PÄDAGOGIK UND ETHIK
Herausgegeben von Eva Matthes, Guido Pollak und Werner Wiater

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Emeka Vernantius Ndukaihe

Bringing up the Young with Global Values

A Psychology of Intercultural Pedagogy

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0. Introduction

0.1 Exordium

We are one world. We all, as human beings, share the same natural destiny and as such must work towards coexistence and sustainable global solidarity. The motivating question to this research is: In today's multi-cultural, multi-national, multi-racial, multi-religious world, with a variety of interests, values and goals, do we really have the possibility of a just co-existence – with just political structures, a just distribution of world's resources, with the chances of education and maintenance for all, equal respect and a just participation in global economy and environmental sustainability, and above all, the possibility of collective survival?

My answer to this question is: Yes we do. I am motivated to sound positive since I place much hope on the young and in their potentiality towards influencing the future of humanity. I thereby propose a pedagogical approach of bringing the young up with global values. I see therein an avenue to the possibility of interculturality and global solidarity, sustainability and a just co-existence of humanity.

My hope in the young is not unfounded. The young is the future. A world devoid of children lacks humanity for its future dynamics. At the same time, human world devoid of values is doomed to experience a sort of anthropomorphic cataclysm. The younger generation of today is seen as the human "survival guarantor" for tomorrow; and investing in and acquainting them with real human values is to ensure the authentic survival of humanity – not just a part of it, but the entire global human order. The only prospect of success in the endeavor of protecting the global humanity is educating our young people with values, not just for the interest of particular regions, but rather, in view of the human being – globally.

In this work, our basic foundation (p a r t o n e) will be to establish the dignity of the child as a human person, which qualifies him for the task of pursuing global human values. Our primary image of the child is that he is, although imperfect, a being with inalienable dignity; an intact but young human who is open for development; a being capable of receiving training, and a being entitled to an up-bringing into human freedom, values, authenticity and identity.

The task ahead demands clarity and as such requires a fundamental distinction of some existing images of the dignity of the child as a human person. Here, we shall try to examine the disparity between Rousseau and Kant. For the former, "alles ist gut, wie es aus den Händen des Schöpfers kommt; alles entartet unter den Händen des Menschen".[1] Rousseau sees the child as good enough when it comes

[1] ROUSSEAU, J.J., *Emil oder Über die Erziehung*, (Herstellung: Ferdinand Schoeningh) Paderborn 1971, 9.

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into the world. Any attempt at training the child by human standards, is seen as a corruption of his original nature. For Kant, on the other hand, "der Mensch kann nur Mensch werden durch Erziehung. Er ist nichts, als was die Erziehung aus ihm macht".[2] Kant means that the human being becomes really human only through upbringing. Man is nothing outside what he is trained to be.

I will argue for a third position, which will, in a way, synthesize the two existing extreme poles. That means: I believe that the child is good from nature and has dignity, but also requires training and education in order to actualize his authenticity. I will substantiate my position with some philosophical, theological and Africo-theosophical anthropologies and worldviews (*Weltanschauungen*). The child, for the African, is good; a gift from God; a blessing as well as a responsibility. The gift of a child is a signal that one enjoys the favour of and a good relationship with the ancestral gods. The presence of a new child in the family is a sign of the continuity of life, and also insurance for the parents that they would be taken care of in their old age. This future hope imposes the obligation and responsibility on the parents to do all in their power in order to bring up, educate and train the child adequately for the future. I therefore acknowledge the African belief that the child, as a gift of God, is in itself good (similar to the position of Rousseau), but also needs to be actualized through education (Kant's position) to be adequately equipped during his development for the task ahead. This synthesis will influence our discussion on bringing up the child with global values.

In part two, we shall consider how educational psychology generally, (if allowed to wear African clothes – that is to say: indigenization of education for all regions of the world), can be a stepping stone towards equipping the young with global values. In different parts of the world, the education of the child has witnessed different tones in different ages: authoritative, unauthoritative and democratic forms of education. Looking into the original African traditional style of educating and bringing up the child, we realize that, in the African pedagogy, the basic and local guiding principle is participation and companionship; although, as a result of foreign contacts, some external influences usually set in as we shall see in the example with the successive development of the educational process in Nigeria.

Meanwhile, this pedagogy of participation and companionship involves the traditional educational method of learning by doing. The child takes active part in the life of the society and is allowed to exercise some minor functions, which help him learn. In most cases, the parents, elderly guardians or teachers are present mainly to control the progress of these learning exercises. Children are normally encouraged to do things themselves. However, sometimes, this process may be abused and turn to "child labour". Furthermore, Storytelling/singing is a wonderful means of educating and transmitting values. The elderly narrate to

2 KANT, I., *Über Pädagogik* (Hrsg. von T. Dietrich), Bad Heilbrunn 1960, 9.

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children the old traditional stories furnished with wisdom and cultural and religious/moral values cherished in the society. The children often try (in their plays, for example) to implement the lessons they learn from these stories or songs. Above all, the objectives of traditional education – like the development of moral character, community participation, cultivation of values such as respect for authority, development of physical, intellectual, technological and vocational skills, etc – are goals that can/should serve not only the local but also the global community. With this African example, we advise and also expect the objectives of educating, in all regions of the world, to be geared not only to local needs, but also towards the solidarity of the global human community.

In part three, we shall discuss the child as a developing identity, bearing in mind that only the adequate development of the young in any part of the world can guarantee the adequate development of the entire global human community. The different facets of development – biological, mental/linguistic, emotional, social and moral – must be taken seriously as the major ways of unfolding the potentials loaded in the young human. Also we cannot lose sight of guaranteeing the needs and rights of the child as prerequisites for his proper development into self-awareness and self-actualization.

This wish for authentic development is today confronted by many challenges which form the fourth and last part of our work. *Firstly*, poverty is a reality and has become a quagmire. Many children in many parts of the world are subjected to the risks of barely struggling for survival under economic hardship and poverty. Some are condemned to poor living conditions; poor feeding, no good healthcare, some have no chances of education, and those who do, must sometimes learn without the relevant learning materials. In short, in most cases, children have nothing to live on. Why do we have this persistence of poverty (relative or absolute), all the efforts towards its alleviation notwithstanding? We shall suggest ways out of this quagmire, since its further toleration is catastrophic; bearing in mind that child poverty has a circle of sustainable shadow of effects. The absence of security in daily life and future exposes the young to all sorts of dangers. This is a great challenge of our time.

Secondly, the media poses a great challenge. We presume to know what we do with the media, but do we really know what the media do with us? We cannot underestimate the impact of what the media technology like television, computer and internet facilities, make on or out of the young people of our present age. It is a fact that the media is an indispensable part of human life. The media offer, no doubt, a wide range of help, when positively used, in socializing our children. But their abuses can be very catastrophic. The media and the internet could be called the "hidden educators" of our age. The "values" they transmit call for assessment and evaluation. We shall examine the associated dangers and suggest means towards a responsible use of the media. For the good of the human world, therefore, we call on those in charge of educating the young to em-

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brace this challenge, and take their obligations seriously, as regards directing our future generation towards a responsible use of the media.

Thirdly, the greatest challenge of today is that: With the help of modern technological advancements, the world is becoming a "global village". And since a community of humans cannot do without values, the quest for global values for the global human community is growing loud; and as such should today, nationally, internationally and interculturally, be a pedagogical priority. We must work towards the globalization of human family through education. We shall argue for the idea of global community and the possibility of global values. We are thereby faced with the challenge of creating a new form (not concentrated on economy) of globalization that should begin with people's mentality and worldview; a mentality that feels and fights for all, one that sees the globe collectively as ours; one that seeks values which can serve local as well as global interests; a mentality that pursues sustainable justice for all; one that encourages the solidarity of humanity as value in our world, irrespective of colour, race, language, culture, religion or nationality. This solidarity we are yearning for embraces: partnership and fraternal solidarity (hospitality, friendliness and love of neighbour); gender solidarity; intergenerational solidarity; and accepting some sort of inter/multiculturality in our societies. The sense of justice is the key route to such a sustainable solidarity.

To actualize our ideals, the present world needs a "value-mental-set" that should unite and not disintegrate the different peoples of mankind. This is only possible through (re)educating ourselves; convincing ourselves that we are one world; and handing on to the young, a culture of *solidarity of humanity* with the present and future generations, "*Nachhaltigkeit*" – *Sustainability* in a habitable environment; we need a "mind-set" of culture towards "live and let live" – a culture of recognizing and respecting one another. This view, seen as the way forward, should and must be (in my opinion) the major task of intercultural pedagogy, which our age imminently can no longer do without. In such a present-day multidimensional global community, are these not enough challenges calling for action?

Before delving into these challenges, let us first reiterate the fact, as a matter of necessity, that the child, just like every human, is a being with dignity, good in nature, but unfinished (imperfect) at birth. This is an anthropological fact. And it is this human imperfection that makes education relevant for the actualization of human authenticity.

0.2 The Anthropological Facticity: Man enters the world as unfinished Being

"*Uwa-ezu-oke*" (the world is imperfect). This wise saying of the Igbo race in Africa is a perfect expression of the deficiency of earthly beings. Our world and everything in it is imperfect, including man. This imperfection, however, does not make the human being simpler or less complex. The human person is a being that no sci-

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ence has been able to describe fully and completely – because of his complexity, namely: imperfection on the one hand and enormous potentiality on the other hand. According to W. Brede, in his article "*Mängelwesen*", the unfinished nature of man is prominent in the comparism between man and animals, "…und bezieht auf die dem Menschen eigentümliche Verschränkung von biologischer Benachteiligung und geistigen Fähigkeiten."[3] He means that the unfinished nature of man becomes more outstanding in the intermingling of the biological disadvantages with the intellectual/mental capabilities and potentialities in human nature.

Man has the capability of taking care of and bringing himself up, as well as making something better out of himself. This capacity endowed on man has turned into a responsibility for him to develop himself and his world. Guido Pollak associated this element of anthropology to Karl Popper's concept of "the fallible human individual that is endowed with reason and responsibility, and thus, obliged to reason and responsibility."[4] The actualization and transfer of this endowment into an obligational responsibility remains the assignment of education and upbringing. No other earthly being has the priviledge like man, despite his imperfections, to determine or change his world, and has the impetus to talk about himself, evaluate himself and evaluate other beings.

It remains an anthropological fact that the human person needs up-bringing in order to actualize his authenticity. Etymologically, anthropology means the science of man and aims at describing and explaining man on the basis of the biological and socio-cultural characteristics of his nature, without ignoring the related differences and variations in human society. Meanwhile, before the invention of anthropology as a concept by the philosophical faculties of the German universities at the end of the 16th century to refer to the systematic study of man as a physical and moral being, man had always thought about himself and tried to describe himself – giving himself an image. Following recorded history, already the 5th century BC witnessed great assertions of man concerning himself. The Sophist – Protagoras[5] articulated the principal formula of what we today call anthropology thus: *Man is the measure of all things*. Not long afterwards, Socrates adopted and incorporated into his teaching the saying borrowed from the oracle of Delphi: *Man know thyself*. He added later that man should think about himself to discover ways of improving himself: *the unexamined life is not worth living*.[6]

The questions about and the investigations into the human nature was also not ignored by the medical writings of Hippocrates, the biological and political

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3 BREDE, W., "Mängelwesen", in: *Historisches Wörterbuch der Philosophie*, Vol.5, (hrsg, K. Gründer, et.al), Darmstadt 1971- 2007, 712-713.

4 POLLAK, G., "Critical Rationalism and Educational Discourse", in: *Kritrat* (ed, G. Zecha), 1995, 123.

5 See PROTAGORAS, *The Dialogues of Plato*, in: *Great Books of the Western World*, Vol.6, (ed, M.J. Adler), Chicago 1996, 38-64.

6 SOKRATES – APOLOGY (38), *The Dialogues of Plato*, in: *Great Books of the Western World*, Vol.6, (ed, M.J. Adler), Chicago 1996, 200-212. (see also ALCIBIADES)

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writings of Aristotle, or even Plato. Even in the writings of the Neoplatonists, the discussion about the unfinished nature of man was a glaring issue. Here the human realm was inferior to the transcendent in dignity; its truth was degraded and obscured by bodily existence. As a result, man was not self-sufficient; he did not form an autonomous region of being because in the final analysis, his destiny was governed by extrinsic influences. This extrinsic influence was theologized in the medieval era – where the human being did not and could not have existed in and for himself; his status and image was that of a creature of God, whose thoughts and actions were to be ordered in such a way as to reflect the supremacy of God and of religious values.[7]

Blaise Pascal, a French scientist and religious writer of the 17th century, described man as a wonderful and mysterious being, with self-contradictory potentials; a being capable of surpassing his natural limits in quest of authenticity.[8] For him, man is neither an angel nor a beast; therefore, it is fruitless trying to understand man either as a fallen god or as an animal raised to a higher state. Pascal however, attempting to place man in his proper perspective, denounced the ego as loathsome. In any case, we can deduce from his arguments the fact of human complications and the undeniable imperfections in human nature despite his enormous potentials.

J.G. Herder of the 18th century also gave a lasting interpretation of man. He emphasized that man is similar but stronger than the animals. The lack – "Luecken und Maengel" – cannot be the last characterization of human nature. In the centre of this "lack" lie the alternatives. "Unser Mangel an natürlicher Kunstfähigkeit wird wettgemacht durch Vernunft, unser Mangel an Instinkt durch Freiheit".[9] This means that the human lack in natural art and skill is augumented through reason, and the lack of instinct is augmented through freedom. Along this line, Herder correlated the philosophy of man with biology and was cited by H. O. Pappe as having invented "the conception of man as a deficient being who must compensate for his lack of natural tools and weapons by the creative use of weapons and technology."[10]

Following the same viewpoint of human inadequacy, the British philosopher – John Locke stated, in his *Essay concerning Human Understanding*, that man should recognize himself as an "intellectual native of this world"; but however not an absolute subject; rather an incarnate consciousness with all the inadequacies and

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7 GUSDORF, G.P., *Anthropology, Philosophical*, in: *Encyclopaedia Britannica*, Vol.1, (ed, M.J. Adler), Chicago 1979, 975-985.

8 PASCAL, *Religiöse Schriften* (Hrsg. von H. Luetzeler), Kempen 1947, 52.

9 HERDER, J.G., "Über den Ursprung der Sprache"(1772), in *Werke*, 5 (Hrsg. von B. Suphan), 1891, 22-28.

10 PAPPE, H.O., "Philosophical Anthropology" in: *Encyclopaedia of Philosophy* (ed, P. Edwards), London 1967, 159-166.

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limitations of human reality.[11] Man is born with "substance" – which is the source of his identity; and this substance constantly yearns for actualization and authenticity. To achieve this goal, upbringing and education are unavoidable.

Man's awareness of his unfinished nature and at the same time of his high potentiality and the ability to aspire towards his actualization could also be identified from such fundamental questions from Immanuel Kant (the 18th century philosopher): What can I know?[12] What ought I to do?[13] What may I hope?[14] In his Ethics, Kant emphasized that the human being, irrespective of his limitations and imperfections, should not be treated as a means to be used in the service of obscure and contradictory interests that disjoint the human image, rather the human person should be considered an end in itself. Kant tried to distinguish physiological Anthropology, which is the study of man's natural limitations, from pragmatic Anthropology, which deals with man's potentalities, and what he as a free agent makes of, or is able to make of, or ought to make of, himself. J. Ennemoser also emphasized the dual extremes of human nature. For him the lack lies in the physical strenght of man, but mentally, the human being is above nature and the lord of the earth "*ja! Herr der Erde*".[15] Man is a creature, but also creates. The totality of the double tendency of man: 'man as a creature' and 'man as creator' of his cultural values (at least) is the study of philosophical anthropology – but gives us the insight regarding the fact of man's unfinished nature 'as a creature'; and his challenges 'as creator' towards his authenticity. Man's ability to create his cultural values confirms our belief that he has the capacity also to create global values if he wants and is ready to see the global community as one entity.

Meanwhile, in the process of his development towards authenticity, man must be looked at as a human-person *in toto*. Man is a being *sui generis* as opposed to the Cartesian dualism of body and soul.[16] Man is a being with aspirations; essentially a *homo absconditus*, inscrutable, and still remains an open question. This image of man is contrary to the traditional extremisms of dividing body and soul (which typically emphasizes the ineluctable natural limitations of man and the determined aspect of his nature, and thus ignores his freedom and historicity); and of empiricism and subjective idealism (which has almost lost itself in meta-

11 LOCKE, J., *An Essay Concerning Human Understanding*, in: *Great Books of the Western World*, Vol. 33, (ed, M.J. Adler), Chicago 1996, 83-395

12 KANT, I., *The Critique of Pure Reason*, in: *Great Books of the Western World*, Vol.39, (ed, M.J. Adler), Chicago 1996, 1-250. (See also *The Critique of Practical Reason*, Ibid, 289-361).

13 KANT, I., *The Metaphysical Elements of Ethics*, Ibid, 363-379.

14 KANT, I., *The Critique of (Teleological) Judgement*, Ibid, 459-613.

15 ENNEMOSER, J., *Anthropologische Ansichten*, 1828, 38f.

16 Descartes analyzed the human being as an entity composed of two substances: the thinking substance (res cogitans) and the relational substance (res extensa); and these for him summarize the human existence: "cogito ergo sum".

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physical speculations). The open nature of man is such that he must formulate his destiny so that he is not held rigidly in one role but safeguards his creative freedom. Man's choices regarding the direction, in which this freedom permits him to fulfill himself, depend on his philosophical understanding of his own position in the world. According to Pappe, "an infinite variety of choices is open to man. What distinguishes man's nature is not how he chooses, but that he does choose – that he is not determined by his biological and physiological constitution, but is formed in the light of cultural values he himself has created and internalized."[17] This process of internalization of values begins already from birth and childhood, and deserves assistance through education so as to achieve the authentic human.

The fundamental image we have of the child (which would influence our discussions on how to educate him) is that he is a human being; born completely as person; and open to all the deficiencies (which are to be augmented) as well as potentials (which are to be actualized) due to human nature. Based on this, the child or every young person has human dignity in all its ramifications. And since they will form the basic subject of our discussion, the child or the young[18], represents a typical example of the unfinished nature of the human being. Man arrives in the world as person, after about nine months of gestation, but certainly not powerful enough to face the difficulties of existence. According to Friedrich Nietzsche, another German philosopher of the 19th century, "Man is an unfinished animal"[19]. In this unfinished nature, man lacks the capability to face the challenges confronting him as human being. He tries to create a world that will enhance his authenticity. He then becomes really human mainly through education and upbringing (Kant).

In the 20th century, people like M. Scheler began to interpret the human deficiency in a positive direction. He understands the lack in human nature as a means for man to liberate himself from the pressure of his organic nature.[20] And A. Gehlen sees the lack as an avenue to find compensation. He does not mean compensation for human reason and self-determination, rather compensation in the sense of formation and discipline. And that is the essence of education. Man is not only a cultural being, but also has addictions, and as such needs discipline. "So ist der Mensch schon rein physisch angewiesen auf Disziplinierung, Zucht, Training, auf eine geordnete Beanspruchung von oben her."[21] That explains why

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17 PAPPE, H.O., *Ibid*, 162.

18 These two terms – Child and Young – would be interchangeably used in this research, without much emphasis on their terminological differences, to represent all young people in dare need of intercultural upbringing and values.

19 NIETZSCHE, F., *Beyong Good and Evil*, in: *Great Books of the Western World*, Vol. 43, (ed, M.J. Adler), Chicago 1996, 459-545

20 SCHELER, M., *Die Stellung des Menschen im Kosmos*, in: *Werke* 9 (Hrsg. M. S. Frings), 1976, 38-71.

21 GEHLEN, A., *Anthropologische Forschung*, 1970, 38. (see also: *Der Mensch*, 1976).

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the human physically needs and depends on discipline, breeding and training from a higher (older) being.

For the human being, upbringing is inevitable, even though he is good from nature. We can learn from observations that young animals, although not self-sufficient at the time of their birth, are much closer to self-sufficiency than the newly born human child. The human species has longer period of gestation than other beings and has the longest infancy, which still seems insufficient in equipping man. The human gestation period is prolonged by an extra-uterine gestation during which the infant builds up its bodily organs and at the same time undergoes the fashioning effected by the family and social environment. And "prior to any conscious and organized education, even before the beginnings of articulated language, the infant undergoes an initial education that establishes patterns of sensorimotor coordination and sets into action a training process in accord with the values of the surrounding environment. By the time of self-consciousness, an individual has already been structured by years of continual fashioning, which have left him with only restricted latitude for self-initiative."[22]

Every new born child learns to speak with the words of others existing before him. He learns to feel as well as to act in terms of the pedagogical schemes imposed by the environment. Even before birth, the intra-uterine existence of the human embryo is to a great extent influenced by the mother's style of life. To this effect, the respective confines of biological and cultural existence cannot be exactly determined, but the idea of some form of biological inscriptions of culture onto the human species of being cannot be completely rejected. This is why the Swiss biologist – Adolf Portmann said that human heredity, in its own proper way, is not essentially genetic, but social.[23] It is true that the human person composes of genes of previous generations. It is also true that the human being is the product of culture; just as it is equally true that men produce culture. These truths balance themselves, and each includes and complements the other. *Man is both the creator and creature, producer and product of culture*. In the same way, *man's worldview is both the creator and creature of his values*. This fact and its awareness play a very important role in influencing the upbringing of the child.

When we talk of bringing up the young with global values, we refer to the values that are relevant for him to lead his life as a global citizen – a life authentic and befitting to him as a human person; a life that can guarantee living together in the society with other human beings; a life along with the global humanity. Such values could be socio-political, cultural or religious in nature. However, they are not sharply dichotomized from each other. They are all interwoven in their daily applications. Important is that they lead towards a just solidarity of humanity. The child, on his part as individual human being, according

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22 GUSDORF, G.P., *Anthropology, Philosophical*, in: *Encyclopaedia Britannica*, Vol.1, (ed, M.J. Adler), Chicago 1979, 981

23 See PORTMANN, A., *Biologie und Geist*, Basel, 1956

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to G.P. Gusdorf, is also "considered the subject of fundamental values. He does not create these values; rather he receives them from the various pressures of the world in which he lives. Nevertheless, they only have authority over him to the extent that he commits himself to them. This commitment to values serves as a framework for the exercise of a freedom that differs significantly from the theoretical and speculative freedom of traditional philosophy."[24] The freedom in question must be practical enough to enable him fit into the human society.

One thing is clear: To the extent that the individual has not given himself existence, and finds himself thrown into the world, where he does not live alone, the individual cannot possess complete and absolute freedom without limit. His freedom must not and may not endanger the freedom of others. Human freedom is interdependent. Complete freedom may only be reached by way of conditional freedom – that is, a search for a certain amount of order, in which the individual attempts to imprint his personal mark on the circumstances that surround him and seem to determine the course of his life in his freedom. This can only be realized through a proper educational process and value-loaded upbringing.

Guido Pollak[25] elaborates an educational process in line with W. Brezinka[26] who differentiates between the statements of: – *science of education* (scientific system of statements according to the analytical theory); – *philosophy of education* (the non-scientific but nonetheless meaningful and important statements expressing the goals of education and their justification); – *Praxeology of education* (non-scientific but nonetheless meaningful and important statements for all aspects of educational practice). Any proper education should be in the position to combine these processes and maintain their standards – it must be *scientific*, *philosophical* and at the same time *practical*. This is the methodological approach we are going to take in discussing how to bring up the young with global values. In this methodology, in addition to the philosophical, we shall also apply some psychological, theological, Africotheosophical principles, as well as the pedagogical principle of recognition and respect to argue our case. Naturally, we shall carry on this task without losing sight of our image of the child as a being with human dignity. A more detailed deliberation on this image is here appropriate.

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24 GUSDORF, G.P., *Anthropology, Philosophical*, in: *Encyclopaedia Britannica*, Vol.1, (ed, M.J. Adler), Chicago 1979, 983.

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

26 Confer BREZINKA, W., *Philosophy of Educational Knowledge: An Introduction to the Foundations of Science of Education, Philosophy of Education and Practical Pedagogic*, Dordrecht, 1992.

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Part I:
Images of the Child

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1. The Dignity of the Child as Human Person

The human being has different images of himself. Different people have different notions about the child. The basic foundation and the starting point as well as the goal of this research is the assertion of the dignity of the child as a human person. This fundamental basis, that every child is a person – in its entire ramification, will influence the approach and education we give to children. Such a positive image will help us appreciate the young, with the view to according them their due. Fundamentally, man sees himself as a being with dignity, although he enters into existence unfinished. He comes very weak on board but is loaded with full potential powers and capabilities. This is the reason why he needs upbringing and education for the actualization of his potentialities. H.O. Pappe pointed out that: "Man's subjective image determines what he makes of himself. Animals are as nature has created them, but man must complete his character; nature has supplied only the rudiments of it. Man must form his own personality, and he does so according to his image of what he can and should be."[1] The goal of the personality development of the child, as a being with dignity, transcends the individual, immediate/local societal interests, and must serve the interest of global humanity. This is our target.

A historical typology of man's self-images shows that man first saw himself as *homo religiosus* – a view based on the Judaeo-Christian legacy of supernaturalism and its ensuing feelings of awe and of inherited guilt. Man next saw himself as *homo sapiens* – a rational being, but in harmony with the divine plan. The period of enlightenment gave birth to a naturalistic and pragmatic image of *homo faber* – man as the most highly developed animal, the maker of tools (including language), a being who uses a particularly high proportion of his animal energy in cerebral activities. The human body and soul are regarded as a functional unity. Human being and human development are explained by the primary urges of animal nature – the desire for progeny and the desire for food, possessions, and wealth. Man is basically seen as a working animal.

These three self-images of man have in common a belief in the unity of human history, and in a meaningful evolution towards higher organisation as being. People like Nietzsche and Feuerbach later invented the image of man as *homo creator* – the superman with absolute responsibility over his destiny. Meanwhile, the Nietzschean superman has been transformed into a stricter philosophical conception by Nicolai Hartmann, Max Scheler, and the Sartrean existentialists. Scheler called this view a postulatory atheism of high responsibility. In the new view of man, there must be no God – for the sake of human responsibil-

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1 PAPPE, H.O., "Philosophical Anthropology" in: *Encyclopaedia of Philosophy* (ed, P. Edwards), London 1967, 162.

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ity and liberty. Nietzsche's well-known phrase "*God is dead*"[2], which may have been primarily prompted by his wishes and feelings over this God who lets him suffer so much, as well as his critic on Christian civilization, is philosophically meant to express the ultimate responsibility (moral or otherwise) of man. Where there is a planning, all-powerful God, there is no freedom for man's responsibility to work out his destiny – he means.

Now, reacting to this view, one wonders how Nietzsche could be thinking about the liberty of human potentialities without giving a thought over the origin of these potentialities. In any case, man's awareness of his own self-images illuminates the whole range of his genuine potentialities so that his choice of an authentic form of life is not and should not be restricted by the narrowness of any view. The different views concerning the image of man can only represent, in my opinion, the different possible avenues, in which man can see and develop himself with the challenges of his existence. No individual view is absolute. This is also reflected in the variable views of the image of the child as a human being. Rousseau, on the one hand, and Kant, on the other hand, have introduced different images of the child. We shall transcend their different views and formulate our image of the child, which will guide our procedure in this work.

1.1 The disparity between Rousseau and Kant

Rousseau's image of the child and how it affects upbringing:

In his book, *Émile, ou de l'éducation (1762) – Emil, oder Über die Erziehung*, Rousseau (1712-1778) did not waste any time in formulating his theses. "Alles ist gut, wie es aus den Händen des Schöpfers kommt; alles entartet unter den Händen des Menschen…. Nichts will er haben, wie es die Natur gemacht hat, selbst den Menschen nicht".[3] Every thing is good the way the creator made it. Things degenerate in the hands of human beings. The human being doesn't want to accept anything, not even man himself, the way the creator made it. Man takes laws into his hands and tries to change everything into forms that will suit him. Rousseau's image of the human being generally is that the human being is good, but is basically corrupted by the society. He sees man as not performing well in sociability.[4] If the human being is "*zoon politicon*" as Aristotle claimed, Rousseau means that there should have been a peaceful harmony among men. Instead, men hate, cheat, betray, deceive and kill each other. These render man an unso-

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2 NIETZSCHE, F., *Die fröhliche Wissenschaft („la gaya scienza")* 1882, zweites Buch, Aphorismus 125 „Der tolle Mensch", *Sämtliche Werke*, Kritische Studienausgabe in 15 Bänden (KSA 3, 480.), hrsg. von Giorgio Colli und Mazzino Montinari, München, 1980.

3 ROUSSEAU, J.J., *Emil oder Über die Erziehung*, (Herstellung: Ferdinand Schöningh), Paderborn 1971, 9.

4 BACZKO, B., *Rousseau. Einsamkeit und Gemeinschaft*, Wien, 1970.

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ciable being and derail him from the goodness of his natural state. That is why education must restore the goodness meant for the natural state of man.

On the one hand, the human being is good the way he is created; but on the other hand, he is wild in society. The human being comes too weak (at birth) into the world, but needs to be strong in order to survive in his wild environment. He needs sociability, but is confronted with aggression. He knows nothing and needs to reason. He comes with nothing and must face challenges; thus he must struggle. Therefore, he needs help. In short, what we lack from birth, but need as full-fledged human beings, is what we get through upbringing and education.

Plants are grown up. Animals grow up. But human beings are helped to grow up. Even when the potentials of strength are inborn in the human, he needs help to learn how to actualize and implement them positively. So, as Rousseau also submitted, the human being has three outstanding teachers: Nature, fellow humans and things in the environment. "Die Natur oder die Menschen oder die Dinge erziehen uns. Die Natur entwickelt unsere Fähigkeiten und unsere Kräfte; die Menschen lehren uns den Gebrauch dieser Fähigkeiten und Kräfte. Die Dinge aber erziehen uns durch die Erfahrung, die wir mit ihnen machen, und durch die Anschauung."[5] This means that: Nature, Humans and Things around us educate and bring us up. Nature develops our capabilities, potentials and strength. Fellow human beings teach us the use of these capabilities. But things around us educate us through the experience we gain from them while looking at them, and coping with them in the environment. The three must be harnessed together before they can achieve the desired result of proper upbringing and education.

In the natural order, all men are equal. And it is the collective vocation of all men to be human. The privileges surrounding one's birth and one's choice of profession does not obliterate this natural order of being human in the first instance. And the greatest vocation of all is to live the life of a human being. The best upbringing entails the ability to bear the joys and sorrows involved in living the life of a human being. This flows automatically and naturally from learning, not just the words of the educators, but from their practical examples. That is why the role of parents and the family in the task of upbringing cannot be underestimated. We start learning from the first moment of our lives. Education begins from birth.

Although one must protect the child from danger and embarrassment, Rousseau, in addition, is of the opinion that the realities of life must be laid bare to him. One must teach the child to face the challenges of being human; and the ability to bear the different destinies of life: the acceptance of riches or poverty, city or a village life, life in the tropics or temperate regions of nature, good health or sickness, and even the reality of death. The art of living must be learnt. Living is not just breathing; living is the art of existing with all its ramifications. "Living is having the feeling of existing. What matters in life is not who becomes

5 ROUSSEAU, J.J., *Ibid*, 1971, 10.

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old, rather who has really lived. Some are buried one hundred years after they have really seized to live".[6]

Based on these many challenges, every young person needs a good teacher. The task of bringing up someone is not a light one. Thinking about a qualitative education calls into discussion the quality of the educator. He requires experience and firmness of character. The basic qualities of an educator should be: One who is himself well brought up. It cannot be imagined that someone who is not well brought up should take the responsibility of bringing up someone else. *Secondly*, the educator should always uphold the values of upbringing. He must possess such a character that enables his not being bought over with money to easily give up the qualities of good education. In other words, he must be someone who cannot be bribed to change his goal. In the words of Rousseau, „kein käuflicher Mensch zu sein."[7] *Thirdly*, he must possess good knowledge and wisdom to be able to give the young a good sense of direction. Furthermore, he must have such a personality and dignity that should command the respect of the young. Also, the educator must posses the qualities of the young in order to earn their admiration and attention. Above all, he must have experience and technique to be able to carry the young along with his programme.

What about the things we learn without a teacher? It is the view of Rousseau that every child is from the first day of birth a pupil, not of any human teacher, but of nature. Every child has, from birth, the capability to learn. He has potentially everything a full-grown human person has, but these still need to be developed. His intelligence and rationality must develop. He has needs, but does not yet have or know the means to satisfy his needs. So he needs help, and his self-helplessness does not make him less human. As already said, the upbringing of a human being begins from birth. As early as he begins to feel, hear, see, talk, he has already begun to learn. These experiences precede any teaching.

If one could analyse his knowledge into two categories: what one knows from nature and experience on the one hand, and what one is taught by a teacher on the other hand, one would be surprised at the enormity of our natural experience. We learn more from experiencing our nature than from a teacher. But because we acquire much of the experience from nature even before we develop our intellect and reason, we take them for granted.[8] It is therefore not surprising that we can consciously recall more of the things we have acquired after the activation of our consciousness. Moreover, we are only able to make such analyses after our reason has been developed through teaching. So, the experiences we acquire directly from

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6 ROUSSEAU, J.J., *Emil oder Über die Erziehung*, (Herstellung: Ferdinand Schöningh), Paderborn 1971, 16.

7 ROUSSEAU, J.J., *Ibid*, 23.

8 *Ibid*, 38.

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nature notwithstanding, the young person still needs the direction of a more experienced person in order to harness his learning into the right direction.

Furthermore, education is necessary because experience can deceive if not rightly informed and well directed. Also, considering Rousseau's hypothetical natural state of man confronted with his unsociability; the major human instinct is that of self-love (*amour de soi*). With education and the awakening of conscience, this instinct will then be in the position to command the individual to seek his welfare with the least possible damage to others. In his direct words: "Sorge für dein Wohl mit dem geringstmöglichen Schaden für die anderen)[9] – care for your welfare with the least possible damage on the other. This is possible because in addition to self-love, Rousseau also sees empathy *(pitié)* and conscience as human qualities.

Following the fundamental thesis of Rousseau, no child is bad per se. The mistakes of childhood are merely signs of weakness and ignorance. Only reason enables us to distinguish the difference between good and bad. And as long as a child has not attained this age of reason, he cannot be held accountable for his mistakes. He only needs help and education. Only a developed conscience in alliance with reason can judge actions; and prior to its development, the child can take action without knowing if it is good or bad. At this stage, his actions still lack moral evaluations and judgment. So, it is not unusual to ask an adult why he is behaving like a child when he acts without reason and conscience. The Abbé de Saint-Pierre is for long accredited with the statement that 'the adult is just a bigger child'. We may here assert the opposite: the child is nothing less than a smaller adult. From this point of view, we can understand Rousseau's assertion that the child is good as he is created. The child wants to be active, and it is not evil if the results of his activity sometimes appear to be destructive or catastrophic. The creator of nature, who enables the child this activity, gives him also the ability to learn the right thing and correct himself with the actions and teachings of the adults and the surrounding environment. As the child grows, he is endowed with strength, and then his hyper-activity begins to reduce itself. He begins to learn comportment of self. The body and soul begin to balance each other and nature begins this time to demand only the necessary movements and activities.

The act of knowing and deciding what is necessary and what is not is still, at this stage, beyond the competence of the child. That is why the company of an educator is of absolute necessity. On the whole, Rousseau sees four steps as a necessary mental concept in the art of the upbringing of the child:

1. Children do not have enough strength to face the challenges of nature. In their trial and error, therefore, one must allow them (as long as this does not lead them to danger) to exercise the much strength they have from nature.

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9 ROUSSEAU, J.J., *Discours sur l'origine et les fondements de l'inégalité parmi les hommes* (Abhandlung über den Ursprung und die Grundlagen der Ungleichheit unter den Menschen), Amsterdam, 1755.

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2. One must assist and help them by augmenting what lacks in their strength to meet their needs.
3. In offering this help, one must concentrate on the important and responsible needs of children and avoid encouraging in them irrelevant wishes.
4. To achieve this aim, one must 'speak their language' and show understanding for their age. Through this, one can help them distinguish the levels of their wishes, and then enable them fulfil only those wishes which, by nature, correspond to and are good for their age.

Rousseau explains the reasons for this regulation. "Der Sinn dieser Regeln ist, den Kindern mehr wirkliche Freiheit und weniger Macht zu geben, sie mehr selbst tun und weniger von anderen verlangen zu lassen. So gewöhnen sie sich früh daran, ihre Wünsche ihren Kräften anzupassen, und fühlen weniger den Mangel dessen, was nicht in ihrer Macht liegt."[10] He means that the importance of this regulation is to give children real freedom and less authority; to let them do more and demand little from others. This is the way to help them from the early years of life to get used to synchronizing their wishes to their abilities. This helps them also not to remain perpetually in want for those things which are beyond them. This is the very important reason why one should give the young people freedom and room to live their lives and only control them when one believes they are pursuing irrelevant goals or getting into danger.

It is a mistake not to remember that a child remains a child until he grows. We should neither overburden them with the expectations of the adult nor undermine their capabilities as a result of their weaknesses. Rousseau adds: "Der Mensch ist sehr stark, wenn er nur ist, was er ist. Er ist sehr schwach, wenn er sich über sein Menschentum erheben will."[11] He means that the human being is strong if he remains that, which he is. But he is weak when he elevates himself above his humanness. One's real strength is in effect the strength of his ability. And every age has a corresponding ability. The adult must be seen as an adult and the child as a child. The child has the right to be a child and enjoy his freedom as a child. The highest property of the human being is the possession of freedom and not the possession of strength.[12] What distinguishes the human from lower beings is reason and freedom.

Regarding the freedom of the child, however, Rousseau does not advocate for an absolute freedom. He advises that the child must enjoy his freedom in relation to his natural state, just as the adult enjoys his in relation to the community. And because the child does not posses adequate knowledge, the exercise of his freedom should be directed. "Das Kind kennt seinen Platz nicht und kann sich

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10 ROUSSEAU, J.J., *Emil oder Über die Erziehung*, (Herstellung: Ferdinand Schöningh), Paderborn 1971, 46-47.

11 *Ibid*, 58.

12 RANG, M., *Rousseaus Lehre vom Menschen*, Göttingen, 1959.

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nicht darin behaupten. Es findet tausend Ausbruchsmöglichkeiten. Es ist die Aufgabe derer, die es leiten, ihm die Kindheit zu erhalten. Diese Aufgabe ist nicht leicht. Es soll weder Tier noch Erwachsener sein, sondern Kind. Es soll seine Schwäche fühlen, aber nicht darunter leiden. Es soll abhängig sein, aber nicht gehorsam. Es soll bitten, aber nicht befehlen. Es ist anderen nur wegen seiner Bedürfnisse unterworfen, und weil sie besser wissen, was ihm nützt und für seine Erhaltung zuträglich oder schädlich ist. Niemand, auch sein Vater nicht, hat das Recht, dem Kind etwas zu befehlen, was nicht zu seinem Nutzen gereicht."[13] Rousseau means here that the child does not know enough to claim his rightful place. And he finds readily thousands of escape routes. It is the responsibility of those who direct him to conserve his childhood. This is not an easy task. The child should neither be made an animal nor automatically an adult; rather he should be handled like a child. He should feel his weakness, but not suffer because of it. He may be dependent, but not to be subjected to obedience. He may ask, but not command. Because of his needs and because his director knows better what is good for him, or what could be dangerous, the child should therefore remain under authority. However, nobody, not even his father, has the right to command him to do what is not good for him.

Nature wants and also has a place for children in the structure of things. So children must be seen as children and not otherwise. If we try to change the order, we may only harvest unripe fruits in the name of adults. In this case we may call them: 'adult children': *educated children* (in terms of high education), or *old children* (in terms of advanced age). Such cannot be the wish and ultimate goal of any education. Therefore, as Rousseau observed, "Das Meisterstück einer guten Erziehung ist, einen vernünftigen Menschen zu bilden."[14] – The masterpiece of a good upbringing is to rear up a responsible and reasonable human adult.

We said above that the child may be dependent, but should not be subjected to unnecessary obedience or made inferior because of his dependence. This is an attempt to protect his freedom.[15] The idea of dependence here has two aspects: dependence on natural things, and on human beings as representative of the society. Dependence on nature is outside the moral sphere and does not interrupt freedom. But the dependence on human beings has moral implications and is most often adversary to the natural order, breeds burden and can hinder freedom. To demand absolute obedience from children could limit or tamper with their freedom. It is a mistake to apply force or threat in order to achieve obedience in the child. The consequence is that the child feels subjected and intimidated. He may learn to pretend or tell lies to cover up. There are two types of lies: First, denial of a committed act, or the assumption of an uncommitted act. In other

13 ROUSSEAU, *op.cit*, 62.
14 *Ibid*, 68.
15 FORSCHNER, M., *Rousseau*, Freiburg, 1977.

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words, it simply means turning down the truth. Second, promising what one has no intention of doing. The first relates to the past, and the second relates to the future. The follow-up is that: Either the child plays cool and waits for the time he feels strong enough to revolt, or he learns to play sycophancy all through his life. If the child is the strong type, he may unconsciously lose the art of convincing the other and later in life tend to apply force and aggression to achieve his goals.

The best way and method of applying authority in the upbringing of the young is not force but convincing him. What he must not do, must not be presented as a command but rather, as a recommendation. However, the educator must be consequent with his recommendations, backing them up with reasons that would convince the child to accept him as authority. Often, the child does not know the real difference between 'possibility' and 'impossibility'. For the child, everything is possible and should be tried out. If not, why not? This "Why not" should not be silenced with force; but rather explained by the educator with reasons that have enough responsible authority behind them. This is not so easy, and may unnecessarily prolong the time of teaching. But I strongly believe, just as Rousseau also recommended: ("Opfert im Kindesalter eure Zeit, die ihr später mit Zinsen wiederbekommt."[16]) that one should sacrifice his time, in bringing up the child; because one will definitely reap the fruits with additional interest later.

Kant's image of the child and its influence on upbringing:

For Kant as well as Rousseau, the human being needs education. But their basic differences lies in the images they have of the human person. As said above, Rousseau sees the human person as good just as he is created; but Kant represents a more radical image. He sees the human being as a being created "inhuman" (animal), and can only be made human through education. This image is similar to the view of Thomas Hobbes who interpreted human nature mainly at its animal level: "Man is wolf to man."[17] This view would naturally suggest consequently more drastic measures in the upbringing of the child. That is why Kant underlined 'extreme discipline' from the beginning of his theory as one of the key methods of upbringing and the first goal of education. Kant sees the human being as something that has no concrete image until it has been brought up. Only upbringing or education makes man human. And for him, the human being is the only creature among other animals that needs education. „Der Mensch ist das einzige Geschöpf, das erzogen werden muss. Unter der Erziehung nämlich verstehen wir die Wartung (Verpflegung und Unterhaltung), Disziplin (Zucht), und Un-

16 ROUSSEAU, *Ibid*, 73.

17 HOBBES, T., *Leviathan*, (Of Man), in: *Great Books of the Western World*, Vol. 21, (ed, M.J. Adler), Chicago 1996, 49-98.

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terweisung nebst der Bildung".[18] Kant means here that human being is the only creature that must be trained or brought up. An upbringing guarantees feeding, housing and general maintenance, as well as discipline and education. Animals do not need all that. Basically, animals need food, warmth and protection but not such profound maintenance, servicing, care, discipline and education as is the case with human beings. Discipline changes and directs the animal instinct in man. The animal needs an external reason to direct its instinct; but the human being has his own rational capacity that needs to be educated and developed. That is why the human species must educate itself from generation to generation.

Discipline ensures that the human being does not derail from his destiny: i.e. being human. Discipline as part of upbringing helps the human being not to go wild. Discipline directs and regulates the animal instinct in man and makes him human. For Kant also, "Der Mensch kann nur Mensch werden durch Erziehung. Er ist nichts, als was die Erziehung aus ihm macht. Es ist zu bemerken, dass der Mensch nur durch Menschen erzogen wird, durch Menschen, die ebenfalls erzogen sind."[19] He argues that the human being is made really human through upbringing and education. He is nothing outside what he is brought up to be, or what education can make out of him. Since it is evident that only the human person can educate a fellow human, the task of educating the other must be taken by only those who themselves are properly educated and trained. Otherwise the lacks in the educator or his ignorance would be eventually transferred to those being educated.

Whoever is not cultivated is raw, but whoever is not disciplined is wild. The former is less dangerous because culture can be learnt at any stage in life. But the latter is far more dangerous because any omission of discipline at the early stage in life is no longer easy to be inculcated. To wipe out wildness is not an easy task, since habits formed early in age are hard to be dropped. Regarding the formation and the deformation of habits, a prominent behaviourist – J.B. Watson – acknowledged the difficulty because it is a vast organised system that is intended to be disorganised. "It would be difficult if you only have to learn these things, but it is doubly difficult when you have to unlearn a vast organised system of old habits before you can put on a new one. And yet this is what the individual faces who wants a new personality."[20]

Any form of good upbringing is a step towards perfecting human nature. Behind the concept "education" lies a big secret avenue to perfection – to humanness. Education is a guarantee to a future happy and successful human species. There are so many potentials in human nature, and education is the root to their discovery and actualisations. The human specie keeps perfecting itself from one

18 KANT, I., *Über Pädagogik* (Hrsg. von T. Dietrich), Bad Heilbrunn, 1960, 7.
19 KANT, I., *Ibid*,, 9.
20 WATSON, J.B., *Behaviorism*, Chicago, 1963, 301.

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generation to another. In the words of Kant, "Die Erziehung ist eine Kunst, deren Ausübung durch viele Generationen vervollkommnet werden muss. Jede Generation, versehen mit den Kenntnissen der vorhergehenden, kann immer mehr eine Erziehung zustande bringen, die alle Naturanlagen des Menschen proportionierlich und zweckmäßig entwickelt und so die ganze Menschengattung zu ihrer Bestimmung führt."[21] That means: Upbringing is an art, whose practice lingers and perfects itself through many generations. Every generation tries to perfect the process by adding something new to the knowledge of the earlier generations. And every new addition is geared towards the development of the natural constituents of the human person which leads to his destiny as human. The human being should be able to develop – through the help of upbringing – the tendency towards goodness in human nature. And because the egoistic instinct in human nature tries to hinder this tendency towards goodness, education as an art is then employed to tackle this challenge.

Furthermore, Kant upholds 'a better future' as the basic principle in the art of education. "Kinder sollen nicht dem gegenwärtigen, sondern dem zukünftig möglich bessern Zustande des menschlichen Geschlechts, das ist: der Idee der Menschheit und deren ganzer Bestimmung angemessen erzogen werden. Dieses Prinzip ist von großer Wichtigkeit."[22] Children should not be brought up with the view to the present alone, rather the future – i.e. for a future better condition of the human specie, with a complete idea of the destiny of humanity. A good upbringing is the basis for a better world. This idea of a better world for all will play a determinant role in forming the concept of global values (in our work) to which we aim in the education of our present day children. Kant has an anthropological vision of humanity which calls for a better form of living together in the future. His anthropological interest is not so much in the physiological aspect (what nature makes out of man); rather, he is more interested in the question: what man (as a free being) makes or can make, or should make out of himself.[23] This is the reasonable sense for educating the child. In line with this futuristic motive of education – aiming at achieving better human beings for a collective better world, Kant outlined the following as the goals of education[24] or upbringing:

- To be disciplined – "*diszipliniert werden*". To discipline means: seeking to ensure that the animal instincts in man do not disrupt the human and social order.
- To be cultivated – "*kultiviert werden*". Cultivation involves teachings and instructions. This is all about the acquisition of skills that are necessary for the survival of human conditions.

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21 KANT, I., *Über Pädagogik* (Hrsg von T. Dietrich), Bad Heilbrunn 1960, 10.
22 *Ibid*., 12.
23 KANT, I., „Anthropologie in pragmatischer Hinsicht", in: *Ausgabe der Preußischen Akademie der Wissenschaften, Berlin 1900ff*, *AA VII*, 199.
24 KANT, I., *Über Pädagogik* (Hrsg von T. Dietrich), Bad Heilbrunn 1960, 13-14.

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– To be civilized – "*zivilisiert werden*". This is to ensure that man fits in well in the society. The human being should be attractive, lovable, intelligent and influential. Above all, he should acquire good manners.
– To be moral – "*moralisiert werden*". The human being should have good character. He should be brought up to having the cast of mind of choosing only the good means to achieving his goals.

