborn. Hence the great amount of vigilance exercised by all the members of the community in helping everybody to know of the contents of the moral code and observe them scrupulously."[83] Individual acts of morality/ immorality affect communal blessing/ curse. Personal immorality is a corruption and defilement of the entire community. As such, deep acts of immorality are regarded as *Iru-ala* (defiling the

81 MBITI, J. S., *African Religions and Philosophy*, London, 1969, 106-109.
82 DESCARTES, R., *Die Prinzipien der Philosophie*, Kap. 1. Über die Prinzipien der menschlichen Erkenntnis, Elzevier Verlag Amsterdam, 1644.
83 ILOGU, E.C.O., *Christian Ethics in an African Background*, Leiden, 1974, 127.

land), and any step towards the repair or amendment begins with *Ikpu-ala* (cleansing the land). The *Omenala* educates the young ones on acts connected with *Iru-ala*, in order to ensure a sanctified community – a community at peace with itself, the earth goddess and the ancestors.

Ancestors are not just ghosts nor are they simply dead heroes, but as Parrinder puts it, they "are felt to be still present, watching over the household, directly concerned in all the affairs of the family…."[84] They are perceived to have lived exemplary lives during their lifetime. They are held in high esteem as intermediaries between God and the living members of their particular families. Nathaniel Ndiokwere adds: "There is more to ancestorship. During their earthly lives the ancestors must have been people of honour and integrity – role models in their communities. What made people saints in Christian religion could easily serve for "promotion" to ancestorship in African Traditional Religion. Their contributions to the development of their communities and the laws of the land and their personal achievements must be among the factors recalled by those appealing for their succour in times of need. And by reason of the radical change of mode of existence, it is believed that the ancestors have acquired powers that are greater than those powers human beings possess."[85] The ancestors are regarded as models in terms of the attainment of the greatest heights of the *Onwe-*, *Ezi-na-ulo-* and the *Umunna* (ergo, family and the communal) moralities.

It is also part of character education in *Omenala* to help the young people learn how to be selfless, serve other people, and imbibe the consciousness of duty to work hard for themselves and for the common good. This is a way of promoting social responsibility and service to humanity. Even playing, for the very little ones, should be channeled in this direction. Playing is a very important aspect of education for the child. Through some plays, e.g. building a sand house, children acquire some sense of orientation in exercises requiring proportion and correct measurement, the sense of judgment and creativity. Playing is for a child like a natural impulse towards achieving something. It is a driving force to creativity. Rousseau once said that you cannot have an industrious man without first having an active street boy. The playground is for the child a preparation for the active life of the future as an adult. The playground is not only for physical education. The physical activity here can also enhance his moral education. The child learns here the principle of "live and let live". Everybody is busy and gives room for the other to do something. The little world of the child (the playground) gives him the idea that our globe is big enough for all, and that everybody can participate to achieve a common goal.

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84 PARRINDER, G., *West African Religion*, London, 1949, 125.

85 NDIOKWERE, N.I., *Search for Greener Pastures: Igbo and African Experience*, Nebraska, 1998, 157.

Playing and working are inseparable for the child. "All work and no play makes Jack a doll boy" is a very popular English old saying. Kant also wrote: „Das Kind soll spielen, es soll Erholungsstunden haben, aber es muss auch arbeiten lernen".[86] The child should play, but he must also learn to work. Playing just for the sake of playing could be dangerous when it leads to the tendency of idleness or laziness. The culture of playing must be connected with the culture of working. That is why the building of a sand house at the playground is a good example for the child – he enjoys his play, but at the same time confronted with the challenge and idea the he must work to have a house in the future. On the other hand, children should be allowed to invent their own plays which give them joy. They should also be allowed to play just as a form of relaxation. Even when the goal is to form the habit of working, the interest of the child is aroused more, when it is done in the form of a play.

Playing in itself is attractive and can be a means of acquiring the less attractive but more important act – work. Working is an exercise that is in itself not very attractive to all. But it must be undertaken in order to achieve some attractive goals (money or other desired gains). To inculcate the habit of working therefore is a very important task in education. And this could be achieved very interestingly if it is connected with playing. In this regard, it is important to note that in any house of learning (school), working and playing should form part and parcel of the curriculum. In other words, learning by working and learning by playing are inevitable parts of education. The child must be brought up to have his goals in sight. The best form of relaxation and rest is the relaxation that follows a work well done.

In this regard, Kant reiterates that the education of the child must take the consciousness of duty into consideration. The educator has not only the duty of educating the child, rather he must always bring forward, in every relevant situation, the obligations expected of the child. This involves duty consciousness on the part of the educator, and the transfer of this duty consciousness to the child. The child must be helped to get used to his obligations, so that he can easily fulfill them from his natural capacity. Kant underlined two aspects of duty: Duty to oneself, and duty to the other.[87]

The *duty to oneself* does not end up in buying gorgeous clothes or eating sumptuous food, or living flamboyantly, rather consists in giving oneself a worth and dignity that distinguishes oneself from others. It is the assumption of the duty to preserve the dignity of humanity incorporated in oneself. In this sense, disgracing oneself is disgracing humanity, which one represents. So, the child must be brought up to be conscious of his actions and way of life – avoiding the things that would disgrace him and humanity and doing things that would uphold his human dignity. Everyone has the duty to love oneself and others.

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86 KANT, I., *Über Pädagogik* (Hrsg. von T. Dietrich), Bad Heilbrunn 1960, 29.
87 KANT, I., *Ibid*, 44.

The *duty to the other* consists in respecting and caring for the other people; helping them in their needs; giving them their due and assuring them of their rights. This also involves allowing every other person to enjoy his/her freedom. Since the denial of this honour to any person is an act against his humanity, the child must be brought up to respect and acknowledge every other child he meets, even if the other comes from a poorer family than his, or a less developed society than his. He must be taught to be sensitive to the dignity and humanity of the other person, irrespective of his/her size, color, language, religion, race and nationality. Every human person owes others the duty and obligation to ensure their welfare and uplift the common good. That makes us human and responsible over and above other existing beings.

Fulfilling the duties to oneself and to the other assumes the status of need and right to every human being. Hence, any child that is imbibed with this consciousness and is morally well developed is an asset to himself, to his family, to his community, to his nation and to the entire humanity – who in turn has the utmost duty to guarantee the child's needs and rights.