I must here however add that care should be taken to ensure that the discipline in question does not reduce the child to the status of a slave; rather the child must have the feeling that the discipline prepares him towards achieving his freedom. Nothing can destroy the personality of the child more than a slavish discipline; and this loses the acceptance and the respect of the child sooner or later. The reason why it is later possible for the child to reject any non-proportionate discipline is because of his development of the capacity to reason. The child as a person is an intelligible being, and as such, with his development, he achieves the capability to a meaningful independent reasoning, thinking and deciding. He is, in virtue of his being a reasonable being, not just heteronymous (determined from outside), but rather autonomous (self-determined). In other words, he is a free being with reason and free will; he decides for himself what is good for him. According to Kant, "der Wille ist ein Vermögen, nur dasjenige zu wählen, was die Vernunft unabhängig von der Neigung als praktisch notwendig, und als gut, erkennt".[25] The will is the capability to choose only that, independent of inclination, which reason acknowledges as practically necessary and good. This implies that when the child is of age, he is in the position to decide as subject for himself; because as Kant believes, even though "moral demands" is an ideal which no human being can fulfill completely, yet basically every human being possesses the standard of morality in him, and with his free will and reason, should know the right things to do following the laws of morality. This formed the basis for his categorical imperative which he at different stages reformulated:

– Act only with the maxim, which you can, at the same time, wish that it becomes a general law.
– Act in a manner as if the maxim of your action, through your will, should become a general natural law.
– Act in a manner that you regard humanity, both in your person and in every other person, always as an end and never as a means.
– Act so, that all maxims from your own rules should correspond to a possible realm of ends as a world of nature.[26]

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25 KANT, I., „Kritik der reinen Vernunft", in: *Ausgabe der Preußischen Akademie der Wissenschaften, Berlin 1900ff, AA IV*, 412.

26 KANT, I., „Grundlegung zur Metaphysik der Sitten", in: : *Ausgabe der Preußischen Akademie der Wissenschaften*, Berlin, AA IV, 421-436.

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On a general level, following Kant's goals of education, *discipline, culture, and civilisation* are often easy to be accepted and inculcated. But *morality* is often misunderstood and ridiculed because of its affiliation to religion. However, a good upbringing should be able to equip the child with the conviction that virtues are good and helpful in actualising human values. I think that none of the above mentioned goals should either be undermined or overemphasized. I believe that any good education should be able to combine all these avenues – discipline, cultivation, civilisation and morality – since they are all different relevant aspects of upbringing that can contribute towards making the child really human.

Now we can see that, like Rousseau, Kant also gave enough room for freedom in the education of the young. The child must be brought up in f r e e d o m – however not as object to any other goal, but as subject in itself. One of the greatest challenges of education, therefore, is to reconcile the fact that the child must be *forced* to learn living in *freedom*. The two words – "force" and "freedom" – seem to be opposites and irreconcilable. But following the nature of man and the contingents of interest, a life in freedom must be enforced.

Kant confronted himself with the question: "Wie kultiviere ich die Freiheit bei dem Zwange?"[27] How can I cultivate freedom by force? As solution to this question, he suggested that in any reasonable upbringing, the following three steps must be observed:

1. One must give the child – from the early days of his childhood – the feeling that he is free; as long as this freedom neither causes him damage (e.g. Playing with a sharp knife), nor obstructs the freedom of another (e.g. Shouting in a manner that disturbs the silent relaxation of another person).
2. One must show and convince the child that he cannot achieve his goals through any other means than guaranteeing others the chance to achieve their goals.
3. One must prove to the child that the exercise of force (when required in his upbringing) is to help him acquire the habits that lead to freedom.

Freedom cannot be dichotomized from pedagogy (teachings on education), which is either physical or practical (moral) as the case may be. Education is physical, on the one hand, when it is concerned with the faculties that the human being shares with the animals, for instance: eating, sleeping, walking, etc. And this is not the sphere of upbringing with which we are concerned in this work. On the other hand, our pedagogy is practical or moral, when we are talking of the education that the human being needs as a person, to enable him live and act in freedom. This aspect of education relates to all parts of life that lead to freedom. It means education towards personality; education towards achieving a free being that can withstand himself and others, a being capable of living as member of the society

[27] KANT, I., *Über Pädagogik* (Hrsg. von T. Dietrich), Bad Heilbrunn 1960, 16-17.

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and at the same time maintains his inner worth as person – a being among other beings in a collective global village. And in our thesis concerning bringing up or educating the child with values, our emphasis is more on the practical / moral aspect of education. This is the aspect that leads the child to a life of freedom as a human person – a being with dignity in all its ramifications.

1.2 Our Image of the Child

Looking at the above presentations of Kant and Rousseau, we realize the fundamental fact that, despite the disparity in their images of the child, the child remains, for both, a person, a human being with dignity and freedom.

For me, I do not intend to favour any of the extreme views of Kant and Rousseau on the image of the child; I would rather opt for a third position. I share the view that the child is good from nature and has dignity as a person, but at the same time, I see the necessity of the fact that he requires training and education to actualize his authenticity. So, like Rousseau, the child is good from nature, but I believe that the dynamism of human anthropology does not require stopping at that level. For the actualization of his personality, the child requires education. The human, being an imperfect and unfinished being as explained above, requires an improvement of the status quo.

The reality of this need for development, however, does not give credence to Kant's claim of the child's "animality" – which, according to him, necessitates education. The child does not need education based on his 'inhumanity/animality' as Kant claims or based on his being "a wolf" according to Hobbes[28]; rather, it is simply an anthropological fact that the human person needs up-bringing in order to actualize his authenticity. The child, being a '*person*' with dignity, must be helped through education to actualize this '*personality*'.

Arguing for this position, I would like to implore some philosophical, theological and Africo-theosophical anthropological worldviews to help us substantiate our moderate view. Theologically, the child is a creature of God; has the dignity and image of God (*imago dei*), but as a creature, he is imperfect and aspires perfection – and a good and all-round upbringing can be of assistance towards this perfection. Philosophically, the child, as human, has dignity; a being "born with substance" [29], with all the inadequacies and limitations of human reality. This substance is the source of his identity, which constantly yearns for actualization and authenticity. To achieve this goal, upbringing and education are unavoidable. For Africans, on their part, the child is good, and as already noted, a

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28 HOBBES, T., *Leviathan*, (Of Man), in: *Great Books of the Western World*, Vol. 21, (ed, M.J. Adler), Chicago 1996, 49-98.

29 LOCKE, J., *An Essay Concerning Human Understanding*, in: *Great Books of the Western World*, Vol. 33, (ed, M.J. Adler), Chicago 1996, 83-395.

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gift from God, a blessing as well as a responsibility. The gift of a child is a signal that one enjoys the favour of and a good relationship with the ancestral gods. As said earlier, the presence of a new child in the family is a sign of the continuity of life – without new births, humanity is threatened with extinction. Every new child is also an additional insurance for the parents that they would be taken care of in their old age. This future hope imposes the obligation and responsibility on the parents to do all in their power in order to bring up, educate and train the child adequately for the future.

Summarily, therefore, the fundamental image we have of the child is that he is a human being; born completely as person; good in nature but open to all the deficiencies (which are to be augmented) as well as potentials (which are to be actualized) due to human nature. These deficiencies and potentials in the 'good human nature' of the child make education very relevant. I maintain, therefore, that the child, as a gift of God, has dignity and is in itself good, but, at the same time, needs to be actualized through education. This view reflects also the African image of the child. Let us now elaborate on some philosophical and theological discussions on the image and dignity of the human person that can give more insight into our position.

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2. Philosophical and Theological discussions on the Image and Dignity of the Human Person

Even though there may have been (or may still be) questions as regards the rightful place of children in the social and political structures of the society, there seem not to be doubts about the nature of the child as a human being. If the child is undoubtedly accorded the status of a human and a person, therefore the dignity and rights of the human person in all its ramifications is also valid for the child.

Although the child, like every other human person, is imperfect, this imperfection does not alienate him from the fundamental dignity due to all human beings. A philosophical anthropologist, Arnold Gehlen[1], related the human imperfection first and foremost to the biological basis of the human being. But as opposed to other animals, the human being is not condemned to his environment. Man lives over and above his environment. From this elevated position, man derives the urge to conquer and cultivate nature. Man must learn to rule himself and to rule the world in order to survive. The human survival strategies are parts and parcel of human anthropology.

Anthropology as a discipline receives most of its content (as science about man) from the comparisms made between humans and animals. Through comparing himself with the animal, the human being experiences his peculiarities and draws conclusions about himself. He can also through these comparisms gain some insights into what he is not. In any case, defining himself with what he is not, may lead to a negation of self, or a lack of understanding of self; – a definition, in the words of Theodor Haering, "aus einer als Defizit verstandenen Differenz"[2] (from a deficient understanding of difference). In such a comparism, the deficient structures of man can quickly take the upper hand in the choice of perspectives. Peter Fonk, interpreting Gehlen, sees this deficiency on the one hand as a constitutional chance for freedom and higher development on the other hand. "…dass die Mängel des Menschen die konstitutionelle Chance der Möglichkeit von Freiheit und Höherentwicklung bedeuten"[3]. The noticeable deficiencies must not always be seen as negative. They can affect something positive if they are seen as an opportunity to improve the human capacity.

Comparing them with human beings, one can say that the animals live from the centre of their environment but are in themselves never the centre. This is because, unlike the human, the animal cannot reflect on its position among be-

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1 GEHLEN, A., *Der Mensch*, Wiesbaden: Aula, 1986.

2 HAERING, T., "Zu Gehlens Anthropologie", in: *Zeitschrift für philosophische Forschung*, VI, 1951-52, 593.

3 FONK, P., *Transformation der Dialektik: Grundzüge der Philosophie Arnold Gehlens*, Würzburg, 1983, 58.

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ings. The human enters the environment with some level of self-consciousness and positionality. He imposes himself and asserts his internal self-consciousness in connection with the external. He makes himself the central object in the environment, and seeks to harmonize and harness everything around him for his existence. No wonder why the child tries to be the master of everything around him, even to the extent of trying to control and command his up-bringer and educator. It is in the human instinct to control; and the human being always wants to be the master of his environment.

Unlike the animal, man does not just react, man acts. Man dictates and likes to set the pace. And in every one of his actions, man sees himself as subject. The human person, in the real sense of the word, does not allow himself to be ruled by biological instincts. Man 'acts' because he wants to. In this regard, we must try to acknowledge and connect certain human anthropological categories that function with one another: Positionality, Self-consciousness, Action, Will and Freedom. Thus we can assert that self-consciousness and the will to act in freedom is what differentiates the human from other beings. His 'Will' guides his actions and consequently leads his life to freedom. In the words of Gehlen, "Der Mensch lebt nicht, sondern er *führt* sein Leben."[4] The human does not just live, rather he leads his life. This is among the qualities that constitute the dignity of the human being – which find expression in many languages of different peoples and cultures.

What the African Igbo calls *Ùgwù*, the English calls *Dignity*, the French calls *Dignité*, the German calls *Würde*, in Latin called *Dignitas*, in Greek called *αξιοπρεπεια* (Axioprepeia) is a concept that can never be alienated or for any reason distanced from the human being.

In ancient Rome, this concept had anthropological and political dimensions. Cicero applied the concept 'Human dignity' in the sense of "*excellentia et dignitas*" – excellence and dignity of the human nature as opposed to the animal nature. In another sense, he related '*dignitas*' to the dignity of the state; in which case '*dignitas*' is also connected to the state of nobility of the ruling class. The Roman dignity was seen as the dignity of the 'nobles', which one inherits and was prone to increase or decrease or even be lost as the case may be. Dignity as an integral political self-consciousness is connected to a certain sense of morality, which shows itself in a reasonable control of passion and responsible behaviour. During the Roman empire, '*dignitas*' was singularly a title for those in political offices; and in the later ancient period, '*Notitia dignitatum*' was ascribed to political and military ranks and people of high wages.[5]

The concept of dignity in the political theology of the middle Ages distanced itself in meaning from the political undertone and sense of dignity from the classical ancient Roman times. The central medieval idea regarding the immortality

4 GEHLEN, A., *Ibid*, 165.
5 SEECK, O., (ed) *Notitia Dignitatum*, 1876.

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of dignity is a reverse of the concept arising from Cicero. However, the concept of dignity also faced enough problems in this age. The fundamental sentences like: "Dignitas nunquam perit" from Damasus, and "Dignitas non moritur" from the Roman canonists of the 13th and 14th centuries prompted the papal and the kingly innovations for trying to immortalise their institutions. The idea was that the office bearer and consequently the bearer of the dignity may well be transitory, but the office and its dignity remain forever.[6]

However the idea of dignity as a theological concept found its ground in the patristic thinking to reflect the perfection of creation. Dignity was ascribed to man as a result of his attribute as 'God's image', which was said to have been damaged through the original sin of Adam and Eve, but regained through salvation in Christ. We shall return to this theological undertone of dignity later.

In another sense, dignity was believed to have been ascribed to man based on his ability to reason and his will to freedom.[7] Meanwhile, the dignity of the moral person, based on the ontology of moral being in the scholastics[8] emerges again in Kant's idea that every human is a moral being, who possesses reason, and as such dignity. Kant's interest is (in line with Martin Luther's theological thought of the equality of all in dignity, justification and grace) to state the one and equal dignity for all humans, – a dignity that must remain inalienable, a sign of a moral being as '*homo noumenon*'[9]. In his concept of human dignity, Kant went so far to assert that the human being is an end in itself "*Zweck an sich selbst*"[10] (this is considered in the Catholic teaching as a theological blunder, trying to undermine the place of God in human destiny). Kant emphasized however that the human being has an internal dignity "*dignitas interna*", which does not just give him a relative value, but rather an internal worth and an absolute value. Kant also advised the educators to make sure that they imbibe in the educated the feeling of self-worth and inner dignity and not just the opinion of other people; the inner value of actions and not just the words.[11]

F. Schiller bought the idea of internalisation of dignity from Kant. He however related the dignity to human education: "Würde der menschlichen Bildung".[12] This is an expression which implies the dignity of a moral being – a being well brought up. He however departed from Kant by attaching the concept "Beglaubigung" – certification to his concept of dignity. He tried to relate dig-

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6 KANTOROWICZ, H., *The King's two bodies. A study in medieval political theology*, 1957, 385.

7 KONDYLIS, P., "Würde 11 'Dignitas' in der mittelalterliche Theologie", in: *Geschichtliche Grundbegriffe* (Hg. BRUNNER, O./ CONZE, W./ KOSSELEK, R.), 1997, 645-51.

8 KOBUSCH, T., *Die Entdeckung der Person, Metaphysik der Freiheit und modernes Menschenbild*, 1993, 257.

9 KANT, I., *Metaphysik der Sitten* 11: Tugendlehre, Ethische Elementarlehre, 1797.

10 KANT, I., „Grundlegung zur Metaphysik der Sitten", in: : *Ausgabe der Preußischen Akademie der Wissenschaften*, Berlin, AA IV, 429.

11 KANT, I., *Über Pädagogik* (Hg von T. Dietrich), Bad Heilbrunn 1960.

12 SCHILLER, F., *Über Anmut und Würde* (Hg von B. von Wiese), 1962, 294-300.

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nity to gracefulness. This suggests the idea of being worthy of the dignity with which one is accredited to; and this took his concept of dignity back to the ancient Roman time when dignity must have to be earned. Hegel, also, was on the side of the traditional political meaning of dignity of ancient Rome when he related religion with the dignity of the folk.[13]

In the 19th and 20th centuries, authors like F. Tönnies, taking bearing from ancient Rome's meaning of dignity, highlighted various stages of dignity (a dignity based on class) that originated from the attempt towards the unification of a society[14]. From here, C. Schmitt sees enough reason for advocating the over-personal-dignity "überpersönliche Dignität"[15] of the state, which he connected with his value intentionality. He demands that the individual must give up his dignity for the dignity of the state, which ranks higher in status in his order of gradation. The dignity of the state lies in its ability to uphold itself with laws and rules.

In another sense, Hannah Arendt saw this dignity as something realizable only in the framework of freedom. She sees the status of the state as a political dignity, which offers great opportunity for freedom "Würde des Politischen"[16] – a political freedom, which she felt was to some extent actualized in the American political revolution. The concept of dignity is therefore in the modern times conceived more as dignity of the human being, which C. Taylor connected with the democratic society as a society of "citizen dignity".[17] The institutions in such a society must guarantee the dignity of all humans, including those in the so called lower classes.

Meanwhile, A. Grossmann in his article – "Würde"[18] – draws our attention to the new trend in the use of the word, which no longer limits the concept to human dignity, but rather gives a more fundamental nuance to dignity as arising from nature and God's creation. In the 20th century, we are confronted with a philosophy of ecological crises, which ascribes dignity to all of natural beings: human beings, animals, and even plants. From this background, talking of dignity is not restricted to humans; even animals have ontological dignity. In the words of Hösle: "so besitzen das empfindende Tier – und erst recht Ökosysteme – eine ontologische Dignität."[19] Hösle means that an animal, following the ecological systems, has an ontological dignity.

However, all the modern discussions about the dignity of nature or the dignity of creation, does not in my opinion undermine the prominent position of the

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13 HEGEL, G.W.F., *Vorlesungen über die Philosophie der Religion* (Hg von W. JAESCHKE), 1983, 32.
14 TÖNNIES, F., *Gemeinschaft und Gesellschaft, Grundbegriffe der reinen Soziologie*, 1991, 14.
15 SCHMITT, C., *Der Wert des Staates und die Bedeutung des Einzelnen*, 1914, 85.
16 ARENDT, H., *Über die Revolution*, 1986, 304.
17 TAYLOR, C., *The Ethics of Authenticity*, London, 1992, 46.
18 GROSSMANN, A., "Würde" in: *Historisches Wörterbuch der Philosophie*, (Hrsg. von K. Gründer, et.al), Vol.12, Darmstadt 1971- 2007, 1088-93.
19 HÖSLE, V., *Philosophie der Ökologischen Krise*, 1994, 124.

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human person in the class of beings. First and foremost, the discussions about dignity require the human being, his reason and self-consciousness (which probably the other natural beings lack) in order to be carried forward. The human moral autonomy cannot be underrated in any reasonable discussion of dignity.

Today, the dignity of the human person is well acknowledged. It has become a theme that cannot be overlooked – from the Charta of the United Nations and its general declaration of human rights (1948), to the constitutions of different nations. The national constitution of the federal Republic of Germany even begins in the very first article with the sentence: "Die Würde des Menschen ist unantastbar" (Art. 1 Abs. 1). The dignity of the human being is inviolable. This notion forms the basis of the constitutions of most countries; and is really fundamentally applied in the global discussions of most of today's explosive topics like: Genetic-technology, Atomic-technology, Immigrations and Asylum, protection of unborn babies, and even the formulation of official documents.

And the fundamental reason for the attribute of dignity to the human being is because he is a PERSON.

It is not only in the social and political arena that we see the concept of 'human dignity' playing a fundamental role. The concept of human dignity seems to form the fundamental article in most of the world's public and official religions and beliefs. The prominence of this concept – Dignity – notwithstanding, it seems not to be very clear what human dignity involves, and what we should understand about it. It has already become a problem to see the concept being abused, and applied in different fields of life and forms that do not reflect the worth of the concept. Dignity, as a concept, has become a cheap-coin in the judicial and political arena.[20]

Even the attempts in defining the qualities of dignity surround themselves with complications. Most of the applied words often begin with a prefix alluding to a negation. For example: human dignity is in-alienable, in-violable, un-avoidable, un-restrictive, etc. These concepts are in negativity, and do not in actual fact say what dignity really is. They merely determine 'ex negativo' what dignity should not be.

On a more positive note, we can see dignity as "the state or quality of being worthy of honour"[21]; and this quality is due to every human being – irrespective of the biological, cultural and religious, physical and psychological, political and social status.

Negative or positive descriptions notwithstanding, the concept of human dignity has a very powerful claim to the nature of man. In acknowledgement of the

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20 OTTMANN, H., „Die Würde des Menschen, Fragen zu einem fraglos anerkannten Begriff", in: *Rationalität und Prärationalität* (hg. Jan Beaufort und Peter Prechtl), Würzburg, 1998, 167-181.

21 Collins English Dictionary, (ed. Treffry, D. et.al), England, 1998, 438.

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wide spectrum of the concept of dignity, and the difficulty in determining its range of thought in the existing different worldviews and anthropologies, Theodor Heuss – the first president of the federal republic of Germany after the second world war – spoke over the norm of dignity as a thesis that is not yet interpreted – "nicht interpretierte These".[22] He means here to say that human dignity is so embracive that we cannot just interprete it only with a worldview or a theory.

We have already pointed out above that in the ancient times, dignity as a concept had a noble origin, and always stood for someone special and distinguished in the society. It was more of a social and political recognition; a concept of prestige and honour. In this sense, the king, the queen, or a person of high rank and majesty had dignity. In this view, H. Drexler defined 'Dignitas' as rank, position of worth, prestige and influence in official life.[23] Such a definition cannot accord dignity to every human being; and when it does, not in equal measure. As a concept of rank, the logic of dignity therefore is that of proportional justice and merit, instead of the logic of universal equality. Such an idea will only end up in upholding grades and stages of human dignity, with the consequence of a classification of human beings.

It is then a problem to associate this ancient understanding of dignity with the concept of equality and universality of all human beings for which dignity is known today. From this background, we can neither restrict dignity to the ancient meaning nor rid dignity totally of the ancient usage; we should rather accept, following the submissions (based on or borrowed from the original idea of Kant) of W. Dürig[24], E. Bloch[25], W. Maihofer[26], R.P. Horstmann[27], that dignity is a concept that stands for aristocracy as well as democracy, excellence as well as equality. In today's understanding, dignity is no longer restricted to the social and political worth of individual persons, rather it refers to the dignity of the human being as a person and it remains an attribute for all humans without exception. If dignity must be seen as a distinguishing factor, it should only be applied in explicating the special place of the human being in nature as opposed to other beings that are not human.

The first attention that was paid to man as a being with extra dignity could be traced to the time of the Stoics, who based their assumption of human dignity on: human reason, morality and the generality of human beings as children of God. This idea of human dignity arising from man having the image of God

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22 HEUSS, T., *Jahrbuch des öffentlichen Rechts der Gegenwart* 1, 1950/51, 49.

23 DREXLER, H., „Dignitas" in: *Das Staatsdenken der Römer*, (Hg. R. Klein) Darmstadt 1966, 232.

24 DÜRIG, W., "Dignitas", in: *Reallexikon für Antike und Christentum* 3, 1957, 1023 ff.

25 BLOCH, E., *Naturrecht und Menschliche Würde*, Frankfurt a/M, 1961.

26 MAIHOFER, W., *Rechtsstaat und Menschliche Würde*, Frankfurt a/M, 1968.

27 HORSTMANN, R.P., "Menschenwürde", in: *Historisches Wörterbuch der Philosophie*, Bd5, Darmstadt, 1980, 1123-1127.

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goes back to the Christian thinkers like St. Ambrose (in his *Dignity of the Human condition*). The original idea, however, stems from the biblical creation narrative. Meanwhile, the thinkers of the Renaissance, (for example, Picco della Mirandola), were emphasizing the talents that man received from God as the source of his dignity. Blaise Pascal related human dignity to his thinking faculty. "Man is born to think, that is his dignity"[28]. Kant paid great attention to the inner worth of the human person, seeing him as an "end in itself", and as such a being of dignity. All these still buttress the fact that reason, morality, thinking or whatever talent from God as forming the bases for human dignity.

The truth is that it is difficult to agree on any qualities that make up human dignity, because these qualities arise from particular points of view: either religious or secular worldviews; or theologies or philosophies of the Renaissance, which cannot stand for the generality of human dignity. Moreover, the dignity of the human person cannot be based on mere qualities, since the absence of any of those qualities in any human being may put his dignity into question. The child, for example, may not posses at an early age all the accredited qualities in human standards, and the old or the sick may have lost some of these qualities, but they remain human with all the dignity due to human beings. Therefore, man is due to his dignity just in virtue of his being human.

Henning Ottmann[29] sees at this juncture some danger to the concept of human dignity, if dignity is associated with rank and distinction, or when dignity is connected with what one can do or does.

The first is the danger of '*Speciesism*'. This occurs when human dignity is ranked to be in a specific aspect of the human being. This theory was propagated by Peter Singer[30] in the attempt to preferring one animal species to the other, or preferring the human species to the other living beings. This formulation was influenced by the modern image of man, who should be seen as 'the lord of nature', and not just one of the living beings. René Descartes (1596-1650) saw rationality as one of these distinguishing qualities of the human being. "*Ego cogito, ergo sum*" – ich denke, also bin ich.[31] The concept of rank or distinction as a property of human dignity can only lead to the exclusion of the human being from the rest of nature. That is the danger. Other beings may have their dignity as creatures, which the human being perhaps from the subjective perspective may not be willing to acknowledge.

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28 PASCAL, B., *Pensees*, question 146.

29 OTTMANN, H., „Die Würde des Menschen, Fragen zu einem fraglos anerkannten Begriff", in: *Rationalität und Prärationalität* (hg. Jan Beaufort und Peter Prechtl), Wurzburg, 1998, 167-181.

30 SINGER, P., *Befreiung der Tiere*, München, 1982.

31 DESCARTES, R., "*Die Prinzipien der Philosophie*", Kap. 1. Über die Prinzipien der menschlichen Erkenntnis, Elzevier Verlag Amsterdam, 1644.

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Another danger is that of the *degeneration of sense*, and the *negativity or emptiness of content*. If there are qualities, which enhance human dignity, there are also aspects of man, which can threaten to rob him of this dignity. Man is not only free, autonomous, reasonable, self-conscious as defined in his dignity; he could also be defined in the awareness of his mortality and finity.[32] One may also try to define dignity from the point of view of human imperfection, wrong-doings, ability to commit crime, immorality and the possibility of his making mistakes. If human dignity is to be defined with his ability and what he can do, what about these negative aspects of the human being? Do they add to or subtract from the dignity of man? This question leads us to the next danger in associating dignity with rank and distinction.

Human dignity associated with achievement: By the definition of human dignity, no one thinks of human imperfections, or of man's ability to do evil. What is often emphasized is the catalogue of human positive achievements, which distinguish the human being from other beings. The disadvantage of defining dignity with achievement is that it automatically reduces the circle of people involved to only those who can achieve. If we must recon with autonomy and reason, self-consciousness and morality in defining dignity, children and the youth are not yet so autonomous; and those who are psychologically sick are not so reasonable, but no one may deny these people their human dignity. Associating dignity with what one can achieve only calls back the ancient concept of 'Dignitas' with its proportional justice, gradation and classification of dignity. And these gradations and classifications cannot satisfactorily represent the demands of human dignity.

Dignity as potentiality: Sometimes we modify our quest for achievement by claiming the ability to achieve. In this sense, dignity is not defined with achievement, rather with the ability and human potentiality to achieve. It is at this level that one tries to justify the dignity of the child with the child's potentiality to reason, autonomy, self-consciousness and morality; or the proper handling and respect accorded the dead based on the recalled awareness of their days of activity, reason, autonomy and self-consciousness. This alone cannot make for human dignity, because the modifications cannot help in cases where the potentiality is lacking. For example, a child that is imbecile or that has any incurable decease has no guarantee for attaining full reason or autonomy, even at a future age. So, we cannot accept that human dignity solely depends on mere qualities, abilities and their potentialities. Human dignity is more than that.

Human dignity as membership to the species of being called human: Such a definition of dignity is often found in judicial commentaries. Such a definition alienates the concept – dignity from achievements, qualities and abilities and attaches dignity to a person as long as he belongs to the biological species of being called human. In a commentary on the basic constitution of Germany, we read: "Wer

32 OTTMANN, H., Ibid, 173.

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von Menschen gezeugt wurde und wer Mensch war, nimmt an der Würde des Menschen teil."[33] Whoever is/was procreated by a human being, and is/was a human being, takes part (or participates) in human dignity. The concept – taking part or participating – is vague. It sounds as if human dignity were an ideology, in which different people may take part. Moreover, even as a group or species of human beings, one participates in a group according to one's ability. And this opens the door for levels of participation, and consequently, levels or grades of dignity – a classification of human dignity that we may not accept.

However, this vague formulation of words notwithstanding, we must have to accept this definition as being more profound than others. Human dignity is due to any one who is or was in the category of beings called human. This definition is neutral and depends neither on any quality, ability, potentiality or conditions nor on individual worldviews or anthropologies.

On the other hand, we must also acknowledge that the mere fact of belonging to the category of beings called human is not absolutely enough to explain human dignity; otherwise human dignity would hang only on biological bases. Should this be the case, then, only the manipulations of the human biological integrity would therefore count as endangering human dignity. This would have the consequence of putting into question the classification of other social and political evils like: denial of freedom, slavery, genocide, torture, and all other forms of human humiliation and degradation as factors damaging human dignity. So, over and above the fact that man is biological and has his dignity as human, we must add that human dignity requires the consciousness of human beings themselves in preserving, maintaining and upholding its status. Human dignity cannot uphold itself, it requires human efforts.

Human nature lays the basis for human dignity; but the human being must play his part to uphold this integrity. From here we see that human dignity must be viewed fundamentally as a double-edged concept: *Having dignity* and *earning (deserving) dignity*. "Würde-Haben und Würde-Verdienen."[34] On the one hand, earning dignity through achievements and abilities is not enough. Also, having dignity as a member of the human species, on the other hand, is incomplete. None of these aspects alone is satisfactorily sufficient for human dignity. Both of them – having dignity and earning dignity – go hand in hand as human dignity. Nonetheless, human dignity must be protected from human abuses and idiosyncrasies.

Basically, the images that man had of himself and his dignity necessitated the formulations of the concepts of human rights as we understand them in modern times. This means that these rights are due to man, not in virtue of their formulations, but because they are due to man as human. If dignity is to be merely de-

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33 MAUNZ, T/ DÜRIG, G., *Kommentar zum Grundgesetz für die Bundesrepublik Deutschland*, Art.1, Abs. 1, Rn.23.

34 OTTMANN, H., op.cit., 175.

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fined with achievements or ability, then, one is expected to justify his dignity with his achievements and ability, and any failure would raise the fear of not deserving the dignity; but if on the other hand it is acknowledged that one already has dignity endowed on him from nature without his merits; then, one must not be afraid of any position of ability or inability for the justification of his dignity. On this basis, the concept of human dignity must be freed from the claims of deserving dignity solely arising from the achievements of the subject. Furthermore, we must take into consideration that the weaknesses and inabilities of the human being, as an imperfect being, also belong to human dignity without reducing it. So, every human being deserves dignity even with inabilities, and without achievements.

Briefly, both sides of the coin as regards the concept of dignity (having and earning or deserving dignity) compliment each other. That means: 'having dignity' is primary and fundamental. 'Earning dignity' is secondary, and must be seen as an addition and a follow-up to having dignity. Both cannot be dichotomized from each other.

The idea of *deserving dignity* accompanying that of *having dignity* is well understood in the Igbo-African anthropology where "Mmadu" (concept for human being) implies also the act of adding beauty to human life (Mma-ndu). There is here a presupposition that life and the corresponding dignity is endowed on all human beings, and then calls up a challenge for all humans to adopt and maintain this dignity. The idea of endowment here entails that the concept of human dignity (just as is usual in the African worldview) is not without transcendence. This is the line of argument we also find in the concept of dignity from the western philosophical perspective of R. Spaemann[35] who argued that the concept of dignity as endowed on all human beings from nature can only be justified or argued from the point of view of theology and metaphysics.

Human dignity without t r a n s c e n d e n c e is unthinkable. It is only the transcendental quality of human dignity that can guarantee its inalienability and its illimitable and unforfeitable character. These qualities of human dignity have natural links to the transcendence, which no one can just arbitrarily cut. "Wo das Fenster zur Transzendenz verschlossen wird, löst sich der Begriff der Menschenwürde auf."[36] Where the window to transcendence is closed, then the concept of human dignity will disappear. Theologically expressed, the human being is *imago dei*: "…man was created to the image of God, as able to know and love his creator, and as set by him over all earthly creatures, that he might rule them, and make use of them, while glorifying God."[37]

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35 SPAEMANN, R., "Über den Begriff der Menschenwürde", in: *Menschenrechte und Menschenwürde*, (Hrsg. BOECKENFOERDE, E-W. / SPAEMANN, R.) 1997, 295.

36 FONK, P., „Abwägbare Menschenrechte – Antastbare Menschenwürde?" in: *Ethica* 13, 2005, 11.

37 *Gaudium et spes* Nr.12, in: *Vatican Council 11*, The Conciliar and Post Conciliar Documents (ed. Flannery, A.), 1981.

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In the biblical history of creation, the human being sees himself as the image of God. No other creature or thing, following this concept, can represent God more as the human being. This human image has also some moral consequences attached to it. In the Judeo-Christian religion for example (Gen 9, 6), the taboo on the spilling of human blood (murder) is based on and related to the human image of the 'likeness of God'. Whatever does harm to the human person is considered as offensive to God. The psalmist extolled the dignity of man and gave man a very high and an elevated image. "What is man that you are mindful of him, mortal man that you care for him? Yet you have made him little less than God, and crowned him with glory and honour. You have given him dominion over the works of your hands; you have put all things under his feet" (Ps. 8: 5-8). Also, the Christian consciousness of the miracle of God assuming the nature of man in Christ Jesus shades a new light at the dignity of man. The encyclical, "Pacem in terris" explained the dignity of the human person in the light of the truth of revelation. The human person is saved through the blood of Christ, and became through his grace sons and daughters of God and heirs of his glory.[38]

From this biblical image of man, we can go deeper to explore the biblical image of the child. The Old Testament sees the child as a blessing from God. We take just one example from Jacob who sees his little son Joseph as his old-age-gift from God. This is the reason why he loved and favoured him more than his brothers (Gen.37:3). Even the hatred of the brothers of Josef against the little boy (Gen. 37:4) was later noticed to be a blessing in disguise to the family of Jacob. Without this hatred, he would not have been sold to Egypt (Gen. 37:12-36), where he served as a slave (Gen. 39: 1-21), and a prisoner (Gen. 39:22-40:23). It was from here that he was brought to explain Pharaoh's dreams (Gen. 41:1-36), and was rewarded with the throne of Egypt (Gen. 41: 37-57), from where he was able to save the lives of his family (Gen. 42-47). Hence, the child is a blessing, a treasure and the guarantee for the future of the family.

The New Testament also presents a good image of the child. In the birth of the child Jesus, the child is seen as a saviour and hope to all Mankind (Lk. 1:26-35). "Today in the town of David, a saviour has been born to you; he is Christ the lord" (Lk. 2:11). Jesus himself, later as a teacher, taught his disciples how important the young people are; and what a central position they occupy in the kingdom of God. "People were bringing little children to him, for him to touch them. The disciples scolded them, but when Jesus saw this he was indignant and said to them, 'let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. In truth I tell you, any one who does not welcome the kingdom of God like a little child will never enter it.' Then he embraced them, laid his hands on them and gave them his blessing".

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38 JOHN XXIII, *Pacem in terris*, Nr. 10, in: AAS 55/5, 1963, 257-304.

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(Mk. 10:13-16). This single example shows how the child is cherished and what image and central place it occupies in the biblical tradition. Even the Christian religious imagination of angels as babies has a lot to say about the image of the child and his dignity. Here the child (in the image of an angel) is presented as innocent and holy, agent of peace and harmony between man and God; and as guardian angels offer security and protection to mankind. What a beautiful projection of the child. No wonder some parents in Igbo-land/Africa call their children: *Ginikanwa* – i.e. what is more precious than a child?

It is also from the human fundamental image of the 'likeness of God' that the concept of human equality in dignity arose. All human beings bear the image of God and as such equal before God. Not even the social differences have the capacity to undermine this equality in dignity. "There is no more Jew or Greek, no more slaves or freeman, no more man or woman; for you are all one in Christ Jesus." (Gal 3, 28; 1Kor 12, 13; Kol 3, 11). The qualification for human dignity has no connection with nationality, race, colour, religion, language, culture, sex or age; rather it is based on the act of being human.

This equality in nature and dignity leads to the idea of brotherliness of humanity. With such prerequisites, the human family sees itself as one, and can in solidarity pursue a common goal and destiny. To ensure the dignity and unity of humanity, a political bond is needed in which the dignity and rights of human beings are guaranteed. Such a bond can also be historically traced back to biblical thinking of bond or covenant (for example, the books of Exodus and Deuteronomy), which was aimed at securing the dignity and relationship between the human and his creator as well as the common good and social life in the community. The human species, with all the social differences (rich and poor, healthy and sick, strong and weak, indigenes and foreigners, highly educated and less educated, couples and singles, orphans and widows, workers and the unemployed, old and young) requires a bond that guarantees living together in community with rights and obligations, and enhances freedom and security. Human dignity must be protected against aggressions and perpetrations.

Meanwhile, according a theological or transcendental link to the concept of human dignity is not just a religious affair or the affair of any individual worldview; but rather an issue of relevance in the modern society. It was already a popular issue in the time of Hobbes and Rousseau, and belonged to what they called civil religion in their secularized society. There is no better and alternative way to protect human dignity. If it were to be a humanly accorded dignity, there is no reason why it could not be also manipulated by human beings to suit their purposes. Man is a being that must be protected from himself; and as such, a metaphysical justification of human dignity and the regulations of human rights would help in limiting the human claims of sovereignty and omnipotence.

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The varied faces of the anthropological, philosophical and theological discussions, and especially the Christian-Biblical image of the child as a human person, having human dignity, and created in the image of God – *imago Dei* – are not very much different from the African traditional image of the child, because in the African worldview, the human being in his dignity and person, and human life (concretized in the birth of a new child) are seen as gifts of God; – the creature of (*Chukwu*) the great God, who is also called (*Chineke*) God the creator, and is seen as being practically behind every human phenomenon. The good image and position of the child arising from the central place of man in the order of beings in the African worldview is of high interest to our work. After all, *Ginikanwa* – what is more precious than a child?

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3. African Theosophical Image of man and its Influence on bringing up the Young

Traditionally, in African thought and culture, the birth of a new child is the dawn of hope. The child is seen as the pride of the day and the hope of a bright future for the family and the society. From this perspective, it is seen as a necessity to educate the young ones; – bringing them up, with the intention of fulfilling through them, the family dreams for the future. An African adage says: Good upbringing and education of the young today is an investment for all tomorrow. Bringing up the child responsibly means laying good foundations for the future of the society. That is why the education of the child in the African setup has always been a communal responsibility. Stressing the importance of upbringing and the education of the young, the African Igbo says: "*Nku onye kpara n'okochi ka o na-anya n'udummiri*" (the firewood that one gathers during the dry season is what he uses to warm himself during the rainy season). The sense here is that one must educate his child from a young age in order to reap good fruits at old age. When one ignores upbringing at an early age, one cannot expect wonders later in life. From here we can see that the African connects the joy of the presence of the child in the family, community and society with the responsibility of his upbringing and education. The child is a gift and responsibility.

The child is seen as good, loved and cherished. The position of the child is very prominent in the family. The young is handled with care and is seen as an indispensable part and parcel of the family, community and the society at large. In some extreme cultural societies, the possession of at least one child is a prerequisite for a family to be recognized as such in the community. The more number of children one has, the greater the image of the family. When a young man and a young woman come together and marry, the next topic or question with which they are often confronted is: When are the children coming? And if eventually the family remains childless, their lamentation and hopelessness is enormous; and there is always a lot of pressure from the extended family, relations and community on them to look for a solution to their childlessness. This is one of the basic reasons accountable for polygamy in the past history (except those in the Islamic religion where the practice is still in place) of African culture. The African doesn't see any more important reason for getting married than the procreation of children.

The African Igbo, a major tribe in the Nigerian nation, whose philosophy of life, identity and beliefs could be read from the meaning of their names, give such names to new-born babies to portray the importance and image of the child in their culture: *Nwa-amaka* – Child is good; *Nwa-ebuka* – Child is priceless; *Nwa-ka-ego* – Child is more valuable than money; *Nwa-bu-ugwu* – Child is my pride, honour and dignity; *Nwa-bu-echi* – Child is or holds my future; *Nwa-bu-nchekwubem* –

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Child is my hope; *Nwa-bu-mkpam* – Child is all I need, child is the summary of my wants; *Ifeyinwa* – nothing can be compared to a child. These do not however mean that the child or a human being is the greatest in the hierarchy of beings. Man belongs to the hierarchy but is not the primus. The Igbo always emphasize the place of God as the Alfa and Omega in their existence. The name *Chibuzo* – (God is first) says it all. God is on the fore front of the hierarchy of beings.

There is a hierarchy of Beings in the Igbo cosmology. From the highest down the ladder in the order of importance, in terms of commanding and controlling metaphysical powers are the following ontological Beings: (1) *Chineke* – God; (2) *Umu mmuo* – divinities, spirits which are the creatures of the supreme God; (3) *Alusi* – man-made divinities; (4) *Ndi-ichie* – ancestral spirits; (5) *Mmadu* – man; (6) *Anu ohia* – animals; (7) *Osisi* – plants; (8) *Ihe adighi ndu* – inanimate objects.

These hosts of visible and invisible kingdoms of realities play their essential parts and roles in the hierarchical functioning of the Igbo and African cosmos. It is not accidental however that the creator God – *Chineke* placed the human being right in the middle of this hierarchical structure. This emphasizes and underlines the place that the human being takes among the existing things. Man is the centre of being. This synchronizes with the Christian anthropocentricism, which is in line with the biblical creation narrative. Before Christianity, the Sophist – Protagoras[1], as early as the 5th century BC, has already made the great assertion: *Man is the measure of all things*.

According to Arazu[2], the Igbo term *Mmadu* (humanity) has an etymology that makes man the centre of goodness in creation. Firstly, *mmadu (mma-di or mma-du*) as the imperative of the expression *mma* (good or goodness) – *di or du* (the verb to be or to exist), means "let what is good be" or "let there be goodness". Secondly, *mma-du (mma-di*) as a simple statement in the indicative case means "beauty exists" or "goodness exists". The Igbo concept of mmadu is a combination of the concept of goodness or beauty to which that of existence is added. In Igbo, man (*mmadu*) is neither exclusively masculine nor feminine. It refers to both genders. In the word "*mma*" beauty or goodness, which underlies the Igbo '*mmadu*' is a prefix that should be seen as a challenge to responsibility. That means, *Mmadu* (man) interpreted as *mma-ndu* (the beauty or goodness of life) is a challenge to the human person and a call to live according to the demands of the name. To live and act in a manner that displays the beauty or goodness of creation.

Obed Anizoba in his *Igbo concept of man*[3] gave a premise for understanding the fundamentals of Igbo metaphysics. In Igbo cosmology, man is by nature com-

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1 See PROTAGORAS, *The Dialogues of Plato*, in: *Great Books of the Western World*, Vol.6, (ed, M.J. Adler), Chicago 1996, 38-64.

2 ARAZU, R., *Covenant Broken and Reconciliation (Sin in Salvation History)*, Enugu 1994, 182-3.

3 ANIZOBA, O.M., "Igbo Concept of Man: A premise for understanding the fundamentals of Igbo Metaphysics", in *University of Nigeria Library series*, Nsukka, 1989.

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posed of material and immaterial aspects. But unlike the dualistic tendencies of the classical Greco-Roman world which divided man into two broad incongruous parts, Igbo and Africans generally believe like the Christians, in the words of Kelley, that the "human nature is the unity of body and soul in human personality"[4]

Some anthropological research findings in some parts of the African continent conclude that in this "human personality"; there exist four principles. Ikenga Metu[5], an Igbo researcher, in line with other researchers, believes that among the Igbo people of Nigeria, "four constituent principles can be distinguished in man: *Obi* or *ume* – heart or breath; *mmuo* (normally called *Onyinyo*) – spirit or shadow; *chi* – destiny; and *eke* – personality of ancestral guardian."

J.O. Awolalu says that, "the Africans believe that man's nature is partly material and partly immaterial. He is composed of body which is tangible, concrete and measurable… as well as the immaterial entity which is immeasurable and intangible."[6] This first category is the material aspect of man called *ahu*, the physical body. It is composed of all parts of the body with which man interacts with his mundane environment. Some of these parts like *ukwu* – leg, *aka* – hand, *ihu* – face, etc, have their respective cults since the African people believe that the spiritual element in man manifests itself in them by influencing man's interaction with his environment for either good or bad, depending on the degree of one's ontological cordial relationship with the ultimate reality. In addition to the biological components of the physical body, there are other material components including the discharges of the body like the urine, spittle, finger and toe nails, hair, and all bodily appurtenances such as one's clothes, rings, necklaces, shoes, beddings and even foot-prints. The African people guard all these jealously because in their metaphysics, one could use any of these components of man's physical body for charms, either to harm the individual or do him good. Though these components of the human frame perform their biological functions on the one hand, they are on the other hand believed to house the spiritual entities which could enhance the personality of the individual. Thus there is the belief that there are some powers inherent in some parts of the body of man, which could aid the individual's life's journey if properly harnessed.

The second aspect of man is immaterial in nature. The spiritual body of man is ontologically viewed by the African people as a life force which has a vital relationship with other life forces in the cosmos. An examination of the major theomorphic constituents in man makes this basic metaphysical principle clear in African cosmology. The African people are not in doubt as to whether the divine spark in man is the central core in man, or whether it is the major principle and the highest of all other principles. It is their belief that this divine spark chose the physical

4 KELLEY, J.N.D., *Early Christian Doctrine*, London, 1968, 344.
5 See METUH, E.I., *Comparative Studies of African Traditional Religions*, Onitsha, 1987.
6 AWOLALU, J.O., "The African Traditional view of Man", in *Orita* 6, 2, 1972, 101.

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body as the cloth in order to help it gain expression and interaction in the lower world. It is this very spark that links each being ontologically to every other. It is this divine spark that influenced the African Igbo to give man the name *mmandu*, beauty of life, because as Anizoba opines, the Igbo "ascribe man's uniqueness to the fact that the life-force which God put in man is God's special gift to all His living creatures." [7] This is why Njaka says that "other created beings have godhood also but in lesser degree than man, hence he (man) assigns himself a position nearer to God than any held by the Creator-God (Chineke)'s other creatures."[8]

Ontologically viewed, the dignified position of man (not far removed from the Christian theological image of man as *imago dei*) raises him spiritually and connects him with the evolving spiritual forces working in and through him. Therefore it is clear in African metaphysics that man is in a position and status which can enable him and raise him further spiritually if he tries to make himself a conscious co-worker within the vine yard of African cosmological garden. In African theosophy, the divine spark, which we have already mentioned above, manifests its presence in the human physical body (let us take an example from Igbo cosmology) in various ways:

1) N d u , – life force, is seen as the most important theophoric ingredient of the divine spark which the Ultimate Reality puts into man as well as into all other animate things. It is the essence of being in itself without which the being would be dead.

One of the fundamental metaphysical practices of the Igbo people is the preservation of life. And this is a primary value in Igbo tradition and culture. That means: right at the centre of Igbo theosophy is anthropocentricism. This is why Arinze says that, "the Ibos therefore offer sacrifices for good health, for recovery of the sick, to stop epidemics, for the preservation of travelers, for life in general and against death."[9] In addition, Isichei buttressed this view by saying that "… the whole tenor of prayer and sacrifice was directed towards long life, concrete protection from specific ills…."[10]

2) This divine spark also manifests its presence in the human being in U m e – life breath, which in Igbo theosophy is an animating principle in man which is in itself an important ingredient that establishes the presence of *Ndu* – life. It is believed to be mystically attracted by the divine spark from the breath which goes into the body through the respiratory organs. Its absence is believed to force life out of the physical body and this leads to death. This is why oftentimes some people think that *Ume* – breath is synonymous with life. It is the Igbo theosophical view that the evil one can through magic, medicine or occult take *ndu* –

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7 ANIZOBA, O.M., *The Dignity of Man in Igbo Traditional Religious Belief*, Nsukka, 1986, 67.
8 NJAKA, E.N., *Igbo Political Culture*, Evanston, 1974, 30.
9 ARINZE, F.A., *Sacrifice in Igbo Religion*, Ibadan, 1970, 15.
10 ISICHEI, E., "Seven Varieties of Ambiguity: Some Patterns of Igbo Response to Christian Missions", in *Journal of Religion in Africa*, Vol. 3, Nr.3, 1970, 216.

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life out of one's body by calling the victim's name in some bad way while reciting some incantations. This act forces the victim to sneeze. Metaphysically, to sneeze is to force the *ume* – breath which ensures *ndu* – life out of a living person as it flows out with the "aggressive wind". This is why when one sneezes, any Igbo person around him (since by nature every Igbo sees it as his ontological responsibility to protect life) calls on the victim to be conscious of the fact that his life is at stake by saying: *Ndu gi* – "your life", which is a shortened way of wishing him: *Ndu gi apula* – "may your life not depart from you." After overcoming the ordeal of consciously retaining the breath, the victim will return the good wish to his well wisher by saying *Ndu mu na gi* – "your life and mine", which in full means "may your life and mine not part from us".

It is fascinating and very interesting to realize here, in an intercultural analyses, how similar human metaphysics are or can be. In the German culture, one notices a similar human reaction by sneezing. When one sneezes, the other says: "*Gesundheit*" – good health. This is a way of saying: live healthy, or let your good health and life not depart from you. Even when the ontological and philosophical explanations may not be the same, one realizes the similarity of thought and language in these two different worlds of cultures. The human being remains the same and has the same basic needs (happy life and good health) all over the world.

3) Mmuo – spirit soul, is another source through which the presence of the divine spark is made manifest in the human being. It is thought to be the invisible person in man. In African thought and culture, the *Mmuo* does not die at death; it always survives and reincarnates. It is also through the *Mmuo* – spirit soul that the divine spark establishes the state of Igbo morality. As a sacred refraction of the Universal Soul, the spirit soul always ensures that the conscience (the interior divine law which the divine spark gives in man) tells man what is good and what is bad. In Igbo theosophy, man's inability to obey the *Mmuo* – spirit soul desecrates it and this leads to the debasement of the dignity of man. Furthermore, the Igbo people believe that it is only man that has *Mmuo* – spirit soul hence he reincarnates while the lower animals do not. We have also met above in our discussion this human assumption of classifying animals as lower beings devoid of reason and perhaps without soul in western anthropology (see Gehlen, Ottmann, etc), in the attempt to boost the ego and dignity of the human being. I must add here, in all fairness to the animals, that it has not been sufficiently proved beyond doubt, if the animals are really there, where we place them; because we observe in recent times what animals can accomplish, when they are trained.

4) Chi – spirit double, is another organ through which the divine spark increases its presence in man. It is a common theosophical and metaphysical phenomenon throughout the Igbo culture area that, as Arinze says, "all Ibos believe that each individual has a spirit, a genius or a spirit called his Chi…"[11] which is

11 ARINZE, Ibid, 15.

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resident in the spirit world before *Chineke*, and tries to solicit for good things for the individual. The *Chi* is also conceived by the Igbo people as an ubiquitous entity which is capable of living in the body and at the same time being the individual's ambassador in God's theocratic scheme of things.

Both Arinze and Awolalu[12] observe that this Chi accompanies the individual from the cradle to the grave. Chi is thought to be responsible for the different traits of character of children of the same parents. This is evident in the Igbo proverb which has it that: *otu nne na-amu, ma otu chi anaghi eke* – the same mother procreates all the children but they are not created by the same Chi. Discussing this proverb, Ezeanya says that "…Chi is responsible for the diversity of character traits even in children of the same mother. But the Supreme Being is remotely responsible in the sense that he has created Chi itself."[13] Since it is Chi who chooses one's *akaraka* – destiny, at conception, it is therefore a theosophical belief of the Igbo people that one's Chi pre-exists one. Therefore, Chi derives from Chukwu – God. Chi could in fact be said to be the Igbo expression of God's providential care for each individual person. Chi is God's own representative in man. It protects and guides man through the dangers and snares of the world.

We saw above in the Christian biblical image of the child, where angels are projected as babies, that they sometimes play the role of guardian angels. In the African anthropology, the Chi in the new-born child could in a way be seen as his "guardian angel". But in the real sense and in the African context, "Chi" plays a greater role than the Christian guardian angel. Thus C. K. Meek describing "Chi" writes: "One of the most striking doctrines of the Ibo is that every human being has associated with his personality a genius or spiritual double known as his "Chi".[14] He goes on to compare this conception of a transcendent self to the Egyptian notion of "Ka" which was the double or genius of a man, an ancestral emanation apparently which guided and protected him during his life time and to which he returned after death. This approach, though partially correct, seems to be defective and does not express exactly what the Igbo "Chi" stands for. This is because the opinion fails to note that besides the duty of guiding, the "Chi" has some direct power over the individual, even if, as some would have it, such power is only over material life and matter; and again that the individual abilities, faults, good or bad fortune are also ascribed to "Chi". Hence the Igbo speak of "*onye chi oma*" (a man of good chi) and "*onye chi ojoo* (a man of bad chi). We must note also that man (mmadu) is one single psycho-physiological composite, a well-integrated organism, which has both material and spiritual aspects. And Chi is within man and not external to him. Chi is part and parcel of

12 AWOLALU, J.O., "The African Traditional view of Man", in *Orita* 6, 2, 1972, 109.

13 EZEANYA, S.N., "Igbo Religious Proverbs as a Means of Interpreting the Traditional Religion of Igbo People", in *West African Religion*, Nr.15, 1974, 11.

14 MEEK, C.K., (1937), quoted in OBIEGO, O.C., "Igbo Idea of God" in *Lucerna*, vol. 1, No 1, Enugu, 1978, 34.

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the child (human being). Therefore, the idea of comparing Chi with a guardian angel is primarily not very satisfactory.[15]

Now, from these four organs – *Ndu, Ume, Mmuo and Chi,* – we realize that the African image of the human being emphasizes more the spiritual aspect of man than the material. And the Igbo people being conscious of these theosophical organs, through which the Ultimate reality could manifest itself in man, always display in their day-to-day living, a life of spirituality, because they know that these spiritual organs link them with the other invisible entities in Igbo cosmology. The maintenance and sustenance of good ontological relationship with the beings higher than man are always priorities. That is why anything which would desecrate man or which is against the natural order is very repugnant to the African people. Thus their numerous taboos were not created in vain or out of fear of the unknown, rather they were the products of well thought-out theosophical laws which are fundamental to the individual's metaphysical well-being. The African fore-bearers who rigidly observed these theosophical laws, would today wonder why such things as war, hunger, corruption, poverty, etc exist. In the world which our forefathers knew and lived in, these theosophical laws ought to reflect those qualities of justice, goodness and love which were traditionally the essential attribute of the Ultimate Reality, to which man in his image and dignity alludes.

The great emphasis on the spiritual aspect of man's being is responsible for the deep religiosity of the African. There is no ethics – as a way of life – for the African in general, devoid of religion and vice versa. Life for them and all about it points to religion and their religion dictates their way of life. Deep within his being, the African feels an irresistible religious imperative. It is religion, which makes the first and most absolute claim in the life, hopes, aspirations, fears and joys of the average African person. Traditional religion is at the very heart of traditional society. Oliver Onwubiko pointed out that, "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."[16]

From this point of view, you cannot define or try to understand the African image of the child and the human being per se outside the frame work of his religion. Isidore Igwegbe wrote: "There is an absolutely integral relationship between religion and culture. African tradition was inherently holistic. Here, less than anywhere, could you discern the secular from the sacred."[17] The ordinary life of the African is conducted in relation to the sacred. The African takes his re-

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15 For more details on *Chi*, see NDUKAIHE, V.E., *Achievement as Value in the Igbo/African Identity: The Ethics*, Berlin, LIT, 2006, 186-189.

16 ONWUBIKO, O.A., *African Thought, Religion and Culture*, Enugu, 1991, 24.

17 IGWEGBE, I.O.O., *Sacramental theological Thinking in the African Symbolic Universe*, Fankfurt a.m: Peter Lang, 1995, 41.

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ligion wherever he goes: in the family, at work, in the market, in the village square, he is always conscious of his religious imperatives. Life and morality are considered direct fruits of religion. Africans do not make any attempt to separate the two, and it is impossible for them to do so without disastrous consequences.[18] In this connection, Arthur Leonard observed of the African Igbo that, "they eat religiously, drink religiously, bathe religiously, dress religiously, and sin religiously. In a few words, the religion of these natives is their existence, and their existence is their religion."[19] This is opposed to the system of life in western civilization whose modern thinkers strive to disengage religion from all walks of life. The distinction between the secular and the religious is pronounced. Such differentiation cannot work for the African.

In African tradition, J.S. Mbiti encapsulates the life and being of the African, in relation to his religion, in the following words: "In traditional religion there are no creeds to be recited; instead, the creeds are written in the heart of the individual, and each one is himself a living religious creed of his own religion. Where the individual is, there is his religion, for he is a religious being. It is this that makes Africans so religious: religion is their whole system of being."[20] That means that religion is inextricably linked to the whole of life, whose personal and communal activities it animates. The feeling of wholeness is an important aspect of the African life.[21] For the African therefore, life is one. Making religious and secular distinctions is not part of his life. And this holistic approach to life forms the background for African anthropology.

And as I wrote elsewhere[22], we need perhaps to think here about the contribution of Ikenga Metuh in order to understand fully the African conception of man. He sees in the African holistic worldview a deep connection between the spirit-world and the human-world. "Spirits and humans are both persons. Spirits are distinguished from humans in that they are invisible and are exceedingly more powerful. Religion (and life in general) is interplay between *mmadu* and *mmuo*, humans and spirits."[23] He furthermore suggests that a distinction be made between the notion of m a n and the s e l f (the person and the self). Paradoxically, man is one but self is multiple. Man is not subject to the body and soul dichotomy as in western thought. Man can exist in his material body or out of it without being split. When out of the material body, man can be described as a

18 IDOWU, E.B., *Olodumare – God in Yoruba Belief*, London, 1962, 146.
19 LEONARD, A.G., *The Lower Niger and its Tribes*, London, 1966, 429.
20 MBITI, J.S., *African Religions and Philosophy*, London, 1982, 3.
21 APPIAH- KUBI, K., "Jesus Christ – some Christological Aspects from African perspectives", in Mbiti, J.S., (ed), *African and Asian Contribution to comtemporary theology*, Bossey, 1977, 204-8.
22 NDUKAIHE, V.E., *Achievement as Value in the Igbo/African Identity: The Ethics*, Berlin, LIT, 2006.
23 METUH, E.I., *African Religions in Western Conceptual Schemes: The Problem of Interpretation*, Jos, (2nd ed) 1991, 110.

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spiritual body. A dead person is always visualized in a bodily form, as a sort of unquantified body, imagined to be like the shadow of a man on a sunny day.

Man is the individual person created by God. A living person is called '*onye mmadu*', and a dead person is called '*onye mmuo*'. The "*onye*" is the personhood in man – dead or alive. Hence it is the full individual person not a part of him or his soul (as in Christian faith: where death is the removal of the soul from the body. "Der Tod bedeutet die Trennung von Seele und Leib"[24]), which survives after death. For the African, there is no separation of body and soul at death; there is only a transformation and change in the form of existence. Here, as opposed to Christianity, the whole person continues to live in the land of the dead. That is why the dead are buried with some material items that are believed would facilitate their continued successful existence in the other world. In all fairness to the Christian faith however, the body/soul separation does not render the soul purely Platonic. The church teaches that there exists a re-unification at the resurrection. "Man kann diese Lehre freilich nur dann richtig verstehen, wenn man es damit macht, dass die Seele nicht ein Teil des Menschen neben dem Leib ist, sondern das Lebensprinzip des einen und ganzen Menschen, modern formuliert: sein Ich, sein Selbst, die Mitte seiner Person."[25] One can understand this teaching only when one does not see the soul as a part of the body that lies beside it, but rather as the life-principle of the one and whole human being.

In a modern formulation, the 'I' and the 'self' constitute the centre of the human person. For the African, this 'I' and 'self' are at no point separated; the human remains always unique. Similarly, at conception, a new individual person is created by God and born into the world. This is so in spite of the belief on reincarnation. "The ancestors, of course, are neither the reincarnated children's creators nor do they actually come back to life in their persons but only in their qualities and influence."[26] What reincarnates is not the personhood (the m a n) of the ancestor but the principle of the s e l f.

Therefore the world of the African is a holistic one, seeing no difference between the spiritual and temporal, and all centering their activities on man. To this effect therefore, African anthropology regards man, not just as the individual, who is bodily present, but rather, man – *mmadu* is best seen as a life force at the centre of multiple interactions: the individual within himself, with his lineage community, and with the spirit world. *Man is a life force interacting with other life forces in the universe*.

So, when an African sees a child, the image that he has of him is the entire chain of the cosmic relationship transpiring in this child. That is why one handles

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24 *Katholischer Erwachsenen Katechismus* (Das Glaubensbekenntnis der Kirche), hrsg. Von d. Deutschen Bischofskonferenz, Bonn 1985, 408.

25 *Ibid.*

26 OKOLO, C.B., „The Traditional African and Christian Values: (Dimensions of Dialogal Encounter)" in *African Ecclessia Review (AFER*), vol 2, 1987, 85.

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this little human being with caution, fear and respect, bearing in mind what he represents. He is endowed with different principles of self, which link and allow him to interact with other beings in the world. *Chi* – spirit double links man with God; *Eke/Agu* – the incarnated ancestral spirit links man with the ancestors; and *Obi* – heart and mind holds life as primary substance in the self and links man with the entire universe of life forces. These could be regarded as the sources of the self, and make up the identity of the child and as such every human being in the African sense. And these various and different aspects of the self and identity are seriously taken into consideration in the upbringing of the African child. This African holistic view of man influences immensely their ideas and methods of educating their young ones. Whoever sees or deals with a child, is conscious of the fact that, in this little being, he is dealing with God, his ancestors and the ring of cosmic organs, who are steadily interacting with the human being.

Summarily, the Africans see themselves as creatures of a Divine Being. They owe their origin to the Ultimate Reality who at conception gave them that refraction of Him which in theosophical language is called Divine Spark. This aspect of the Ultimate Reality manifests itself through so many intangible entities in man such as: *mmuo* – spirit soul, *ako-na-uche* – intellect, *Chi* – spirit double, *ume* – life breath, *ndu* – life force and *akara-aka* – destiny. Above all, the human person is at the centre of creation and existence; hence the African Igbo name – *Mmaduka(ihe)*, that means: the human person is greater than things. Basically, in the African anthropology, man is seen as a creature of *Chineke* – (the God that creates), *Chukwu* – (the Supreme Being). The Igbo word for man (human person irrespective of sex, age and status) is *mmadu*. Etymologically, this concept stems from two words: *mma* – goodness, beauty; and *ndu* (*du*) life (existence). This suggests that the Igbo, and Africans in general, see man as the fullness, goodness and beauty of life. That is why the prime value for them is life, *Ndukaihe* (life surpasses all things), and the epitome of life exists in the human person. Thus when one does anything that negates, dehumanizes, or fails to promote life, the Igbo ask: *Onyea obukwa mmadu?* (Is this person a human being?). That is to say, every action of man – spiritual and temporal, is and should be geared towards the promotion of the goodness of life – *mmadu* (human being).

Moreover, the Africans understand that it was through these in-built theophoric channels that they relate ontologically to other beings in their cosmos. In order to maintain the cordial ontological relationship so that man would enjoy his true self and being as man, the Africans have to ensure that these channels are not desecrated, and this engendered the creating of the myriads of cosmic laws called taboos in simple language. Africans also have a philosophy of living, which is both a way of life and at the same time a key to the ontological solution of their problems. It is also in their thinking that it is only man that has the privilege of having soul among all other living beings in this corporeal world. With this special gift to man, the Igbo forebears called man *mmandu* – the beauty of life, who has the Di-

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vine blessing of living here now, and there in the spirit world, while continuing to live here afterwards by reincarnation. With all these theosophical privileges at the back of their minds, they tried to display a spiritual life always in order to continue in a cordial relationship with the Ultimate Reality, because it is only by doing so, that they would continue enjoying the "paradise stage"[27] of life.

The birth of a new child is seen as the beginning of the journey to this "paradise stage". All the ontological credentials are in-born in the child from day one. But the young person must be equipped for the journey, which he must make through our complicated world. That is why the Africans believe that the child must be brought up with the culture and values of his people and his world. The upbringing and education of the young is therefore seen as an additional preparation geared towards the actualization of life in this "paradise stage" of existence.

Moreover, considering the imperfection of human nature, and the dreams for a secure future, upbringing and education of the young are seen as necessary steps towards the actualization of real life. It might be interesting here to note that the idea of old-age insurance – what the Germans call *Rentenversicherung* – is not yet existent in most African states, partly for reasons of poorly organized political and social financial structural systems, but most primarily as a result of the belief that an African begets children basically to ensure that he has future generations, who will take care of him at his old-age. No wonder the existence of such names: *Nwabuechim* – my child is my tomorrow, my future; *Nwa-akolam* – (God) let me not lack children; *Nwabuolum* – my child is my voice; *Nwabunchekwubem* – my child is my hope; etc. One's own child is one's greatest insurance. Those who have no children are often sorrowful and live in fear of a miserable old-age.

Finally, I see my position confirmed in the African image of the child: A child is the gift of God and as such good, but must be educated for his personality actualization. This view is contained in such names like: *Nwa-amaka* – the child is good, *Nwa-bu-Onyinyechi* – the child is God's gift. In addition, the child is the future guarantee for the parents, family (nuclear and extended) and community (*Nwabuechi* – the child is the future). Moreover, the child is an honour to his family (*Nwabugwu* – my child is my honour and prestige, *Nwabuihum* – my child is my face, my mirror, etc.) Nonetheless, an educated child is a huge asset to his people (*nwa-azuziri mma bu ugwu ndi nwe ya* – a well brought up child is the pride and glory of his people). Based on these facts, I strongly believe with the Africans in the importance and value of proper upbringing of the child. Children must be educated and brought up as present and future ambassadors, to face the challenges of their time, and be able to meet up with their present and future responsibilities. In this sense and with this view, therefore, a proper and an adequate development of the child is considered a *sine qua non*.

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27 ANIZOBA, O.M., "Igbo Concept of Man: A premise for understanding the fundamentals of Igbo Metaphysics", in *University of Nigeria Library series*, Nsukka, 1989, 8.

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Along this line of the child's development, every region of the globe should be in the position to bring up their young with regional values and cultures, but not losing sight of the relevance of these values to the global existence and collective survival of humanity. This means, in concrete, that educational psychology can also wear African clothes, whose pedagogical effects must be relevant to the global solidarity of the entire humanity.

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Part II:
Educational Psychology can wear African Clothes

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4. The original Traditional African Education

Just like in every other human society, indigenous education existed along with the history of the African people. The methods and goals of education may differ from place to place, from nation to nation, from society to society, however it is a natural and basic need for every human society to seek and apply functional ways of educating its youth according to the needs of the society. Here, we shall take the case of Nigeria as example. Before the advent of the Islamic (Arabic) and the Christian (Western) educations in Nigeria, and their formal establishments in the 14th and the 19th centuries respectively, the African people and traditions had their own spectacular ways of bringing up their young ones.

In the history of humanity, different peoples have different conceptions and descriptions of an educated person. The old Greek idea of an educated man was one who was mentally and physically well-balanced. In old Rome, the emphasis was on the oratorical and military competence. In the middle ages, in England for example, the Knights, Lords and Priests were considered the educated elite of the society; while the French society spoke of the scholar, and the German society emphasized the patriot. In the same way, the brave warrior, the good leader, the man of noble character, or the man of special skills was considered well-educated in the original African societies.

4.1 Methods of the original Traditional African Education

In the Old African society, the purpose of education was clear; functionalism was the main guiding principle. And this necessitated the methods that were used in education. It was necessary to use the means that would captivate the interest of the young and thereby arousing their enthusiasm in learning. The society educated its young according to its needs. As a result of this functionalism, A.B. Fafunwa[1] described the African traditional education as a means to an end and not an end in itself. Education was generally for an immediate induction into society and a preparation for adulthood. In particular, African education emphasized social responsibility, job orientation, political participation and spiritual, religious and moral values. And the methods and systems used in bringing up the young ones were geared towards these directions. The major methods of educating the young people which were applicable and functional in the traditional societies were fundamentally the attitude of *general participation*, the *principle of learning by doing* and the method of *story-telling (or story-singing)*.

1 FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004.

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4.1.1 The principle of general Participation and Learning by Doing

The young people are perfectly integrated into the lives and activities of the community, which are ordered according to grades to facilitate active participation in the society. The young learn automatically from the partners in their group; be it working, dancing and singing, hunting, playing, etc. The method of general participation is closely associated with the principle of learning by doing; and their practical applications and functionality will be more understood in conjunction with the other methods of upbringing, as well as in our discussions about the goals and objectives of the traditional African education.

Children learnt by doing, that is to say, "children and adolescents are engaged in *participatory education* through ceremonies, rituals, initiation, recitation and demonstration. They are involved in practical farming, fishing, weaving, cooking, carving, knitting, and so on. Recreational subjects include wrestling, dancing, drumming, acrobatic display and racing, while intellectual training included the study of local history, legends, the environment (local geography, plants and animals), poetry, reasoning, riddles, proverbs, story-telling, and story-relays."[2] Children are actively integrated when all these activities are taking place. They are allowed to observe, ask questions, practice and get involved. They learn by taking part; they learn by doing.

Upbringing and Education in old Africa was an integrated experience. It combined physical training with character-building and manual activity with intellectual training. At the end of each stage, demarcated either by age level or years of exposure, the child was given a practical test relevant to his experience and level of development and in terms of the job to be done. This was a continuous assessment which eventually culminated in a passing out ceremony, or initiation into adulthood. Every member of the society participates; and the young ones pass out with accredited profile according to one's talent. After this stage, they keep on participating in the group, but now as educator-members with the responsibility of schooling the younger ones. Life was an act of total participation: either schooling others or being schooled by others, for the upkeep of self and society. Unemployment, if it existed at all, was minimal and very few young men roamed the villages and towns. Furthermore, outside the general level of participation in education for all in the society, the secret cults served as institutions of higher or further education for the stronger and the fit elect. "It was at this level that the secrets of power (real or imaginary), profound native philosophy, science and religion were mastered."[3] It was a great sign of recognition for a child to be accepted in any of the secret groups – which are in effect meant for people of mature minds and courage. One feels in such a group honoured and grown up, and consequently embraces

2 Ibid, 2.
3 Ibid, 2.

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the challenges of tougher learning. The young member must not expect a preferential or milder treatment; instead he must prove his learning-fast ability and courage in order to justify his membership. If he lacks the knowledge of anything, he learns it by doing what others are doing and participating actively in the life of the group. The principles of participation and learning by doing can be better concretized and more clearly understood in the other following methods:

4.1.2 The method of Story-telling (Akuko)

Story-telling or Story-singing is a major educational method in the African traditional set-up. The human being is a story-telling animal – *Homo Narrans*. It is more so a serious means of sending across a message in a most interesting and palatable form. This method still plays a very important role in the transfer of values, knowledge and information in modern Africa. I can still remember my childhood experience in the 1960-70s, how we used to gather in front of houses in the moonlight after dinner to hear stories from our elderly ones, and also to tell the ones we already knew. We learnt of new ideas, new social and moral values, and also learnt new styles of dancing, singing and humor. Stories in different forms and styles were rendered and sometimes song. And they were for the young ones sources of delight and educative information. As I wrote elsewhere, "In the absence of written records, storytelling is one of the functional aspects of oral tradition, which, in addition to its use as homiletic embellishment and fluency in oratory, is mostly used in the upbringing of children in the thoughts, wisdom, philosophy and worldview (Weltanschauung) of the people."[4] Among the many uses one can make of stories, two major designates are most prominent as can be seen in the Igbo-African life and culture: Story as *Akuko Ala* (story about local events and happenings), and Story as *Akuko Ifo* (folklore).

Akuko ala fosters the continuity of traditional events and cultural heritage. *Akuko ala* is also seen as the forum for family or friendly lively (but unthematic and unsystematic) discussions over day-to-day happenings and the sharing of experiences. *Akuko-ala* tells of the human community in its confrontation with its environment and its adventures of the human neighbours, highlighting all the time the qualities of courage, endurance, heroic self-sacrifice and exceptional moral excellence of those whose actions gave shape and solidity to man and the community. *Akuko-ala* goes beyond tales of exemplary courage meant to inspire people in the present through an appeal to hero-worship; it, more significantly, erects communal icons, which are the permanent benchmarks in the collective imagination of the community[5] as well as in family forum. *Akuko-ala* in this

4 NDUKAIHE, V.E., *Achievement as Value in the Igbo/African Identity: The Ethics*, Berlin, LIT, 2006, 226.

5 OBIECHINA, E., *Nchetaka: The Story, Memory and Continuity of Igbo Culture*, Owerri, Ahiajioku Lecture Series, 1994, 18.

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sense has very close relationship with folklore. E. Obiechina clarified that in addition to *Akuko-ala* applying to the stories that explain the mysteries of life and death, of the visible and invisible world, of gods, spirits and ancestors, of the origins of things, their relationships and underlying unities, it describes the genesis of human institutions, underwrites essential beliefs and philosophical ideas and validates social codes and approved modes of action. On this level, it encompasses what in Western categories are called myths and legends.

Akuko Ifo, on the other hand, is made up mainly of tales about human beings, personified animals and animated trees, nature and spirits. These constitute the largest corpus of the traditional oral stories and are important for their use in introducing and educating the child into the culture of its people, into the ethical principles and moral values of the society, and into the structure of feeling of the group, in addition to providing recreation and entertainment. Most often, names of animals are used to construct and build up these stories. But as Theophilus Okere remarked, "none of these stories of animals is of animals. A lot of the zoological details are really just good anthropology. Animals are being used to describe, to criticize and to comment on the human condition. Of course at the level of description this is good entertainment. But there is more than entertainment and there is more than anthropology."[6] What is more is that stories also act as the bearer and transmitter of the socio-cultural and moral values of the people. And the child learns these values by hearing those stories. "Storytelling plays a very important, if not the chief role, in transmitting the social and moral values to children in Igbo homes. The Igbo, like all other African people, take delight in reciting fairy tales, legends and folklore, which teach philosophical truths by the use of animals. Moral lessons are thus rendered in a captivating and vivid way, which attracts children and motivates them to imitate the values promoted in such stories."[7] Participation of the child in these circles where the stories are told induces imitation of the figures and ideals in the stories, which in turn enhances learning.

This is the very idea being discussed in "Model ethics". Taking the world religions for example, Christian ethics has the person of Jesus as a model, as well as the many legends of the saints (holy men and women), whose virtues ought to be emulated. So it is with the Islamic Mohammed, the Buddhist's Buddha, etc. Here the life-story of the so-called model is taken to be ideal and should be learnt and imitated. In this sense, Karl Homann[8] means that the moral relationship between the so-called model and the individual concerned is very active and functional. The virtues found in and propagated by the models are seen and

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6 OKERE, T., "Foreword" in IGWEGBE, I.O.O., *The Meaning of the Beginning*, Enugu: Snaap Press, 2002, iv.

7 IKEGBUSI, J.P.C., *Christian Parents as Primary Catechists of the Child through Promotion of a Christian Family Culture*, Münster, 1989, 81-2.

8 HOMANN, K., "Wirtschaftsethik: Die Funktion der Moral in der modernen Wirtschaft" in *Wirtschaftsethik und Theorie der Gesellschaft*, (hrg. Josef Wieland), Suhrkamp, 1993, 48.

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taken by followers as the absolute measure of morals and behaviour. The African Traditional Religion has no founder and as such no human person to be idolized as model. It is a religion that originated from nature; and it is all about the relationship between the humans and their surrounding nature. So the Africans keep observing nature around them and discovering in them such beings that posses those qualities which the human beings cherish as value; they form stories with these beings in order to educate the young on these virtues.

There are different types of stories reflecting different aspects of beings, life and nature. As recorded by Rems Nna Umeasiegbu,[9] there are stories about the tortoise, stories about animals and birds, stories about people, stories about husbands and wives, stories about kings, stories about spinsters, of spirits, and so on. There are also explanatory stories, which are designed to satisfy the curiosity of children, thereby attempting to find answers to questions which children often ask. For example: Why the bat is neither a bird nor an animal; Why the sheep has no horns; How the dog started barking; Why the hawk hovers around a burning bush; Why lizards nod; Why the millipede is blind, etc.

Interesting lessons are often projected with stories about the tortoise. An interesting story of how the tortoise (*Mbe*) desired and succeeded in marrying a princess when he had only one ear of maize is a practical example: Once upon a time, the tortoise desired a wife in the person of a princess. He had neither wealth nor the nobility required for such a venture, but he only relied on his intelligence and capability in manipulating situations. He took an ear of maize and set out on a journey to a distant land where the king had ordered in oath, a replacement of any article destroyed or killed with the very object of destruction. He decided to visit and play guest to different farmers of varied categories. First, he played guest to a poultry farmer and requested to sleep where the cocks were. Before dawn, the cocks had fed on his corn. Therefore he got a cock in return. He went to a fox farmer, played the same game and got a fox. He played the same tricks with a crocodile dealer, and requested for the eggs of the crocodile, which ate the fox, being fully aware that such eggs serve as special delicacy on the eating table of the princess. On reaching the king's palace, he could only be offered to stay with the servants. This was the golden opportunity for him to put the crocodile eggs where the cooks would find them for the princess' breakfast. The tortoise woke up the following morning and announced loudly his missing eggs. Behold, the princess had eaten the eggs. It was traumatic for the king to give out his daughter in such a manner and to such a level of being; but his oath would not be broken. *Mbe* has made it, marrying a princess when he had only an ear of maize.

When the child often heard such stories, he learnt the integrity of the king, who did not want to break his word and promise; and on the other hand he/she was unconsciously being morally fortified towards being a determined human being

9 UMEASIEGBU, R.N., *Words are Sweet: Igbo Stories and Storytelling*, Leiden Brill, 1982.

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and towards being courageous and persistent in the pursuit of his/her ambitions. Children were thereby also warned against the dishonesty paraded as tactfulness in this figure – *Mbe*. One must not lie, or invent evil tricks in order to have his way. *Mbe* (Tortoise) has an intelligent but a very negative image in Igbo stories. When someone is nick-named *Mbe*, he is regarded to be a very cunning human being. "There are many folk stories, traditions and fables which teach philosophical truths by the use of animals instead of human characters. It is through these stories, traditions and fables that one comes to understand some of the unspoken thought patterns, beliefs and wisdoms of the people."[10] All the members of the family or group (old and young) participate and sit together for story-telling. And it is normal that stories are told turn by turn. It is always the responsibility of the elderly persons in the group to analyze the positive and negative significances of every story. Children are thereby asked some questions to ascertain if and what they have learnt from the story. Sometimes the children are required by the next round of story-telling to repeat the stories of the present sitting, just to confirm that they have really learnt. It is always a thing of pride for a child to boast of knowing more stories than others. Now, because children learn and remember songs faster, stories that have very important themes and values are often song.

4.1.3 The method of Story-singing (Akuko n'egwu)

Some of the traditional stories command more influence and attract more audience of the children when they are song or put into music. Music is part and parcel of the African life. There are so many aspects of life and experience that are better expressed in music than in any other form of communication. Mbonu Ojike wrote: "Certainly, the African has no great literature besides music. And their music is not written either."[11] By this statement, Ojike must have meant the 'Folk Music', which has been defined by the International Folk Music Council at Sao Paulo in 1954 as "the product of a musical tradition that has evolved through the process of oral transmission."[12] An examination of different categories of African music demonstrates vividly that African traditional music is orally transmitted and grows out of human experiences. It is also an inter-human phenomenon, which operates as part and parcel of almost all cultural activities. There is always a corresponding music to the different aspects of life, secular or religious. We have Egwu nwa (music connected with child birth); Egwu eji alu nwanyi (music associated with marriage); Egwu mgba (wrestling music); Egwu onwa (moonlight play songs and dances); Egwu mmanwu (masquerade music); Egwu Ozo (music connected with Ozo title ceremonies); Egwu eji akwa ozu

10 ILOGU, E.C.O., *Christian Ethics in an African Background*, Leiden: Brill, 1974, 42.
11 OJIKE, M., *My Africa*, NY: John Day Company, 1964, 223.
12 See KARPELES, M., *An Introduction to English Folk Song*, London, 1973, 3.

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(music associated with funeral ceremonies); Egwu ikpe (satirical songs); Egwu oru (music used at communal work); Egwu agha (war songs).

As regards the effect of such music when it is played or sung, Chinua Achebe (whose *Things Fall Apart* – translated into more than twenty world languages – exrays the traditional life of the African before its colonial corruption) wrote: "In those days Okudo was still alive. Okudo sang a war song in a way that no other man could. He was not a fighter, but his voice turned every man into a lion"[13]. The child learns to be motivated into action by hearing such music. Ifionu on another note observed that in the Igbo traditional society, "music performs other social functions besides pure entertainment and aesthetic enjoyment. *Egwu onwa* (moonlight plays and dances), *Mgba* (wrestling competitions) and *iti mmanwu* (masquerade displays) are probably the most universal, traditional, recreational, and entertaining activities in Igboland which bring people together; not only people from the same community but also neighbouring towns…. In wrestling competitions, each group of competitors has its own *Ekere Mgba – Nkwa* (summoning drums) in which the players, especially the flutists, call praise-names of the competitors and encourages them to put in their best."[14] By constantly performing such musical festivals, the Africans preserve and propagate their culture and express them in a language that is understood and loved by all. And children are integrated; they take part and learn the process. In short, the Africans sing out and dance their worldview, their culture, their philosophy of life, their wisdom, and their sentiments. And the participation of children in this music-making and dance is a profound way of educating them in their cultural world view and philosophy of life.

Furthermore, through this act of coming together, sharing stories together, singing and dancing together, children learn the value of solidarity. Music therefore, as well as story-telling, fosters solidarity among the people. "Whether the musical situation is meant to provide entertainment or is created for ritual and religious purpose, the ultimate effect seems to be the same: to bring the community together, to forge a social, aesthetic or mystical link among its members and to unite emotional responses around defined rhythmic waves and melodies. Music, dance and song become for the community an instrument for creating social, emotional and aesthetic solidarity."[15]

The African musical instruments and their symbolic significances are also very educative to the young. The *Igba* (big drum) instrument is sometimes referred to

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13 ACHEBE, C., *Things Fall Apart*, London, Heinemann, (1958) 1982, 141.

14 IFIONU, A.O., "The Role of Music in Igbo Culture: An Ethno musicological Explanation," in: *Igbo Language and Culture*, vol.2 (eds, F.C.Ogbalu/E.N.Emenanjo), Ibadan: Oxford University Press 1982, 42.

15 OBIECHINA, E., *Culture, Tradition and Society in the West African Novel*, London: Cambridge University Press, 1975, 58.

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as the *talking drum*. When beaten, it has the capability of spurring one into action. It is seen as the *leading voice* that tells or signals to the dancer what he is to dance and which dance-movements are necessary. The *Ogene* (Iron Gong) instrument provides a far-reaching sound that is very much needed to attract the audience. The *Ekwe* (wooden Gong) in its function is popularly called "the summoner". The *Oja* (bamboo flute) talks to people and says things in the very tunes which only members can understand. There are many other local musical instruments; and depending on the music at stake or the festival in question, these instruments call and summon all into participation in body and spirit. They speak to the people in their tones as it were and the people understand and respond appropriately to them. The child is brought up to learn how these instruments symbolize the different aspects of leadership and followership, as well as different characters and personalities that make up a living society.

Summarily, prior to the invasion of the western culture, the African societies effectively educated themselves and their children in their traditional way and with their traditional methods. At that time, traditional education was fully capable of supplying the necessary ingredients to maintain the levels of social, economic, technical and cultural attainments of the society.[16] Among the tools for this traditional education, general participation in storytelling and music were key avenues for transmitting very important themes and high values and norms in a palatable manner. These render traditional values nicely appreciable and unforgettable. But over the years, traditional education which proved effective when it was simply a matter of handing down experience from generation to generation, and when techniques were relatively simple, appears today insufficient and incapable of offering great possibility for progress in the assimilation and spread of highly sophisticated experiences and knowledge in modern technology.[17]

One may relatively argue over the sub-standard nature of education in the old African tradition, but the fact is that, irrespective of the level of education and training given, it was functional because the curriculum was relevant to the needs of the society. The aims and goals were met and these served the needs of the society in question effectively. Naturally, the aim, the content and the methods of traditional education are intricately interwoven; they were not divided into separate compartments as we have them today in the westernized system of education. For that time, the characteristics of African traditional education may be described in the words of Abdou Moumouni with: "(a)- The great importance attached to it, and its collective and social nature; (b)- Its intimate tie with social life, both in a material and a spiritual sense; (c)- Its multivalent character, both in terms of its goals and the means employed; and (d)- Its gradual and progressive

16 OKEKE, A.N., "Traditional Education in Igboland", in: *Igbo Language and Culture*, vol.2 (eds, F.C.Ogbalu/E.N.Emenanjo), Ibadan: Oxford University Press 1982, 16.

17 GRAHAM, C.K., *The History of Education in Ghana*, London: Frank Cass, 1971, ix.

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achievements, in conformity with the successive stages of physical, emotional and mental development of the child."[18]

In consideration of these therefore, one may be judged as being unfair in categorizing the old African traditional educational system as substandard since it has addressed itself (with success) to the needs of the then society. One must not forget that education is the aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the society in which he lives; that is to say, it is a process for transmitting culture in terms of continuity and growth and for disseminating knowledge either to ensure social control or to guarantee rational direction of the society or both. All educational systems, whether traditional or western-oriented, seek to achieve these goals irrespective of the curriculum, methods and organization designed for the purpose. After all, when evaluating any educational system, one must determine the extent to which it is meeting the objectives and needs of a particular society at any given time. Therefore, the methods of traditional education were very sufficient at that time when we relate them to the following goals and objectives of the original African traditional education.

4.2 Objectives of the original Traditional African Education

The primary objective of the traditional African education was to perpetrate the values of the traditional society, and to equip the young ones with such knowledge that would help them face the challenges of their lives and the tasks in their communities and the environment. The aims could be multilateral but the general and final goal is to produce an individual who is honest, human, respectable, courageous, skilled and cooperative, and conforms to the social order of the day. Certainly the traditional educational objectives are numerous and varied, but we shall take bearing from Babs Fafunwa who identified seven cardinal goals: (i) – to develop the child's latent physical skills. (ii) – to develop character. (iii) – to inculcate respect for elders and those in position of authority. (iv) – to develop intellectual skills. (v) – to acquire specific vocational training and to develop a healthy attitude towards honest labour. (vi) – to develop a sense of belonging and to participate actively in family and community affairs. (vii) – to understand, appreciate and promote the cultural heritage of the community at large.[19] In the treatment of the objectives of education, we must not forget that regional needs and interests play very important roles in determining how the young ones are brought up. This notwithstanding however, the following basic objectives are fundamental in educating the child in any African society.

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18 MOUMOUNI, A., *Education in Africa*, London, 1968, 15.

19 FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 6-7.

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4.2.1 Development of Moral Character and Reputable Personality

The development of reputable personality is considered the primary objective of the African traditional education. Character-training is the fundamental base and the corner-stone around which every other revolves. Good character is one of the primary cultural values. Character-training goes along with religious education, since ethics and religion are in the African worldview inseparable. For the African, there is no ethics devoid of religion and vice versa. All the African values and in fact all his life point to his religion and his religion dictates his way of life. Deep within his being, the African feels an irresistible religious imperative. It is religion, which makes the first and most absolute claim in the life, hopes, aspirations, fears and joys of the average African person. Traditional religion is at the very heart of traditional 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."[20] In other words, moral education is synonymous with religious education.

The ordinary life of the African is conducted in relation to the sacred. In the words of E.B. Idowu, we take our religion wherever we go: in the family, at work, in the market, in the village square, we are always conscious of our religious imperatives. Life and morality are considered direct fruits of religion. Africans do not make any attempt to separate the two, and it is impossible for them to do so without disastrous consequences.[21] In this connection, Arthur Leonard observed of the African-Igbo: "they eat religiously, drink religiously, bathe religiously, dress religiously, and sin religiously. In a few words, the religion of these natives is their existence, and their existence is their religion."[22] In effect, any act of upbringing in life, and the education into any field of life is always influenced by the traditional religious imperatives and the cultural/moral norms with all its dos and don'ts. J.S. Mbiti summarized the situation thus: "In traditional religion there are no creeds to be recited; instead, the creeds are written in the heart of the individual, and each one is himself a living religious creed of his own religion. Where the individual is, there is his religion, for he is a religious being. It is this that makes Africans so religious: religion is their whole system of being."[23] At one with culture, religion is inextricably linked to the whole of life, whose personal and communal activities it animates. The feeling of wholeness is an im-

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20 ONWUBIKO, O.A., *African Thought, Religion and Culture*, Enugu: Snaap, 1991, 24.
21 IDOWU, E.B., *Olodumare – God in Yoruba Belief*, London, 1962, 146.
22 LEONARD, A.G., *The Lower Niger and its Tribes*, London, 1966, 429.
23 MBITI, J.S., *African Religions and Philosophy*, London, 1982, 3.

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portant aspect of the African life.[24] Here religion determines morality and life in general, and life in itself must be moral and religious.

It must be pointed out here that religious/moral education or character-training is not a responsibility solely reserved for any religious leader or special teacher. In this sphere also the principle of general participation is at work. The child lives, sees and learns what he observes the elderly ones in his environment do. He learns to respect what the society holds important and learns to uphold the dos and don'ts in his environment – be they religious, moral, social or cultural. And every member of the society sees it as a responsibility to acquaint the child with the norms – in all its ramifications – of the community. The parents, siblings and other members of the family and community participate in the education of the child. Everyone wants him to be sociable, honest, courageous, humble, persevering and of good report at all times. N.A. Fadipe confirms this point as he writes about the African-Yoruba ethnic: "The education of the young Yoruba in the codes of manners, conventions, customs, morals, superstitions and laws of his society is therefore achieved through various members of his family and household, his extended family (usually located in the same compound), his kindred and his neighbourhood. The more inclusive the group becomes, the less direct responsibility of the average member of that group for the training of the child. But, even though a large part of the early training is known as the direct responsibility first of the mother and next of the other members of the child's immediate family, the full training is a co-operative effort in which members of each of the more inclusive groups must play a part. It is through this process that the child builds up his code, whether of manners or of morals, item by item as they come incidentally into the field of his experience."[25]

Educating the child in the norms of the society is not always a very easy task. Sometimes reward and punishment play very important roles and are often used as methods for instilling knowledge in the young in addition to the traditional methods of participation and learning by doing. Here the child is rewarded for acting according to norm, and punished for the opposite. It is believed that the reward should encourage him to behave more positively, and punishment should deter him from unacceptable actions. In this process of upbringing, it is guaranteed that the seniors teach the younger ones what to do; and it is also presumed that the elderly one who rewards or punishes knows the standards of the norm. The African child participates actively in the group, listens to instructions and tries to imitate what he sees others doing. He gets rewarded if he does well, and gets corrected if he goes wrong and sometimes punishment is ad-

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24 APPIAH- KUBI, K., "Jesus Christ – some Christological Aspects from African perspectives", in Mbiti, J.S., (ed), *African and Asian Contribution to contemporary theology*, Bossey, 1977, 204-8.

25 FADIPE, N.A., *The Sociology of the Yoruba*, Ibadan, 1970, 311.

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ministered in the case of his constant failure to profit from the corrective instructions given him. The child observes how people of his own age or those who are older behave when faced with given situations, and are rewarded for mastering the situations. He then tries to imitate their behaviours when he finds himself in a similar situation. A negative variant of this is to observe how those who fail to conform to given norms are punished. Every child is always afraid of such punishments and this pushes him into putting in his best in learning. However we know from educational psychology today that punishment, in relation to learning, has a deep and far more negative effect than positive. Through punishment, the child feels depressed and lacks every motivation to learn. The child has the feeling of honour and pride, on the other hand, when he is rewarded. And this absolutely motivates him to show that he can do more.

In training the moral character of the child, the African-Igbo for example, has a moral code, which 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", the "ways" of the land – Omenala – (norms and customs of the land). The primary task and goal in educating the child is to equip him with the *omenala* of his society. In addition to its moral functions, the *Omenala* also performs fundamentally cultural, political and social functions in the Igbo society. Meanwhile, instead of the individual moral responsibility (as in Christian morality), the Igbo traditional morality emphasizes group morality, with life as the 'summum bonum' of its values. Therefore every one must learn from childhood to respect life and all other values which promote harmony in the society more than his personal interest. The harmony in the society is more important than the individual interest. This explains the emphasis the African lays on 'general participation' in the life and activity of the society. This group morality is as a result of the community consciousness where the value of goodness is not readily seen as the exercise of personal responsibility, but rather, primarily as a means of realizing the social morality of the group. The danger here is that it is capable of removing from moral life the joy of its inner motivation, which is the essence of morality itself, resulting from choice, personal decision and responsibility.[26] Most African traditional societies extol the demands of the community to the detriment of the individual's freedom. Perhaps we may find the reason for this in the observation of Paul Tillich who said that freedom as a choice is not absolute, but rather is controlled by many factors such as time, place, conscience and religious beliefs.[27] In this perspective, the child is trained to cherish social harmony, since it is only the moral harmony in the community that can guarantee the individual morality.

Hence, it can be said, in the words of Ilogu, that, "morality in the Igbo traditional society like all sacral or ontocratic communities was first and foremost the

26 ROUBICZEK, P., *Ethical Values in the Age of Science*, Cambridge, 1969, 58.
27 TILLICH, P., *Systematic Theology*, Vol.III, Chicago, 1963, 233.

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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."[28] Customary usages, demands of the gods, spiritual forces and the fear they generated, availed narrow confines of choice. Consequently, moral duty is seen as an "imposition", on the one hand from the gods, and on the other hand from the routine of lineage links of relationships (corresponding to the horizontal, divine-to-man; and the vertical, man-to-man relationships in its moral code). If the community remains faithful to the *omenala*, it is rewarded and blessed by the gods, otherwise, it could be punished or cursed. And this process is transferred to children upbringing. The child must be taught to respect the o*menala* in order to avert the punishment of the gods on him and on the entire community. The fear of chastisement from the gods, not only on the individual defaulter, rather on the entire community, forces every member of the community to ensure the observance of the *omenala*. This is why it is a primary objective to teach every child the *omenala*; and also using the method of reward and punishment to encourage observance or deter the child from defaulting.

Every ethnic African society has its different way of emphasizing the same character education. According to J.W. Lieber, "among the Efik and Ibibio, there were very stringent taboos about incest and adultery; and stealing was also considered a very serious offence."[29] Similar attitudes were prevalent among many other Nigerian ethnic groups: "among the Ibos, Yoruba and the Nupe, adolescents were taught to avoid heterosexual activities, to shun acts of immodesty, masturbation, aggressive behavior" [30,] and to refrain from divulging secrets. The Igbo have a catalog of taboos on sexual morality, the preservation of life and honesty.[31] In the traditional Nigerian society all parents want their children to be upright, honest, kind and helpful to others, and will spare no pain to instill these qualities – the saying 'spare the rod and spoil the child' is very much in vogue. It might perhaps sound an overstatement but has some element of reality in it to say that all Nigerian parents, irrespective of ethnic group, prefer to remain childless than to have children who will bring shame and dishonour to the family. The Igbo say "*Aturu muru Ebule gba-aka nwa*" (literally: a sheep which gives birth to ram has practically no child). Translated into family life, this means that whoever has a child who is out of con-

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28 ILOGU, E.C.O., *Christian Ethics in an African Background*, Leiden: Brill, 1974, 127.

29 LIEBER, J.W., "Efik and Ibibio Villages", in*: Institute of Education, University of Ibadan*, 13, 1971, 53.

30 LIEBER, J.W., "Ibo Village Communities", in: *Institute of Education, University of Ibadan*, 12, 1971, 62.

31 OLISAH, M.S.O., "Taboos in Ibo Religion and Society, Social and Religious Values of Abominations among the Ibo", in: *West African Religion*, 11, 1972, 1-18.

https://doi.org/10.5771/9783956505447 https://www.inlibra.com/de/page/agb - Open Access - (cc) BY

trol and cannot conform to family and societal norms has practically no child in the real sense of it. The child must be brought up with such a character that conforms to the norms of his society. There are other hundreds of idioms, proverbs and folk-tales on moral and ethical behaviour and the consequences of bad behaviours and misconduct. Disdain is the answer to ill-manners or acts likely to bring disrepute to the family. Severe physical punishment is generally meted out to young offenders in the hope that this will serve as a deterrent. In certain localities, parents deliberately put temptation in the way of the child to test honesty, perseverance and truthfulness. In certain instances, a child is confided in and warned not to divulge the secret. Then the parents or guardian devise all kinds of traps to test the child's endurance. Each child or youth is also expected to know about hospitality, etiquette and other social values.

Even the norms, which do not have much to do with morality and character, but facilitate good image in the life of the society, are also taken seriously in the up-bringing of the child. When a norm takes the function of regulating the social life of the community, it is regarded as a social norm. People keep their promises not because they fear being prosecuted, but because they fear developing a bad reputation. The pressure to signal that one has good reputation and a desirable character leads in other contexts to conformist behavior and a generation of social norms. "To be in society is to participate in its dialectic."[32] Failure to conform to relevant social norms raises suspicions about one's character and reliability in relationships of trust. Social norms have some 'enforcement mechanism', which could be institutional, or psychological, or physiological.[33] Our social lives are highly regimented by manners. In the modern times for example: one must hold a knife and a fork in a certain way, eat with one's mouth closed, look people in the eye but not steadily, wear clean clothes and the right sort of clothes, shake hands when introduced, comb or brush one's hair properly, send greeting cards to one's friends and associates, avoid staring at defects in other people's appearance, cheerfully say "fine" when asked about one's health, cover one's mouth when one yawns, and apologize when one fails to do any of the above. All these elements follow from the signaling model, according to which, signals of observable actions are promoted for conformity. In actual fact, there is no logical reason why a fork should be held in one way or the other; people attach significance to how one holds a fork only because of prior and contingent beliefs about the type of person who holds a fork in a certain way. This is why such norms could differ from country to country, from region to region, even from neighbourhood to neighbourhood. And in the African scenario, that certain food items – like the "*Fufu*" – for example, should be eaten with the right hand is merely a social convention, and has nothing to do with morality.

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32 BERGER, P.L./LUCKMANN, T., *The Social Construction of Reality*, N.Y, 1991, 149.
33 See POSNER, E.A., *Law and Social Norms*, Cambridge, 2000, 12-15.

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In the original African tradition, introducing the child into the norms of the society was the duty of the parents and family members, community members, and in fact every elderly person in the society. Let us cite a simple example of the sanitary and aesthetic norms of the African-Igbo ethnic. One of the most important of these is in regard to the use of the right and left hands. Owing principally to the fact that before the diffusion of the white man's culture the use of forks and spoons for eating was unknown, the fingers were the African natural forks and knives. To this effect, the employment of the right hand, traditionally used for eating, had come to be forbidden for handling dirty objects. For instance, unless strictly unavoidable, the right hand must not be brought into contact with mucus or with any of the other waste products which come out of the human body. As a corollary, the use of the left hand is forbidden for eating, for shaking hands, and for handling respected objects. In fact it is an insult to offer somebody the left hand during a hand-shake or greeting; and it is considered ingratitude and disrespect of the highest order to receive a gift or any object from one's senior with the left hand. Every one learns such norms from childhood. Any child from the neighbourhood who lacks knowledge or shows defiance for such a convention must be called to order immediately. But if he should refuse to take correction from his fellows, it is the duty of the adults to seek to restrain him. If the child remains recalcitrant, the extreme step of thrashing or stopping him from eating with others may be taken. The ability to take instructions and live by them is one of the big signs of a child who is open and adequately ready to respond to education.

It is costly to respect norms and manners; the benefit however is cooperation from the others. Some people fail to respect manners because they do not care about these benefits. Other people fail to respect manners because the cost to them is idiosyncratically high. Jürgen Habermas adds that, "the tension between facticity and validity, which then enters into the mode of action coordination itself, sets high demands on the maintenance of social orders".[34] The first group of people does not offend us because we derive intrinsic pleasure from observing them use the right or left hand correctly, but because their failure to do so shows that they do not value us. The second group of people evokes our sympathy if we discover the source of their failing. A person with a broken right hand might eat with the left, as might a person from a foreign culture. We discount the significance of their violation of the convention and look for other signals of their type, and these signals duly provide elaborate apologies and explanations. But if we cannot discover their idiosyncratic cost, we classify them in the first group and assume that they belong to the bad type. Fearing such a fate for their children, parents train children in manners and relevant norms of the society in order to ensure that their costs are low. Often, even the bad types with proper

34 HABERMAS, J., *Between Facts and Norms*, Cambridge: Polity Press, 1998, 8.

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breeding signal elaborate manners as a way of revealing that they belong (or can belong) to the good type.[35]

Social norms are always about observed behaviour. Relatively, people are more willing to tolerate the violation of norms when the agent tries to conceal his behaviour than when norms are openly violated, and publicly flouted. The person who is ashamed by his behaviour and takes steps to conceal his conduct from a wider audience incurs extra costs, and by incurring these costs he signals to those who know about the behaviour that he belongs to the good type. When he stops trying to conceal his behavior, people shun him because he is showing that he does not care what they think about him. "The signaling theory suggests that any costly action can be a signal, that is, a mechanism for establishing or preserving one's reputation."[36] A child naturally feels sorry the much he is conscious of his misbehavior. That is why it is not the best approach to punish the child for his inability to respond to signal and manners.

Social norms describe the behavioural regularities that occur in equilibrium when people use signals to show that they belong to the good type. Social norms are thus endogenous: they do not cause behaviour, but are the labels that we attach to behaviour that results from other factors. As E.A. Posner puts it, "Social norms do not 'cause' people to do anything, except insofar as they try to figure out what is optimal by imitating others"[37], and we cannot so easily determine whether a child is the good type to be rewarded or the bad type to be punished without understanding the motivation or the lack which underlies his behavior or learning problems. This is one of the reasons why I did and keep criticizing the system of reward and punishment as a method for bringing up the child. If the child is often punished for his failures, he loses interest in learning and develops fear – which psychologically is a negative ingredient. Although reward is better than punishment, it is still not the ideal. If the child is often rewarded for learning, the motivation gets an attachment like in the stimulus reaction in the animal training. What happens with learning when the reward stops?

Undoubtedly, African traditional education in the area of character-training is severe, to say the least, but this is because the African society as a whole attaches the greatest importance to character-training. All the other goals and objectives of traditional education: Physical education, vocational training, religious education, cultural heritage and respect for elders as well as co-operative community effort are considered necessary for the development of 'good character'. Meanwhile, the absence of any of these goals or aspects of education is tolerable as long as good character prevails, but the absence of 'good character' on the part

35 ELIAS, N., *The Civilizing Process*. New York: Pantheon Books, 1982, 158.
36 POSNER, E.A., op cit, 24.
37 Ibid, 58.

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of an individual is the most shameful thing that he can inflict on himself, his immediate and extended families, his community, and the entire society.

4.2.2 Promotion of Cultural Heritage and Values

Everywhere in the world, education, whether modern or ancient, aims at perpetuating the culture and values of the society. The cultural heritage must be passed unto new generations. According to Aylward Shorter, "culture is the whole way of life, material and non-material, of a human society. It is essentially social, the product of a society's tradition and its interaction with other societies. Culture is a dynamic, not a static, phenomenon. It is also the product of human history."[38] Culture has a social origin and a social function; and also a mental character. It describes the extent to which people are attracted by certain ideas and norms. Trying to explicate further characteristics of culture, Roy Wagner[39] sees culture as being made up of "invention" and "convention". Convention refers to what is held in common, "agreed upon" in society. Invention refers to the appropriation of culture by individuals or groups of individuals who thereby contribute to its ongoing development. A culture is therefore a dynamic cluster of concepts and norms, the form of which is historically specific. Important to note is that cultures are never completely closed systems. Individuals and groups, drawing on economic and institutional resources and on local, national or even global links, often impose their own definitions on these clusters. However this aspect of "invention" does not mean that cultures have no coherent identity, or that there are no continuities in the successive forms taken by cultures. "Convention" remains an essential characteristic of culture. And children cannot be left out of these "inventions" and "conventions".

Ikenga-Metuh and Ojoade go on to explain the already mentioned broad categorization of culture into material and non-material classes, which also reflects the social and mental character of culture. "Material culture consists of all objects, physical traits, instruments, tools which are made and used by people in various aspects of their community life, while non-material culture refers to ideas, attitudes and ways of doing things which constitute the people's way of life. Non-material culture could be further classified into the cognitive and the normative aspects. The cognitive consists of the ideas, knowledge, attitudes, values, beliefs, and patterns of expression and communication prevalent among a given people. While the normative culture consists of the rules, norms, morality and other accepted ways of doing things in a particular society."[40]

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38 SHORTER, A., *African Culture, an Overview*, Nairobi, 1998.
39 WAGNER, R., *The Invention of Culture*, Chicago, 1891.
40 IKENGA-METUH, E. /OJOADE, O., *Nigerian Cultural Heritage*, Jos, 1990, 2.

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African traditional education attaches considerable importance to this aspect of training. The young must be taught to cherish their cultural heritage and ways of preserving them. The peculiarity here is that this is done without elaborate equipment or complicated teaching methods. The child just grows into the cultural heritage of his people. He imbibes it by participating in the life of the society. That means, culture in the African traditional society, is not taught; it is caught. The child observes, imitates, and mimics the actions of his elders and siblings. He watches the naming ceremonies, religious services, marriage rituals, funeral obsequies. He witnesses the coronation of a king or chief, the annual yam festival, the annual dance and acrobatic displays of guilds and age-sets, and often participates with his own age-group or his relations in the activities. He listens to elders in their oratorical competence: using proverbs, idioms when rendering speeches and learns along. The child in a traditional society cannot escape his cultural and physical environment.[41] He is just born into it and must live the life. He has no choice of subjects as is the case in modern education. He has the obligation to participate in every expected aspect of life in his community and society.

4.2.3 Community Participation

We pointed out earlier that general participation was an important method of educating and transferring knowledge in the African traditional society. Now, it is not only a method but also a goal and an objective in itself. In the traditional system the child is made to appreciate his role as a member of his immediate and extended family as well as that of the community at large. The newly-born child immediately becomes the child of everyone in the household – uncles, aunts, cousins, and even friends and neighbours. And he automatically takes part in the life of this larger group since he is considered a member. He is immediately integrated as one of those inheriting the cultural heritage in the larger group. He must be trained for a better active participation.

A community consists of a group of people most of whom have solidarity and have enjoyed relationships with each other that have substantial temporal continuity extending into the past and are expected to continue into the future. A common past supplies the focal points around which people signal their types. [42] New comers (like the child) enter the community without changing its character because they enter cooperative relationships only by conforming to the established signals and norms. That is why the child must be conscientiously taught how to participate actively in his community. To belong to a community confers various advantages; people are more willing to help members out, to watch over their houses when they are away, or to keep an eye on their children when they

41 FAFUNWA, A.B., op.cit, 40.
42 POSNER, E.A., *Law and Social Norms*, 2000, 35.

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play outside, above all, communal environments supply valuable collective goods. People who are born into communities and who have lived in them for a long time have preference that are aligned in such a way that they particularly value the public goods supplied by that community. Most often however, the collective goods produced by the community "communal goods" depend on the existence of coercive mechanisms of non-legal enforcement. And children born into such a community are likely to adapt to its values. And to be able to adapt appropriately, education is inevitable.

Africans in general see the community and communal living as a defining element in their identity. There is a community-based understanding of identity in Africa. One seeks his identity not in himself, rather in his ability to participate in the community and the extended family. Africans tend to say: "I take part, therefore I am." Just like René Descartes in his western thinking anchored his existence on his ability to reason – "cogito ergo sum"[43], the African anchors his existence in his ability to participate in the life of the society. Individualism per se is alien to the African. The African is dependent on his or her social world. The person who alienates her/himself from this social world is seen as nobody. J.S. Mbiti summarizes the African understanding of his being thus: "I am, because we are, and since we are, therefore I am"[44]. A person, according to Mbiti's description of the African, is society or community oriented. Happiness and sadness are also communally based. When one suffers, the whole community suffers, when one has joy, the whole community is joyful. This is the religiousness of the Africans. To live in isolation is something tragic for an African. And the child must learn to play his part in this community living.

In the real sense of it, African anthropology is human-centred and socially oriented. Accordingly, individuals were continually reminded that a fulfilling life could not be lived in isolation from their human fellows. Rather, life is possible only in communal relationships in which individuals try to strike a balance between the private life and the social life, thus maintaining the network of relationships with their fellows so that every person is provided with a space to breathe and live a meaningful life. A human being is human only because of others, with others and for others.[45] In such a society, an individualistic life-style is out of the question, and as such, finding a fulfilling life means normally resorting to the community. From the early years of the child, this feeling of not living for oneself, but rather for the immediate society, is gradually and consequently instigated in the child.

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43 DESCARTES, R., *Die Prinzipien der Philosophie*, Kap. 1. Über die Prinzipien der menschlichen Erkenntnis, Elzevier Verlag Amsterdam, 1644.

44 MBITI, J. S., *African Religions and Philosophy*, London: Heinemann, 1969, 106-109.

45 MAIMELA, S.S., "Religion and Culture: Blessing or Curses?" in *Journal of Black Theology in South Africa*, vol. 5, 1, 1991, 1-12.

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As we discussed earlier, the child's early education is the responsibility of not only his mother but of everyone in his immediate environment. His peer group is also very instrumental for his orientation into an active participation in the society. Age-groups are often engaged in dance, cultural plays, communal work and many other activities which bring the young people together. They may also help other members of the group in clearing, planting or harvesting or help the community at large in road-building, or the chief of their village in performing a given task or assignment. A child is brought up to cherish going on errands for the entire community. And when he is of age, he assists the community also financially. He does this by making the contribution levied by his age-group, extended family, chief or uncle as the case may be. Shying away from community responsibility is considered an abnormality. Each household in the traditional society is a socio-economic entity. Everyone is his brother's keeper. Moments of joy or sorrow are shared by everyone; and the child is taught how to take part and what roles he has to play. This is best demonstrated when there is a birth, a marriage or death in the family or community. Every member is expected to regard the occasion as his personal celebration. Consequently, friends and age-associations as well as others who are in one way or the other connected or related with the celebrant join him in the ceremonial observances. For every close or distant relative's birthday, marriage or death, active participation of both young and old is expected. It is considered the highest punishment to ostracize someone from participating in the activities of the family or community. In the same way, up-bringing is considered a failure if the young one lacks the relevant qualities for active participation.

4.2.4 Respect for Authority and Seniors

Closely related to and seen as one of the fruits of character-training is the respect for one's seniors and elders or those who are in authority, particularly the chief, the cult leaders, the diviners, relatives (especially uncles/aunts) and other neighbours. Every child learns how to react when he meets anybody at home or on the way. Every person has an art of respect accorded to him/her depending on the status. "A child learns early how to respect his elders and superiors. Failure to surrender one's chair when an elder entered was heavily frowned upon as grave bad manners."[46] Among many other signs of respect, greetings play a major role; and the child must be able to differentiate between the various forms of greetings, how they are rendered, and when each is needed and for whom. The African has a complicated greeting system. There are special polite greetings or salutations for parents, elders, peers and chiefs. There are morning, afternoon and evening greetings; there are greetings for various situations – playing, dancing, drumming, sit-

46 OKEKE, A.N., *Traditional Education in Igboland*, in *Igbo Language and Culture*, vol.2 (eds, F.C.Ogbalu/E.N.Emenanjo), Ibadan: Oxford University Press 1982, 17.

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ting, standing, farming, fishing, weaving, swimming, walking, working, convalescing; and there are special salutations for different kinds of festivals and ceremonies on such occasions as birthdays, burials, marriages, yam festivals, observance of ancestor worship, and many others. African children must be brought up to show good manners while talking to their parents and adults They usually look for directives from adults before taking any step in public gatherings.[47] They greet everybody they meet on the way as a sign of courtesy. It is usually strange to see or pass by somebody on the way without exchanging words of greetings with the person, even where the person is unknown to the fellow. Moreover, such courtesy is seen as sacred duty for the young towards the older person.

Verbal greetings are often accompanied by physical gestures. We can see some differences as well as similarities in many African ethnic cultures in their forms of showing respect through greetings. A Yoruba man will prostrate to his elders and chief, even if the chief is younger, but he merely shakes hands or exchanges verbal greetings with members of his peer-group. The Yoruba woman in a similar situation will kneel. In any situation, the man extends the same physical gestures to male and female elders; the woman does the same. Also the Yoruba in certain sub-groups lies on the ground when greeting a very important Oba. [48] Among the Nupe ethnic, men crouch and women kneel to an elder. And the Nupe people of the same age-group crouch simultaneously for each other. In the same way, Nupe women crouch for each other, and in this position they exchange verbal greetings that can last for minutes. The Hausa ethnic raises his clenched right fist to greet a superior or a chief, and have the same pattern of greetings for age-group like the Nupe.

The Igbo man bows his head when greeting a chief and elders of high repute; offers both hands to greet a senior; and offers one hand or mere words of greeting among peers. And the Igbo woman stoops a little down before her elders or seniors irrespective of sex. It is a sign of respect to offer first the words of greeting to an elderly person before he reacts. A child cannot wait to be greeted first by his father or mother, uncle or aunt. The child wakes up from sleep and goes immediately to his father or mother and says: "Good morning Papa/Mama." It is usual that the elder in any encounter with the young, and at any time of the day waits for the greeting of the child before he responds. On no account however, should a younger person extend his hands first when greeting an elderly person. The offer of hands goes the other way round. The senior offers the hand first if he deems it necessary after the younger person must have verbally and respectfully greeted.

Moreover, secret cults, special groups and societies have special greetings known only to their members. Drummers, dancers, singers, fluters and trumpeters also signal their greetings to important personalities, friends and even ene-

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47 NDIOKWERE, N.I., *Search for Greener Pastures: Igbo and African Experience*, Nebraska: Morris Publishing, 1998, 287.

48 FAFUNWA, A.B., op.cit, 13.

https://doi.org/10.5771/9783956505447 https://www.inlibra.com/de/page/agb - Open Access - (cc) BY

mies in occasions via their respective media. It is perhaps not exaggerating to say that the Africans have one of the most complicated verbal and physical communication systems in the world, and the child must master the various salutations of his own ethnic group before he reaches maturity; otherwise, he is regarded as a child not well brought up. False signals can make a young person notorious in the society. The parents and the extended family take this aspect of up-bringing very seriously so that the child may not show bad manners when he meets people in the society and so brings shame to the entire family.

4.2.5 Development of Physical Skills

Growth belongs to human nature, and every little child naturally develops both emotionally and physically. The African child likes to explore his immediate environment, observe adults in their activities, and imitate them – he enjoys discovering new situations. Here there is no cultural difference between the African, the European/American or the Asiatic child, but the *modus operandi* may vary in terms of method and tools for physical training. In traditional African society the child intuitively jumps, climbs a tree, dances or performs a balancing act because his siblings or his elders do the same. Every child discovers his limbs and in no time he also discovers their uses. It is a natural process of growth and the physical environment, no matter how limiting, challenges the child to try out new things. The African child is however fortunate to have had the whole of nature at his beck and call with which he exercises himself. He goes into the bush, cuts down branches and brings them home as firewood. He goes to the stream, fetches water and carries it home on his head. He goes to the fields and plays with the animals. More so, the African child, unlike the European child, has unlimited access to the stimulating world of African music and dance. He needs no teacher or specialist to teach him the first steps. He observes the adults and other children and naturally falls in step. The child finds himself in the group around him and learns by doing and by active participation. Most of the dances are acrobatic in nature and as such enhance physical fitness. The infinite varieties of African dance-movements offer the child one of the best media for physical exercise.

There were and still are a good number of sporting activities: running, wrestling, and hunting, climbing, digging, throwing, and swimming and so on. In fact in most communities living around the river, there are such traditions of throwing the child into the river and letting him fight his way out of the waters. Of course he gets assistance immediately his elders notice that he is in danger. This is a most practical way of training him physically and emotionally in swimming, which is an absolute prerequisite for a life as fisherman if he decides in the future for such a profession.

Generally, we cannot underestimate the importance of manual labour in the life of the African. Agricultural work and other physical works sustain life and people

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in existence till today in the African continent; and there is no alternative other than training the child fit for this challenge. The human being generally depends upon material goods for his maintenance and existence. He needs food, shelter and clothing, etc. These make work a human obligation, a duty as well as a right. "Work is the normal way of self-preservation. It is ordinarily by his work that a person satisfies his material needs and the needs of those entrusted to him. To the extent that a man is able to work and has no other legitimate source for his sustenance, he must acquire what is necessary for his livelihood by his labour."[49] The African Igbo believe that "*Aka aja aja butere onu mmanu mmanu*" (soiled hands bring about an oiled mouth); therefore there is no room for idleness. Everybody must be strong enough to work hard. In those days, agriculture was the major economic activity. Most manual work was done in the farms. Equiano wrote about the Igbo: "Our land is uncommonly rich and fruitful, and produces all kinds of vegetables in great abundance… All our industry is exerted to improve those blessings of nature… Everyone contributes something to the common stock, and as we are unacquainted with idleness, we have no beggars."[50] That means, bringing a child up to self-dependence is one of the primary goals of educating him.

The traditional Igbo community attitude to work made it impossible to rear up lazy men within the community. Most manual labour was often communally undertaken and work was made attractive for all. "When a job had to be done, the whole community turned out with supplies and music and proceeded to sing and dance its way through to the successful conclusion of each particular chore. In this way work was converted into a pleasurable productive pastime."[51] Thus everybody (old and young) was encouraged to work. Even those who naturally have lazy attitude towards work, found another incentive to work – i.e. – the attraction of the music. Work was more enjoyable as a collective action, and every person longed to participate. As such, everyone could earn a living and was able to support his family no matter how meager his resources. Thus work teams which turned out into "musical teams" made work very light and appreciable; and at the same time helped to ensure the physical fitness of all participants.

Originally, manual labour was inseparable from physical strength. And in the African context, "We are all habituated to labour from our earliest years", according to Equiano[52]. This habituation was given expression in the lean infertile years in a certain basic communal indiscipline founded on raw strength. A man was a man only if he could both cater for his family and defend that family.[53] A man

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49 PESCHKE, K.H., *Christian Ethics*, vol 2, 1997, 638.

50 EQUIANO, O., quoted in ONWUBIKO, O.A., *African Thought, Religion and Culture*, Enugu, 1991, 106.

51 OKAFOR, F.C., *Africa at Crossroads*, NY, 1974, 22.

52 Cf. EQUIANO, O., *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa the African*, Norwich, 1794.

53 ECHERUO, M.J.C., "A Matter of Identity", in: *Ahiajioku Lecture Series*, Owerri, 1979, 12.

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lacks respect if he is unable to present himself as a strong man. That is why in Chinua Achebe's *Things Fall Apart*, the priestess rebuked Unoka (Okonkwo's father), for his laziness and lack of the strength to work. Hearing his complaint about his poor yield, the priestess retorted: "Hold your peace', screamed the priestess, her voice terrible as it echoed through the dark void. 'You have offended neither the gods nor your fathers. And when a man is at peace with his gods and his ancestors, his harvest will be good or bad according to the strength of his arm. You, Unoka, are known in all the clan for the weakness of your matchet and your hoe. When your neighbours go out with their axe to cut down virgin forests, you sow your yams on exhausted farms that take no labour to clear. They cross seven rivers to make their farms; you stay at home and offer sacrifices to a reluctant soil. Go home and work like a man."[54] This rebuke was a practical portrayal of the impression of dismay in the community when a man is not fit and strong enough to face and tackle his challenges and responsibilities like a man. And every effort is made in every community, through education into integrated work attitude, to avert the young people from exposing themselves consciously or unconsciously to such misery.

Evidently, we can now see that the major reason why the development of physical skill is seen as one of the objectives of African traditional education is to ensure that the child is brought up to be physically fit in order to be able to face, in different fields of life, the work and survival challenges of nature around him in the future. It must not be forgotten that most of the professions and jobs, which existed in the original African traditional society – where there were no machines, required enormous physical strength and skills.

4.2.6 Intellectual Training

According to A.B Fafunwa, "if by intellect we mean the power to integrate experience, and if intellectualization is the process of reasoning abstractly, traditional African education can be said to encourage intellectual growth and development. Observation, imitation and participation are some of the major learning processes even in this modern age. The African child or adolescent learns the local geography and history of his community. He is very familiar with the hills and dales, the fertile and the non-fertile areas; he knows the rainy season and when to expect a dry spell; he knows the time of the hunting and fishing seasons. Local history is taught by the elders in each household and the songs of praise which accompany many of the historical events make the oral traditional history a stimulating experience which is hard to forget. Botany and zoology are taught or understood through observation; actual instruction is often accompanied by demonstration. Animal behaviour is an important subject both for pro-

54 ACHEBE, C., *Things Fall Apart*, London, Heinemann, (1958) 1982, 13.

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tective reasons and for rearing purposes. Proverbs and riddles constitute a formidable intellectual exercise. They are used as media for developing the child's reasoning power and skill in decision-making."[55]

In the African world, local wisdom is highly appraised. Wisdom is weaved in proverbs and wise sayings, which constitute common vehicles for expressing and conveying both secular and religious ideas and feelings to future generations. "Proverbs are derived from a detailed observation of the behaviour of human beings, animals, plants and nature, and in them are expressed the folklore beliefs, values, attitudes, perceptions, and emotions: indeed the entire cultural system of the society. The effectiveness as well as the force of proverbs is derived from the collective imagination that apprehends the basic principle connecting a literal fact and its allusive amplification. This collective imagination vivifies an experience by placing it beside another that has the community's seal of approval."[56] These collective imaginations fascinate the young people, and they learn with enthusiasm these arts of expressions and use them in speeches to show that they are coming of age.

When the child begins to talk with proverbs, the society sees him with respect as an intellectually developed human being – a wise and respectable member of the society. As Albert Obiefuna puts it, people respect the wisdom embodied in proverbs for they strike like arrows into the heart. Proverbs are used to express the moral as well as the ethics of the society. They are convenient standards for appraising behaviour in terms of the approved norms and because they are pungently, sententiously and wittingly stated they are ideally suited for commenting on, and correcting the behaviour of others irrespective of their age and dignity.[57] Proverbs embody wisdom and wisdom in turn causes joy. One of the reasons behind the African penchant for proverbs is the conviction that certain truths are so sublime and sacred that they may not be directly expressed. Such truths need being "economized" in words in order to be expressed.[58]

The elders, who are considered as fountain of local wisdom, are revered, among other things, for their proficiency in using proverbial diction. To be a real African includes the ability to draw from this corporate depositum of the community. Francis Arinze related this to the Igbo ethnic: "The Ibos love to use proverbs. For them to speak always in very plain and simple language is to talk like inexperienced, little children. *Inu bu mmanu eji esuli okwu* (proverbs are the oil for eating speech), say the Ibos. Hence the uninitiated could be present when the hoary-headed discuss important matters, and yet understand absolutely nothing.

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55 FAFUNWA, A.B., op. cit., 14.

56 EDEH, E.M.P., *Towards an Igbo Metaphysics*, Chicago: Loyola University Press, 1985, 48.

57 OBIEFUNA, A.K., "Some Aspects of Traditional Moral Heritage with Particular Reference to the Igbo People of Nigeria" in: *Lucerna*, vol 1, No 1, Enugu, 1978, 20.

58 IGWEGBE, I.O.O., *Sacramental theological Thinking in the African Symbolic Universe*, 1995, 57.

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Atualu oka, omata, ma atualu ofeke, ofenye isi n'ofia (the wise man catches the point of a proverb, but the untutored commits blunders). … Proverbs crystallized the accumulated wisdom handed down by the ancients. They reveal profound thoughts, the real soul of the people. This field is often closed to strangers."[59] Anozie Onyema further added that: "Without proverbs, speeches would be dry, boring and uninteresting. Proverbs can play the role of support in speech and in some form, act as basis of argument. It is enough to ground one's argument from proverbs and any Igbo would accept such as valid. Especially when these refer to ancestors, one would begin his speech in the form: "*Dika nnanna anyi ha si kwue*…" (according to our forefathers…), this method of putting words into the mouth of the forefathers is still operative in Igboland and is valid in settling matters."[60] This is an appeal to authority.

In actual fact, young people require intensive training and a certain amount of intellectual skills to be able to come into this level of discussing, because different situations and circumstances could give different meanings to the same proverb. One must apply proverbs correctly, otherwise their meanings and uses would be distorted. And the hearer must fully take into consideration the circumstance in which the proverb is used before one can make a correct interpretation and an understanding. Three levels of meaning are possible in the use of proverbs: the literal meaning, its philosophical content and expression, and the contextual relevance. The last two are where the wisdom lies. For example, a young man has experienced some adventures, but has not met his expected successes. His friend asked him if he would still like to join him in a fresh undertaking, he answered: "*Anaghi aso mgbagbu ghara ogu*". Literally, one shouldn't shy away from war simply because people are being shot. Philosophically, courage is an art that one always requires despite all odds. Contextual relevance: that I am confronted with obstacles is not enough reason to give up my goal. This mentality is a wonderful source of inspiration for a growing young man/woman.

Proverbs perform ideological functions by making available the ideas and values of the people in a very concise and encapsulated manner memorable to the people. Proverbs have the capability of summarizing a whole length of history and experience in a few phrases. As Oliver Onwubiko puts it, speaking a language does not in the African sense depend on the peripheral knowledge of the language; but on the ability to express oneself in the proverbs and idioms of the language community. These proverbs and idioms are based and determined by the culture of the community – being drawn from its environment, social order, and norms of action and behaviour of the people living in the community.[61] The use and understanding of proverbs marks out the adult and shows maturity in a

59 ARINZE, F., *Sacrifice in Ibo Religion*, Ibadan, 1970, 3.
60 ONYEMA, A., *The Igbo Culture and the Formation of Conscience*, Owerri, 1999, 285.
61 ONWUBIKO, O.A., *African Thought, Religion and Culture*, Enugu, 1991, 30.

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language. Ikenga Metuh[62] emphasizes the fact that Igbo proverbs (like all proverbs) originate spontaneously from the people, and as such could be called the voice of the people – *Vox populi*. They are the products of the people within time and as such serve their voice. They may also act as the expositor of the people's belief, principles of life and conduct. In fact they are "the wisdom of many and the wit of one"; the experience and wisdom of several ages gathered and summed up in one expression. The use of proverbs is cultivated as an art, and cherished as an index of good oratory and acquaintance with traditional knowledge and ancestral wisdom. In the absence of written records, proverbs are one of the most reliable forms of oral tradition; they are ancient wisdom and beliefs and the accumulated experiences of past generations enshrined in words so concise for every generation to remember and use. That is to say, proverbs are 'the edged tools of speech'. In all its senses, the importance of proverbs is concentrated on its economy of words and the fact of its being a vehicle of traditional wisdom. Through proverbs, the child learns his history, the worldview and philosophy of his race and culture.

When the child is introduced into the level of using proverbs in speeches, he has qualified to belong to the class who can discuss intellectual issues for his society. And there is still a higher level of this intellectual competence – the use of idioms. Idioms, though not very much different from proverbs, can on their part be defined as "an expression the meaning of which is not predictable from the usual meanings of its constituent elements or from the general grammatical rules of a language."[63] It follows the same levels of meaning like proverbs: literal, philosophical and contextual, but with greater complication. For instance, the Idiom – "*Obi awunye m n'afo*" literally means 'my heart pours into my stomach', and this says nothing. It neither explains the philosophical content – *expressing a sudden feeling of fear*, nor the situation relevant for its use – like, *when a gun is pointed at someone*. The child needs here to task his intelligence extra in order to catch what is said. Some Idioms also make literal use of negative expressions to offer figurative or positive philosophy. Some describe in bad terms what is naturally good: *O mara ajo mma* (literally means he is badly beautiful) but figuratively means, he/she is extremely beautiful/handsome. Some Idioms describe excellent and successful performances in terms of destructive action: *O kpara ego n'mgbawa isi* (literal, he broke his head in making money) figuratively means he is absolutely very rich. *O bu agu* (literal, he is a lion) figuratively means he is a brave, strong, and great man. Some Idioms describe virtues in terms of physical or moral defect: *O bughi nti* (literal, he has no ears) figuratively means he is indefatigable, dauntless, daring, and capable. *Akwukwo riri ya isi* (literal, book(s) ate his head) figuratively means he

62 METUH, E.I., *African Religions in Western Conceptual Schemes: The Problem of Interpretation*, Jos, 1985; See also *Comparative Studies of African Traditional Religions*, Onitsha, 1987.

63 NWOGA, D.I., "Appraisal of Igbo Proverbs and Idioms" in *Igbo Language and Culture*, vol.1 (eds, F.C.Ogbalu/E.N.Emenanjo), Ibadan: Oxford University Press 1975, 186.

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studies much, brilliant, an intelligent academician. When the young person reaches this height in his use of the Igbo language, for instance, he is respected in the traditional society and looked upon like a graduate of philosophy.

The negative dimension of idiomatic expressions generates a higher degree of indirection and forces the imagination to go into an extra (opposite) direction for purposes of deeper understanding and fuller appreciation. They are ways of placing more emphasis on the issue at stake. The positive-negative expression, therefore, has more potentiality than the straightforward idiom for aesthetic appeal. It operates on the same basis as the figurative usage, especially in respect of metaphor, personification, and oxymoron. The positive-negative expression resembles wit, or has some elements of witticism.[64] "The witticism depends on three elements: that the wit has *keen perception* and that he gives *clearly apt expression* to ideas or situations which *awaken amusement and pleasure*. While Idiom uses established expressions to give force to description, wit affords new expressions and therefore new perceptions of situations. Indeed there are many proverbs which owe their popularity in relaxed situations to their witty form and might have started as witticism and turned into proverbs.[65] In short, proverbs are used for many purposes, the most important being to bring out clearly the meaning of obscure points in conversation and argument. They are also used to avoid giving direct answers to direct questions.

As the child grows into adulthood, he is exposed to a more advanced intellectual training. At a certain age, he is ripe for the secret societies. The secret societies have complex training programs, which must be mastered before the initiation ceremony; these serve as qualifying entrance examinations. Also, most professional groups, for example, herbalists, hunters, chiefs, cult leaders and priests, have elaborate and often very complicated systems of pre-initiation training. As this constitutes the higher education level for the younger adults, admission is restricted to those who have demonstrated the capacity for further growth and ability to keep secrets. Here the neophyte learns the secret of power (real and imaginary); native philosophy and science as well as the theology of animism, depending on the profession the young wishes to pursue. The young one must show and prove a definite and higher sense of intellectual development and maturity before he is admitted into any of those higher groups.

4.2.7 Technological Training

Technological know-how has its roots in geometry and mathematics. And what we today call mathematics has its origin in the human nature and its

64 EGUDU, R.N., "Negative Expression for Positive Attribute in Igbo Language: An Aspect of Igbo Idiom" in *Igbo Language and Culture*, vol.1 (eds, F.C.Ogbalu/E.N.Emenanjo), Ibadan: Oxford University Press 1975, 182.

65 NWOGA, D.I., op cit, 202.

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ways of quantifying objects and calculating numbers. The Africans developed a system of counting and have used a variety of experiences to promote dexterity in enumeration. Every ethnic group in African developed its own form of mathematics. The child is introduced to counting "by means of concrete objects, counting rhymes, folklore, plays and games at home and in the farm. The use of the cowry as currency offered effective practice in enumeration."[66] With this art of currency, calculations were made easy for everybody. The Igbo, for example, have numerous indigenous plays and games that require skill in counting. The game called "*Ncho*", for instance, requires the knowledge of addition, subtraction, multiplication and division. Every player must plan ahead and anticipate every move of his opponent. He must calculate in his head what to play next, and reckon with the numbers in every pot in his planning towards outwitting his opponent. With such a game, the Igbo introduce the child into and train his mathematical thinking ability. There are also mathematical signs and numerals which assist them in constructing and building things in their native technology. The Igbo identified every aspect in the calculating strategy with a name; and these names were, as time went on, gradually synchronized with the modern mathematical signs, numeral, symbols.

Mathematical Signs:

Addition:	+	*Mgbako*,
Subtraction:	-	*Nwepu*.
Multiplication	x	*Nmuba*,
Division	-:-	*Okike*

Mathematical numerals:

½	*Okara*,
1-9	*Otu, Ibuo, Ito, Ino, Ise, Isii, Isaa, Isato, Iteolu*
10	*Iri*
100	*Nari*
1000	*Puku*
1Million	*Nderi*
1Billion	*Njeri*

The words *Puku, Nderi* and *Njeri* are relatively new in the Igbo language. The original and old way of calculating money with the cowries begins from two hundred to count in bags. There were no currency notes. That means, 200 cowries is called "*Otu akpa ego*" – one bag of money, 400 cowries = "*Akpa ego abuo*" – two bags of money, etc.

Calendar-Week (*Izu*): The Igbo had only four days in their calendar-week (*Izu*), which could not be balanced with the modern week days of Monday, Tuesday, Wednesday, etc:

66 TAIWO, C.O., *Yoruba Mathematics*, London, 1968, 9.

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Eke,
Orie,
Afo,
Nkwo.

Time (*Oge*): There were no clocks. Time was calculated with the rising and setting of the sun.

Ututu	Morning, (*Uzo ututu* – very early morning)
Ehihe	Noon,
Mgbede	Evening,
Anyasi	Night (*Ime nde-eri* – very late in the night)

Navigational Poles:

Owuwa-anyanwu	East,
Odida-anyanwu	West,
Ugwu	North,
Ndida	South

The sense of time and navigational poles depends much on the movement of the sun, and this knowledge arising from natural experience has remained the same till today in every part of the world. The traditional Africans applied this natural science to find their direction in the bush while hunting and in the waters while fishing to know when they should retire before it got late, and how to find their way back home.

4.2.8 Vocational Training

This is an oriented but more comprehensive form of *human and technological development* – however in specified aspects. When we talk of vocational training, we are talking about such education that has to do with one's vocation; or a training relating to applied educational courses concerned with skills needed for an occupation, trade or profession. Vocation as a word is derived from the Latin word '*vocatio*' – a calling (from '*vocare*' – to call). Concretely, vocation is defined as "a specified occupation, profession or trade; a special urge, inclination, or predisposition to a particular calling or career".[67] Vocation is often seen as a religious call. And bearing in mind that in the African worldview, no aspect of life is rid of the religious influence, whatever profession or career one therefore takes is seen to be a religious call for one to serve God and mankind. Success in one's vocation or profession is seen as a blessing of the gods, and a confirmation that one has chosen the right vocation destined for him. And a failure is the opposite. Therefore, serious and reasonable considerations are made before one decides to learn any profession.

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67 TREFFRY, D.(ed.), *Dictionary of the English Language* (HarperCollins), Glasgow, 1998.

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Normally the decision for a child to learn any profession is taken by the parents – based often on family history and connections as well as the talents of the child. It is fair to say here that the two major aims of education in the traditional African society are character-training and job-orientation. There is a great variety of vocations reflecting the variety of aspects of life in the African society. Babs Fafunwa divided the various traditional vocations into three groups:

a) Agricultural education: for example farming, fishing and veterinary science (animal care and animal rearing).

b) Trades and crafts: for example weaving (baskets and cloth), smithing (iron, silver, gold, etc.), hunting, carving (wood and bronze), sculpturing, painting and decorating, carpentry, building, barbing, singing and drumming, dancing and acrobatics, hair plaiting, dyeing, dress-making, boat-making, leather-works, soap-making, singing, pottery, mat-making, bed-working, gold-washing, iron-ore working, glass-making, brass-working, catering (frying, baking, grinding) food-selling, wine-selling, wine-tapping and trading in all kinds of organized or local merchandise (manufactured goods and agricultural products).

c) Professions: for example doctors, priests, witchdoctors, civil servants, village heads, chiefs and kings, tax-collectors, heralds, judges, councilors, police and messengers, shrine-keepers, soldiers, etc.[68]

Usually the children are not trained by their parents but by relatives, master craftsmen in particular fields or friends in order to ensure discipline and concentration. Vocational training in traditional society is largely run on the apprenticeship system and is a time-honoured device for educating millions of African youths and adults. This vast apprenticeship training system began as part of a wider education process in which the indigenous societies passed on their cultural heritage from one generation to the next. The skills "owned" by a family were highly valued and in some lines such as native medicine, secrets were zealously guarded, as they are indeed today. Evidence of the passing on of skills from one generation to the next within families is still strong.[69] Usually, learning a craft, trade or profession often began with personal service to the master. Young boys or girls would become house servants to a close relative, who would house, feed and clothe them and after some years of promising usefulness they would then gradually be introduced to the craft or trade of the guardian. Vocations varied according to the different needs of different areas; as well as the opportunities available.

Agricultural education: Fundamentally, since agriculture was the primary occupation and the mainstay of the economy in most African nations, serious attention was paid to teaching the children how to produce good crops. Unlike a specific trade or craft, agriculture is a household business. What we today in the

68 FAFUNWA, A.B., op. cit., 19ff.

69 CALLAWAY, A., "Nigeria's Indigenous Education: The Apprenticeship System", in: *University of Ife Journal of African Studies*, 1, 1, 1964, 63.

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school sciences call geography and agricultural science and biological chemistry were simply natural household daily exercise in those days. The parents, uncles and aunts are responsible for teaching their younger ones. In subsistence agriculture, there was very strict training in the cultivation of the various crops. In the first place, children were taught how to distinguish between fertile and non-fertile soil. At the same time the soil that was declared unsuitable for one type of crop was also declared good for another type of crop. In the second place, the children were shown how suitable or unsuitable the land was by dipping the cutlass into the soil. If in the course of dipping the cutlass into the soil it touched some stones, immediate verdict was given that such a type of soil would never be suitable for deep-rooted crops such as yams. If it was porous then it was suitable for groundnuts and all other creeping crops such as melons or beans.

There were as many methods of planting the seeds as there were crops. Yam (one of the major staple foods) was usually cut into sets. Before the father, who was also the teacher, began to cut the yam, he instructed the children to observe very keenly. Some sets were small while others were big. In each case the teacher explained why certain types were small while others were big. Like a good teacher, he let the children practice with the cutting knives (learning by doing). Anyone who did it very well was praised and those who did not were reprimanded for their failure. Before the real planting of the yam sets began, knowledge of arithmetic was again brought into play. The children were made to count the yam sets, usually in groups of two-hundred. Although the father pretended to be talking with other adults present in the farm and less interested in the counting, he set his watchful eye on the children, who were abruptly reprimanded in case they made a mistake. The young ones were always convinced that their parents noticed everything they were doing. When planting cassava (another major staple food), children were instructed not to turn the buds downwards while planting the cassava stems for to do so would mean the end of that plant. In this learning by doing method, children were adequately accompanied and supervised by the adults. The boys were made to work between the father and the elder brother; and the girls worked between the mother and the elder sister. They must imitate how the adults went about the work. Children were also given separate instructions on how to weed in farms where seeds had already been planted. The instruments used, such as hoes and cutlasses, were small in size so that the boys and girls could easily handle them.

Another important stage in the agricultural education was the need to understand the different planting and harvesting seasons. There were only two seasons apparently known to the people: the rainy and dry seasons. Despite the fact that no calendar was in use at that time the knowledge of different months of the year was still essential. The lunar months were used and still there were ways of knowing what to plant in each of the seasons. For example the appearance of certain butterflies in the area was an indication that the rainy season was ap-

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proaching and it was time to plant the early maize. The planting of some other crops was patterned on the appearance of new leaves on certain types of trees. The immigration of some birds indicated the beginning of a certain season. For example, the arrival of the cattle egrets indicated the beginning of the dry season when the harvesting of some crops began. The early men relied so much on the signs offered by nature.

When the time came for planting, two methods were chiefly used (for the testing of seeds before planting). The first method was by putting some seeds in water; those that sank were good while those that floated were bad. The second method was by planting some seeds for the purpose of experimentation. Decisions were usually based on the results. The young ones must be educated in all these processes. Veterinary farming has also its own systems. Almost every family has some domestic animals like goats, cocks and hens. The children are taught what types of plant-leaves they have to fetch for feeding the goats. Some of these animals are eaten during festivities or sold when the family needed money for something else. Although there was no animal husbandry carried out on any large scale, boys were taught how to fish in the rivers and rivulets around their district and to hunt some animals in their vicinity, especially when there was very little work in the farm. In this area of farming, and at a certain stage in the lives of the boys, age-grouping became predominantly important. What was of educational value in this grouping as far as agricultural education was concerned was the high degree of informal education that the children received from moving or working together. Children move out in peer-groups, play together or go hunting or fishing together. Through these means they influence and educate one another. They are often confronted with more difficult challenges among themselves which they try to master than when they are learning from their parents. In this way they are challenged to prove their strength before their peers; and this facilitates their maturity.

While the boys were receiving rigorous training on the farm under the instruction of their fathers, the girls were undergoing training at home. Under the strict supervision of their mothers, the girls were taught to take care of children, prepare food, make clothes, wash utensils and take care of the dwelling-place. All these tasks were taught by simple methods. Apart from these tasks, the girls had to assist their mothers in their different trades. Girls were also given a code of conduct in preparation for their future role as brides.[70] Regarding the length of the period that a boy had to be in the service of his father before he became of age to stay on his own, there was a unanimous, but unofficial agreement that the boys had to be in the service of their fathers until after they had married. Today's maturity age of 18 years did not exist at that time. One is only recognized as mature and independent when he proves through marriage that he can take the re-

70 FAFUNWA, A.B., op. cit., 23.

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sponsibility for a family. From this stage one is considered a full-fledged man, capable of fending for himself and his own family. To reach this stage of life is the dream and goal of any young man – because it is only after marriage that a man begins to get his own share of land for cultivation. Before this time, he must attach himself to the hectares or acres of land belonging to his father.

Education in Trades, Crafts and Professions: These three terms are interconnected when we want to talk of human vocations. But for the purposes of accurate clarifications, the three terms have a little bit of difference in their meanings. By trades is meant "the acts or instances of buying and selling of goods and services either in the domestic (wholesale and retail) markets, or in the international (import, export, and entrepót) markets."[71] This is all about commerce and business in the exchange of goods. Crafts refer to skills or ability, especially in handiwork, an occupation or trade requiring special skill – manual dexterity: gold-smith or the mechanic for example. Profession refers to "an occupation requiring special training in the liberal arts or sciences, especially one of the three learned professions, law, theology, or medicine."[72] In the traditional African scenario, a number of these professions were often combined in one person. For example, the traditional priest was often the diviner and in most cases also the medicine-man.

Originally, farming was undertaken as a way of providing food for the family. As time went on, the people realized that they needed other things besides food – other amenities had to be provided for. It was at this juncture that the idea of food and cash crops came into existence. This encouraged farmers to pay special attention to the cultivation of various crops; even the ones they did not need at home. Better methods of farming led to the better production of food, with the result that people had enough food to eat and some to spare. Eventually, the idea of getting rid of the surplus led to the development of local markets. Trade and business began. At the initial stage, prior to the origin of currencies, trade by barter (the method of changing one article which one has with another which one needs) was functional. Also certain types of businessmen and artisans sprang up, and these classes of people had no time to develop their own effective farming to satisfy their basic needs, consequently the exchange became comparatively important. The market then served as a place where farmers, traders or artisans could satisfy their needs.

With the gradual expansion of agricultural production and crafts, and the inability of the local markets to consume or use all the products, farmers and artisans began to send their products outside the district. With the upsurge in the export of crafts and professions, competence and proficiency was more than ever required. The young must be trained by the experts in the various hand-works,

71 *Collins English Dictionary*, (ed. Treffry, D. et.al), England, 1998, 1619.
72 *Ibid*, 1233.

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professions and merchandize that were chosen. In fact, the children were not free to choose the trade of their liking, for they were bound to follow the guidance of their parents. With the decision of the parents, the young ones were given out to be trained under the apprenticeship system of education.

Apprenticeship: Here, in our discussion of the vocational training, we are confronted with another system of education added to the already mentioned traditional methods. For an effective training, parents always apprenticed their children to their relatives, friends or competent craftsmen. Apart from the reason of competence, parents had some other psychological reasons for sending their children to be trained by other hands rather than undertaking the education of their children themselves. Here, even if the parents were in the position to do that, they were not advised to train their own children in the craft or trade for the sake of better discipline of the child. A.B. Fafunwa summarized it thus: When the child is "old enough to learn a specific trade, particularly in the field that is not a hereditary profession, he is sent out as an apprentice to a master tradesman who may or may not be a friend of the family. Even in a trade that is his family's specialty, he may be sent to another household in order to ensure that he takes his training seriously. African parents realized long ago that they are not necessarily the best teachers when it comes to specialized vocational skills. However, in fields such as agriculture, marketing and medicine, many parents prefer to train their own children."[73]

One of the reasons which speak for giving out the child is that the child might be very slack and might not even take the job seriously if apprenticed to his own parents. The child might play truant, abusing the love of his parents and always finding some flimsy excuse to absent himself from duty. With different hands employed in the training of the children, sterner measures were more likely. The training and treatment of children by three categories of teachers differed considerably. For instance, the treatment of children by the master-craftsman was mild; the one by the friend was milder, while the one by the family or relative was the mildest. But the most successful of them all was the education given by the master-craftsman, since he will discharge his duty more objectively.

In the time of apprenticeship, the education is holistic. The trainer or master-craftsman assumes the role of a parent or guardian. All aspects of the life of the child get adequate attention. All the children were required to perform services other than the trade they came to learn. The length of training varied considerably among trades and masters. As the children were learning the trades, they were also given some other education that would prepare them for the future. It was however observed that those children who had no relationship with the master usually did better than those who had; because the children of non-relatives always showed more seriousness for the extra fear of being punished by the master.

73 FAFUNWA, A.B., op. cit., 37.

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As apprentices, the children always worked under the serious supervision of their master. And only the master determined when they were qualified to be independent – based on the amount of satisfaction he has regarding their learning and performance. There was a common factor among the different categories of trainers, and that was the method by which each apprentice was required to perform a certain ceremony at the end of the internship. Under the watchful eyes of every trainer, the performances of the apprentices were highly monitored and controlled. They lived under strict discipline. After the children had obtained their freedom, they were given permission and authority to go and establish and practice their own trade. The send-off ceremony was the equivalent of a certificate of qualification.

Girls were also apprenticed to certain trades, they had similar learning experiences. The only difference between them and the boys is that they were apprenticed to mistresses instead of masters. Just as there were certain occupations that were exclusively for men so were there some that were exclusively for women. In the traditional societies, most jobs requiring much physical strength were jobs for the men. And most jobs that have to do with aesthetics were often undertaken by women. For example, weaving and tailoring were very popular among the crafts undertaken by women. Dyeing was also prominent among the womenfolk. They collected some locally manufactured chemicals to prepare the dye-water. It was not difficult to know those women who practiced dyeing. Their black fingers usually indicated the job of constant dyeing. Hair plaiting was another trade that was exclusive for women. Plaiting the hair of the African woman is not a new innovation. It has always been the way of decorating the heads of women. All men shaved their heads completely except certain men with *Isi-dada* (curled long hairs), who were believed to have been specially consecrated to the gods. The art of plaiting the hair was very much loved by the girls. This trade, too, needed some sort of training which had to be undergone before the learners began to practice on their own. In effect, most girls also learnt plaiting as hobby, so that they could beautify themselves or their sisters or friends.

There were however some crafts, trades or professions that were undertaken by people of both sexes. An example was the trade in palm-oil-making. The men had to climb the palm trees to cut down and collect the fruits (palm-nuts). Young boys were introduced into this craft beginning with smaller palm-trees which they could climb. After the collection of the cones, the remaining processes in the making of the oil became exclusively the job for women. On the whole, some recent researches have shown that there was no absolute rigidity regarding trades specifically reserved for men or women.[74] The only determining factor was the physical strength and energy required for a particular job. From this perspective, it was natural that the women hat their limits.

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[74] OGUNDIJO, M.I., *Indigenous Education in Ejigbo District of Osun Division in the Pre-colonial Days and the Coming of the Missionaries*, Ife, 1970, 11-12.

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It is also significant to mention, as a credit to the African traditional educational system, the provision it made for the training of the handicapped persons in order to make them worthy and contributing members of the society. The lame and hunchback, for example, were taught sedentary occupations such as weaving, or carving, barbing or blacksmith. Some were also trained to be native doctors and things of the like, as long as they were inclined to such professions. Such people were from childhood allowed to take part in the life of the community in the areas where their handicap could permit. In some cases they were allowed to be trained by people of similar impediments, so that their life-experiences in overcoming their handicap could be transferred to the young handicapped.

Coming down gradually to our modern times, the apprenticeship system generally has become very popular in educating young Africans even into the 20th century and beyond. In many technical fields till date, this system of education – apprenticeship – is still to be found in every little hamlet, village or town anywhere in Nigeria. In Ibadan city alone Callaway[75] noted that there were at least 246 blacksmiths in 1963, and each with a good number of apprentices. Also McDowell in his study of educational forms and processes in Ile-Ife observed: Except for the formal school system, the largest program involving the education of youth in Ile-Ife is that of the apprenticeship schemes of small crafts and businesses. According to his survey of small businesses, there were in June 1968 a total of 1.407 apprentices learning a particular trade.[76] This research involved only a small group in a small corner of the nation. Today in many other parts of Nigeria, many years after, especially in Igboland for instance, every major street in every town and village is filled with business houses and workshops, and each harbouring a good number of apprentices.

Entry requirements into apprenticeship-training vary widely according to the type of trade, craft, or profession. The age of apprentices ranges between 9 and 40 years, although 96 % are between the ages of 12 and 25 years. The ages vary because some apprentices, prior to their enrollment, may have attained other basic qualifications from other fields resulting from the demands of our sophisticated modern age.

Even when formal education became inevitable, the entry requirements also varied widely, but were affected greatly by the type of vocation involved. It became obvious from interviews with masters and officials of the various craft unions and associations that the expansion of the formal school did not conflict with the apprenticeship system as a whole; on the contrary, most of the craftmasters sought to enroll as many highly educated apprentices as possible – particularly in those businesses which were more highly technical and which re-

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75 See CALLAWAY, A., "Nigeria's Indigenous Education: The Apprenticeship System", in: *University of Ife Journal of African Studies*, 1, 1, 1964.

76 McDOWELL, D.W., *The varieties of Educational Forms and Processes in Ile-Ife Community*, Ife, 1969, 33.

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quired literacy (for example, printing, photography, drafting). It was apparent that the educational content of modern apprenticeship-training at this level placed the onus of responsibility on the learning process and not on the teaching process. The master evaluated every candidate on the basis of his active performance in the specific tasks involved. The master was there only to give his corrective directives. The apprentice was on "probation" during the first few months, to determine how well he could learn. The master was often away from the business for appreciable lengths of time, giving responsibility to his foreman or his senior apprentice. He was thus unable and perhaps in certain cases unwilling to give much individual attention to the apprentices. He issued general directives and went. At this level there is more doing than learning. The apprentice must perfect himself in the act of doing the job. On the whole there was no universally available code, literature or printed instructions (like in the West) – and where this happened to be available, it was the property of the master and was never shown to the apprentice. It was guarded as the secret of the profession, to be made known to the apprentice only when he was certified as competent enough to be independent.

The truth of the matter today is: If it were not for this African traditional system of education which still absorbs till date millions of Nigerian youth, whether literate or non-literate, there would have been millions of unemployed young men and women in Nigeria today. We do not deny the fact of the high rate of unemployment in Nigeria, where many young people are jobless roaming the streets, and sometimes committing crimes. We only mean to say that the situation would have been worse, because the system of learning by doing or participation or apprenticeship has helped many (when we analyze the situation of the Igbo-experience for example) to find self-employment. Many of the successful self-employed men and women in Africa today testify that their journey to success was a long and an enduring adventure of trial and error, based on their early educational experiences. What the modern system of education needs is the integration of the African traditional methods of learning by doing in general participation in the early years; and then later, for better professionality, the apprenticeship systems, into the overall educational process. This would go a long way in balancing the quality of education and thereby equipping the young with an "all-round-knowledge" that will enable them find jobs, even outside the government scheme of jobs, or at worst set themselves up (self-employment) with their learnt experiences.

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5. Impacts of modern Education on Societies: The case of Nigeria

5.1 Advent and Establishment of modern Education

The beginning of the modern systems of education in Africa has a varied history as a result of the vast nature of Africa and the varied foreign influences in the various parts of the continent. For reasons of concrete analyses, we shall here concentrate on Nigeria. The most prominent external influences on the Nigerian systems of education came from the Arabic and Western worlds. In the real sense, the Nigerian system of education, as we know it today, is grossly overshadowed by the Western influence, as a result of the British colonization. But because the northern part of Nigeria is predominantly Muslim, and the Western colonization notwithstanding, they made every effort to retain their Arabic roots. One may therefore not lose sight here of the influence of Arabic education prior to the advent of the West.

5.1.1 Islam and the Arabic Education

Islam reached the Savannah regions of West Africa in the 8th century A.D., and incidentally, this century was the beginning of the written history of West Africa.[1] This means, in other words, the dawn of 'academics' in this region of the continent. As Islam spread in the Savannah region, commercial links were also naturally established with the northern part of Africa. And this trade and commerce paved the way for the introduction of new elements of material culture, and made possible the intellectual development, and the consequent introduction of literacy. The Hausaland in the northern part of Nigeria received Islam in the early 14th C. from the mobile Islamic traders and scholars. About forty Wangarawa traders are thought to be responsible for introducing Islam to Kano during the reign of Ali Yaji which lasted from 1349 – 1385. During this time, a Mosque was built. And later under Yaqub (1452 – 1463) some Fulani scholars migrated to Kano and introduced Islamic theology and jurisprudence. Moslem scholars also came from Sankore University and Timbuktu to teach Islam in Kano and later in Katsina. In the 17th century, Katsina had already produced native scholars like Muhammadu Dan Masina (d.1657), und Muhammadu Dan Marina (d.1655), who took it up to develop a culture of learning among the natives. As Hamidu Alkali reported, "a group of these mallams, most of whom seem to be interre-

1 IFEMESIA, C.C., "The People of West Africa", in: *A Thousand Years in West African History* (ed. AJAYI, J.F.A.) Ibadan, 1967, 44.

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lated, formed an intellectual harmony, and among them the state of learning was much higher. They were organized into a sort of guild, and a master would grant a recognized certificate (Ijazah) to those students who satisfactorily passed the prescribed course of study under him. This system continued until the coming of the British to Nigeria."[2] In fact, the Islamic education gave cultural prestige to Islam; and according to J. S. Trimingham, "through the system of intellectual and material culture, Islam opens new horizons, and from this stems the superiority Muslims display when confronted with pagans (infidels)".[3]

It must not be forgotten that at this level, the education was purely a religious one and for religious purposes. It was all about the spread of Islam. The teaching of Arabic was for the purpose of the ability to read the Quran. Arabic and Islam were taught simultaneously. This was one of the reasons why the elementary Arabic schools in Nigeria were called Quranic schools. Thus two levels of Quranic schools evolved in Hausaland: the Tablet-school – *Makarantar Allo*, and the higher school – *Makarantar Ilmi*. In a typical Quranic school, the mallam (Umma) sits in his parlour or under a tree in front of his house surrounded by volumes of the Quran and other Islamic books. Besides these books on his table lies always his cane, and around him, a semi-circle of pupils. They chant different verses of the Quran. In some cases, the teacher is assisted by one of the pupils who is considered to be the brightest or oldest or both. At a very early age, the Muslim children are expected to start the first stage of the Quranic education. The pupils begin to learn the shorter chapters of the Quran through repetition. In its method, the teacher recites the verse to be learned, and the pupils repeat after him. He does this several times until he is satisfied that they have mastered the pronunciation. They are then obliged to keep repeating the verse on their own until they have memorized it. It goes on this way until the intended chapter of the Quran is mastered. Their only pleasure at this system of learning at this stage could be the choral recitations in patterns of singing songs. Otherwise this learning system was boring for the children, but no child should dare to show his boredom to avoid the cane of the teacher.

The Quran is divided into sixty parts (*esus*) and each contains different numbers of chapters. Pupils at the Tablet-school level are expected to memorize one or two of these sixty parts. The very chapters often selected are those that a Muslim usually requires for his daily prayers. From memorization, he moves on to the next stage of learning the alphabets of the Arabic language. The Arabic alphabets are composed of twenty-six consonants. The teacher practices with the pupils how each consonant is pronounced until they prove the ability of recognizing the alphabets. When the teacher is satisfied that the pupils have attained

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2 ALKALI, H., „A Note on Arabic Teaching in Northern Nigeria", in: *Kano Studies*, 3, 1967, 11.

3 TRIMINGHAM, J. S., *Islam in West Africa*, London, 1959, 30.

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the standard required for reading Arabic letters, he introduces them to the formation of syllables with vowels. There are only four vowels and simply four different notations written above or below a consonant to indicate the sound. When this exercise is successful, the pupil begins to practice over and over again the first two parts of the Quran. The teaching of writing is sometimes taught simultaneously when the alphabets are learnt, and sometimes at a later stage. It depends on the teaching methods of the particular teacher. This could be seen as the end of the primary education in the Tablet-school.

Although the pupil can now boast of reading and writing in Arabic, of memorizing the first two parts of the Quran, he cannot boast of knowing the meaning of the verses of the Quran. To understand this, he must proceed to a higher level of education. What we may regard as the secondary level of this system has a much broader and deeper curriculum. He now begins to learn the meaning of the verses he has memorized. The teacher here tries his best to explain the meaning of the Arabic texts, which often are too complicated for the young minds. At this stage, the pupil is also introduced to other Arabic writings such as the *Hadith* (the traditions of the prophet), and he begins at this stage to learn grammar. In these Quranic schools, the African holistic nature of education is not forgotten. The teacher regards himself as the custodian of his pupils, and sees the training out of good citizens for the society as his primary duty. Whenever he uses the cane, he does so with fatherly levity and caution. However the relationship between the teacher and his pupils vary, and often depends on the personality of the teacher.

Just like in most Islamic traditions, this education unfortunately excluded the women folk. And this is one of the ills of Islam which the Jihad of Shehu Uthman Dan Fodio in northern Nigeria in the 19th century came to fight. In 1804, he revolted and declared a Jihad against the ruling regimes because the Fulanis no longer tolerated the laxness and corruption of the Hausa rulers. His Jihad was successful and he founded the Sokoto caliphate, which he ruled from 1804 – 1817. The Shehu and his descendants were scholars of impressive intellect. D. Davidson testifies: "To Uthman, his brother Abdullah and his son Muhammed Bello are attributed some 258 books and essays on a variety of theoretical and practical subjects."[4] He also fought vehemently for the education of women under the confines of his caliphate. The syncretism and the irreconcilability in the beliefs and practice of Muslims as well as the mishandling of women were for him hypocrisy and consequently an abuse of the *Shariah* (code of the Islamic law). Uthman Dan Fodio's ideology of Islam gained such popularity that female education became a matter of pride among the Muslims in northern Nigeria; and his Jihad was followed by a literary resurgence.[5] Shehu Uthman Dan Fodio

4 DAVIDSON, B., "The Writings of Shehu Uthman Dan Fodio", in: *Kano Studies*, 1, 2, 1974, 77.

5 HODGKIN, T., „Uthman Dan Fodio", in: *Nigeria Magazine*, Ibadan, 1960, 75-82.

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lived by example. His two daughters were highly educated, and their literary contributions are specimens of learning in Islam among Muslim women in West Africa. His elder daughter gave religious instructions and lessons in Islamic studies, law and jurisprudence; and his younger daughter lived as a renowned poetess. Such achievements were not normal for women in the Muslim world. Openly also, the Shehu (meaning 'teacher') allowed women of all classes of life to attend his lectures and preachings. This courageous program recorded its successes, but was only a drop into the ocean when it comes to Islam and the womenfolk.

This early advent and progress of Islamic education in northern Nigeria was retarded after the British came to Nigeria. We shall next discuss their arrival. But meanwhile, the Christian churches of the West turned their attention to educational work, and opened schools which developed to all levels of education. Their program of teaching was largely based on English models. Those who received their training could easily get jobs under the government; while the graduates of the Islamic- Quranic schools had no future. The Western system and program favoured more the people of the southern province of Nigeria because they demonstrated more readiness towards accepting the new teachings from the West unlike their counterparts in the north. This gives a hint and an insight to the ever recurring question concerning the backwardness of northern Nigeria in education:

'Why are the Nigerian Muslims relatively behind their Christian brothers in education, at both the lower and higher levels of the educational system?' The only base for such a discussion is a definition of 'Education' in this context as the formal, Western-oriented system of schooling. Addressing the issue of the question of who is literate and who is not, or whether Christian education is superior or inferior to Muslim education or indeed the question of what is really a good education for anyone, whether Muslim or Christian, would be a hard not to crack.

When formal Western education was introduced to Nigeria, the first schools were organized by the Christian missionaries and their main objective was to use the school as a means for converting animists and Muslims to Christianity. Education was 'free' – but with strings attached. The British officials who were themselves Christians were representing, as Lord Lugard himself claimed, 'the most Christian nation in the world'. British occupation in Nigeria was therefore synonymous with Christian evangelism, and the concept of a civilizing mission – helping the so called "benighted Africans" to accept Christianity and Western civilization – became the order of the day.[6] The primary and later the secondary schools were Christianity-oriented. The missionaries by and large were able to carry out their mission with the approval of the British officials. Their presence, system and program were totally to the disadvantage of the Quranic schools. And only those who graduated through the Western schools were recognized as

6 AYANDELE, E.A., *The Missionary Impact on Modern Nigeria 1842-1914*, London, 1966, 145.

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educated and qualified for appointments. Babs Fafunwa described it correctly: "A 'good' citizen in Nigeria and elsewhere between 1850 and 1960 meant one who was African by blood, Christian by religion and British or French in culture and intellect. All others, who were Muslims or animists, were only tolerated or accommodated."[7] We can therefore see the dilemma in which the Muslims found themselves between the nineteenth and the early twentieth centuries, when powerful forces of Church and State combined in an unholy alliance to convert Emirs, Obas, Chiefs and the local people to Christianity. Christianity-oriented schools, textbooks, sermons and other built-in educational devices were employed as instruments of conversion. The Muslim leaders and many of their followers sensed the motives of the Christian missions and therefore opposed Christianity-oriented education for their children. The Muslims presumed that if their children went to Christian schools, they would return home as Christians.

Consequently, Muslim education in Nigeria was retarded not because the Muslims were unprogressive or because their religion was opposed to formal education but because, just as was the case in Islamic-Quranic education where the Islamic religion and the book of Quran was at the centre, 'education', in the new era of Western Christianity, tended to mean Bible knowledge, Christian ethics, Christian moral instruction, Christian literature, some arithmetic, language and crafts – all geared to produce Christians who could read the Bible and take part in the Christian – oriented government. The system therefore succeeded in training Christian clerks, Christian artisans, Christian carpenters, Christian farmers, Christian husbands and wives. When the Christian missions started converting animists and a few Muslims, the majority of Muslim parents barred their children from attending the 'free Christian schools' for fear of conversion.[8] This fear and suspicion was accountable for the so-called 'educational backwardness' of northern Nigeria. The mistake we must accept is that those Muslims in the rural areas of the North were no longer able to draw the line and wake up even when the colonization was officially over. Luckily, in the present day Nigeria, the government policies on education have done a great job to wake them up.

5.1.2 Christianity and Western Education

As we pointed out earlier, no foreigner came into Africa with the primary motive to educate or help the indigenes. Education was only seen as their last resort – a means for establishing contact in order to achieve their political, religious or commercial goals. The first Europeans to set foot on what is now a part of Nigeria were the Portuguese. The Portuguese, of course, were mainly interested in com-

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7 FAFUNWA, A.B., "Islamic Concept of Education with Particular Reference to Nigeria", in: *Nigerian Journal of Islam*, 1, 1, 1970, 17.

8 FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 68.

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merce, but they nevertheless realized that if the Africans were to be good customers they must have some rudiments of education and accept Christianity. The missionaries normally accompanied the voyage. In effect, the missionaries depended on the European civil authorities for help in keeping the 'rebellious' African chiefs in their place, while the European civil authorities hoped to conquer by religious persuasion through the missionaries what they failed to achieve by force of arms. The traders, on their part, depended both on the force of arms and missionary endeavour to achieve peaceful trade relations with the Africans. They enjoyed among themselves a symbiotic cooperation to achieve their goals. As Fafunwa puts it, "Commerce, Christianity and Colonialism, or Bible, Business and Bullet combined to exploit the African's soul, his goods and his land."[9]

As early as the 16th century, Portuguese merchants established a number of trading posts around Lagos, which itself became an important Portuguese trading station and was extremely useful to the Portuguese in their nefarious slave trade. The word 'Lagos' was derived from the Portuguese word *Lago* (Lagoon) and the island of Lagos was named after a similar port in Portugal, Port Lago. The Catholics, through the influence of the Portuguese traders, were the first missionaries to set foot on Nigerian soil. They established a seminary on the Island of Sao Tome off the coast of Nigeria as early as 1571 to train Africans for church work as priests and teachers. From Sao Tome, they visited Warri where they established schools and preached the gospel. But the Catholic influence was almost wiped out by the slave trade which ravaged West Africa for nearly three hundred years. Therefore this first missionary attempt was shattered because the European flags and slave trade followed the Bible and *vice-versa*. One Nigerian historian has gone so far as to say that the early missionaries subdued people spiritually thus preparing them, not for the Kingdom of Heaven as the Bible commanded, but for the kingdom of Queen Victoria on which the sun never set. Coming with a bag on the shoulder containing the slave-chains, a sword in the right hand, and a bible in the left hand, the mission was doomed to fail.

It is a wrong impression to think that it was the West that brought civilization to Africa. Before ever West Africa for example came into any contact with any foreign body, there was already a great deal of civilization. It is important to note that as early as A.D. 200, the old kingdom of Ghana, inhabited by the Mende-speaking Africans, flourished in trade, culture and commerce. We know also that in 770 A.D, the Soninke dynasty was established and that this Ghanaian empire extended to Timbuktu in the east, the upper Niger in the south-east and the upper Senegal in the south-west. It was also known that Mali was noted for its commerce and scholarship as far back as the twelfth century and that the most renowned of all the monarchs of West Africa, Kankan Musa, ruled from 1307 to 1352. Musa was skilled in politics, diplomacy and military tactics; and above all, he was a learned

9 FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 71.

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and widely read emperor. The glorious pasts of Bornu, Benin, Calabar, Darfur, Dahomey, and Egba Kingdoms were also evident. Basil Davidson observed: "Some of these states were contemporaries of early medieval Europe, and may at times be accounted superior to it in civilization. … Ghana and Bornu were described as Kingdoms of majestic splendour with their glittering brasses, quilted armour, well-bred horses and brilliant cavaliers – a description that reminds one of the typical European feudal army and the battles of Crecy and Agincourt."[10]

Also, Gao and Timbuktu were cities noted for their commerce, learning and religion. The literate culture of the Western Sudan already in existence for several hundreds of years flourished and flowered in Timbuktu during the years that saw, in Europe, the ravages of the Hundred Years of War. Leo Africanus, who wrote two centuries later, described the intellectual life of Timbuktu: "There are numerous judges, doctors, clerks all receiving good salaries from the King. The King paid great respect to men of learning. There was a big demand for books in manuscripts imported from Barbary. More profit was made from the book trade than from any other line of business."[11] Unfortunately these prosperous African Kingdoms could not withstand the intrusion and incursion of the West.

The fall of the African Kingdoms in the seventeenth century, the growth of the ignominious slave traffic, and the Industrial Revolution which started in Europe, all within a period of about three hundred years, placed Africa at a serious disadvantage. These years of slavery left West Africa poor and dependent. It also drained off her tremendous material and human resources. *The education of the young was no longer an issue; buying and selling of the young rather became the topic of the day in the African continent.* The European countries established far-flung commercial empires, and Africa, Asia and America formed the bulk of them, and had to supply the material that should feed the European market. The Industrial Revolution enabled Europe to forge ahead of the rest of the world, while Africa and Asia remained relatively industrially static. They served as major areas from which raw materials were exported to Europe, and where finished European goods were marketed. In addition, Europe had imported millions of Africans through slavery into the Americas to develop plantations, thus creating a serious shortage of able-bodied men and women in the African society, a factor that is of no mean significance in terms of African economic and social development. There was a breach in identity, mentality and the upbringing of the African child. During this period, the African continent remained virtually a dark continent, little more than a coastline to Europeans. The African identity was bartered. And the African child, instead of being educated for his society, was only good enough for the farms in Europe and the Americas.

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10 DAVIDSON, B., *Old Africa Rediscovered*, Gollancz, 1908, 82.

11 AFRICANUS, L., quoted in: FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 73.

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The slave trade, however, was later in 1807 "officially"declared illegal by Britain and other European nations successively followed suit. But this declaration was more of a paper-work. The slave trade mentality and practice lingered on. The damage had been done. Where do you begin once again with an educational program? Where are the young to be educated? And who are to educate them? They are nowhere to be found. They are all in the farms in Europe and the Americas. The African societies were no longer the same. The white man had broken the rope that held them together. Things had fallen apart.[12] Even when the slave trade was thought to have ended, the perpetrators were everywhere to be seen. The colonial masters were still there. The fear and mistrust is still ruling among the people. The effect of colonialism and this 'man's inhumanity to man' on the life of an ordinary person differed throughout the continent; "depending mainly on whether the European power was seeking merely to trade and govern, or whether it was primarily in search of land and minerals."[13] In which ever case, they were nothing more than unwanted visitors and impostors.

The missionaries who lost out in the whole scenario of quagmire and misery must have to begin a new adventure and penetrate the interiors of Africa, however again, along with their colonial colleges. They invented new tricks in the effort to gain acceptance among the indigenes. This time they brought along with them some of their African slaves whom they had trained to be missionaries. These, they supposed, would help them bridge the cultural gap. Unfortunately, the slaves had become semi-Europeans. This second missionary endeavour to Nigeria was marked by the advent of the first English-speaking Christian mission in Badagry near Lagos in September 1842. Their motive and goals for coming again were multiple. The Reverend Thomas Dove of the Methodist mission expressed the wishes of the emigrants (who were sold into slavery and had come back as missionaries) for their homeland in these words: "…that the Gospel of God our Saviour may be preached unto her, that schools may be established, that Bibles may be sent, that the British flag may be hoisted, and she may rank among the civilized nations of the earth."[14] One sees clearly that their mission was not only godly, but also they were agents of the British rulership.

Meanwhile as a result of the experiences of the indigenes from the previous encounters with the West, one should anticipate a certain amount of doubt, suspicion and precautions and an initial luke-warm attitude of the indigenes towards their guests. The reaction of the Africans generally to the second advent of this new religion, as Arinze puts it, was a mixed one: "from suspicion to antagonism, from indifference or rejection to neutrality, and from admiration to col-

12 See ACHEBE, C., *Things Fall Apart*, London, 1958.
13 FAFUNWA, A.B., *New Perspectives in African Education*, London, 1967, 3.
14 AJAYI, J.F.A., *Christian Missions in Nigeria 1841-1891*, Longmans, 1965, 30.

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laboration, and then (where possible) to conversion". [15] The reasons for the reservations of the Africans towards Christianity is also understandable if we consider that the African religion had for centuries supplied Africans with directions and answers to many issues in their lives. They were happy with themselves before they encountered foreigners. And people were not willing to abandon easily what had always sustained them when they were not yet sure of what the new entailed and where it led to.

The matter was all the more complicated because at this time, the missionaries came under different fronts of a divided Christianity, and sometimes with conflicting perspectives of the same gospel. It was not easy for the indigenes to differentiate the claims of authenticity among the different forms of Christianity: Roman Catholic, Anglican, Methodist, Baptist, Presbyterians, and etc. "The Anglican missionaries were the first to open up a missionary station in Igboland at Onitsha, a river town along the river Niger, in 1857. The Catholics began work in the same area in 1885. Little was achieved until the British colonial occupation of Igboland in 1905. The missionaries soon set up mission stations in the different colonial administrative centres from where they were able to penetrate the interior."[16] They preached to the adults in centres where they could bring them together before the building of churches. They began building schools in order to bring the young ones on board. Unfortunately, in order to get converts to their own denominations, they often preached against one another. In the Nigerian Christian world, the 'big four' missions even till today see themselves as rivals. They are the Methodists, the C.M.S. (otherwise known as the Anglicans), the Baptists and the Roman Catholics. Others include the Church of Scotland Mission, known as the United Presbyterians; the Qua Ibo of Northern Ireland; the primitive Methodist Missionary Society. All these missions built their own different schools and were competing for the same children; and each one emphasized how best and authentic it was, and how the others were nothing more than fake Christians.

The rivalry in evangelization between the Catholic and other Protestant churches only helped in dividing many African communities. Isichei quoted Fr. Arazu's interview with one of the first generations of Igbo Christians: "For all practical purposes the first article of our creed which was our first commandment was: 'Thou shall hate "paganism" and all that is connected with it'. The second was like the first, 'Thou shall regard "Protestants" as thy enemies.'"[17] They transferred this antagonism to their followers and also taught the children the same in their schools. The effect of this rivalry till today is that the mission-run schools,

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15 ARINZE, F.A., *Answering God's Call*, London, 1983, 4.

16 METUH, E.I., *African Religions in Western Conceptual Scheme: The Problem of Interpretation*, Jos, 1991, 177-8.

17 ISICHEI, E., *A History of the Igbo People*, London, 1976, 170.

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instead of producing Christian scholars, have for the past one hundred years and many more produced, in some sense, Baptists, Anglicans, Methodists and Catholic scholars; while the few Muslim schools in competition with the Christians are just producing Muslim scholars (may be they only have luck that today's *Sunni-Shia* rivalry was not then introduced in Nigeria).

It was obvious that the primary objective of the early Christian missionaries was to convert the 'heathen' or the "benighted African" to Christianity via education. Knowledge of the Bible, the ability to sing hymns and recite Catechisms, as well as the ability to communicate both orally and in writing, were considered essential for a good Christian. The missionaries also realized the importance of training – preferably through the media of English and the local language – the local clergy, catechists, lay readers and pious or godly teachers who would minister to the needs of their own people. However, they erroneously assumed that the African culture and religion (animism) had, in the words of Lord Lugard,[18] no system of ethics, and no principle of conduct. It was in this frame of mind that they established their schools. They tried all in their power to disabuse the minds of the pupils and even adults of their culture and values; trying to give them new identities.

The first known school was established in 1843 by Mr. and Mrs. De Graft of the Methodist mission in Badagry and was named 'Nursery of the Infant Church'. Most of the pupils were children of the African emigrants who came in from the mission camp in Sierra Leone, although a few of the local converts also sent their children to the school. While the Methodist mission should be credited with establishing the first known school in Nigeria, the C.M.S. and the Catholic missions made the most and pronounced contributions to education in the country. The educational foundation stones laid by the Anglican bishop Samuel Ajayi Crowther mostly in the west of Nigeria, and the Catholic bishop Shanahan in eastern Nigeria were immeasurable. Their missionary visions brought about the rapid spread of schools in the southern part of Nigeria. So it could be said with certainty that the earliest Christian missionary schools in Nigeria were without any doubt adjuncts of the churches.

Samuel Ajayi Crowther and Reverend Townsend reached Abeokuta from Badagry in August 1846 with their C.M.S team and built mission houses, churches and schools. These moves were not well received by the Methodists who had in fact been the first to start evangelical work in Nigeria, but concentrated in Badagry. The Methodists immediately sent a lay missionary to Abeokuta to start work there and he also built a Methodist school. This was the beginning of the missionary rivalry that was to last for more than a century in the Nigerian educational enterprise. Nonetheless, while the C.M.S. was consolidating its missions in Abeokuta and Badagry, it was also extending its evangelical program to other parts of the country. Samuel Ajayi Crowther opened the first

18 LUGARD, F.D., *The Dual Mandate in British Tropical Africa*, Cass, 1965, 437.

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school in Onitsha in December 1858 for girls between six and ten years old. As reported by Crowther himself in his letter to the mission: The boys like to rove about in the plantations with their bows and bamboo pointed arrows in their hands to hunt for birds, rats and lizards all day long without success; but now and then, half a dozen or more of them would rush into the (school) house and proudly gaze at the alphabet board and with an air of disdain mimic the names of the letters as pronounced by the schoolmaster and repeated by the girls, as if it were a thing only fit for females and too much confining to them as free rovers of the fields. But upon a second thought, a few of them would return to the (school) house and try to learn a letter or two. A few of them did settle down, of course, but farm work, particularly in the dry season, made their attendance very irregular. This was a difficulty the schools had to contend with everywhere.[19]

In Calabar and Bonny of eastern Nigeria, similar developments were taking place in missionary education. As trading was the main interest of the people in these areas, they were more interested in education in trade than in Christian evangelism *per se*. Samuel Ajayi Crowther, who was again sent to Bonny by the C.M.S., observed: 'They (the Bonny chiefs) did not want religious teaching, for that, the children have enough to do at home; they teach them themselves; they want them to be taught how to gauge palm-oil and the other mercantile business as soon as possible'. As the missionaries were only allowed to operate in this area for the purpose of educating the children of chiefs and people, they had to accept the people's wishes on the subject. The school was Crowther's chief method of evangelization. He introduced the mission into new places by getting rulers and elders interested in the idea of a school of their own, and usually it was to the school that he asked the senior missionary at each station to give his utmost attention.

On the Catholic side, especially in Igboland, one notices that the school was nonetheless an indispensable means of establishing their foothold among the people. In 1885 Father Joseph Lutz and his team arrived Onitsha in the lower Niger as it was called, and wasted no time in building schools. They signed an agreement with the local king – Obi Anazonwu – to guarantee their stay and provide formal education for their children. "The missionaries were given full rights to exercise the catholic religion without any hindrance. The Holy Ghost missionaries on their part, in gratitude for this concession, undertook to provide formal education for the children of the local community. With the consent of parents and guardians, the children were to be taught Catholic Doctrine and secular subjects like English, Writing, Reading and Arithmetic."[20] And before long, as recorded by Ekechi, Father Lutz himself was able to report back to his headquarters in Paris: "The care we gave to the children and to diseases have eas-

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19 CROWTHER, S.A., "Letter to the Missions", cited in: FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 81-82.

20 OBI, C.A., (ed) *A Hundred Years of the Catholic Church in Eastern Nigeria 1885-1985*, Onitsha, 1885, 19.

https://doi.org/10.5771/9783956505447 https://www.inlibra.com/de/page/agb - Open Access - (cc) BY

ily won for us the sympathies of the natives."[21] Another reason which made them attractive was that they undertook a programme of redeeming slaves from their masters and paid their ransom. The C.M.S. missionaries who were there before the Catholics and could not make the desired breakthrough, were of course no longer comfortable with the situation and felt threatened by the rapid changes and the relatively numerous converts being made by the Catholic mission which had started to establish itself.

Catholic schools began to spread in Igboland like wildfire. It all started with one in Onitsha as Celestine Obi documented: "A primary school was built at the Onitsha wharf in 1893 while Father Bubendorf set up an educational/industrial school in 1897. Both of them were to be discarded since they were built of wood, mud, bamboo and thatch. But literary education in the prefecture took another dimension during the time of Father Lejeune. Apart from teaching the children the 3 Rs and singing, the children were educated to do manual labour in order to acquire self-help. Already in 1902, the school in Onitsha counted 90 boarders and 300 day pupils. Another group of twenty children attended the so-called High School under Father Cronenberger and the catechist/teacher Ephraim. The boys' schools were a great success unlike the girls' schools which had difficulties upon difficulties."[22] The success of the boys' schools in Igboland was exactly the opposite of the experience of the C.M.S. group of Ajayi Crowther in western Nigeria, who reported that the boys were nonchalant in comparism with the girls. One major reason for the success of the boys' schools here was the notion of the local people that the boys must be highly trained to work and be able to take care of his wife and children, since the girls' responsibility is to cater for the home. It was the goal of every family to see her girls marry and be responsible wives in their various homes. And H. Adigwe pointed out that the young men preferred to chose their wives from among the pagan girls because the schoolgirls "knew too much"[23]; and this was in their view dangerous and cannot make for a peaceful home.

Another contributing factor to Lejeune's success in the field of education was his readiness to accept government directives and policies. Whereas the C.M.S. restricted themselves to teaching the natives to read the bible in their native tongues, the Catholic missionaries were readily teaching English. When Sir Ralph Moor, the governor of southern Nigeria, wanted such subjects as English, Mathematics, Bookkeeping, Accountancy, and Carpentry and Secretarial studies to be included in the school curriculum, Father Lejeune promptly implemented the government's proposals. Thus by 1902, in the 13 primary schools belonging to the Catholic missions, and which had about 800 pupils, English was taught, and workshops were in operation.

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21 EKECHI, F.K., *Missionary Enterprise and Rivalry in Igboland 1857-1914*, London1972, 74.
22 OBI, C.A., op cit.,85.
23 ADIGWE, H., *The Beginning of the Catholic Church among the Igbos of South Easthern Nigeria, 1885-1930*, Vienna, 1966, 162.

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When Shanahan succeeded Lejeune, the educational tempo in eastern Nigeria doubled its speed. "Shanahan evolved a policy of conversion through the schools rather than through slaves and charitable institutions. It was the turning point in the history of Catholic education in Eastern Nigeria."[24] Shanahan's target was to "educate not just a few but as far as possible, to educate everywhere and everybody."[25] Following this target, he decided to build as far as possible, a school in every town that requested it. His zeal was admirable; and his whole educational program has remained a wonderful venture, with which Shanahan made an indelible mark in the lives and minds of the people of Igboland and eastern Nigeria. "Success followed in the wake of the implementation of this dynamic policy of educational expansion. Schools were opened in several towns, notably Nri, Nteje, Nsugbe, Isingwu, Iboro, Oba (Awba), Uli, Ihiala and Okija in 1906. A central (boarding) school was opened in Ozubulu in 1907 and at Emekuku in 1912. Down in the Efik towns and villages and Ibibioland, schools were being opened in several towns by fathers based in Calabar."[26] In the whole region, every catholic substation had a school running at least up to standard two, a few to standard four. But the central stations ran up to standard six, and in some cases produced teachers for the schools in the substations.

Generally, the early mission schools were all similar in method (with very minor differences). Their religious orientations and styles of teaching and learning were not too far away from the Quranic schools which preceded them in the northern part of Nigeria. Rote-learning (learning by a habitual or mechanical routine and procedure; learning by repetition; learning by heart) predominated and the teacher taught practically everything from one textbook. The Bible, (like the Qur'an in Islamic schools), was the master textbook and every subject, no matter how remote, had to be connected in some way with the holy writ. The main purpose of education in these early stages was to teach Christianity with a view to converting all those who came within the four walls of the mission house. All Christian denominations, Methodist, C.M.S., Baptist, Catholic, Presbyterian, Qua Ibo and others, taught religion, and then other related subjects. In most areas, they had no smooth beginning. It was not yet clear to the indigenes what this kind of education would bring. In Anna Hinderer's (one of the teachers) diary of October 1853, we read "Our school does not increase at present, people are afraid to send their children; they think "book" will make them cowards, but those we have are going on very nicely."[27] From this diary, we could get information regarding the curriculum of these early schools. The agenda consisted of Bi-

24 INYANG, P., "Some Mission Schools in Eastern Nigeria prior to Independence", in: *Educational Policy and the Mission Schools*, (HOLMES, B. ed.) London, 1967, 303-304.

25 OCHIAGHA, G., "Bishop Shanahan, Apostle of Igboland", in: *Bishop Joseph Shanahan*, (OKOYE, J. ed.) Onitsha 1971, 18.

26 OBI, C., *op cit*, 232.

27 HINDERER, A., *Seventeen Years in the Yoruba Country*, Seeloy, 1872, 86.

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ble reading, catechism, the story of Jesus, hymns (singing) and prayers, sewing for girls and farming for boys.

However, there was no common curriculum among the missions; each mission and indeed each school within certain missions followed its own devices, based solely on the teacher in charge. Nevertheless, the basic curriculum in all of the schools consisted principally of the four Rs: (R)eading, w(R)iting, a(R)rithmetic and (R)eligion. According to Fafunwa's account, in 1848 the Reverend Thomas Birch Freeman, Superintendent of the Methodist Mission in the Gold Coast, sent out a time-table to the head teachers of all the schools under his management, which partially read as follow:

9 *a.m.*: Singing, rehearsals of scripture passages, reading one chapter of scripture, prayers.
9.15-12 *noon*: Grammar, reading, spelling, writing, geography, tables (except Wednesday, when there was catechism in place of grammar).
2 *p.m.*- 4 *p.m.*: Ciphering (i.e., arithmetic), reading, spelling, meaning of words.
4 *p.m.:* Closing Prayers.

This was a daily routine from Monday to Thursday. Friday was generally devoted to rehearsals of scripture passages, revision and examinations.[28]

As we have earlier noted, and irrespective of the denominational label, the early Christian schools in Nigeria were conceived by all the Christian denominations as the most important instrument for conversion. The children were a captive audience and the missions made the most of the situation. As the daily school time-tables showed, Christian religion predominated, even though subjects such as geography and arithmetic were included in the curriculum. All other subjects, for example grammar, reading, spelling, meaning of words, were taught with one overriding aim in mind: to enable the new Christian converts to acquire the mastery of the art of reading and writing with a view to facilitating the study of sacred writings and for the performance of their religious duties.

One common phenomenon was that most of the early schools were located in mission compounds and church premises. As the number of children increased, new houses had to be found or built either within the mission premises or outside it. The classroom setting in the early school consisted of a bespectacled missionary, sometimes white, sometimes black, often a priest, with a cane in hand and a row or two of children and sometimes a mixture of children, young and old adults, all repeating in unism either the catechism or the alphabets. The basic method was learning by rote. At the initial stages tuition was free and any child who cared to come along was more than welcome. Missionaries organized various admission drives to attract children and parents, some priests and missionaries even went from door to door to persuade parents to send their children to

28 See FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 88f.

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school. Some parents insisted on being paid by the missionaries if they were to 'lose' their children to the mission house. They considered it a big sacrifice on their part, for a child lost to the school was a good "farming-hand" lost. Indeed, as early as the 1850s some of the mission teachers themselves requested their missions to pay stipends to the school children living at home.

However, most missions preferred children to live with them for a number of reasons: It would (hopefully) make indoctrination total and complete. Again, it would guarantee regular attendance and systematic instruction. Discipline was a central theme. The missionaries were generally strong disciplinarians and they had abiding faith in manual labour and the cane as the cure to all ills – idleness, laziness, slow learning, truancy, disobedience, irregularity of attendance and the like. Any act of non-compliance or insubordination was followed up with serious flogging or cutting grass under the sun. Furthermore, boarding would encourage slave-owners who wanted to lighten their responsibility to do so more readily. We have to note here, in any case, that many slave-owners preferred to send their slaves to school instead of their own children, so that if going to school would boomerang, their own children would be safe. As a consequence, many of the early educated Nigerians were ex-home slaves. It was for them a blessing in disguise.

Coincidentally, it was not only the missions that preferred boarding schools. It was for the indigenes a better option. Traditionally, Nigerians liked any form of apprenticeship. As mentioned earlier, parents apprenticed and sometimes pawned their children, wards or slaves for loans. When this happened, the child or ward stayed with the creditor until he had served the term of the pawn period. In cases of apprenticeship training, the ward stayed with the master-craftsman throughout his period of apprenticeship; that is, until he mastered his trade, for example, weaving, carving, etc,. Therefore, as the missionaries came in search of the children, the same mentality was in vogue. The argument was: 'whoever wishes to instruct our children must house, feed and clothe them. After all, it is a favour to give them our children who should have been useful to us at home'. Moreover, since no fees were paid, the missions must support the boarding schools by gifts from their home missions, friends and later from local church contributions. Also some missions established funds to enable them to redeem slaves, and then to feed, clothe and educate them. The gifts from abroad usually consisted of textbooks, copy books, slates, pencils, cloths, classroom equipment and money. This exercise marked the beginning of boarding schools in Nigeria.

Communication between the missionaries and the indigenes was not easy. Since the early missionaries knew no local language, the medium of instruction was English at these initial stages. Even the parents encouraged the use of English and wanted their children to learn the language of commerce, civilization and Christianity; they wanted their children to speak the white man's language. However, as the missionaries' knowledge of the local language developed, they tended to use it, particularly for religious instruction – in order to ensure that the Bible

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was fully comprehended. The missionaries discovered that a child, or an adult for that matter, learns better, absorbs more and appreciates better in his mother tongue. On the other hand, many of the missionaries were too lazy to learn the traditional languages and kept on using interpreters in their teachings, preaching and by any contact with the indigenes. It is not clear where the problem lies; was it in the inability to learn a foreign language, or a superiority complex?

Surprisingly, the children in boarding schools sometimes considered themselves superior to those who still remained in the village or town. With a better mastery of the English language, they distinguish themselves; talked only in the English language as a sign of being the "educated class"; and distanced themselves from others. They tended to shun the culture of their people. They preferred the music, dress, habits, food, and art, of the Western world. Most of the parents were worried by this but no one who understands the process of education will expect anything different. The missionaries themselves, both through their teachings and attitudes, discouraged things African. And the young people followed them as their models. Consciously or otherwise, the missionaries hoped to produce a group of people who were Nigerian only in blood but European in religion, thought and habit. This trait persisted for almost a century and became a constant source of reference whenever Christian education was criticized. However, in spite of the obvious criticisms against the early Christian schools, both parents and pupils saw education as a means to social emancipation and an avenue to economic improvement. Graduates of these schools either stayed on with the mission as catechists or lay workers of the church or became teachers, clerks, priests and etc. Their future was considerably brighter than those who did not experience this form of education.

The educational process and programs began gradually to unfold themselves. Some of the missions set up management boards to help them regulate the curriculum, teachers' salaries and conduct. At this time, the colonial government was still indifferent to educational matters; therefore the missions could establish vocational and industrial education (for adults who could no longer be admitted into the class room system), and regulate their own employments, trainings and payment of salaries. This non-centralized and uncoordinated educational policies of the different missions resulted in the lack of a common educational syllabus, standard textbooks, regular and unified school hours, as well as a central examination system. There was no uniformity in the conditions of service for teachers and other employees, and no adequate financial control. There was also no adequate supervision of schools and their infrastructures, teachers, pupils in order to ensure a central standard.

Meanwhile, the colonial government began to realize the achievements of the missions and the enormous influences they had on the indigenes through education. Then government intervention was deemed necessary. Between 1870 and 1876 the colonial government in Lagos, for example, made spasmodic attempts

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to assist some of the missions in their educational work. It earmarked the sum of 300 Pounds for the support of the missions.[29] The support gradually increased as the years rolled by. The government had then got the impetus to intervene in educational matters, and it began to promulgate ordinances.

It was also time to establish schools directly run by the government, outside the confines of the missions. The ordinance of 1882 (which was based on the British Education Act of 1844) provided for a general board of education (the first ever to be established in West Africa) which was to consist of the governor, the members of the executive council and not more than four other nominated members. It had power to establish local boards which would advise the general board on the opening of new government schools and to report whether the schools receiving government grants-in-aid of buildings and teachers' salaries were fulfilling the conditions attached to such grants. The granting of teachers' certificates was also included under the terms of the ordinance. It also established an Inspectorate which covered all the British West African territories; Gambia, Sierra Leone, the Gold Coast and Lagos. The Chief Inspector, who headed the Inspectorate, was referred to as 'Her Majesty's Inspector of Schools for the West African Colonies'. In 1886, Lagos was separated from the Gold Coast and became the Colony and Protectorate of Lagos. This separation necessitated the enactment of the first purely Nigerian education ordinance in 1887. The establishment of two new protectorates (Northern and Southern together with Eastern Nigeria) had a considerable impact on the development of education in Nigeria. With this expansion, the colonial government extended its educational interest to all parts of Nigeria, with the establishment of education departments.

Government primary schools were established and maintained wholly or in part from public funds, and arrangement was usually made whereby the local chiefs or native courts accepted responsibility for erecting and keeping in repair the school buildings and teachers' house and for paying an annual subscription varying in amount from 40 Pounds to 100 Pounds[30] (this amount normally represented about one-third of the cost of running the school). The assisted mission schools, on the other hand, were given government grants and the deficit was met by school fees and church collections. Schools were placed on the 'Assisted List' on application. They were then inspected by the school inspectors. They had to comply with the requirements of the code. In addition to the good number of secondary schools run by the missions, the first government secondary school – King's College – was founded in Lagos in 1909. The maintenance of King's College was purely a government affair; the mission's secondary schools on the hand merely got grants, depending on the school's performances. However the secondary school grants were a little more than the primary school

29 See FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 93ff.
30 PHILLIPSON, S., *Grants in Aid of Education in Nigeria*, Lagos, 1948, 13.

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grants. Education was spreading rapidly, especially in the western and eastern parts of Nigeria.

This spread was noticed to be slow in Northern Nigeria, probably because of the predominantly Islamic influence, and their suspicion about the motive of the missionaries and the fear of letting their children imbibe the Western cultures and Christianity. Efforts were made to see if the trend could be changed. In 1909 Hans Vischer, a former C.M.S., missionary worker in Northern Nigeria turned administrative officer for the colonial government, and was appointed to organize a system of education for the Protectorate of Northern Nigeria. Before starting, he was given the opportunity of visiting Egypt, the Sudan, Southern Nigeria and the Gold Coast to study their educational systems. He found much to criticize in every place he went and did not come across anything special that would suit Northern Nigeria. However, he did learn a lot from his visits. In spite of his good intentions, Vischer had firm views on what was good for the Negro. As documented by Sonia Graham[31], his seven cardinal principles of education for the north were: 1. to develop the national and racial characteristics of the natives on such lines as will enable them to use their own moral and physical forces to the best advantage; 2. to widen their mental horizon without destroying their respect for race and parentage; 3. to supply men for employment in the government; 4. to produce men who will be able to carry on the native administration in the spirit of the government; 5. to impact sufficient knowledge of Western ideas to enable the native to meet the influx of traders, from the coast with the advent of the railway, on equal terms; 6. to avoid creating a 'Babu'- illiterate class; 7. to avoid encouraging the ideas, readily formed by Africans, that it is more honourable to sit in an office than to earn a living by manual labour, introducing at the earliest opportunity technical instruction side by side with purely clerical teaching.

Babs Fafunwa[32] admitted that Hans Vischer must be given full credit for being the first colonial education officer clearly to enunciate his objectives of education in Nigeria. His first four points are admirable. His fifth, sixth and seventh points leave room for endless debate. No country in the world, except perhaps one with a socialist government (which does not function anywhere), has solved points six and seven. Even Britain, which Vischer represented, has its 'Babu' class (illiterates and people of the lowest cadre in the society) as well as those who still think that it is more honourable to sit behind the desk. However Vischer's attempt was rewarded with some progress. He is credited with opening many schools in various parts of Northern Nigeria, and the populations of the schools were gradually increasing.

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31 GRAHAM, S.F., *Government and Mission Education in Northern Nigeria 1900-1919*, Ibadan, 1966, 75-76.

32 See FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 109-10.

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There was really a considerable disparity between north and south in the area of education. The tempo of the spread and the educational development was higher in the south. The north had no secondary schools in 1914 while the south had eleven. And following Phillipson's statistics, the primary school population in the south in 1913 was 35.716 as compared to 1.131 in the north in the same period. The Northerners were more at home with the Quranic schools than with the government or mission schools. Of course the north had over 140.000 children in its Quranic schools.[33] This gap in "formal education" between Northern and Southern Nigeria due to geographical and religious problems; and other matters like the uneven distribution of schools in Southern and Northern Nigeria, the dual control of education by the missions and the government, and the continued rivalry among the different missions and their schools were all on the table at the time the colonial government decided to merge the south and the north of Nigeria in 1914.

5.2 Education in the amalgamated Northern and Southern Provinces

The political amalgamation of the colony and protectorates of southern and northern Nigeria did not, however, result in the unification of the two separate education departments until 1929. With the amalgamation of the Northern and Southern Provinces, Sir Frederick Lugard (the former High Commissioner of Northern Nigeria) became the Governor-General and Commander-in-Chief of Nigeria. He took a keen interest in education during his tenure of office in the north. When he became Governor-General of Nigeria, he tried to unify the country politically, administratively and also educationally. As a result of his passionate interest in education, he was anxious to supervise personally the organization and administration of education in Nigeria.

Fafunwa[34] noted that in April 1914, after only four months in office, Lugard prepared a draft of education ordinance and regulations for grants-in-aid to voluntary schools. However, his draft was criticized by both the Colonial Office and the missionary societies – but for different reasons. In his draft memorandum he proposed increases in grants to the missions and a more efficient system of inspection for schools. He proposed non-sectarian teaching in schools, located in non-Muslim areas. He wanted village schools introduced throughout Nigeria where the three Rs (Reading, wRiting and aRithmetic) would be taught up to class III and where children would be taught simple agriculture cultivation of cash crops, crop rotation, manuring, and marketing of agricultural products. He felt that bright children from rural areas should be given scholarships to pursue higher technical education, while the poor but able children from urban areas

33 PHILLIPSON, S., *Grants in Aid of Education in Nigeria*, Lagos, 1948, 28.
34 FAFUNWA, A.B., op. cit., 114ff.

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should be given financial assistance to enter secondary schools. He wanted the schools in the rural areas to concentrate on agriculture and envisaged literary education for the pupils in the urban areas, from where he urgently expected clarks needed for the administrative offices in his widened colonial territory. Both the Colonial Office and the missions disagreed with Lugard's plans. The missions were mainly interested in getting the government to recognize and finance more of their schools, but they wished to retain full control over their own schools, particularly in the area of religious activities. The Colonial Office, on its part, wanted to keep the northern and southern provinces separate educationally for a better control.

Meanwhile the people of Nigeria (particularly the Southern Nigerians) were beginning to realize fully the importance of Western education. We can recall that in the 1840s and 1850s, people were skeptical about Christian-cum-Western education but by the turn of the century they had come to realize that, with a rudimentary knowledge of the three Rs, one could become a clerk, a teacher, a catechist or a letter writer. With this prospect in view, the attitude of parents and children changed drastically towards education; they turned from being skeptics to over-optimistic enthusiasts. It was however the thought of material benefit rather than moral, spiritual or aesthetic benefit that encouraged a rapid increase in the number of schools in Southern Nigeria between 1910 and 1930.

The rapid growth however suffered a big set-back. The First World War (1914-18) took its toll on education as on everything else. The missions were getting very minimal assistance from their mother countries in Europe. And the British government had more problems to tackle in the war than to finance education in Africa. Educational expansion therefore was partially arrested as men, money and materials became very scarce; and many government officials and a considerable number of European mission teachers and evangelists joined or were conscripted into the British armed forces. This scarcity could not quell the interest and enthusiasm of the indigenes, who were still flooding the schools in their hunger for Western education. The situation therefore "resulted in increased work for the fathers (missionaries) – a situation that was compounded by the lack of personnel to cope with school work. Consequently there was frequent change of duty for the available personnel, which made things more difficult and in fact uncertain."[35]

As a result of the minimal resources, many schools were no longer assisted. This notwithstanding, different missions kept opening more schools. Even private individuals who now saw the running of schools as a lucrative business opened private schools even without hoping for any assistance from the government or the missions. Lord Lugard could not tolerate this proliferation of unassisted schools, but the situation left him with no choice. His greater worry was the con-

35 OBI, C.A., (ed) *A Hundred Years of the Catholic Church in Eastern Nigeria 1885-1985*, Onitsha, 1885, 227.

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sequences of allowing schools uncontrolled. It was Lugard's plan to regulate and control the quality of education received by Nigerians, since he only needed educated African subordinates who would serve the central government, the native councils and the commercial houses. Africans should not be so educated to the extent of being able to overthrow or question the intelligence of their colonial masters. Meanwhile, the emergence on the Nigerian scene of a small but increasing number of educated elite, for examples lawyers, doctors, engineers and other Nigerian graduates, was already a constant source of irritation to most colonial administrators. At one time, Lugard could not hide his contempt for the well-educated African: "I am somewhat baffled as to how to get in touch with the educated native… I am not in sympathy with him. His loud and arrogant conceit is distasteful to me, his lack of natural dignity and courtesy antagonize me. Education seems to have produced discontent, impatience of any control, and an unjustifiable assumption of self-importance in the individual."[36] Lugard was probably not alone in this problem. It seemed to be a common phenomenon in the history of colonialism which reflected in their different policies in different colonies.

Prior to 1925, the British government had no clearly defined policy on education in its African colonies. The management of education was solely an affair for the colonial administrator on the spot. When Clifford took over from Lugard, he inherited the problems of the ever-growing unassisted schools indiscriminately opened by missions, private Nigerians and organizations, which led to an unending rivalry. Such was the educational scene, when in 1920 the Phelps-Stokes Fund of the U.S.A., in co-operation with the International Education Board set up two commissions to examine the conditions of education in the African states. The reports of the commissions were very important documents which constituted significant turning points in African education. The documents criticized the colonial government's educational policies in Africa and made concrete recommendations on how to improve African education. The commission's findings jolted the British colonial government from its serene and lackadaisical positions into positive action. The views expressed by the commission reflected many of the American liberal attitudes to education in general and the latest American thinking on Negro education in the U.S.A. in particular. The Phelps-Stokes Report made a tremendous impact on both sides of the Atlantic – Britain and Africa. The report put the British government under pressure to undertake something outstanding in order to demonstrate its interest in African education. Then in 1925, three years after the Phelps-Stokes commission, Britain issued its first educational policy, that ever was, for Africa. This came out as a memorandum which set out the principles on which the educational systems of the dependencies should be based.

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36 PERHAM, M., *Lugard: The Years of Authority 1898-1945,* London, 1960, 586.

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Fafunwa outlines a summary of this memorandum:[37]

1. While the government reserves to itself the right to direct educational policy and to supervise all educational institutions by inspection or other means, voluntary effort should be encouraged and advisory boards of education should be established in each dependency to ensure the active co-operation of all concerned.
2. Education should be adapted to local conditions in such a manner as would enable it to conserve all sound elements in local tradition and social organization, while at the same time functioning as an instrument of progress and evolution.
3. Religious training and moral instruction should be regarded as fundamental to the development of a sound education and should be accorded complete equality with secular subjects.
4. The development of African dependencies on the material and economic side demands a corresponding advance in the expenditure on education, and to be successful in realizing the ideals of education. The status and conditions of service of the Education department should be such as would attract the best available men.
5. Schools run by voluntary agencies which attain a satisfactory standard of efficiency should be regarded as of equal importance in the scheme of education with schools directly organized by the government, and should be given grants-in-aid. The conditions under which grants-in-aid are given should not be dependent on examination results.
6. The study of the educational use of the vernaculars and the provision of textbooks in the vernaculars are of primary importance, and qualified workers should be set aside for this purpose.
7. The establishment of a sound system of education is dependent on a satisfactory cadre of teachers, and the teacher-training institutions should be guided by the principles of education laid down in the memorandum.
8. A system of visiting teachers should be established to ensure inspiration and encouragement for the teachers serving in the village schools.
9. Thorough supervision is indispensable and inspectors should seek to make the educational aims clear and offer friendly advice and supervise their own schools in ways parallel to and co-ordinated with the government system of inspection.
10. Technical and vocational training should be carried out with the help of the government departments concerned and under their supervision. The educa-

[37] "Memorandum on Educational Policy in British Tropical Africa", in: FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 130ff.

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tional system should seek to establish the dignity of manual vocations and to promote their equality with the clerical service.

11. The education of women and girls is an integral element in the whole educational system and presents many difficult problems.
12. Systems should be established which, although varying with local conditions, will provide elementary education for boys and girls, secondary education of several types, technical and vocational education institutions of higher education which might eventually develop into universities, and some form of adult education which will ensure identity of outlook between the newly educated generation and their parents.

Analyzing this first but comprehensive Memorandum on Education in the British Colonial Territories, one sees the impact of the Phelps-Stokes Report of 1922, which highlighted the indifference of the colonial government to education and the inefficiency and short-sightedness of the Christian missions in the field of education. This Memorandum is an attempt to correct foregone mistakes. It guided, more than any other, the Nigerian educational policy and development from 1925 to 1945. The proliferation of the unassisted 'mushroom' schools both by the missions and private individuals or groups, particularly in Southern Nigeria, was not left unattended to. These 'unwanted' schools grew so rapidly that even the missions, which were responsible for most of them, were unable to exercise control over them and the Department of Education itself was too understaffed to inspect them. The Memorandum was then followed up with a code which should act as a guide in this respect. The code required that teachers must be registered as a condition for teaching in any school, and the minimum pay for teachers employed in an assisted school was regulated. It also forbade the opening of a school unless approved by the Director of Education and the Board of Education; and thereby expanding and strengthening the existing Board of Education by including the Director and the Deputy Director of Education, the Assistant Director, ten representatives of the missions and other educational agencies; and re-defined the board's functions to include advice to the government on educational matters. Moreover it authorized the closing of a school if it was being conducted in a manner not in the interest of the people or the community where it was located. In fact, the functions and duties of supervisors or mission inspectors were clearly defined. The demands for better educational facilities rose. And the people's desire for more and higher education kept rising. These were the challenges confronting the colonial government. Then in 1929, the education departments of both the northern and southern provinces were merged under a new director of education – Mr. E. R. J. Hussey – who had plans for a unified education programme for Nigeria.

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Higher Stages of Education became necessary.

When E. Hussey became Director of Education, he reviewed the entire educational system and then made proposals for its reform. He contemplated a gradual expansion of education within fifty to one hundred years which would permit not only a reasonable increase of school facilities for the masses but also of a gradually improving standard of higher education at the top. To ensure this development, according to Hussey, it was first necessary to determine what changes in the existing system would make such expansion possible. He proposed three levels of education for Nigeria. The first level was the six-year primary education course which hitherto had been an eight-year course with the local language as the medium of instruction. Hussey hoped that this reform would provide education for life for the majority of the children who would not go beyond this level and at the same time prepare the rest of the children for further education. The primary course was to emphasize agriculture, handicrafts, hygiene and interest in the environment. The second level was the intermediate stage. This was to be a six-year course at the end of which most pupils would leave to seek employment in various fields. He also proposed special schools with special syllabuses for girls.

His third stage, called vocational higher education, later led to the establishment of the Yaba Higher College where it was hoped that various vocational courses would be provided, the aim being to rise eventually to the standard of a British university. To provide teachers for elementary schools, it was proposed to establish more elementary teacher training centres, while the teachers of middle schools would be trained at the Higher College at Yaba. The idea of the Yaba Higher College was conceived in 1930 but it was not until 1932 that the college was opened. Hussey also proposed the appointment of African school supervisors whose function would be to serve as visiting teachers to schools in the area of their jurisdiction. Refresher or in-service courses were also proposed to enable the teachers already in service to adapt themselves to new syllabus.[38] To tackle the problem of the existing economic depression, the British government decided to reduce administrative costs, and sent home many European officers, and decided to train local personnel in the various government departments. This was a beautiful opportunity for the indigenes who had attained higher education.

We pointed out earlier, that the history of Western education in Africa was inevitably bound up with the history of missionary activities on the continent. As in elementary and secondary education, the Christian missions played an important role in the beginning of higher education. Consequently, one of the early aims of higher education in Nigeria and elsewhere was primarily to train people for the ecclesiastical order. Now however, following the government's administrative needs, Government Departmental Training Courses were offered; and lo-

38 SOLARU, T.T., *Teacher-Training in Nigeria*, Ibadan, 1964, 51.

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cal people were trained to qualify for the involvement in government administration, among which the school system was an organ.

It has also become obvious that many Nigerian parents, particularly in Southern Nigeria, saw education as the key to human development and were determined to send their children, wards or relatives to school at any cost. People wanted to see members of their families or villages participating in the government. We cannot, therefore, overlook the role of private efforts in the area of education. The contributions of parents and relatives are almost as important as the missionary contribution between 1850 and 1960. Indeed, the government's contribution was minimal and the missions themselves were largely supported both morally and financially by their Nigerian indigenous members. The early history of higher education for Nigerians predominantly enjoyed private sponsorships, scholarships and bursaries. Between the mid-nineteenth and the mid-twentieth centuries, private efforts and initiatives by parents, clubs, organizations and ethnic groups were primary sources for financing higher educational opportunities. The colonial government could not solely take the responsibility for sponsoring at this level of higher education, the ever growing enthusiasm for education among the young people of Southern Nigeria.

For the first time in the history of Nigerian education, a group of citizens began to sponsor many young men for higher studies abroad, in such diverse fields as law, education and medicine. The Igbo for example had many groups who sponsored a number of students for overseas studies. Dr. Nnamdi Azikiwe (a renowned 20th century elite of Igboland, who later became the first president of Nigeria after independence) single-handedly encouraged and sponsored another group of students to the United States in 1933. Thus the years 1930-50 witnessed intensive competition for higher education by diverse groups and individuals, particularly in the south. This period will probably go down in Nigeria's history of higher education as the era of the 'Golden Fleece'. Some more individual prominent Igbo sons are worthy to be mentioned here: The 'Greater Tomorrow' schemes of Kingsley Ozuomba Mbadiwe, the 'orizuntal' scheme of Nwafor Orizu are only examples. Drs. Nwafor Orizu and Ozuomba Mbadiwe launched private scholarship programmes to help bright but needy students gain admission to American universities between 1947 and 1952. Without doubt, private sponsorship played a very important role in higher educational development in and out of this country especially between 1850 and 1950. It is also not an overstatement to say that, as regards higher education, private efforts were more significant, quantitatively speaking, than the efforts of the government and the missions. However, the missions still have the enviable credit of opening the doors of higher learning to Nigerians at the very beginning.

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5.3 Regional Reforms and the Universal Primary Education (U.P.E.)

Many Nigerians are now very highly educated and thus began the era of self-consciousness and the longing for self-determination of their future. After the Second World War, the then British governor of Nigeria – Sir Arthur Richards – unilaterally imposed a constitution on Nigeria (the Richards constitution of 1946). This constitution divided Nigeria into three regions based on the three largest ethnic groups: the East – Igbo and their neighbours; the West – Yoruba; and the North – Hausa-Fulani. Each region had a regional assembly composed of civil servants and nonofficial members chosen by the regional governor and his officials. This was the beginning of the ethnic and tribal rivalry in the Nigerian polity, which gets more acute over the years till date.

There began the emergence of indigenous political parties: for the East, National Council of Nigeria and the Cameroons (N.C.N.C.) led by Dr. Nnamdi Azikiwe and Herbert Macauley; for the West, the Action Group (A.G.) headed by Chief Obafemi Awolowo; and for the North, the Northern People's Congress (NPC), steered by the Sarduana of Sokoto. Each of these parties ruled in their regions before and a little after the Nigerian independence, and played considerable roles in shaping education in the country. B. Fafunwa summarized the situation thus: "The period 1950 to 1960 will probably go down as the most tempestuous political era in Nigerian history. The handing over of power by the British colonial administration to the Nigerians proceeded more rapidly during this decade than in all of the ninety years which preceded it. There was a new constitution every three years between 1951 and 1960, whereas only two constitutions were introduced between 1861 and 1946 (that is the 1923 and the 1946 constitutions). The new period started with the introduction of the Macpherson constitution in 1951, barely five years after the introduction of the ineffective Richards constitution. This constitution provided for democratic election to the regional houses of assembly, empowered each region to raise the appropriate funds, and, more importantly, had power to pass laws on education, health, agriculture and local government. With the regionalization of education in 1951 and the rise of the three major political parties to power in each of the three regions in 1952, intensive political rivalry developed and each party tried to outdo the other in providing social amenities for its own area of jurisdiction. The Western and Eastern regional governments headed by the Action Group and the N.C.N.C. respectively placed highest priority on education."[39]

Following the educational policy of the West, Chief Obafemi Awolowo, in his budget speech after winning the first election to the Western House of Assembly in 1952, made it clear to the members of the House that his government would give top priority to health and education as far as the budget would allow. In

[39] FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 179.

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July of the same year, the Western Minister of Education, Chief S. O. Awokoya, presented a comprehensive proposal for the introduction of a free, universal and compulsory education, otherwise known as Universal Primary Education (U.P.E.), for the Western Region by January 1955. The proposal included a massive teacher-training programme, the expansion of teacher-training facilities and secondary schools, the introduction of secondary technical education and secondary modern schools. Educational development was seen as something that needed imperative and urgent attention.

Indeed 17 January 1955 marked the beginning of an educational revolution not only in the West but in Nigeria as a whole. Following David Abernethy's statistics,[40] in 1954 some 457.000 pupils were attending fee-paying primary schools in the West, but when the scheme was launched in January 1955, some 811.000 children turned up. These figures represented a jump from 35 per cent to 61 per cent of the 5-14 year olds. By 1958 more than one million children were enrolled. The government officials under-estimated the figures expected at the initial stages: it was originally estimated that some 492.000 would be enrolled in 1955, rising by 100.000 annually, but more than 800.000 were registered. This caused anxiety among the parents whose children had no school to attend. However the error was corrected over a period of time and better projections were made in order to avoid such an occurrence in the future. The number of primary school teachers rose from 17.000 in 1954 to 27.000 in 1955. The western government's budget for education increased from 2.2 million Pounds in 1954 to 5.4 million Pounds in 1955, and nearly 90 per cent of it was spent on primary education alone. The capital expenditure for the construction of primary school buildings was 2.4 million Pounds for 1955, while a total of 5 million Pounds was committed to primary school buildings between 1954 and 1958. By 1960, just five years after the introduction of free primary education, over 1.100.000 children were enrolled – this represented more than 90 per cent of the children of school age in the Western region.

The Banjo Commission was set up by the government six years after the introduction of universal primary education in Western Nigeria, to review the existing structure and the working of the primary and secondary (grammar and modern) school systems in the region; the adequacy or otherwise of the teacher-education programme; and the interrelationship between primary education and the various types of secondary education including pre-university education. The commission noted, *inter alia,* that falling standards in primary school work were due largely to a preponderance of untrained teachers; a lack of continuity in staffing; an emphasis on teachers' private studies at the expense of the children; too large classes; the presence of under-aged children; an unsatisfactory syllabus; cessation or restriction of corporal punishment; lack of co-operation by parents

40 ABERNETHY, D., *The Political Dilemma of Popular Education*, Stanford, 1969, 128.

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and guardians; and inadequate supervision of schools either by the inspectorate or the voluntary agency supervisors.

The Commission thus recommended among other things: 1. gradual elimination of untrained teachers from the schools; 2. improvement of teachers' conditions of service and the promotion of efficient teachers to the highest professional grade; 3. reduction of lower classes to forty pupils per class; 4. compulsory registration of births by local authorities; 5. better means of checking schools' accounts. 6. writing of textbooks by Nigerians based on Nigerian conditions to be encouraged; 7. six-year Universal Free Primary Education Scheme to be retained and nursed by the government of Western Nigeria; 8. all secondary-modern schools to be transformed into junior secondary schools and opened on a fee-paying basis; and grammar schools to be renamed senior secondary schools ; 9. special training college for technical teachers to be established and vocational guidance systems introduced in the junior secondary schools; 10. science facilities to be expanded in junior and senior secondary schools, and technical and commercial courses to be offered in the senior secondary schools; 11. school libraries to be regarded as an integral part of the school's educational programme and every level of education to be provided with library facilities.[41] The influence of this commission also affected all other regions of Nigeria.

The government of the Eastern Region on its part was also very active in promoting education. It planned and launched the Universal Primary Education (U.P.E.) scheme in February 1957. This scheme unfortunately suffered a setback as a result of inadequate planning, infrastructure and funds. The cost was borne by the local authorities who found it difficult in most cases to meet the financial requirements of the scheme. The bulging school population could no longer be adequately accommodated and financed. Consequently, many teachers were laid off in 1958 and many schools were closed down due to lack of funds. While finance played a significant role in this major reversal, one other important factor was largely responsible for the virtual collapse of the scheme. The Catholics who constituted more than 60 per cent of the Christians in the East owned more than 60 per cent of the primary, secondary and teacher-training institutions in the region. They objected so strongly to the scheme that they threatened to found a Catholic Religious Party to contest the election, and particularly the free education scheme. The protestant mission schools were also considered threatened by the scheme. The opinion of the Catholic missions was expressed through the Eastern Catholic Bishops in the dailies: "The right is entirely fundamental. Children belong to their parents by natural law, and the parents are responsible before God for their proper upbringing and education. They cannot fulfill this responsibility unless they are free to choose the agency to which they give their

41 *Report of the Commission appointed to review the educational system of Western Nigeria*, Ibadan, 1961, 1.

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children. Freedom to choose a school for one's children is an essential freedom. It should not be removed by any government."[42] This was an open challenge to the government and against its future plan to take over the administration of all schools. The debate went on: "If we accept this first step (that is, the establishment of local education authorities proposed by the Eastern government) without protest, the second and third steps will provide a "full education service" which will exclude our Catholic religion from all grant-aided schools. This loss of Catholic education will be followed inevitably by the loss of faith."[43]

The government was then put under pressure and it set up the Dike Committee in 1962 whose report really put a damper on the government's enthusiasm to establish a free primary education system; and later the Ikoku committee was set up to review anew the whole educational system in the East. The committee recommended, among other things, the consolidation of primary schools and discontinuation of non viable schools; complete government control of all primary schools; the involvement of local government councils in primary education and setting up local school boards; reduction of the length of primary school education from seven to six years; improvement of teachers condition of service and the provision of in-service courses for teachers; introduction of a six-year secondary education course and the elimination of the sixth form as soon as practicable.[44] This Ikoku report awakened once again and strengthened government's desire to take over the running of schools from their mission proprietors.

In the North, the development of education lagged behind. The Northern Region was unable to enter the race of awarding a universal primary education for a number of reasons. The bias against Western education was already there and is still preponderant. The Quranic schools have gained more ground in the lives and minds of the people. Lack of finance was also a major factor, compounded by the enormity of the number of children of school age in that region. Meanwhile the Northern government set up the Oldman Commission whose analyses of the situation and recommendations could not encourage the government to embark on such a venture like universal free primary education. Moreover the Northern government at this time was concerned more with the development of education in rural areas, and the promotion of adult literacy than with universal primary education. Nevertheless, the enrolment of pupils in primary schools at this time was noticeably encouraging more than before.

The Universal Primary Education (UPE) later became a federal government educational programme. The federal government constituted the Nigerian Educational Research Council (NERC) in 1964 to deliberate on some policies on edu-

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42 CATHOLIC BISHOPS CONFERENCE OF NIGERIA, "A Short Note on Universal Primary Education", in: *The Leader*, Owerri, 9 June 1956.

43 *The Leader* (Editorial), 8 September 1956.

44 *Ikoku Report on the Educational System in Eastern Nigeria*, July 1962.

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cation. This council comprised of representatives of the federal and state ministries of education, universities, colleges of education and other agencies. Between 1973 and 1975, this council organized a series of workshops on curriculum and material production at primary, secondary and teacher education levels. These workshops aimed at preparing syllabuses and text-books in anticipation of the proposed new national education policy – among which is the UPE. The UPE was nationally launched on, September 6, 1976 by General Obasanjo and all the military governments in the nineteen states. Instead of the 2.3 million children expected, 3 million children showed up to start the program, resulting in an under-estimation of thirty per cent. Consequently there was serious shortage of classroom spaces, teachers and equipment, but, as Fafunwa expressed it, Nigeria had launched one of the greatest education projects in the history of African education. When the UPE was launched in 1976 it meant that one out of every three African children attending primary school in Africa was a Nigerian! The UPE triggered off a phenomenal rise in pupil population. Enrolment figures kept rising and jumped to 6 million in the year preceding UPE (1975/76) to 8.7 million in 1976/77, the first UPE year and to 12.5 million in 1979/80. By 1982 the pupil population rose to 15 million.[45]

One can really assert that the Universal Primary Education scheme is predicated on the assumption that every Nigerian child has an inalienable right to a minimum of six years of education, if he is to function effectively as a citizen of a Nigeria that is free and democratic, just and egalitarian, united and self-reliant, with full opportunities for all citizens. To this end, the objectives of the national policy on primary education were: a) inculcation of permanent literacy and numeracy and the ability to communicate effectively; b) the laying of a sound basis for scientific and reflective thinking; c) citizenship education as a basis for effective participation in and contribution to the life of the society; d) character and moral training and the development of sound attitudes; e) developing in the child the ability to adapt to his changing environment; f) giving the child opportunities for developing manipulative skills that will enable him to function effectively in the society within the limits of his capabilities; g) providing basic tools for further educational advancement, including preparation for trades and crafts by linking the school with the trades and crafts of the locality.

It was hoped that with these plans and objectives, the poorest child from the poorest part of Nigeria would have access to a free six-year primary education, irrespective of the religious, social or economic status of his or her parents. To achieve these objectives the new primary school curriculum was updated to involve the following:

45 FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 237ff.

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a) Language arts, using the mother tongue or the language of the immediate community for the first three years and English at a later stage,
b) Mathematics,
c) Elementary science,
d) Social studies,
e) Cultural arts,
f) Health and physical education,
g) Religious and moral instruction,
h) Agriculture and
i) Home economics.

There was however no evidence that this update has helped to achieve the required objectives especially in those parts of Nigeria where children are not encouraged to attend Western oriented schools.

5.4 Modern Structural Educational Reform in Nigeria

The states in the federation promulgated laws and laid down new rules and regulations in respect of the administration of education, stipulating the statutory system and structure of public education. Four major levels of education are outstanding: Three years of Pre-primary education (about the ages of 3-5 years); six years of Primary education (between the 6th -11th years of age); six years of Secondary education (which lasts between the ages of 12-18, this level is subdivided into junior and senior secondary schools of three years each – to accommodate the basic and pre-vocational training required by all before those who are able can decide for professional education); and a four or more years of Higher education (around the ages of 19-22 and above).

5.4.1 Pre-School (Nursery) Education

The early years of childhood are the most receptive moments in the life of a human being. Proper education (when not official, at least unofficial) must begin at this stage. According to M. O. A. Durojaiye, "To develop our young children's intellectual capacities to the fullest, our investment must be in the pre-school child…. It is only by such investment that we can hope to produce a new generation of intellectually alert and imaginative Africans who will be better equipped than we are to meet the challenge of a developing continent, and to help their own children in making further strides ahead." [46] Today, modern societies show

[46] DUROJAIYE, M.O.A., *A New Introduction to Educational Psychology*, London/Ibadan/Nairobi, 2004, 111.

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serious concern for the education of their young ones for obvious reasons. It is common practice in most societies to make provision for early-childhood or pre-school education programmes of various sorts for children below the official school age (usually six years) mainly to prepare them for education in primary schools. For the children themselves, there can be no better effective beginning for learning in life than a purposeful, good structured and richly equipped pre-school education situation like a modern kindergarten or nursery school.

Some writers argue for, others against the need for or the effectiveness of such early childhood education programmes for the subsequent educational development of children. Those against it argue that young children are not mature enough to learn complex skills demanded by pre-school educational programmes and that the warmth of motherly love and the fostering of children's emotional security are more important than any form of educational programme. They contend that early childhood years should be utilized in firmly grounding the child in his/her sub-culture and that exposing him/her to pre-school programmes, which emphasize intellectual skills, would impose middle class values on the child and destroy the positive aspects of his/her sub-culture.[47]

Following this line of argument, people, like Weikart[48], and Zeigler[49], doubt the wisdom in exposing young children very early to formal education, expressing the fear that the short-term academic gains would be offset by the long-term stifling of their motivation and self-initiated learning. Others cautioned that early academic gains in reading skills associated with formal instruction of pre-schoolers could have long-term negative effects on achievement.[50] Probably the contention of the adherents of this school of thought is to discourage the high sophisticated and systematized systems in the formal and official educational policies. The daily experiences of the mother should be sufficient in satisfying the educational needs of the child at this stage. The problem here is to determine how experienced the mother is.

On the other hand, Robinson and his group have persuasively argued that beginning early to educate children should not pose any dangers, as it is difficult to see how pleasant experiences, stimulating within reasonable limits, and logically sequenced, can be harmful to mental health or to cognitive development.[51] Moreover, some research evidences indicate that early childhood education has

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47 REISSMAN, F., *The Culturally Deprived Child*, New York, 1962.

48 WEIKART, D., *Early Childhood Education: Needs and Opportunity*, Paris, 2000.

49 ZEIGLER, E., "Formal Schooling for Four-year Olds? No", in: *American Psychologist*, 42, 3, 1987, 254-260.

50 STIPEK, D., et al, "Effects of Different Instructional Approaches on Young Children's Achievement and Motivation", in: *Child Development*, 66, 1, 1995, 209-223.

51 ROBINSON, H.B., et al, „The Problem of Timing in Pre-school Education", in: *Early Education* (ed. HESS, R.D.), Illinois, 1968.

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positive influences on children's affective, conceptual and social development in subsequent years.[52]

In the modern Nigerian context, with the phasing out of 'infant classes' (which existed in the colonial time for children who could not yet belong to the official classes), some parents began to feel the need for nursery schools. The demand for nursery education was, however, very low until recent times. The African traditional extended family system made it and still makes it possible for parents to leave their little children with their extended relations who would care for them in their absence. Most parents did not value pre-school education until the Nigerian educational administrators and policy makers issued an official National Policy on Education in 1977.

In the current *National Policy on Education* early childhood education is labelled as pre-primary education and is defined as the education given in an educational institution to children aged three to five, prior to their entering the primary school. As stated in the policy document, the purpose of pre-primary education includes, among others: Providing a smooth transition from the home to the school; preparing the child for the primary level of education; providing adequate care and supervision for the children while their parents are at work; inculcating in the child the spirit of enquiry and creativity through the exploration of nature, and the local environment, playing with toys, artistic and musical activities; teaching the rudiments of numbers, letters, colors, shapes forms, etc. through play; and finally inculcating social norms.

Following this document, a number of measures must to be taken by the government to ensure the achievement of the objectives of pre-primary education. They include: encouraging private efforts in the provision of pre-primary education; making provision in Teacher Training institutions for the production of specialist teachers in pre-primary education; ensuring that the medium of instruction will be principally the mother-tongue or the language of the local community; ensuring that the main method of teaching in pre-primary institutions will be through play; regulating and controlling the operation of pre-primary education, ensuring adequate training of staff and provision of essential equipment. [53] In addition to these measures, appropriate levels of Government (State and Local) are required to establish and enforce educational laws that will ensure that established pre-primary schools are well-run, pre-primary teachers well qualified, and other appropriate academic infrastructure provided. Ministries of education are expected to ensure maintenance of high standards.

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52 BAKER, G., "The effectiveness of Nursery school on the affective and conceptual development of disadvantaged and non-disadvantaged children", in: *Development Psychology*, 2, 1973, 140. (See also JERSILD, A.T. & co, *Child Psychology*, New Jersey, 1975).

53 Federal Government of Nigeria, *National Policy on Education*, Lagos, 1998.

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The official recognition given to pre-primary education in the *National Policy on Education* of 1977 combined with a number of factors to give rise to an unprecedented expansion in the provision of child care and pre-primary educational institution or nursery schools in the country. Nearly all the pre-primary education in the country, however, is provided by private proprietors. Some of these establishments go by the names 'day care centres' or 'playgroups' and take care of the children while their parents are at work or go for other engagements, but most of them are nursery schools for providing early childhood education. In some instances a group of parents hire and pay a teacher to take care of their pre-school age children and teach them the rudiments of numbers and alphabets. Very few of the establishments operate as child-care or child-minding units only; others operate as both child-care units and nursery schools.[54] It depends on the quality of the staff.

What is in vogue now is for these establishments to operate as nursery schools for two years or a bit more and subsequently apply for license to operate as both nursery and primary schools. Most of them accept children aged two into their nursery sections who later transit to the primary sections of the same establishments at the age of five or even less. The number of children in these institutions varies widely. However, owing to the high demand for pre-primary education by parents, it does not take a long time for newly established pre-primary institutions to grow and develop. Nowadays nursery schools are located in various places and buildings – campuses of some universities and colleges, premises of some industrial and business organizations, church premises, residential buildings some part or the whole of which are hired for use as nursery schools only or both nursery and primary schools, and so on, while some are set up mainly in some towns as full-fledged nursery and primary schools with their own building and premises. The physical structures vary widely in terms of quality and aesthetics from one establishment to the other. So do the facilities and equipment.

With the possible exception of the few nursery schools established by some universities, colleges of education, companies and a few rich individuals, teacher quality is generally low. It is only a few of the nursery schools, especially those owned by educational institutions, private companies and wealthy individuals that can afford to engage the services of university graduate teachers and the holders of the Nigerian Certificate of Education (NCE) qualifications. Most others employ a few N.C.E. teachers, who are usually underpaid, while others employ mainly Grade Two teachers and secondary school leavers with the School Certificate or General Certificate (Ordinary Level) qualification. The nursery schools that engage the services of qualified teachers, especially those owned by

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54 A good part of the information on Pre- school education stems from EJIEH, M.U.C., "Pre-Primary Education in Nigeria: Policy Implication and Problems", in: *Elementary Education Online* 5(1), 58-64, 2006.

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private individuals usually charge high fees while those that charge relatively low fees usually employ unqualified teachers. Employing unqualified teachers who receive low pay is a strategy used by many proprietors to make their services affordable to a great majority of parents and at the same time maintain a satisfactory profit margin. In such cases the quality suffers.

Although the *National Policy on Education* prescribes that the child in the pre-primary institution should be involved in active learning, the document detailing guidelines on the provision and management of pre-primary education is silent on the curriculum contents of such an institution. In the absence of such guidelines and copies of the curriculum for pre-primary education, proprietors and teachers resort to curricula of their choice. The emphasis of most of them is on the intellectual development of the children. Much more time is devoted to the learning of alphabets and memorization of facts, information, poems and some short passages from various books in the English language than to recreational and social activities. This emphasis laid on children's intellectual development is because the yardstick for assessing the quality or effectiveness of nursery schools by parents seems to be the age at which the children attending them are able to count, recognize the alphabet, read and, in particular, recite memorized information, poems, verses and passages, and most importantly, speaking good English. The younger the age at which children attending a particular school can do these, the higher the quality of the school is adjudged to be by members of the public, and the more patronage it is likely to receive from parents if the fees charged are not excessive. In the attempt to show how effective their nursery schools are, the proprietors of some combined nursery and primary schools admit children at the age of two, as we pointed out earlier, and allow them to transit to the primary section of such schools at the age of five or even four, both of which are below the official school-going age.[55] This transition to primary education below the official entry age often receives a nod from those parents who wish to show how fast their children can progress through the educational system, and how intelligent they are. Bringing the children up in the local languages (as stipulated in the national policy on pre-primary education) is no longer an interesting topic, and of course it is against the motives of the parents who want to see their wards speaking English as early as possible.

Following the fact that most of the Pre-primary institutions are in the hands of private proprietors, and without adequate control from the government, there are a lot of abuses. Proper upbringing and education at this level is often sacrificed or compromised for commercial interests. Basically, the lack of supervision to ensure the maintenance of standards, has led to increases in numbers of both quack pre-primary and primary education institutions in the country; and the government is not making any effort to train qualified teachers to handle this

[55] Confer EJIEH, M.U.C., *Ibid*, 2006.

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sector of education professionally. Even the play method of teaching that is advocated in the National Policy on pre-primary education is not effectively used in most of the schools, as most of the teachers are not trained on the use of it. Proprietors and teachers provide the children with toys to play with mainly for recreational purposes and not for instruction. Very few, if any, nursery school teachers in the country have received formal training in the use of the play method or any other type of learning activity to inculcate social norms in preschool children as advocated in the policy document. I think there is an absolute need for the Federal or State or even local governments to set up and run few model pre-primary education institutions with adequate facilities to serve as a guide to proprietors who are interested in establishing such. And the government must endeavour to enforce the regulations laid down by the Federal Ministry of Education with regard to the provision of pre-primary education. Effective quality monitoring units should be set up and provided with necessary logistic support to ensure that minimum standards are maintained in both public and private pre-primary institutions. A proper foundation in the form of an early childhood education is an investment that can yield high returns.[56] And no nation can afford to leave this opportunity in the hands of quacks who just want to make money at the expense of quality education.

5.4.2 Primary Education

At the primary school level, the child begins officially his formal education. The national policy on primary education tried to put up some regulations: (a) Pupils should be educated in accordance with the wishes of their parents; (b) provisions should be made in public institutions relating to one's race, language and religion; (c) there should be secular instructions in public institutions; (d) Religious instructions are provided for in public institutions, community schools and voluntary agency institutions, but must not be compulsory.[57]

Since the beginning of formal education in Nigeria, the stated or implied aims of primary education in all the states of the federation were geared towards helping the child: 1. to master the three Rs – Reading, Writing, and Arithmetic, and thereby develop permanent literacy; 2. to develop sound standards of individual conduct and behavior; 3. to acquire some skill, and appreciate the value of manual work. To achieve these aims, the following subjects were taught: arithmetic, physical training, history, geography, religious instruction, music and singing, elementary science – nature study, art and handiwork. The enthusiasm for science and technology begins already at this primary stage. Local

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56 See BARNETT, W.S., "Research on Benefits of Preschool Education: Securing High Returns from Preschool for all Children", in: *National Institute for Early Education Research*, Jan.10, New York, 2006.

57 Federal Government of Nigeria, *National Policy on Education*, Lagos, 1977.

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materials were used during handiwork to improvise for desirable international technological gadgets. Thus we find Bamboo microscopes, bamboo cages, wooden guitars, etc. Domestic sciences were also taught: needlework and cookery (mainly for girls). English language and the languages of the locality are also taught as subjects. The local languages are used as a medium of instruction for the first two or three years of the primary school. In the third or fourth year of the primary school, the medium of communication switches over to English, which from this stage gains priority as the official national language.

The Nigeria-Biafra civil war of 1967-1970 changed a lot of things in the educational system. There was total disorder and almost a halt in education within this period of time. School premises had other needs to satisfy than mere education: refugee camps, emergency clinics, and sometimes Army-training centres. Among other things, the missions – especially the Catholic Church – organized help from Europe to assist the suffering victims of war, women and children who had nothing more to live on. This charitable role of the church was misinterpreted by the Nigerian government as sabotage. This led, after the war in 1970, to the massive expulsion of the catholic missionaries from the eastern region of Nigeria (especially from Igboland – the then Biafra region). Since education, gingered by Christianity was the active strength of the people of this region, the government began the plot of secularizing education.[58]

This plot yielded its result in the government take-over of schools from the missions, voluntary agencies and individuals (against the wishes of the proprietors and owners of the schools, and against public protests) in 1971 – just a year after the war. The administrator of the East Central State, Ukpabi Asika, announced on the 21st January 1971 the Public Education Edict, which included among other things:

- The government of East Central State of Nigeria is anxious that schools in the state become functional within the shortest possible time after the vast destruction and damage suffered by existing schools in the course of the civil war;
- It is desirable and necessary that the state takes over all schools within the state and their control, management and supervision in order to secure central control and an integrated system of education which will guarantee uniform standards and fair distribution of educational facilities and reduce the cost of running the schools;
- The take-over will ensure that schools which are in effect financed by the people and managed by their accredited representatives will more readily provide stability, satisfy the people's basic educational and national needs, combat sectionalism, religious conflicts and disloyalty to the course of a united Nigeria;

58 See NWAEZEAPU, L., *The Nigerian Church and the Challenge of the Secularization of Education*, Rome, 1986.

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– The proprietorship and management of most schools and institutions in the state have hitherto been in the hands of voluntary Agencies, mostly Christian Missionary and private individuals, and very recently local government councils, and were thus in the majority run on purely philanthropic basis as institutions of public welfare;
– The take-over of these schools is for the efficacy, order, stability and good governance of the state particularly in its relationship with other states in the federation.[59]

The painful part of the take-over on the side of the proprietors was that they did not only lose the management of their schools, they automatically lost all properties associated with those schools. The names of the schools were changed in order to erase the links to their former proprietors. This take-over brought about enormous changes in the school system in the East Central State. Some critics wrote: "The policy to take over schools from the missionaries and voluntary agencies in the former east central state of Nigeria was shabby and vicious. The then east central state government perhaps saw it as the way to penalize the missionaries who it believed, were supporting Biafra during the civil war. The unplanned way the take-over of schools was carried out has affected education adversely in those states since then."[60]

Now, like every other institution which belongs to or is directly controlled by the government, schools do not get any direct attention any longer. It has now become obvious that the Nigerian factor – 'nonchalant attitude' in public civil service – has drastically reduced the quality in education. The high rate of indiscipline which was later experienced among teachers and students was a follow up to the schools take-over. Furthermore, the dilapidation of infrastructure, which is a common phenomenon in the government run institutions and parastatals is weighing down the education sector. The take-over did not only affect primary schools but also the post primary and higher schools.

5.4.3 Post-Primary (Secondary and Higher) Education

Post-primary education in Nigeria in the past and in some way today, has many facets, represented by many different types of schools:

– Secondary Grammar schools,
– Secondary Modern schools,
– Comprehensive Secondary schools,
– Commercial Secondary schools,
– Trade and Craft Schools,

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59 Cf. Government of the East Central State of Nigeria, *Public Education Edict*, 1970.
60 UCHENDU, P.K., *Perspectives in Nigerian Education*, Enugu, 1993, 23.

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– Technical secondary schools,
– Grade II Teacher-Training Colleges. (This, however, does not exist anymore.)

Most of these schools no longer exist in their original forms. Today some are either integrated in others or have been totally transformed. In the colonial time, the grammar school was very popular, and was patterned according to the English grammar school with its classical orientation. The original aim at that time was to train people for working in the church, and clerks for the government and commercial houses. The first known grammar school – C.M.S. Grammar School, Lagos, founded in 1859 – taught at that time mainly Latin and Greek, and little or no science. This shows that the original aim of the colonial masters in introducing Western Education was not to develop Africa, but to serve the colonial interests. Later however, the Grammar school offered a wide range of arts and science courses, which geared towards entry into higher education: English language and literature, history and geography, mathematics, physics, chemistry and biology, art, music, religious knowledge and physical education. Some grammar schools have also modified their curricula to include technical, commercial and agricultural subjects. Students who completed secondary school and successfully passed the West African School Certificate Examination could then proceed to the university or other higher schools of learning, as the case may be.

The secondary modern school was found more or less in the western region of Nigeria and offered a three-year terminal course for those children who were unable to pursue a normal grammar school course. It prepared them to enter the labour market. The courses offered were general and practical in nature: English, arithmetic, history and geography; and then more practical subjects like: needlework, domestic science, handcraft, rural science, civics, music art, physical education and religious instruction. The Craft school, on the other hand, was principally found in Northern Nigeria, designed to cater for the pre-vocational needs of the pupils in woodwork, building, technical drawing and metalwork. This course lasted for three years after which one can seek a semi-skilled employment in commerce and industry or one can opt for further training in a technical institute.

Commercial schools, which could also be called vocational schools, were meant to train young people to fit into the commercial field, to work in offices for example, or in other areas corresponding to their level of qualification even without acquiring any higher education. Such schools offered courses in subjects like typing and shorthand, accounting and principles of economics, as well as some academic subjects like English and mathematics, history and geography. The vocational courses enable them to seek employment in government and commercial enterprises as typists, accounting clerks, etc. The Comprehensive secondary school, on its part, offered two years of general education and three years of specialized education in academic subjects, commercial, technical and agricultural training and home economics through the counseling system. Later however, most of the voluntary agency grammar schools modified their curricula

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to reflect the comprehensive idea by introducing some specialized programs, particularly commercial and agricultural courses.

The Grade II Teacher-Training College (which has gradually been faced out) offered the secondary modern school leavers and the primary school leavers the opportunity to acquire skills for teaching others at this lower level. Those who could not go higher academically, but were considered good enough to teach were also trained as teachers. The Missions were in an urgent need to train teachers for the propagation of their message. In the words of Fafunwa therefore, "The curriculum of the early training institutes combined theology with teaching methods as would-be catechists would also have to teach some classes, and those who were trained as teachers were also expected to serve as evangelists and catechists. Under such circumstances, the syllabus comprised: the New Testament criticism, Christian Faith, school method and management, preaching and theology, hygiene, history and geography, English, geometry and arithmetic, local language, carpentry and masonry".[61] Some institutions however offered more or less courses depending on the areas of need.

Those who were to study in the early teacher-training institutes were drawn from standard VI. Before starting the two-year training course, they were expected to have served as pupil-teachers for two years, and to have passed the pupil-teacher examination. This enabled them act as assistant teachers, after which they had to take the prescribed teachers-certificate-examination and certified as successfully passing the examination. After the amalgamation of Northern and Southern Nigeria, and the unification of their education departments, two types of teacher-training institutions evolved: The Elementary Training Centres (E.T.C.) – for lower primary school teachers; and the Higher Elementary Training Colleges (H.E.T.C.). With the founding of the Yaba Higher College, the diploma in education was introduced to cater for secondary school leavers who passed both the Senior Cambridge School Certificate Examination and the Yaba College Entrance Examination. And gradually, the era of the boom of higher institutions began in Nigeria. In 1956, the Nigerian Universities started incorporating the departments of education and consequently awarding degrees in Education. By 1970, there were six universities in Nigeria: Ibadan, Lagos, Ahmadu Bello, Ife, Nsukka and Benin, which offered courses in special areas like engineering, science and medicine. But today Nigeria has over 94 accredited universities (federal/state government or private owned), more than 95 accredited polytechnics, and numerous numbers of colleges of education and other institutions of higher learning.

On the whole, the structure and goals of Nigerian post-primary education have changed but cannot be totally distanced from the goal of the secondary education in the colonial times. In effect, the structure, content and teaching methods of secondary schools in Nigeria (with the exception of very minor

61 FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 212.

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modifications) follow closely those of Britain. A realistic appraisal should criticize the system, bearing in mind the cultural, political and economic situations, and the identity differences between the two countries. In this sense, I find the observation of the United Nations Educational, Scientific and Cultural Organization (U.N.E.S.C.O.) regarding the secondary school curriculum in Africa very ad rem: "The attainment of independence in Africa now makes it necessary to re-examine the type of education which in many African countries was formerly designed to "assimilate" young Africans to the culture of the metropolitan countries. Curriculum reform is a corollary of political emancipation – cultural emancipation being the means by which the "African personality" can be asserted. This calls for the rediscovery of African cultural heritage and the transmission of that culture of African adolescence in secondary school."[62] This is a reasonable call that demands utmost care being taken to ensure that Western education, instead of inculcating and developing positive values in the African society in which the African child lives, does not alienate him (educate him out of) from his cultural environment. The economic interests of the West must not dictate the values with which the African must bring his young ones up. It then became absolutely necessary as a result of this awareness to redefine the goals, as well as restructure the system (affording a national curriculum), of education in Nigeria.

5.5 Re-defined Goals of Education and the new National Curriculum

Although it was undoubtedly a disaster, with very drastic consequences, especially for the people of the eastern part of Nigeria (as the losers of the war), but it generally looks as if the experience of the three-year war (1967-70) seemed to have re-kindled the Nigerian faith in education as the major vehicle for national rehabilitation, reconstruction and reconciliation. Regrettably, the reconciliation has not been achieved in the real sense of the word till today. However, the struggle goes on in uniting our young ones through education to build up a formidable nation and society. It must also be noted that before the civil war many Nigerian educators and parents had been concerned about the lack of relevance of the Nigerian educational system in meeting the pressing economic, social and cultural needs of the nation. It was claimed that even after five years of Nigeria's independence, the educational system of the country was not only colonial, but more British than the British themselves; that is to say, the Nigerian school children were being educated to meet the needs of a foreign culture and were therefore better fit for export than for life in their own country!

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62 United Nations Educational, Scientific and Cultural Organization (U.N.E.S.C.O.), Conference Report on: *The Adaptation of the general Secondary School Curriculum in Africa*, Tananarive, July 1962, 5.

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This is the reason why the Joint Consultative Committee (J.C.C.), which is the national advisory committee on education, proposed in Enugu 1964 a "National Curriculum Conference" which should involve a cross-section of the Nigerian public – parents, business organizations, civil servants, religious bodies, farmers, workers' unions, youth clubs, women organizations and professional bodies. The idea behind the proposal was that the generality of the Nigerian people should have an opportunity to deliberate on the type of education they want for their children. The proposed National Curriculum Conference was held in Lagos in September 1969 and became a major landmark in the history of Nigeria and indeed, in the history of education in Africa. According to the compiled report of Adaralegbe, "It was not a conference for educationists alone; it was necessary also to hear the views of the masses of people who are not directly engaged in teaching or other educational activities, for they surely have a say in any decisions to be taken about the structure and content of Nigerian education. This explains the wide coverage of participation. Furthermore, we were determined that the conference should be a purely Nigerian affair; thus, although we had participants from places as far away as Europe, the United States and other countries in Africa they came in as observers, and the main papers submitted for the conference were all written by Nigerians."[63] It was supposed to produce a nationally unified decision on education.

Initially, the conference was not concerned with the development of a national curriculum, nor was it expected to recommend specific contents and methodology. Rather, in this first phase, it was to review old and identify new national goals for Nigerian education, bearing in mind the needs of youths and adults in the task of nation-building and national reconstruction for social and economic well-being of the individual and the society. The objectives of the Conference included: the National philosophy of Education, goals of primary education, objectives of secondary education, purposes of tertiary education, role of teacher education, functions of science and technical education, the place of women education, education for living, and the control of public education.

This National Curriculum Conference was the first national attempt to change the colonial orientation of the Nigerian educational system and promote national consciousness and self-reliance through the educational processes. A total of sixty-five recommendations were made. Following the analyses of Fafunwa[64], let us highlight the few that specifically emphasized national unity, citizenship, national consciousness, nationalism and national reconstruction.

Recommendation 3 states: "… Nigerian education should be geared towards self-realization; better human relationships; self and national economic effi-

63 ADARALEGBE, A., (ed) *A Philosophy for Nigerian Education: Report of the National Curriculum Conference*, Heinemann, 1972.

64 FAFUNWA, A.B., *History of Education in Nigeria*, Ibadan (1974) 2004, 226ff.

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ciency; effective citizenship; national consciousness; national unity; social and political progress; scientific and technological progress; national reconstruction." Recommendation 4: "The implication of the foregoing recommendations suggests equality of educational opportunity for all Nigerian children so that each can develop according to his own ability, aptitude and interests."

There were also recommendations relevant to the levels of education which we have earlier discussed. Recommendation 7 advises: "Primary Education should serve to help the child towards self-realization and to relate to others through mutual understanding: effective citizenship through civic responsibility; and social and political awakening. It should facilitate national consciousness in cultural diversity and towards national unity and should create scientific as well as technological awareness." On secondary education, Recommendation 18 said: "The youths must learn their privileges and responsibilities in society. The schools should start developing and projecting the Nigerian / African culture, arts and language, as well as the world cultural heritage. Students should be able to think reflectively about Nigerian common national problems, for example, Nigerian unity in diversity. All schools must fire students with a desire for achievement and excellence and for continuous self-education and self-improvement."

The conference also found adequate words for higher institutions and university education. Recommendation 23 declared: "Universities must strengthen the primary objectives of education at all levels, in addition to which they must be actively involved in the process of nation-building. They must develop, transmit and reform our national consciousness and loyalty to truth and principles, provoke and promote enlightenment and informed public opinion, co-ordinate national research activities, become instruments of change, develop and encourage Nigerian human-resource talents, foster international relations through scholarships, and disseminate knowledge."

About teacher-training, Recommendation 27 states: "The objectives of Nigerian teacher-education should emphasize the training of highly motivated, conscientious and successful classroom teachers for all education levels; encourage in potential teachers a spirit of inquiry, creativity, nationalism and belongingness; help the prospective teachers to fit into the social life of home and community; provide teachers with intellectual and professional backgrounds adequate for their assignment; produce teachers who by their training and discipline will be adaptable to the changing roles of education in society; and produce knowledgeable, progressive, and effective teachers who can inspire children to learn."

The social, political, economic, and psychological values and goals which the child needs for life and existence are emphasized in Recommendation 48: "Education for living must make children and adults ready to be leaders and followers in the task of nation-building. Although it is not specifically job-oriented, the school should aim at giving children the basic concepts, understanding, values, attitudes, abilities and skills that they will require to enter into the world and es-

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tablish themselves in it. Such an education must therefore release the springs of personality development, be concerned with the individual child's needs, emotions, wants, fears, intellectual, spiritual and physical growth into a mature adult capable of self-direction through self-discipline. It must be geared towards national unity, national reconstruction, and social as well as economic progress."

There are three other recommendations that attempted to lay a solid foundation for an educated Nigerian citizenry. They are: Recommendation 55 – "In the event of the state control of education, all schools should become community schools serving as the intellectual, aesthetic and social centres of the community, therefore avoiding duplication of facilities, waste and inefficient use of scarce human, natural and physical resources." And Recommendation 56 suggested that "As a first step towards implementing these recommendations, there should be a free and compulsory primary education for all children now. Within the next five-years' educational plan, it should be possible to extend the policy of free and compulsory education to children up to the age of 15, while within the next ten years, education should be free up to the full secondary school stage." Meanwhile, consideration should be given to the problem of financing university education in the country to enable the nation to tap its manpower potentials to the full. Thus, university education can be free or partially free as at present by augmenting government subsidies with a revolving student loan system repayable after graduation. The implementation of these noble ideas were started in some areas, but the "Nigerian problem" – corruption and irresponsibility in public service did not let some of the programmes (like the free education) survive for long.

The major milestone in restructuring education was brought in the 59th Recommendation: "A six-year primary school course followed by a six-year secondary school course broken into a three-year junior secondary and a three-year senior secondary course, and lastly a four-year university education is recommended for the attainment of the nation's educational objectives, that is a 6-3-3-4 plan. The entire purpose and place of the sixth form should be reviewed within this context. Existing sixth form centres could become the nuclei of two-year junior colleges providing inter-mediate and terminate (professional, commercial, technical and academic) education for post-secondary students as part of a unified four-year university education for intermediate manpower development."[65] One can here freely assert that the Curriculum Conference of 1969 examined among other things the philosophy that should govern the direction of Nigerian Education in order to secure for her a good foundation and a glorious future.

65 ADARALEGBE, A., (ed.), Report of the National Curriculum Conference, 1972.

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5.6 The new adopted model: "6-3-3-4" Education Policy

A National Seminar on Education convened by the Federal Commissioner for Education, Chief A. Y. Eke in 1973, and chair-manned by Chief S. O. Adebo adopted among others the recommendation 59 of the National Curriculum Conference, which proposed a 6-3-3-4 system of education – which involves a full six-year primary education, followed by a three-year junior and a three-year senior secondary education, culminating in a four year university course. (There are however some exceptions in some special professions, like Medicine for example, which may last more than four years of university studies).

This system wants to lay emphasis on the scientific and technological development of the nation; which was conspicuously lacking in the preceding "colonial" educational policies. The core of the new education policy with particular reference to the 6-3-3-4 is the three year junior secondary school, which follows the basic six-year primary education. According to the new policy of education the broad aims of secondary education within the Nigerian context are to: prepare the students for useful living within the society; and to prepare those who are able for higher education, providing them with the opportunity for high quality education irrespective of sex, religion, social class, and ethnic origin. Further aims are to: – diversify the curriculum to cater for a variety of talents, namely: the technically, commercially or academically inclined; – equip students to live effectively in this age of science and technology;- develop and project Nigerian culture, art and language as well as the world's cultural heritage;- raise a generation of people who can think for themselves, respect feelings of others, respect dignity of labour and live as good citizens;- foster Nigerian unity with emphasis on the common ties that unite us in diversity;- inspire students with desire for achievement and self improvement.[66]

The specific objective of the junior secondary education are to develop in the students the manipulative skills, otherwise known as manual dexterity, inventiveness, healthy attitude towards things technical, and above all the respect for the dignity of labour. The first three years of junior secondary education therefore is both pre-vocational and academic inclined. And all students irrespective of their callings and later professions are early in life and at this first stage of the secondary career equally exposed to the same chances of personality development, before they begin in the next stage of the secondary education to choose and specialize in specific subjects that will qualify them for specific professions.

The following subjects are offered to ensure the achievement of the required goals: There are core subjects, pre-vocational subjects, and the non-vocational electives. Among the core subjects include: Mathematics, English, Science, Social Studies, Introduction to Technology, Art and Music, Practical Agriculture,

66 Federal Ministry of Information: *National Policy on Education*, Lagos, 1977, 9.

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Religious and Moral Instruction, Physical Education, and two Nigerian languages. Here every region teaches its own language and in addition, every child is expected to learn a second national language – from any of the three main Nigerian languages: Igbo, Hausa and Yoruba. The exact stipulation of the policy as regards language is as follows: "In addition to appreciating the importance of language in the educational process, and as a means of preserving the people's culture, the Government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages other than his own mother-tongue."[67]

Among the pre-vocational subjects, we have Woodwork, Metalwork, Electronics, Mechanics, Local Crafts, Home Economics, and Business Studies. The reason for the introduction of such technological foundations is not farfetched: "In the contemporary world order, one of the most basic prerequisites for social and economic advancement, as well as for accelerated technological development, is a scientific culture. Science and Technology constitute, in a large measure, the language of today and the promise of the future."[68] The pre-vocational subjects outlined above are to be offered to all pupils irrespective of sex. The non-vocational Electives are subjects like Arabic studies, French and etc.

This programme will be guided with constant monitoring, inspection and continuous assessment of the pupils. The overall goal of the junior secondary education within this 6-3-3-4 programme is to ensure that the future Nigerian doctors, lawyers, teachers, economists, administrators and people of such academic professions will at least know how to repair their bicycles, prepare their breakfast, needle the buttons on their shirts, replace their electric bulbs, change their car tyres, and tend their own gardens; while the practical workers – farmers, plumbers, tailors, carpenters, and masons will aspire to be experts in their various professions. "The programme is to be geared towards developing and tapping all the talents and skills in its beneficiaries in order to make them highly productive and self-reliant after their education. The emphasis of the 6-3-3-4 model is on the sciences, technical education and the education of children in art and craft so as to ensure a dexterous use of their hands, hearts and heads in making creative valuable things."[69] The basic idea behind the pre-vocational training is not necessarily to make just carpenters and masons out of our children; but to develop in them the aptitude for things technical, and to improve manipulative skills, inventiveness, self-reliance, and respect for the dignity of labour. This is all with the hope to enable those who may not be so talented to go further academically, to decide with confidence to go technical. This makes a good foundation for self-reliance.

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67 *National Policy on Education*, Lagos, 1977, 9.

68 OKAFOR, F.C., *Nigerian Teacher Education: A search for new Direction*, Enugu, 1988, 145.

69 *Daily Times Editorial*, "Primary Science Teaching and the 6-3-3-4 in Nigeria", 30 August, 1985.

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The second phase of the secondary education is also of three-year duration for those students who are able to get on with the academic pursuit as determined by the aptitude tests. The so-called senior secondary school has two aspects in its curriculum: the core subjects and the electives. The core subjects are compulsory for every student. They include: English language; one Nigerian language (either Igbo, Hausa or Yoruba); Mathematics; one science subject (either biology, chemistry or physics); either literature in English, history or geography; either Agriculture or any vocational subject. These core subjects will enable students to pursue either arts or science courses in their tertiary education. And the future interest and choice of career would be determined by the performance in these compulsory subjects and also in the non-compulsory subjects, which one must choose in accordance with the future career requirements. The list of the elective subjects include: Biology, Physics and Chemistry, additional Mathematics, Commerce and Economics, Book-keeping, Type-writing and Shorthand, English Literature, History and Geography, Agricultural Science and Home Economics, Bible Knowledge, Islamic Studies and Arabic Studies, Music, Art, French, Government, Health Science and Physical Education.

It is obvious that the government cannot guarantee or provide all the fundamental infrastructural facilities and technical knowhow for such a broad and an elaborate programme without involving the private sector. This new national policy on education therefore calls for and requires the experiences of people from the private sector and communities. Through this programme indirectly and consequently, the government opened the way once again for the participation and contributions of the voluntary agencies, communities and private individuals in the establishment and management of secondary schools in addition to those provided by the federal and state governments. At this juncture, however, the government could neither guarantee nor promise the return of the schools already taken over by the government to their original proprietors.

It was the initial plan of the 6-3-3-4 programme that candidates who successfully concluded the senior secondary education with the Senior Secondary Certificate of Education (SSCE) should gain automatic admission into the university. This could not work. The reality today is that after the student must have successfully passed the SSCE, further qualifying examinations are set by the Joint Admission and Matriculation Board (JAMB) and must be passed before one gets admission into the university or any institutions of higher learning. This process eliminates some who would have loved to attend higher education.

Meanwhile, the noble 6-3-3-4 educational programme, with all its numerous advantages and credits, is not spared of loopholes and criticisms. Since the government could not follow up this "scheme for a future technologically developed nation" at the secondary level and also at the tertiary level of education, as could be seen in the increased number of Federal universities of technology and the establishment of numerous Federal and State Polytechnics all over the country, the

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realization of the objectives of this beautiful programme has remained more of a dream that reality. The excessive concentration of the programme on the post-primary education minimized the attention and basic foundations that should have been laid on the pre-primary and primary levels of education. And the programme in itself was not preceded by the necessary adequate preparations before the take-off. For example, there was a massive lack of trained and qualified teachers in the areas of the vocational and technical subjects. And the relevant information, infrastructure, equipments and the funds required for a take-off were not in place or (let me be fair), were not enough. As a result, the aims remain unachieved. P. K. Uchendu opined: "A review of the Programme so far has not shown much difference between the graduates of the new system and those of the former one. The glaring difference is that the latter spent six years instead of the normal five years in the secondary school."[70] These criticisms notwithstanding, I personally see this programme as ideal, and something, when properly applied, that places the nation on the right path to the way forward. This programme should not be discarded. I earnestly only see the necessity and need to reassess and reinforce the implementation of the programme.

Generally, one fact is obvious. The desire that Nigeria should be a free and an enlightened, just and democratic society, and a land full of opportunities for all its citizens, a nation able to generate a great and dynamic economy, and growing into a united, strong and self-reliant country cannot be over-emphasized. There was also no doubt that there was need to develop a new philosophy of education for Nigeria, which must equip its citizens with national identity and international competence. Nigeria's national philosophy of education consequently must be based on equal educational opportunities for all citizens of the nation at the primary, secondary and tertiary levels both inside and outside the formal school system. And the programmes must reflect the African cultural heritage and development, and at the same time passing the tests of international standards.

We appreciate the efforts of the policy-makers, but must add that policies, when made, must be followed up and consequently implemented. At this point in the national development, education should be made a priority 'number one' in the budget-development plans, because education is the most important instrument for change. Consequent to this obvious fact, any desired fundamental change in the intellectual and social outlook of any society must necessarily be preceded by an educational revolution. So, in harmony with the Nation's stated and re-defined educational objectives, the upbringing of the young must be geared towards serving the need for self-realization, effective citizenship and national unity as well as international competence. Lifelong education should be the basis for the nation's education policies, and efforts should be made to relate education to the employment market, overall community needs and national development.

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70 UCHENDU, P.K., *Perspectives in Nigerian Education*, Enugu, 1993, 62.

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Furthermore, to achieve consistent results which tally with the ability of the individual, educational assessments and evaluations should be liberalized – basing them in whole or in part on the continuous assessment of the progress of the individual student. In addition, educational technology should be increasingly used and improved at all levels of the education system.

On another note, the educational system should be structured to activate the practice of self-learning and moral development as well as sensitivity towards the feelings of others. Opportunity should be made available for religious/moral instruction provided that no child is forced to accept such an instruction contrary to the wishes of himself and his parents. Our education should be used to develop and emphasize moral/socio-cultural values and attitudes which make for the growth of good character. In fact, education should be consciously used as a means of promoting national unity and integration among communities, tribes and religions. That is the only way forward in such a multi-cultural, multi-religious, and multi-racial nation like Nigeria; and the only way to equip the young person for the challenges ahead in our multi-national, multi-cultural, multi-religious, multi-racial and multi-ideological globe. Educational programmes must have in view the fact that no individual, no tribe, no nation is an Island. Regional and national educations must be in the position to meet the regional/national as well as international/global needs.

The above discussed, as well as the forthcoming, African experiences are only examples of evolvements of regional pedagogical structures which can inform and motivate educational psychology globally. The Objectives for bringing up the young must have to transcend national and regional interests to include global interests, since we are bound to exist and survive together as humanity. Children remain children all over the world and must be helped adequately in their various facets of development to meet, not only regional objectives, but also in view of the global human interests.

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

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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

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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.

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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

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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(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

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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.

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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.

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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.

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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

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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.

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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.

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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

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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.

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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.

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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 peers. 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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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7. Guaranteed Needs and Rights of the Child: prerequisites for Development

Every human being has basic rights and needs which must be met in order to guarantee an existence worthy of the human being. Talking of needs, one must immediately distinguish between *wants* and *needs*. Sometimes, the human being wants more than he needs. Our wants could be associated with our greed. A want can be a mere feeling of need, which may not necessarily be a need. Something may be seen as a need, which in the real sense is simply a want – an extra wish, desire, longing or a sense of craving. As such, not all things that we tend to want can count as needs; but needs, on the other hand, belong to the essentials of life, and form the basis for the things we want. As opposed to want, a need is a necessity and demands the obligation of being fulfilled. Need is an instance of lack requiring fulfillment.

Conceiving needs in relation to accepted standards of moral or legal behaviour, accords them the status of rights. "Certain needs are so fundamental, it may be argued, that they should be treated as a social right and society should accept a duty to provide them to all citizens."[1] When a need assumes the title of a 'claim' which can be morally justified or legally granted as allowable or as due to a person, then it becomes a right. It cannot be a human right to live in need; but it is a human need to have rights. Human rights, in effect, belong to the human needs. And it is a desirable goal of everyone to have the human rights and needs guaranteed. These two concepts of right and need provide us with complementary channels, which (when guaranteed) ensure the appropriate development of our children. Meanwhile, "both rights and needs entail an implication of an obligation to respond. Whereas rights are based on moral or legal status, needs are derived from human characteristics perceived to be inherent to individuals or everyone. The rights perspective tends to concentrate on mechanisms to ensure that claims can be made and met. A needs approach is interested in the nature, causes and distribution of the circumstances which appear to warrant a response. In some respects, rights can be seen as entitlements to have certain needs met."[2]

On the whole, children have a vital need for the knowledge of their rights, as well as the basic right to have their needs met. A convention of the United Nations articulated the rights of children in 54 articles.[3] Politics and governments are also obliged to protect the rights and welfare of children. The German "*Bürgerliches Gesetzbuch*" BGB[4] ensures a legal backing for any measures endangering

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1 CHARLES, S. & WEBB, A., *The Economic Approach to Social Policy*, Brighton, 1986, 71.
2 HILL, M., & TISDALL, K., *Children and Society*, Harlow, 1997, 39.
3 UNITED NATIONS, *Convention over the Rights of the Child*, 20 November 1989.
4 BGB – *Bürgerliches Gesetzbuch, 71.Auflage, 2013, §1666.*

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the welfare of children; it also issues sufficient measures in the "*Jugendrecht*"[5] for helping, promoting and protecting children and youth in their welfare in other aspects of life – media, work, education and etc.

7.1 Rights of the Child

We do not intend to discuss comprehensively, taking the scope of our work into consideration, the details of human rights in all its ramifications. However a brief touch on its history is relevant. The idea of rights is natural to man, although some philosophers, in their discussions on human rights, have criticized the idea of natural rights and claimed that rights are socially or legally constructed rather than natural.[6] But we have tried in the early part of our work to establish the indispensability of dignity and freedom in the human nature from its origin and that rights are a substantial part of human dignity as persons. No doubt, rights demand legal and political accreditation in order to be effective, but their fundamental basis cannot be found outside the human nature. Therefore our point of departure remains that rights have their basis in human nature, even though their legal and political appreciation and formulation came later, and indeed very late, in human history.

Briefly, we can recall three epochs in the history of the development of the idea of human rights. The first epoch begins in the antic with the natural law discussions of the Greek and Roman stoics – although here the idea of rights unfortunately excluded the slaves. We encountered in the middle ages the first official document discussing rights (also class restrictive) in the "Magna Charta Libertatum" of 1215. This epoch lasted till the end of the middle ages.

The second epoch was ushered in with the religious wars in the 16th century – sparking off the idea of religious freedom as right. Also the English act – "Habeas Corpus" (1679) highlighted the protection of freedom for the masses. Furthermore, the Virginia Bill of Rights (12 June 1776) and the American-Independence-Declaration (4 July 1776) were big land marks: "We hold these truths to be self-evident, that all men were created equal, that they are endowed by their creator with certain inalienable Rights, that among them are Life, Liberty and the pursuit of happiness."[7] In this era also, the sermon of the Dominican Priest Bartolomé de Las Casas in defence of the indigenes against the Spanish colonial oppression in Latin America was influential in the discussion on rights. The consequent discussions to this sermon gave birth officially to the terminology "*derechos humanos*" – "human rights". Another unforgettable milestone in the establishment of rights in

5 SGB VIII – *Jugendrecht (Kinder und Jugendhilfe)*, 33.Auflage, 2012.
6 Refer JONES, P., *Rights*, London, 1994.
7 Declaration of Independence of the United States of America (1776), quoted in: HILL, M., & TISDALL, K., *Children and Society*, Harlow, 1997, 22.

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this epoch was the French Revolution (1789) with its extraordinary emphasis on 'equality of rights', 'freedom' and 'sovereignty of the masses': *liberté, egalité* and *fraternité* (liberty, equality and fraternity).

The third epoch of the idea of human rights set in with the atrocities of the then German regime of National Socialism and the horror of the Second World War in the 20th century. As a consequence, the United Nations came together and published the official General Declaration of Human Rights (1948). An overview of the entire document reveals three major categories or generations of rights: Rights of freedom; socio-economic and cultural rights; and the rights of human solidarity. The rights of freedom are in some sense defensive in nature, while the socio-economic and cultural rights as well as the rights of solidarity could be termed participatory rights. T.H. Marshall[8] calls the three types of rights: civil, political and social rights. Following this classification, James Griffin explained: "The first generation consists of the classic liberty rights of the seventeenth and eighteenth centuries – freedom of expression, of assembly, of worship, and the like. The second generation is made up of the welfare rights widely supposed to be of the mid-twentieth century, though actually first asserted in the late Middle Ages – positive rights to aid, in contrast, it is thought, to the purely negative rights of the first generation. The third generation, the rights of our time, of the last twenty-five years or so, consists of 'solidarity' rights, including, most prominently, group rights. A people, a nation, a race, an ethnic or cultural or linguistic or religious group are now often said to have rights."[9]

The United Nation's declaration of human rights has enjoyed a massive acknowledgement and discussions at various levels. The development and expansion of its documents gave relevance, among others, to our subtitle regarding the rights of the child. In this regard, when rights are discussed in connection with children, the relationship between rights and duty should be emphasized. This is because children are not yet capable of asserting their rights; some other person must assume the corresponding duty and obligation to guarantee the rights of children. Here a distinction must be made between legal and moral rights. Legal rights are those set out in law, which the law can enforce. Here, the state and the agents of law have the duty and responsibility to ensure the rights. Moral rights, on the other hand, are not established in law, but are put forward as what ought to be. In this case, the only chance of guarantee lies in the form of the upbringing accorded the young. The parents, teachers or guardians must assume the duty and obligation to inculcate morality in their lives and in their methods of educating and bringing up children.

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8 MARSHALL, T.H., "Citizenship and Social Class", in: *Sociology at the Crossroads and other Essays*, London, 1963, 74.

9 GRIFFIN, J., *On Human Rights*, Oxford, 2008, 256.

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Some authors like N. MacCormick[10] have also examined the possibility of having rights without someone else having to assume the corresponding duty. In this case we must differentiate between the exercise of right and its prevention. For example the political right to vote can only be actualized and exercised by the bearer of this right; the other, in this case the state, can only come into play to prevent the nonexistence or abuse of this right. As regards children, "in relation to some rights, it is relatively easy to identify who is the duty-holder and what the duty is. For example, a child may have a right to its parents care and supervision. The child has the right; the parent has the duty; and the duty is for care and supervision."[11] There could be situations however, where identifying the duty and the duty-holder would be more difficult. For instance, we all accept that the child has a right to an adequate standard of living. But the problem and question is: Who has the responsibility to provide this so called standard of living? The parents or the state? What, if the parents do not possess the material means to fulfill this duty? And to what extent can we define this 'adequate standard of living'? What is the standard for measuring the pendulum between the so-called "low" and "high" standards of living? Where does the duty of the parents end and where does the duty of the society begin? And what if the immediate society or state is not able to fulfill this duty for all of its members? Should other states be burdened with the responsibility of this duty of ensuring an 'adequate standard of living'? We may find answers to some of these questions in the so-called "solidarity rights", and perhaps later in our work when we shall discuss globalization and the justice of sustainable solidarity. It is likely that answers to some of these questions considerably require some collective and international solutions. Fundamentally, however, for any right to assume any moral credibility, it requires that the right must basically possess the possibility of its being fulfilled.

In the case of children, relating their rights to their own responsibilities would be difficult. Some writers like L.F. Harding[12] raise the concern that if children must be made to take the corresponding duty for their rights, that would amount to giving them a somewhat inappropriate responsibility for themselves or their actions. Bearing this in mind, and the fact that the child does not yet posses adequate reasoning, it is responsible to assert that in such rights like the liberty rights, the corresponding duty should lie on an external adult – the parent, guardian or state. Meanwhile, even though the corresponding responsibilities to the 'protection rights' like security or 'welfare rights' like education lie predominantly on the adult, children must in some sense take little responsibility so that the goals of such rights can be materialized. For example: The duty to the child's right to education lies on the parents and the society/state; nonetheless the child

10 Confer MacCORMICK, N., *Legal Right and Social Democracy. Essays in Legal and Political Philosophy*, Oxford, 1982.

11 HILL, M., & TISDALL, K., *Children and Society*, Harlow, 1997, 23.

12 HARDING, L.F., *Family, State and Social Policy*, Basingstoke, 1996.

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must assume the responsibility of going to school and learning in order to make this right fruitful.

In the international political scene, there have been movements directed at promoting the rights and welfare of children. After the experience of the First World War, the "Save the Child Fund" was established by Eglantyne Jebb in 1919. This fund assumed the international podium for the welfare of children, and drafted the Declaration of the rights of the child, which the League of Nations adopted in the Geneva Declaration of 1924. Furthermore, having noticed the plight of children in the Second World War, the community of nations saw the need to improve the security and welfare of children in its declaration of 1948; whose aspect on the rights of children were further expanded in 1959. One observes the gradual development of the declarations on children's issues: from guaranteeing children's material needs (1924), to the inclusion of non-discrimination and respect for the family (1948), to the inclusion of protective and civil rights for children – rights to personal name and nationality (1959). But still, the problems remain: being mere declarations, they had more of a moral force possessing little or no legal enforcement.

A major milestone in the fight for children's rights was achieved with the United Nation's general convention – a meeting convened specifically for the welfare of children in 1989. Over and above earlier declarations, this convention emphasized that children must enjoy equal value to adults. In addition, they must be accorded special guide, care and protection; and must be supported to grow up within an environment with human family standards. In this convention for the rights of the child, all human beings who are not yet of the age of eighteen years are categorized as children; but they are entitled to all human rights. In their declaration, which had 54 articles, three main categories are outstanding: *Protection category* – which guarantees the security of children and protects them against abuse, neglect and exploitation; *Care/Provision Category* – which guarantees such special needs of children like education, home, feeding and health care; *Participation Category* – which demands the acknowledgment of the potentials and abilities of children which can enable them be part of decision-makings, and on the long run integrate actively into the society.

From this convention on the rights of the child, one could pin-point four general principles[13]:

1. *Without discrimination* (art. 2): All rights are due to all children without exception. The state has utmost responsibility to protect children against all forms of discrimination. Children of all social classes, races, colours, languages, religions and nationalities must have free and equal access to their rights. The convention even made a substantial contribution to the issue of gender equality by

[13] Confer: Deutsches Institute für Menschenrechte (Hrsg.), *Compasito: Handbuch zur Menschenrechtsbildung mit Kindern*, Berlin, 2009, 22-23.

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innovating the combined use of the pronouns – "*he and she*" – to represent the different sexes of boys and girls (instead of the normal general use of "*he*" for all).

2. *In the best interest of the child* (art. 3): The well-being of the child is the guiding criterium and the measuring standard in all matters affecting children. The interests of the adults who deal with children – parents, teachers, guardians, etc, – should not be given priority over and above the interest and well-being of children; even though the question of what and who determines the so called "interest and well-being of the child" still remains an open topic for discussion. One may get into a very big dilemma when the interests and opinions of children are opposed to those of their parents, guardians, teachers or other authorities. In such a situation, the problem is: who determines what, and with what measure, "the best interest of the child" is? Should the judgment about "the best interest" be based on the standards of short term or long term gains?

3. At the basis is the *right to life, survival/existence and development* (art. 6). The right to life is inborn in every child and the society and state has the duty to guarantee the survival and development of every child. That means that no child may be condemned to death or assisted to die – directly or indirectly; or just ignored to die (of hunger for instance).

4. *The opinion of the child must be taken into consideration* (art. 12). Children have the right to air their views, and also have the right to be heard. So, in dealing with matters concerning children, their opinions should be considered. Situations should be created and guaranteed in which children can make themselves strong in pursuing their interests. This idea belongs to the participation category of the convention's declaration. Certainly, children have the right of participation. But we must warn: "A child's right to participate is, however, minimally qualified by the child's age and maturity. While a child's view must be taken into consideration, it does not have to be adhered to. Thus, while a child should be involved in decisions, the child is not the final arbiter."[14] This view can readily be justified considering the level of reasoning of the child. The opinion of the child is important, but the child still needs the direction of a reasonable adult for its decisions.

The major critic we may raise against this declaration, especially against its contribution to the participation of the child in matters concerning children, is the contradictory nature of its principle. It is contradictory, that, in the construction of this convention which absolutely deals with the rights of the child, children were not called in to participate. As such, the declarations purely remain what adults think that the rights of children should be, without the opinion of the children themselves. For the rhetoric of the convention – regarding participation – to be functional, the adult hegemony (and in some sense the male hegemony) in most societies of the world must be broken. Meanwhile, R.A. Hart

[14] HILL, M., & TISDALL, K., *Children and Society*, Harlow, 1997, 30.

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called this participation right of children "exploitative or frivolous"[15]. Elucidating his ideas, he tried to conceptualize participation in different forms pictured in a ladder with eight steps. The first three steps – 1- Manipulation, 2- Decoration and 3- Tokenism – are in the real sense non-participative. The rest of the five – 4- assigned but informed; 5- consulted and informed; 6- Adult-initiated, shared decisions with children; 7- Child-initiated and directed; and 8- Child-initiated, shared decisions with adults – in its ascending order reflects a gradation of increased participation.[16] These steps or levels of participation explicitly show that the adults are never to be left out in the participatory decisions of children. On the whole, children should be educated on knowing their rights; but at the same time, the exercise of their rights must remain under the direction of adults who are reasonable enough to know the implications of the so called rights.

Going through the 54 articles of the Declarations of the convention of the United Nations on the rights of the child and some resolutions in subsequent general assemblies, one sees a collection of rules and directions, over the rights of children, which could be coined (for remembrance) in the form of the Ten Commandments:

The child is precious with every human dignity; you dare not place any interest (economic, political, social, religious or otherwise) over and above or against his personhood.

1. Remember to guarantee the child's right to life, equality with other humans without discrimination; irrespective of origin, nationality, race, colour, age, gender or religion.
2. Remember to guarantee the right of the child to a healthy physical, emotional, spiritual, mental/intellectual development.
3. Remember that every child is an individual, and as such different, and has a right to a personal name, family, community, state and nation.
4. Remember to guarantee the child's right to be properly fed, clothed, housed, and be accorded adequate Medicare, and other economic and social wellbeing.
5. In the case of handicapped or sick children, do not forget to guarantee their full right to special support and assistance, to make them feel equal to others in worth and dignity, and have a sense of belonging.
6. Remember that every child needs love, understanding, care and protection from inadequate labour; these rights must be guaranteed.
7. To guarantee the proper development of the child, remember that he has the right to education, play and recreation; and a standard of living worthy of humans.

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15 HART, R.A., *Children's Participation. From Tokenism to Citizenship*, Innocenti Essays 4, Florence, 1992, 4.

16 Ibid, 9.

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8. Remember that in periods of need, poverty and catastrophe, the child has every right to immediate help and support.
9. Remember to guarantee the child's right to be protected against aggression, exploitation, violence and terror, neglect, mental/physical/sexual abuse.
10. Finally, our world is becoming a global village; remember that the child has the right to be brought up with the proper understanding and mentality to see every human being as fellow, brother or sister, and equal member of this global family.[17]

As has been said above, the problem with such declarations is that they often remain at the level of moral injunctions lacking legal force. In order to guarantee to some extent the effectiveness of the content of the children's right's convention therefore, governments of nations must publicize them and make them known by creating the awareness in the citizenry to respect children and their rights. Some organs should also be established to monitor the success or failure of this campaign.[18] Above all, different nations must have to incorporate the guarantee of the rights of the child into law so that they can be legally enforceable. After this must have been done, there is then the need for the international community and different nations of the world to work together in checking abuses and guaranteeing the rights of children all over the world.

Guaranteeing children's rights should be a priority in our world today because there is massive increase in problems currently and negatively affecting our children. According to the report of the "*Kinderhilfswerk*" in Cologne Germany in 2009, in accordance with the UNICEF (in preparation for the 20th anniversary of the United Nations' Convention for the rights of the child), more that 150 million children under the age of 15 years worldwide are under hard labour, and as such irregular in school or even not attending school. Many of them are victims of violence, exploitation, human trafficking and sexual harassments. And over a million under-aged children are locked up in prison in some parts of the world, sometimes without trial. Over 18 million children are growing up in families driven from their homes, and living in asylum or in camps as a result of war or natural catastrophe. Besides, alone in 2007, over 51 million children were born without registration; and without any birth certificate, it is difficult to gain admission for them in schools, and as such they become liable to all forms of criminal exploitations.[19] The fight against child-marriage and genital mutilation in some parts of the world is still on. All these situations make it a necessity to

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17 I gained the insight for this formulation from a UNICEF Publication – Ein Buch über die Rechte des Kindes: STÖCKLI, E., & INGPEN, R., *Glückliche Kinder?*, Zürich, 1992, 41.

18 For the monitoring procedures, see especially articles 42-45 of the Declarations of the Convention of the United Nations on the rights of the child, 1989.

19 Reported in the *Passauer Neue Presse* of 7th October 2009.

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enforce laws that would guarantee the rights of children all over the world. This is a pressing need (among other needs) for the children of our time.

7.2 Needs of the Child

Every child, like all humans, has needs. Need, in its real meaning, has to do with necessity or requirement in one sense; deprivation, insufficiency or inadequacy in another sense; or even wish or longing – in which case, we have earlier warned, must be distinguished from mere want, which possibly may result from greed. Seeking the satisfaction of tastes may not always be considered as need. Wants keep changing from time to time and does not always reflect need. A child may want an ice-cream even when he really doesn't need it considering how he is rapidly getting too fat. Or an adolescent may want to put on his nice T-shirt to school in winter just to look very attractive among classmates even though he/she doesn't need to do it for fear of catching cold. These examples simply show the desired objects of the moment – a want (being attractive), which may eventually run contrary to the person's real need (good health). Want sometimes can be short-lived and does not always take other consequences into consideration.

As opposed to want, people like Ware A. and Goodin R.E.[20] argued that a need has more to do with a long-term interest. And because young people lack experience and may not readily see, or think of, or asses this long-term interest, the guidance of the adult is required; or in special cases, the competence of specialists and experts must be sought. In fact, a need is more substantial than a want. It has more in it than an immediate wish. A need is something which infers necessity for a response in the bid to achieve the desired well-being. "The implication is that a want *may* be satisfied, if resources or goodwill permit, but that a need *should* be satisfied, or else the child will suffer. Herein lies the strength of the word 'need', since like 'right', it implies an obligation to meet it."[21]

Generally, to be in a state of need implies a situation of gap between one's present state of life and another desired state. This desired state may be seen as the goal, which in the case of the child, another person – parent/guardian or teacher – may be the one desiring this goal for the child. Relating this process to discussions about health, P.E. Liss[22] identified three elements that must be considered in tracing the gap of need: 1) the current state of need; 2) the goal of the need; and 3) the means of satisfying the need. Applying these elements to our process of bringing up the child; a child may be in a current state of quarrelling,

20 WARE, A. & GOODIN, R.E., *Needs and Welfare*, London, 1990.
21 HILL, M., & TISDALL, K., *Children and Society*, Harlow, 1997, 52.
22 Cf. LISS, P.E., *Health Care Need: Meaning and Management*, Aldersshot, 1993.

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which shows a psychological lack – deprivation of love; the goal may be that of gaining a feeling of being loved; and the means for satisfying this need could be a more showing of presence by the mother, who takes time to play with the child. Therefore, anybody placed in charge of children must be in the position to associate these three elements.

Along the line of associating needs to goals, some authors like M.O.A. Durojaiye[23] stressed the relationship between motives and deeds. For him, the term "motive" is generally used to refer to certain conditions within the individual which, apart from arousing and sustaining a particular activity in that individual, actually predispose him to behave in ways that are appropriate to the task, aims or objectives in view. Whereas needs are appropriate antecedent conditions for activity, motives direct the activity towards a goal. Need arises out of deprivation or as an attempt to prevent deprivation. The child who is failing to learn *needs* sometimes to succeed. A successful child also *needs* to prevent failure. Popular children *need* to remain popular or to avoid becoming unpopular. A hungry man *needs* to eat; a thirsty man *needs* to drink. In general, the energizing aspects of a need are relatively proportional to the degree of deprivation, or likely deprivation, of the need – especially in physiological needs for example.

Need as concept is not an Island. It is interrelated with motivation. Durojaiye sees "motivation" as an umbrella term that encompasses needs, drives, motives, etc, and they are the determinants of behaviour. In this regard, two fundamental components are identifiable: *Internal* and *external* stimuli. Inner stimuli involve things like hunger, thirst, curiosity for information. These induce the individual to activity and he tries to quell the hunger with food, or the taste with water, or satisfy his curiosity by reading. The next is an external stimulus, such as the sight of food, water, an interesting book, which arouses the desire to need. Actually, behaviour does not just occur. It arises in response to some internal or external stimulation and is directed towards a goal. In the learning situation, curiosity or an intrinsic desire to learn can serve as an internal stimulation; while an exciting teaching method on the other hand, can offer external stimulation. Meanwhile, the purely motivated (reactionary) behaviours of need are more often triggered by external stimuli, like the presence of a desired object, than by internal stimuli. However, in action, both the external and internal stimuli are often connected and interwoven.

Furthermore, it is relevant to distinguish between two levels of needs: *Basic* and *specific* needs. A. Weale[24] regards the basic needs as corresponding to the minimum requirements for living in time and culture. These are the basic necessities for life. These include but must not necessarily end with material needs. Life is more than mere matter. Basic needs must include all things which give us access to a meaningful human life, in all its socio-cultural, political and religious

23 DUROJAIYE, M.O.A., *A New Introduction to Educational Psychology*, London, 2004, 56-60.
24 WEALE, A., *Political Theory and Social Policy*, London, 1983.

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ramifications. Specific needs on the other hand correspond to the requirements which allow or guarantee the fulfilment of specific activities; a need which is seen as a requirement for the achievement of something else; a need which is a step to a higher goal. I would like to call such specific needs *ladder-needs*. For instance: basically as human, the child needs education (basic need); but specifically, a student needs to learn mathematics in order to be a good engineer (specific need). Here, mathematics has become the *ladder-need* for achieving the engineering profession.

We can access the manifestations of need from different avenues: socially, psychologically and physiologically. Children need material, personal and social resources for an effective social participation both in the present and in the future. Over and above the basic needs which are universally common to all children, there are relatively bound to be differences in what is seen as needs, depending on the living standard of the society in question. For instance, in the technologically developed societies, it might count as a basic educational need for a child to have a computer in his learning room, while this need may not yet be of necessity in poorer societies where children are still battling with the problems of insufficient food and inadequate health-care.

There is also the possibility of difference in need according to gender. The style of education a girl needs may be different from that of a boy. The level of instructions and explanations a girl may require from her mother about the functioning of the female body may be considered a less need for the boy. On the other hand, the cultural initiations of the boy into manhood (in the African context for instance) may not even be considered a need by the female gender. This suggests that, outside the general basic needs of the human person, some needs must be classified (biologically, socially, psychologically and otherwise) to reflect the particular nature of the being in question.

Meanwhile, just as we distinguished between need and want, there is also need to distinguish between need and drive. Ordinarily, drive means to push or propel; in this sense it means to be pushed or be propelled – an energy that compels or urges one to act. It often comes in the form of a forceful, vigorous or an urgent pressure. Its pressure can be mistaken and interpreted as need. Psychologically, drive is considered to be a motive or an interest, such as sex, hunger, or ambition, which actuates an organism to attain a goal. Like want, drive in its entire vigorous urge is often short-lived; lacking the overall view of consequences of action. Care must therefore be taken not to categorize all human drives – be it sociological, psychological or physiological – as needs. A sex drive in a child at the age of puberty does not necessarily mean that this child needs sex at this age, bearing in mind the overall consequences of such an act. Unfortunately, some psychologists like Hilgard[25] outlined a good number of drives and referred to

[25] HILGARD, E., *Introduction to Psychology*, New York, 1962.

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them as needs. Durojaiye took after Hilgard and tried to summarize his varieties of needs which he related to African children thus:

"Needs associated chiefly with things

(i) Acquisition: the need to gain possessions and property.
(ii) Preservation: the need to collect, repair, clean and preserve things.
(iii) Orderliness: the need to arrange, organize and put away objects, to be precise.
(iv) Retention: the need to retain possession of things, to hoard, to be frugal, economical and miserly.
(v) Construction: the need to organize and build.

Needs expressing ambition, will power, desire for accomplishment and prestige

(i) Superiority: the need to excel, a composite of achievement and recognition.
(ii) Achievement: the need to overcome obstacles, to exercise power, to strive to do something difficult as well and as quickly as possible.
(iii) Recognition: the need for praise and commendation, the need to command respect.
(iv) Exhibitionism: the need for self-dramatization, the need to excite, amuse, stir, shock or thrill others.
(v) Self-respect: the need to remain inviolate, to prevent a depreciation of self-respect, to preserve one's "good name".
(vi) Avoidance of inferiority: the need to avoid failure, shame, humiliation or ridicule.
(vii) Defensiveness: the need to defend oneself against blame or belittlement to justify one's actions.
(viii) Counteraction: the need to overcome defeat by retaliation.

Needs related to power

(i) Dominance: the need to influence or control others
(ii) Deference: the need to admire and willingly follow a superior, the need to serve gladly.
(iii) Imitation: the need to imitate or emulate others, to agree with and believe others.
(iv) Autonomy: The need to resist influence, to strive for independence.
(v) Contrariness: the need to act differently from others, to be unique, to take the opposite side.

Needs related to subjugating others or oneself

(i) Aggression: the need to assault or injure another, to belittle, harm or maliciously ridicule a person; the need to fight and to win.
(ii) Abasement: the need to comply and accept punishment, self-depreciation.

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(iii) Avoidance of blame: the need to avoid blame, ostracism or punishment by inhibiting unconventional impulses; to be well behaved and obey the law.

Needs related to affection

(i) Affiliation: the need to form friendships and associations.
(ii) Rejection: the need to be discriminating, to snub, ignore or exclude another.
(iii) Nurturance: the need to nourish, aid or protect another.
(iv) Dependence: the need to seek aid, protection, or sympathy; to be dependent.

Additional socially relevant needs

(i) Play: the need to relax, amuse oneself, seek diversion and entertainment.
(ii) Cognizance: the need to explore, to ask questions, to satisfy curiosity.
(iii) Exposition: the need to point out and to demonstrate, to give information, explain, interpret, lecture."[26]

Most of these human drives (positive or negative, constructive or destructive) he is enumerating cannot just be regarded as needs without running the risk of upgrading every human urge to the grade of being a need. The same warning we gave earlier against the danger of equating greed or want with need also applies to human urges and drives. It was perhaps in the attempt to minimize such misapplications that Doyal and Gough[27] suggested that the human being has mainly two basic needs: 1) Survival (with good health) and 2) Autonomy. I would readily add 'Love' to this list. The human being only needs to survive, to be loved and be free. All other needs hang around these three. With the autonomy, the human person is equipped, as a participant in social life, with the capacity to make significant choices. From this capacity, his social, emotional, intellectual and psychological needs would be addressed. Achieving this autonomy is not an easy task. It requires love and freedom. In modern societies, this would entail that a good number of immediate needs, which are basic for every human being everywhere in the world like education, security, housing and health-care be guaranteed for the child. Such needs still remain at the level of desire – calling for fulfilment – in most societies of the world today.

Along this line of determining what belongs to the basic needs of the human being, A. Maslow postulated a hierarchy of needs. We find, at the basis of his hierarchy of needs, the fundamental needs – the *physiological needs* – without which, guaranteeing other needs – the higher needs – would be difficult. Second to the physiological needs are the *safety needs.* Next in the hierarchy are the *social needs*;

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26 DUROJAIYE, M.O.A., op.cit, 61-62.
27 DOYAL, L. & GOUGH, I., *A Theory of Human Need*, London, 1991.

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esteem; *knowledge and understanding*; and finally *Self-actualization*.[28] In fact, outside the physiological needs (food and drink, rest and recreation, etc.), which are considered to be the basic requirements for physical health, the other (higher) needs in his hierarchy may be regarded in my opinion as *ideals* – worthy desirable goals – which on the long run however also qualify to be human needs. In another sense, they qualify as a model of a programme for the human life span: the physiological and safety needs are indispensable for the human stage of infancy; the social needs, esteem and knowledge assume prominence in the childhood and adolescent stage; self-actualization and full intellectual development are then expected at a very mature age as an adult. Meanwhile, we do not imagine that anyone would try to dichotomize and localize these needs according to life's stages; rather we expect that these needs would be conceived as complementary to each other. At every stage in life, all possible needs for that stage must be put into consideration and genuine efforts be made towards guaranteeing them.

The non-physiological (what we may call the psychological) needs, which in effect occur simultaneously rather than successively, received further detailed emphasis in the work of M.K. Pringle.[29] She postulated four categories of needs: 1) feeling of Love and Security, 2) gaining new Experiences, 3) receiving praise and recognition, 4) having a sense of responsibility. A loving relationship between children and adults guarantees a sound upbringing of the young ones and forms the bases for their moral development. "Everyone wants to be loved. This is true for very young babies as well as for adults. Young children need the affection of parents and siblings, and later of their peer group, classmates and teachers at school. After school age, affection takes the form of affiliation with workmates and with close friends, then with a friend of the opposite sex. This may lead to courtship, marriage and raising a family."[30] When the child feels loved, he can then offer his trust completely and is receptive of the training and instructions from the adult. He does these because he knows he is secure in his hands and can gain new experiences from the loving adult, whose recognition and approval he does not want to lose. With praise and recognition, the child is motivated to think and act positively – taking responsibility for himself and for others, and learning to live a life of discipline.

This freedom accorded the child to take responsibility encompasses his taking decisions that are adequate to his level. Children want to know everything from its base. So it is a good idea to let them learn by experimenting with things around them as long as the situation does not expose them to danger. For e.g. allowing the child in a room with writing materials on a table, and encouraging him to draw something with them is a good beginning in the art of learning how to write. On

28 MASLOW, A., *Motivation and Personality*, New York, 1970.
29 PRINGLE, M.K., *The Needs of Children*, London, 1980.
30 DUROJAIYE, M.O.A., *op.cit*, 63.

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the other hand, the danger of cutting his fingers makes it uncalled for to let him alone in a room with sharp knives just to let him experiment and learn how to cut.

These issues of being allowed to take responsibility equivalent to their level and the fact of getting attention, respect and understanding from the adult are the major points expressed by children themselves as they were asked to air their own views about their needs. Following the research of Gibbons and his colleagues[31], children's main views of their needs are as follows: that they be taken seriously and given enough attention and time; they want their parents or adults to be predictable and reliable – being able to keep their promises; they love to be supervised in whatever they are doing – not to mortgage their independence, but rather to support and encourage them. To this list, J. Lindon[32] added that open communication with the adults is one of the needs children expressed they want to experience in their dealings with adults. Children want the actions and anxieties of the adults explained to them. They want information and want to understand the feelings of their parents. These informations would enable them act or react correctly, because they also want to have the feeling of having achieved something right.

The sense of achievement is an emotional need which helps the child in his development and especially in the African context where achievement is a fundamental cultural value[33]. The child may be corrected but he needs to be encouraged in his initiatives. "Everyone needs to feel he is achieving something. This need is closely related to the need for recognition, esteem or prestige. Achievement in the classroom situation comes in different ways and all children achieve something at one time or another. The school should be aware of the need to recognize achievements, no matter how little."[34] To achieve this goal, other needs relevant to be fulfilled at this juncture are: The need for affection; the need to belong; the need for independence; and the need for self-esteem. Moreover, to enable him acquire the capacity for achievement, every child needs to feel that he is an acceptable, and in fact, an accepted member of the group. This need is so strong in the schoolchild that if a child feels he does not belong to one group he will do everything possible to associate with another group. They always want to show the other members of the group what they can. It is unusual or even abnormal to find a lone-ranger at this stage of life.

The need to have a sense of belonging notwithstanding, the child wants to be independent. From a very young age, the child tries to establish the fact that he is an independent individual. When being fed, he cries and wants to free himself from his mother's hold. Later he tries to grasp the spoon from his mother. At

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31 GIBBONS, J.,/GALLGHER, B.,/BELL, C.,/GORDON, D., *Development After Physical Abuse in Early Childhood*, London, 1995.

32 LINDON, J., *Growing Up: from Eight Years to Young Adulthood*, London, 1996.

33 See NDUKAIHE, V.E., *Achievement as Value in the Igbo/African Identity: The Ethics*, Berlin, 2006.

34 DUROJAIYE, M.O.A., *op.cit*, 64.

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school, children from nursery to secondary school level want little interference in their own chosen tasks. They pursue their own course without compulsion from the teacher or adult. Although they like to be helped when in difficulty, in general they are content to work on their own. What adults or teachers call stubbornness and insubordination of the child is often no more than the urge for or a show of independence.

Fundamentally, at one time or another, everyone feels the need to challenge authority, especially when one feels that one's independence is unjustly violated. To this effect, all people charged with the responsibility of bringing the young ones up must recognize this desirable human need and should not repress or frustrate the need for independence in the young people. The adult must learn to respect children's independence and not see every confrontation as a challenge to their own authority. It is a known fact that adolescents, particularly, resent being told what to do all the time. They dislike not being consulted before decisions are made about them and want to be involved in whatever affects them. They want their independence to be respected, and the fact of their considerable physical, social and intellectual prowess to be appreciated. This would give them a high sense of self-esteem. The need to feel that we have some self-dignity and a high standard, from which we are not prepared to fall without disappointment, is very important. [35] These needs are probably passed on to children during the process of socialization and they remain fundamentally essential for the ego of the human person, including that of the young.

We stated above that the child, like every human being, wants to belong. In modern understanding, the growth of the child seems to reflect the development of the history of thought. Like in the ancient societies, the newly born and the nursling are not centered upon themselves; they relate directly to their environment and are incapable of distinguishing their bodies from their nearest objects. Their individuality seems to dissolve and disperse in their ambience. Beginning about the age of three, the child finally attains a rather precise awareness of his own existence. Several more years pass before the young person discovers the autonomy of his thought; and it is only after the years of adolescence that the balance of subjective individuality and moral responsibility are attained – if they are ever attained.[36] Here we must add that from the African perspective, even after the attainment of the subjective individuality, the autonomy of the self is not totally guaranteed because of the idea of collective identity, the notion of solidarity and communality in the African philosophy of life and worldview. This is evident in the so-called axiom: "I am because we are, and since we are, therefore I am"[37]. Thus, the child is first and foremost seen as part and parcel of this col-

35 Ibid, 64-67.

36 GUSDORF, G.P., *Anthropology, Philosophical*, in: *Encyclopaedia Britannica*, Vol.1, (ed, M.J. Adler), Chicago 1979, 982.

37 MBITI, J.S., *African Religion and Philosophy*, London, 1969, 106.

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lective identity, which is shared by every individual person in the community. His independence goes so far this consciousness of the collective identity can allow. This understanding of collective identity plays a significant role in the upbringing of the young person in the African society.

Today however, the western style of life – the so-called "Western individualism" – is rapidly influencing the African traditional standards. The philosophy of collective identity is gradually waning. People are now beginning to emphasize their individuality over and above the collective interests. The "we" is making way for the "I". This influence is gaining or has gained inroad in almost all the cultures of the world today. This is unfortunate but, however, understandable. In every age, the status of the individual person varies with the historical context of the prevailing civilization. The western civilization is proving to be too strong for other cultures of the world today. Who is to blame? The truth remains that every culture must take the responsibility for its survival. All cultures of the world have equal moral right and must possess the moral responsibility to resist all foreign influences that are humanly disadvantageous to its people, and militating against global coexistence. While respecting the culture of others, every people must uphold and insist on the good tenets in their own culture. This must be taken more seriously in the field of education. Every child should be educated to be confident and proud of his culture. In addition, however, he must be conscientised not to lose sight of the fact that he is also a citizen not just of his culture, but rather of the world – our global village; and as such must embrace the utmost need for living and coexisting peacefully with people of different cultures. Education has the task of teaching the young to uphold his cultural identity but at the same time respect the plurality and multiculturality of our global village. This is one of the challenges of today.

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Part IV:
The challenges of today

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8. Poverty

Poverty is a major handicap to any proper development of the young. This ugly phenomenon is nothing new; it has accompanied humanity in its history; but every age has its own peculiar experiences and stories to tell about the brutality of poverty to its children. The surprising thing about the structural development of human society is the persistence of this phenomenon and the challenges it poses to every age. In the 21st century, in spite of the political, industrial and technological advancements, poverty has remained a seemingly insurmountable problem to humanity till the present day. Considering the enormity of woes transmitted by this phenomenon, it could count as one of the greatest enemies of the human being and dignity. In meaning, poverty is a condition of being in lack, need, deprived of the essential necessities of life. Poverty humiliates and draws its victims to misery and sometimes to death. It destroys physically and psychically and practically hampers many aspects of human development.

8.1 The Actuality of this Phenomenon

There are many poverty-stricken human beings in our world today – people who are suffering from abject poverty and lacking the elements conducive for human existence. In most cases, some are confined in and restricted under the poverty trap – a situation which implies their lack of hope or inability to escape poverty. Poverty does not just mean the lack of financial or material means of livelihood. Political or societal exclusion is also part of poverty.[1] Most people cannot or do not have a free access to taking part in the life lived in their society. People who are regarded as nobody in the society have no possibility to lead a life worthy of human dignity.

In effect, there are many ways of accessing poverty. Poverty can be economical, socio-political, cultural, intellectual, religious and moral/ethical. Norbert Mette[2] tried to describe theologically the many faces of poverty and identified them with suffering. He presented these many different suffering faces of the poor as the greatest challenge to the Christian faith. We are daily confronted with: the poor faces suffering as a result of inflation caused by foreign debts; the hungry faces caused by social injustice; the disillusioned faces caused by unful-

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1 GUTIÉRREZ, G., „Theorie und Erfahrung im Konzept der Theologie der Befreiung“, in: *Lateinamerika und Europa, Dialog der Theologen*, (METZ J.B./ ROTTLÄNDER P. Hrsg.), München, 1988, 48-60.

2 METTE, N., „Option für die Armen – Lernschritte zur Umkehr: Theologische Orientierungen und sozialpastorale Perspektiven im Kontext einer Wohlstandsgesellschaft“, in: *Arbeiterfragen* 2/93, Herzogenrath, 1993, 8.

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filled promises of politicians; humiliated faces arising from the denial of their rights and cultural integrity; suffering faces as a result of aggression and intimidation; the suffering faces of children who are living in fear, roaming the streets, feeding from slums and sleeping under the bridges; the suffering faces of women who are regularly humiliated, marginalized and socially disadvantaged; tired and depressed faces of migrants because they cannot find an abode worthy for the human being; the unsatisfied and worn-out faces of workers who labour immensely but can hardly sustain their existence with their very little earnings. Indeed, poverty has many faces and in each case and form, it poses a great challenge to the modern man.

Talking of poverty is different from experiencing poverty. Those who live in poverty and experience the reality of poverty have different stories to tell than those who merely hear of this phenomenon. Poverty has different levels and categories. To be able to ascertain the conditions, under which we may categorize somebody as poor (at least from the economical and sociological points of view), Richard Hauser[3] suggested that we must first of all call up and explain the concept of *existence-minimum*. An existence-minimum characterizes the boundary of needs satisfaction; and whoever lives below this boundary is seen as poor. Here we must recall our position in the previous chapter: that greed must be distinguished from and may not be tolerated as need. Having taken note of that point, it then becomes relevant to differentiate between *absolute* and *relative* existence minimum.

The *absolute existence-minimum* marks a boarder-line of needs satisfaction. And when every attempt for survival lies underneath this boarder-line and lingers to a level that may endanger human life and existence, then we talk of absolute existence-minimum. Taking economic poverty, for example, whoever lacks the means to satisfy the fundamental and basic physiological needs and necessities like food, clothing, housing or health-care, falls below the absolute existence minimum. When such lacks or needs remain unrectified, survival becomes threatened, life will be in jeopardy or will no longer be worthy of human. This suggests the existence of absolute poverty.

The *relative existence-minimum,* on the other hand, is seen mainly as socio-cultural problem. This involves a boarder-line, under which the victims are relegated and they are subjected to the periphery of the given society. Even when the basic necessities are available enough in the society, those living under the relative existence minimum have no access to them. They are just living far under the average living-conditions in their own society. In this sense, we are talking of relative poverty. In general terms therefore, absolute poverty refers to all people who, at a given time, must live below the absolute and over-all existence minimum; but relative poverty refers to those people who cannot meet the exis-

3 HAUSER, R., "Armut – national" , in: *Handbuch der Wirtschaftsethik*, Bd.4, (KORFF, W. et.al. Hrsg.), Gütersloh 1999, 69-85.

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tence minimum of their socio-cultural standard. While the former deals with the minimum for general human existence, the latter takes the level of the standard of living within a socio-cultural set-up into consideration. In relative poverty, the societal standard is the determining factor.

Meanwhile, whether absolute or relative, it is not an easy task to determine the existence-minimum. In this regard, Glatzer and Hübinger[4] suggested a differentiation between the definition of *life conditions* and the *resources.* Some steps are relevant in order to address the definition of life conditions: first step is a concrete analysis of the specified dimensions of living conditions at a given time. The second step is to stipulate the boarder-line for the minimum standard. Third step is to set regulative rules for evaluating comparatively the stand of the different dimensions of life conditions. In this relationship, determining the absolute existence minimum requires strictly the analysis of those basic dimensions of life condition like feeding, housing, clothing, healthcare, etc., while determining the relative existence minimum enjoys a more liberal inclusion of other dimensions. Here, one also considers other conditions of life (like education, communication, transportation, standard work, recreation, access to justice and political participation, security and insurance, etc.) according to the socio-cultural standards in the given society.

When addressing the definition of the resources to existence minimum, the major consideration is the analyses of the amount of resources available to the person – comparing his income with the standard rate of expenditure. However, false application of resources by the individual person (for example, wrong calculation in life-style or false priority of needs and expenses) can also have consequences that may lead to poverty, in which case the person must have to bear the responsibility. Considering the exorbitance and high maintenance-cost of certain kinds of cars and houses, it would be unreasonable for somebody with a minimal income to purchase them; otherwise he runs the risk of financial ruin.

In the case of families with many members, the distributions of resources must be done in a manner which would ensure that every individual transcends the existence minimum. In this distribution, no member of the family should be seen as a burden to the rest; and none should be placed on greater advantage over the rest.

8.2 The Impact of Relative Poverty

As we have already pointed out, a society can be rich while some of her members remain poor. Relative poverty involves a boarder-line, under which the victims are relegated and they are subjected to the periphery of their own society. The basic necessities for life are available enough in the society, but some citi-

4 GLATZER, W. & HÜBINGER, W., „Lebenslagen und Armut", in: *Armut im Wohlstand* (DÖRING, D., et.al. Hrsg.) Frankfurt/Main, 1990, 31-55.

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zens are denied access to them. They are just living far under the average living-conditions in this given society. In some situations, some of these people may enjoy some basic amenities to keep life going, but when compared with the standard of living in their society, they are said to be living in relative poverty. And children who are brought up under such conditions of marginalization and deprivation suffer the impact of relative poverty very deeply.

On a general basis, the knowledge regarding the level of poverty (in socio-cultural terms) could be sought through identifying the different living conditions in the particular society in question, and from there, setting a minimum standard. In the same way, the level of poverty of the individual is accessed by synchronizing the sum of consumption with the income. A reasonable balance must be sought in order to determine a minimum standard. Through an analysis of these general and individual indications, we may arrive at the poverty index, which provides the poverty gap (between rich and poor), and the severity of poverty. With this clarity of the poverty boundaries, the government is obliged to pursue programs geared towards striking a societal balance and alleviating the poverty.

A typical society where such programmes are functional is the German society whose salary-tax deduction is structured to benefit earners with families and children more than those living alone. Even those who are unemployed have a source of little income (*Hartz-IV*) for basic living. Generally, with such programmes, poverty is not completely alleviated; but the institution of such social help "*Sozialhilfe*" programmes, geared relatively to fight the poverty, gives poverty a new face in the form of waging a war against it – "*bekämpfte Armut*" (confronted poverty). In this regard, some specifications are required: an overview of the differences in the social conditions between men and women; between children and adult; between single and married people; between families without children and those with children, as well as those with numerous children; families where both parents are earning and those where only one partner is earning, as well as families without job; between children raised in intact families and those raised by single parents. These are different situations which influence the poverty level, and the knowledge of these details is necessary for a proper organization and regular update of any official social help. Social help must take into consideration the changes which occur in these living conditions.

Meanwhile we must emphasize that social help must not be seen as a permanent solution for the poor, otherwise the poor will be condemned to be poor forever. The danger is that they give up fighting for the future; and when many of such people live in the same environment, they may form unintended ghettos of lower-class citizens. On the other hand, there is an absolute need to control the process of eligibility for social help to avoid the abuse of people shying away from work just because they can receive social help. The social help must rather be seen as "help to self-help". It must be geared towards helping the poor out of poverty – by opening ways of seeking for self-subsistence.

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Sometimes, however, in line with van Oorschot[5], it is a known phenomenon that some people, even when they fall under the existence-minimum boarder-line, do not want to take the social help. This could be as a result of shame, fear of a disrespectful family reputation or some other reasons. In such cases, the concerned person(s) will be living in covered or hidden poverty "*verdeckte Armut*". The old people are very much at risk to suffer a hidden poverty. A rejection of social help causes a lot of problems both for the individuals concerned and the political set-up of the society. In the words of Richard Hauser, "Verdeckte Armut liegt bei einer Person vor, die zwar einen Anspruch auf Sozialhilfe besitzt, ihn aber nicht geltend macht. Wenngleich der Staat hierbei Sozialausgaben „einspart", so geschieht dies doch um den „Preis" einer erhöhten und besonders schweren Armut".[6] He means that hidden poverty exists when a person does not lay claim to his right to social-help. Although the state saves money thereby, but it pays, on the other hand, a higher price of having a very high rate of severe poverty.

We may not look for the reasons for such rejection of social help solely on the individuals alone. There are internal and external causes. There may be lack of proper information or even false information to the matter. There may also be fear of unforeseen obligations and consequences of taking such money from the state. Pride can also play a role here; or the fear of being stigmatized. On the part of the state, the conditions and criteria placed against getting such help; an unnecessary publicity of the recipients; attitude of the official personnel towards the recipients; and public discussions where single abuses are generalized, can scare recipients away from the social help. We may not underestimate the fact that some of the "very-poor" live along the streets and under the bridges and as such do not have any permanent address that can qualify them to register for such social help. A majority of such people lives under the absolute existence minimum.

We can also notice an expansion of this hidden poverty not only at the level of those seen to be actually poor without official identification; but also by those who are at the poverty risks. This means that there are people who are prone to falling into the poverty line as a result of some changes in their life-situations. Here, there is every possibility and tendency for the person(s) to sink under the boarder-line of existence minimum, when one willingly or unwillingly enters into positions of social risk like old-age, divorce, joblessness, the inability to work, sickness, greater number of dependants which is not commensurate to one's income, etc. People like R. Berntsen and U. Rendtel[7] argued that even when we claim that the tendency of remaining rich is there, one must carefully

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5 Van OORSCHOT, W., *Take it or leave it. A Study of none-take-up of social security benefits*, Tilburg, 1994.

6 HAUSER, R., *op cit.*, 1999, 83.

7 BERNTSEN, R., & RENDTEL, U., "Zur Stabilität von Einkommensarmut im Längsschnitt", in: *Lebenslagen im Wandel: Zur Einkommensdynamik in Deutschland seit 1984* (RENDTEL, U. /WAGNER, G. Hrsg.) Frankfurt am Main, 1991, 457-487.

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differentiate where the situation is lasting and where it would be short-lived. However, to what extent those who are not regarded as poor could be exposed to the dangers of poverty is determined by the economic situation, political arrangements and the security order and social system of the nation.

Nonetheless, as far as relative poverty is concerned, some of the following reasons may generally be held responsible:

1) Unemployment and joblessness – especially when this situation lasts for a very long time;
2) Very low income that cannot carry the family's/person's responsibilities satisfactorily;
3) Unsuccessful business adventure (for people who are self employed) which may lead to bankruptcy;
4) Early retirement, especially when one has not saved enough in the pension scheme;
5) Family problems like divorce, separation of partners (occasioning a situation that one must bring up the children alone), and/or numerous numbers of children – above the family income capacity;
6) Sickness – which may cause the inability to work;
7) Unforeseen circumstances like drug-addiction, alcohol-addiction, uncontrollable spending of money;
8)Lack of, or poorly organized social-help programmes on the part of the political society.
9) An unforeseen death of the family bread-winner (in cases where the children have neither insurance nor any material/financial inheritance).

As mentioned above, even in those rich societies that have organized social programmes for the alleviation of poverty, some outstanding percentage of the children living in them are suffering under relative poverty. According to the UNICEF (United Nations International Children's Emergency Fund) Publication of its Reports in 2008 on the situation of children in Germany and some of the OECD (Organization for Economic Co-operation and Development) nations, relative poverty is increasing and the material welfare and even the feeling of personal subjective well-being in children is drastically depreciating.[8] In line with the directives of UNICEF, Hans Bertram analyzed the situation of children in the different states of Germany compared with other member-countries of OECD under six dimensions: Material well-being, Health and Security, Education, Family and Peer-relations, Behavioral-risks, subjective feeling of well-being.

[8] BERTRAM, H. (Hrsg.), *Mittelmaß für Kinder: Der UNICEF-Bericht zur Lage der Kinder in Deutschland*, München, 2008.

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Übersicht zum materiellen Wohlbefinden von Kindern in OECD-Ländern und deutschen Bundesländern

Materielles Wohlbefinden					
	Einkommens-armut bei Kindern	Deprivation			Arbeit
	Anteil (in %) der Kinder (0–17) in Haushalten mit einem Äquivalenzeinkommen unter 50% des Medians: aktuellste Daten (2002)[1]	Anteil (in %) der Kinder, die über geringen Wohlstand ihrer Familie berichten: 11, 13 und 15 Jahre alt: 2001	Anteil (in %) der Kinder im Alter von 15 Jahren, die berichten, weniger als sechs Bildungsgüter zu besitzen: 2003	Anteil (in %) der Kinder im Alter von 15 Jahren, die berichten, dass in ihrem Zuhause weniger als zehn Bücher vorhanden sind: 2003	Anteil (in %) der erwerbsfähigen Haushalte mit Kindern ohne ein erwerbstätiges Elternteil, OECD: aktuellste Daten (2002)[2]
Baden-Württemberg	**6,7**				**4,7**
Bayern	**7,6**				**4,2**
Belgien	6,7	16,9	21	11,7	4
Berlin	**15,8**				**15,8**
Brandenburg	**19,6**				**9,5**
Bremen	**19,6**				**16,5**
Dänemark	2,4	13,5	27,2	7,4	4,1
Deutschland	10,9	16,4	17,6	6,9	8,8
Finnland	3,4	17,8	20,5	5,1	3,1
Frankreich	7,3	16,1	25,4	9,1	6,2
Griechenland	12,4	28,7	61,8	7,2	2,4
Großbritannien	16,2	15,3	20,1	9,4	7,9
Hamburg	**14,8**				**12,6**
Hessen	**9,4**				**6,8**
Irland	15,7	20,7	31	10,4	6,9
Italien	15,7		25,8	9	3,8
Kanada	13,6	10,7	21,9	6,4	3
Mecklenburg-Vorpommern	**20,9**				**11,9**
Niederlande	9	9	18,3	12,6	5,7
Niedersachsen	**9,7**				**8,0**
Nordrhein-Westfalen	**10**				**8,3**
Norwegen	3,6	5,8	11,9	4,6	4,6
Österreich	13,3	16,8	16,7	9,3	2,1
Polen	14,5	43,1	42,5	8,4	9,3
Portugal	15,6	28,9	33,9	12,9	1,7
Rheinland-Pfalz	**9,3**				**6,3**
Saarland	**11,6**				**7,9**
Sachsen	**19,6**				**10,5**
Sachsen-Anhalt	**21**				**12,5**
Schleswig-Holstein	**10,3**				**7,4**
Schweden	3,6	9,2	18,2	4,5	2,7
Schweiz	6,8	13,1	22,7	10,9	1,8
Spanien	15,6	22,4	24,7	4,4	4,2
Thüringen	**19,2**				**8,1**
Tschechien	7,2	40,2	27,8	1,9	7,2
Ungarn	13,1	38,7	44,1	4,1	11,3
USA	21,7	13,1	24,2	12,2	2,3

Anmerkung: Die Jahreszahlen in Klammern gelten für die deutschen Bundesländer

1 Die relative Armut wurde anhand des Median der Einkommen von allen mittleren Einkommen von Familien mit Kindern unter 18 Jahre in der Bundesrepublik berechnet. Relativ arm ist, wer 50% unterhalb des **Medianeinkommens der Bundesrepublik** liegt. Das monatliche Familiennettoeinkommen beinhaltet staatliche und private Transferleistungen.

2 Haushalt mit Kindern: Jeder Haushalt mit Kindern ohne Altersbegrenzung für die Kinder. Der Wert für Haushalte mit arbeitslosen Eltern basiert auf der EU-Definition von Arbeit.

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Looking at the statistics for the material well-being of children[9], the major source of poverty affecting children is either based on parents having no jobs or those earning very little – having very low income, which eventually leads to the child's deprivation of adequate education or general standard of well-being in one's own affluent society. Our intention is not to show which state or country is better or worse than the other, but to create the awareness that a lot more needs to be done for the well-being of our children. One realizes with regret that many children, especially children growing up under single parents, are proportionately much disadvantaged. The poverty pressure for single parents is very high. Even when they are working and earning, their single income is hardly enough to conquer the poverty risks. Also, in the area of education, over 25% of the young people have the worry and fear of getting minimal loans in the future with the qualifications they can afford with the trainings they are presently pursuing.

Looking at the dimension of subjective feeling of wellbeing, where the statistic[10] centered on children's health, schooling and personal feeling of well-being, there is too little satisfaction.

The data shows that even in Germany, over 6% of the children/ young people up to the age of 15 years, are growing up with the feeling of being outsiders in their own society. They feel excluded from the standard of life in their society; or in worse cases, feel subjected to loneliness even among the stream of people and peers. In the real sense of the word, they are relatively poor, and cannot meet up with the pace and standard of their society. The Reports of the "*Bremer Institut für Arbeitsmarktforschung und Jugendberufshilfe*" (*BIAJ*) highlighted a 10% increase within a year in the number of children dependent on money from social-help.[11] This means that in December 2006, a yearly avarage of 1.9 million children under the age of 15 years were recorded as being dependent on the social-help-money (*HARTZ-IV*), which means 173.000 poorer children more than the year before. And the number keeps increasing as the years go by.

Moreover, according to this *BIAJ*'s report, the poverty increase was overwhelmingly noticeable in the more economically advantaged southern states like Bayern (with 12% increase) and Baden-Württenberg (with 13% increase). This situation proves that the poorer families do not benefit much from the economic growth of their society. From this background, the "*Deutsche Kinderschutzbund*" warns that such societal inequality –especially among children – can dramatically lower the chances of getting good education and qualifications, it can endanger good health, or minimize the chances of taking part in social and cultural, as well as developmental activities, and can also hamper a ballanced life in the family. So I think that in this regard, politics, and educational researches can help by according

9 BERTRAM, H. (Hrsg.), *Ibid*, 233.

10 BERTRAM, H. (Hrsg.), *Mittelmaß für Kinder: Der UNICEF-Bericht zur Lage der Kinder in Deutschland*, München, 2008, 269.

11 www.zeit/online/2007/17/kinderarmut-studie.

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Übersicht zum subjektiven Wohlbefinden von Kindern in OECD-Ländern und deutschen Bundesländern

Subjektives Wohlbefinden						
	Gesundheit	persönliches Wohlbefinden				Schulisches Wohlbefinden
	Anteil (in %) junger Menschen, die ihre Gesundheit als «ausreichend» oder «mangelhaft» bezeichnen; 11, 13 und 15 Jahre: 2001	Anteil (in %) junger Menschen mit Werten über der Mitte der Lebenszufriedenheitsskala; 11, 13 und 15 Jahre: 2001	Anteil (in %) der Schülerinnen, die der Aussage zustimmen «Ich fühle mich wie ein Außenseiter oder von bestimmten Dingen ausgeschlossen», 15 Jahre: 2003	Anteil (in %) der Schülerinnen, die der Aussage zustimmen «Ich fühle mich unbehaglich und fehl am Platz», 15 Jahre: 2003	Anteil (in %) der Schülerinnen, die der Aussage zustimmen «Ich fühle mich alleine», 15 Jahre: 2003	Anteil (in %) junger Menschen, die die «Schule sehr gerne mögen», 11, 13 und 15 Jahre: 2001
Baden-Württemberg						
Bayern						
Belgien	13,1	87,8	7,9	15,6	6,4	17,9
Berlin						
Brandenburg						
Bremen						
Dänemark	14,8	87,7	5,3	11,8	6,2	21,4
Deutschland	14,9	85,4	6,1	11,4	6,2	29,5
Finnland	11	91,6	5,5	8,4	6,2	8
Frankreich		85,1	7,7	12,3	6,4	21,7
Griechenland	10,1	92,2	6,3	8,3	6,5	29,5
Großbritannien	22,6	83,5	6,8	8,7	5,4	19
Hamburg						
Hessen						
Irland	12,9	86,8	5,6	7,8	4,6	22,3
Italien	12,5	85,2	4,9	6,2	6	13
Kanada	13,7	86,3	8,9	10,5	7,6	21,9
Mecklenburg-Vorpommern						
Niederlande	17,2	94,2	3,9	6,9	2,9	34,4
Niedersachsen						
Nordrhein-Westfalen						
Norwegen	18,5	82,9	5,6	9,1	7	38,9
Österreich	15,6	88,1	5,8	8,2	7,2	36,1
Polen	14,4	80	8,2	9,9	8,4	17,3
Portugal	19,1	80,5	6,4	11,7	5	31,1
Rheinland-Pfalz						
Saarland						
Sachsen						
Sachsen-Anhalt						
Schleswig-Holstein						
Schweden	13,2	86	5,2	4,9	6,7	21,6
Schweiz	9,1	89	7,1	11,7	6,6	22,3
Spanien	9	87,8	3,3	5,9	4,4	22,8
Thüringen						
Tschechien	11,8	83,4	9,7	6,4	7	11,6
Ungarn	14,9	84,4	9,3	7,6	7,3	26,3
USA	19,8	83,1				23,4

the life and welfare of children a central place in their activities. Children must be helped to trust in themselves and in their future. The poverty of children

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must be fought with all good possible means; and those affected must be supported and given a sense of worth and belonging, since, as we said in an earlier chapter, every child has needs (education, feeding, clothing, housing, recreation, protection and security, etc.) and also has the right to have these needs fulfilled by whoever is responsible for his wellbeing.

This is the reason why the German "Bürgerliches Gesetzbuch (BGB)" outlined juridical measures to ensure that the welfare of children is not endangered. "Wird das körperliche, geistige oder seeliche Wohl des Kindes oder sein Vermögen gefährdet und sind die Eltern nicht gewillt oder nicht in der Lage, die Gefahr abzuwenden, so hat das Familiengericht die Massnahmen zu treffen, die zur Abwendung der Gefahr erforderlich sind. In der Regel ist anzunehmen, dass das Vermögen des Kindes gefährdet ist, wenn der Inhaber der Vermögenssorge seine Unterhaltsplicht gegenüber dem Kind oder seine mit der Vermögenssorge verbundenen Pflichten verletzt oder Anordnungen des Gerichts, die sich auf die Vermögenssorge beziehen, nicht befolgt."[12] When the bodily, mental or spiritual welfare of the child, or his properties for existence are endangered, and the parents are not willing or not in the position to prevent the danger, the family court must take measures to avoid the impending dangers. We assume that the properties of the child are in danger when the caretaker of these properties runs short of his obligations towards taking care of the child, or ignores the direction of the court concerning the child and his properties. The so-called measures to be taken include:

1. Ordering public help, for example, activities of the child/youth-help and healthcare systems;
2. Insisting on the observance of compulsory school-system;
3. Prohibition of the source of danger (for a particular time range) the use of family house or particular environment, or visiting some other place where the child resides;
4. Prohibiting the source of danger, every contact or meeting with the child;
5. Replacing or changing in the document, the parental care-taking of the child;
6. Partial or total revoke of parental care.

Trying to address the problem of children's poverty, each of the individual states in the German federation is seeking ways for political solutions to the quagmire. In Nord-Rhein-Westfallen (NRW), different organisations (like Arbeiterwohlfahrt Landesarbeitsgemeinschaft NRW, DGB Bezirk NRW, Gewerkschaft Erziehung und Wissenschaft NRW, Deutscher Kinderschutzbund Landesverband NRW, Der Paritätische Wohlfahrtsverband NRW) came together and made a collective publication – a memorandum[13] over children's poverty, fighting to prevent it by

12 BGB – *Bürgerliches Gesetzbuch*, 71.Auflage 2013, §1666

13 *MEMORANDUM KINDERARMUT: Bekämpfung der Kinderarmut, Politische Forderungen, Präventive Ausrichtung der Kinder- und Jugendhilfe und des Bildungssystems*. August 2009.

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way of making political demands. Confronted with the fact that almost every fourth child in NRW is living under relative poverty, they formulated a 10-points programme of political demands; and made preventive suggestions in the area of children's education: 1) Overcoming the borders of federalism; 2) Formulating and implimenting an agreed and acceptable educational concept, social-state concept and financing concepts; 3) Making the welfare of the child a priority; 4) Survival-basic-insurance for children; 5) Prevention and participation instead of crises intervention; 6) Supporting the Parents in their task of upbringing; 7) Building and expanding children's daily nursery homes; 8) Reformation of school education; 9) Supporting and encouraging children with migration backgrounds; 10) Ensuring an early and a constant medical care.

This political will ought to be seen in every society and even internationally. The preventive strategies may differ, based on cultural and structural differences, but the will to improve the plight of the young must remain the task of all political bodies. If a family is rich, every member of the household should benefit from this wealth. In the same way, if a society is wealthy, it should not condone sectional poverty among its citizens. A wise saying has it: Prevention is better than cure. Poverty prevention as well as alleviation – relative or absolute – must form part of the targets of any human organisation and political structure. One cannot pretend its non existence – either in the relative form or in the absolute form. Whereever they remain unaddressed, children bear the brunt very bitterly. This can and must be prevented. The basic maxim for children's poverty prevention should be: *Every child must be supported, encouraged and fortified for the present and the future*. There must also be a network in place among parents, institutions and communities in the society, as well as in politics, to oversee and coordinate all endeavours in the act of prevention and alleviation of children's poverty; and to ensure that the struggle goes on till the fight is completely won.

8.3 Why Absolute Poverty?

All societies are not the same. And not all societies do have relative poverty; some are weighed down with a more biting form of poverty – the absolute poverty. This means that the greater percentage of its citizens is living under the absolute existence minimum. Whoever has not been exposed to, or not yet opportuned to experience such living-conditions may underrate the intensity of the suffering of children growing up in such circumstances. One obvious fact is that whenever absolute poverty is mentioned, all eyes and minds go to the undeveloped, or rather 'not-yet-developed' regions of the globe like Asia, Latin America and Africa. One may ask: what is wrong with these regions of the earth, and why have they, despite modernity, remained poor with very little future for their children? Africa, for example, "is a continent, which possesses extraordinary human resources. Currently, its population is rated at a total of a trillion citizens, and its

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birth-rate is the highest in the world today. Africa is in a land with enormous riches for human living, but this life is unfortunately characterized with serious poverty, and is suffering under heavy injustices."[14]

Addressing poverty in developing nations, we must take the economical, socio-political and anthropological dimensions into consideration. Economically, many are poor because their material resources are not enough to afford them a living. This means that they are not able to provide the basic human needs like food, clothing, shelter, healthcare and basic education. As long as one is not able to provide these basic necessities, one is forced to live under the minimum standard. Socio-politically, many are poor because of the social inequalities in the societies. Sometimes, the asymmetrical power tussle zeros the chances for many to take part actively in the life of their society. Anthropologically, it is unfortunate to witness that some cultures have embraced poverty as their stable form of life. In such situations, one may talk of "culture of poverty". Here one is imaginatively limited to poverty in his worldview, behaviour and aspirations.

Walbert Buehlmann concentrated his research on Africa, and adequately tried to summarize what, in his opinion, could be accountable for the poverty in the African continent. "Armut in Afrika heißt, ungünstige klimatische Verhältnisse, mit bald zu viel, bald zu wenig Regen; infolgedessen der chronische Hunger in der Sahel-Zone…. Armut in Afrika heißt ungerechte Welthandelsbedingungen…. Armut in Afrika heißt Spielball der internationalen Politik sein…. Armut in Afrika heißt Knappheit an Lebensmitteln, Medikamenten und Ersatzteilen aller Art, heißt Staatsbürokratie, Schwarzmarkt, Korruption und Ausbeutung der Armen durch die Reichen; eine Situation, die J. Nyerere schon 'geistige Slums' genannt hat."[15] He says that poverty in Africa ranges from the unfavorable weather conditions – sometimes very heavy and sometimes very little rain – which often result to lack of food in the affected zones; to the unjust world-business conditions as well as the unfair and manipulative international politics – where the poorer countries producing most of the world's raw materials get just little or nothing for them; also poverty in Africa includes the internal problems comprising of bad rulership, corruption, black-market, incompetent state-bureaucracy, lack of the means of livelihood, the rich getting richer while the poor get poorer, a situation which Julius Nyerere called 'mental slum'.

As we said earlier, there are many and different aspects of poverty, but because the economic aspect of poverty leaves behind a conspicuous and more devastating trace, as well as terrible effects, especially, among peoples living under the absolute existence minimum, we want to explore more into this dimension. There are numerous causes of economic poverty in the developing countries.

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14 BENEDIKT XVI, "Speech before the Angelus on 4th October 2009", in: *L'osservatore Romano*, 39, Nr.41-9, October 2009.

15 BUEHLMANN, W., *Weltkirche: Neue Dimensionen, Model für das Jahr 2001*, Graz 1987, 39.

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Hermann Sautter[16] identified the following: 1) Minimal chances of getting employed – "*Geringe Beschäftigungschancen*"; 2) Low level of work productivities – "*Niedrige Arbeitsproduktivitäten*"; 3) Insufficient system of transfer for social help – "*Unzureichende Versorgungsleistung durch Transfersysteme*"; 4) The unfair protectionist economic politics of the industrialized nations – *Protektionistische Handelspolitik der Industrieländer*".

When the people are so poor and have no means for educating their children, the young people will have very minimal chances for employment into the work-market which consistently demands higher qualifications from job seekers. Secondly, in the so-called poorer nations, populations are exploding immensely, so that the little affordable job opportunities can only be seen as drops of water in the ocean of job seekers. Overpopulation is one of the reasons for massive unemployment in these parts of the world. Here the competition for employment is very high. And this gives the job-market the undue advantage over the masses. Also the sophisticated standard of the world-market demands qualifications, which the people's economic standard of living and education cannot easily meet. It is a chain of connected problems – an unending circle.

Obviously, overpopulation can lead to poverty; and we know that poverty is a great handicap to the development of the child and society; but this phenomenon is not enough to justify the deprivation of any child of his rights – especially education and other basic needs. That is why, in the section of our work which dealt with the rights and needs of the child, we called for solidarity of action between families, communities, states, nations – in a responsible hierarchy of obligations – in the task of bringing up the younger generation – so that the population would have enough qualified work-force to meet the demands of the job-market. Deciding to be childless is not and cannot be a solution, otherwise we face depopulation like most European countries are witnessing today. The problem of childlessness and depopulation of some parts of the world, especially in the West, and the fear of family extinction, is neither new nor peculiar to the 21st century alone. Even in the 18th century, the signs were evident as we can confirm from the writings of Rousseau: "Aber es genügt den Frauen nicht, ihre Kinder nicht mehr zu stillen, sie wollen überhaupt keine mehr, was eine natürliche Konsequenz ist. Sobald das Muttersein als Last empfunden wird, findet man die Mittel, sich seiner zu entledigen. Man will eine fruchtlose Ehe, in der man ungestört genießen kann. Der Reiz wendet sich gegen die Gattung, statt zu ihrer Vermehrung zu dienen. Diese und andere Gründe der Entvölkerung zeigen uns das zukünftige Schicksal Europas an."[17] Rousseau means that women no longer see it as problematic to stop breastfeeding their children; they don't even want children

16 SAUTTER, H., „Armut – Entwicklungsländer", in: *Handbuch der Wirtschaftsethik*, Bd.4, (KORFF, W. et.al. Hrsg.), Gütersloh 1999, 86-106.

17 ROUSSEAU, J.J., *Emil oder Über die Erziehung*, (Herstellung: Ferdinand Schöningh), Paderborn 1971, 18.

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any longer; a situation that has its natural consequences. As long as being a mother is seen as a burden, one tries to rid oneself of this problem by wanting to live alone. One wishes a childless marriage, where one will enjoy life undisturbed. The frustration gears up irritation against the family instead of promoting its growth. These and other reasons for depopulation show us how Europe is destined to look like in the future. This is not meant to discourage us, but just to warn against the dangers of depopulation.

Rousseau went on to say that most women no-longer have the zeal to remain women or become mothers. But even when they want to be, the circumstances around them impose otherwise. Here we must acknowledge and offer respect for those women who, the burden of the societal disadvantages on women notwithstanding, are still able to be good mothers. We must acknowledge with respect that today, many women are confronted with the fact of family and job responsibilities, and a good number manages the situation very responsibly. In order not to be forced into deciding *either* for job *or* family, "sei darauf hingewiesen, dass ethisch gesehen eine Politik den Vorzug verdient, die die wirtschaftliche und soziale Lage der Menschen – insbesondere der Frauen – verbessert"[18]. It is here advised, from the point of view of ethics, to play such politics which can positively improve the economic and social situations of the population – especially the women. In fact, women are indispensable in the family and society. Without women, there would be no birth, and the child without a mother is artificial. The child needs a mother who would show him love and takes responsibility for his upbringing. And if these responsibilities are badly handled, or not addressed at all because of social or economic pressure, that has great repercussions on the child.

It is however evident that so many other reasons are accountable for depopulation: ranging from politics, economy and medicine, to the changes in mentality, standard of living and the current form of civilization. Outside these societal, but external factors, the family remains the root. If children do not emanate from the family, they cannot be responsibly germinated from elsewhere. And their upbringing and education must also begin at this root – family. Here, not only the mothers have the responsibility of bringing up their children. No one can therefore blame only the women for the woeful plight of the family in modern times. We must have to acknowledge how men on their part disadvantage the family in the pursuit of their carrier. Against such a trend, Rousseau emphasized the importance of the role of the father in the upbringing of his child. "Wie die Mutter die wahre Amme ist, so ist der Vater der wahre Lehrer. Sie müssen sich also über ihre Funktionen wie über ihre Methoden verständigen. Aus der Hand der einen muss das Kind in die Hand des anderen übergehen."[19] Just as the mother is a true nurse for the child, so also should the father be a true teacher for the child. Both par-

18 SAUTTER, H., *Op.cit.*, 1999, 94.
19 ROUSSEAU, J.J., *Op.cit.,* 1971, 22.

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ents must agree on their functions and their methods. The child must move freely and smoothly from the hands of one to the hands of the other.

Rousseau points out also that the father cannot be dispensed from his role. Responsible parents, even when they are not professional educators, can bring up their child better than the most professional teacher in the world. This is because zeal and enthusiasm, (which one can readily find in the personal relationship between parent and child), can replace talent (of the teacher); but not the other way round. Rousseau, in addition, found very hard words for irresponsible fathers: When a father just biologically procreates and feeds his child, he has only done a fraction of his duty. The child must be brought up in the family and community to be a social being, human, and a citizen of the state. "Wer nicht seine Vaterpflichten erfüllen kann, hat nicht das Recht, Vater zu werden. Weder Armut, noch Arbeit, noch Rücksichten entbinden ihn der Pflicht, seine Kinder zu ernähren und zu erziehen"[20]. Whoever cannot fulfil his duty as father hasn't the right to be one. Not even poverty or job can exonerate one from the duties of caring for, feeding and educating one's children as father. And the greatest mistake one can make is to delegate this responsibility. If a child is brought up outside his family care and love, he loses the familial bond, and knows very little about his personal history, his parents and his siblings, and is likely to face identity crises. The young people must be brought up and trained to face the challenges of the ever-growing structures of economic growth everywhere they live.

Low level of work-productivity is another cause of poverty in developing countries. Taking agriculture (which should be a major source of employment in developing countries) for example, the productivity of workers depends very much on the applicability of other capitals like land, materials and money to the human capital. In most cases, even when the human capital is available, they lack working infrastructure: the land is often overused to the extent that they become non-arable; some people must toil in infertile and dry lands and there are no machines to irrigate them; some people must use antiquated implements and tools which are no longer ad rem for the mass production of goods required in the agricultural sector today.

The major problem with this sector is that, even if they want to improve or grow, they do not have any access to the official credit-market. The big companies monopolize the banks and the credit market such that the small business establishments have little or no chance to get credit. J.P. Krahnen and R.H. Schmidt[21] evaluated these situations as dangerous and not conducive for the growth of these small entrepreneurs because they are by this means exposed to borrow money from private money-lenders who normally demand exorbitant interests. There must be a programme to finance the small business bodies.

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20 *Ibid*, 23.

21 KRAHNEN, J.P., &SCHMIDT, R.H., *Informal and Formal Financial Systems in Developing Countries*, Frankfurt am Main, 1991.

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Another problem contributing to the low level of work-productivity is the insufficient access to health-care, further education, training and general well being of the human capital. The achievement capability of the working force depends much on their physical and mental fitness. When one is sick and lacks medical attention, we cannot expect much productivity from him. In most of the developing countries, there is no health insurance, and in most cases the sick do not receive proper treatment because they cannot afford the costs. In serious sicknesses, hospital bills may send the family borrowing, or may liquidate their investment in any small entrepreneurship; and this will adversely affect the economic standard of the family. So, as long as the health of the work-force is not guaranteed, their productivity is also not guaranteed.

Moreover, the normal training and higher training of the work-force is not sufficient. In chapter two we discussed exemplarily the Nigerian school system and saw how problematic it was to adapt and equate the educational system with the particular needs of the society and culture. Now the complexity in the work-market of today demands adequate (normal and higher) training. Educational costs are nowadays alarming, such that most parents can no longer afford education for their children. Some parents themselves could not and had not received adequate education, and this has affected or is affecting today their levels economically in the society. L. DeRidder points out that lower level of parents' education can retard their children's career development. "Being born to parents with limited education and income reduces the likelihood of going to college or achieving a professional occupational goal and essentially predetermines the child's likely vocational choice".[22]

In this regard, but on the other hand, J. Mortimer and his research colleagues[23] also reported that parents with postsecondary education tend to pass along its importance to their children. This is a finding supported by many other studies. Meanwhile, not only the level of education counts; the level of family income (since there are also some illiterate families who come across money) is a major aspect of family background that influences the career development of the youth.

Here, one must mention the risks insufficient income may pose to the family, especially for girls. It is often the case that families with limited economic resources tend to direct them first to the males of the family, giving less hope and encouragement for further education to the daughters in the family. Also, some parents – especially working class or lower-income parents – may hold values (arising from some form of cultural bias) that place girls in the homekeeper role and lay less emphasis on their occupational preparation. This is great injustice. Instead, through a process of educating (with equal opportunities) all their chil-

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22 DeRIDDER, L., *The Impact of Parents and Parenting on Career Development*, Knoxville, 1990, 4.

23 MORTIMER, J., et al., *Influences on Adolescents' Vocational Development*: Eric Digest Series 352555, Berkeley, 1992.

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dren about life roles, parents can improve their family standards and influence the employability skills and values that children subsequently adopt. Grinstad and Way report one mother's message to her daughter on the theme of taking education seriously and becoming self-sufficient as a way of averting poverty: "You have to have a way to take care of your family. And she (her mother) says you cannot depend on a man. … you have to think about number one and that's you. … how are you going to make a living, how are you going to support your children, if you don't have some kind of training."[24] This is such a challenge that we expect every parent to give his child – male or female.

Insufficient system for the transfer of human care is another major cause of poverty. There are human beings who are no longer functional and must rely on external help, otherwise they will be experiencing the brunt of poverty. Here we can mention people who are sick (temporarily or permanently), people who are handicapped, people who are aged, women who get children and must bring them up alone, etc. When such people do not get any social help – privately or officially – they are prone to fall under the existence minimum standard. In most cases, one remembers with nostalgia the African extended family system, which had always supplied to fill this gap. I mean 'with nostalgia' because today, the western type of civilization has infiltrated the African cultures and is destroying the typical African style of life and social system. African cultures cherish collective existence – where the survival of the individual is only guaranteed by a social network of coexistence and cooperative assistance with one another. When an African culture imports the foreign "Western" culture of individualism (forgetting that almost everyone in this other culture is privileged to have all insurances as an individual), and is not in the position to afford such insurances for the members of its society, the standard of living for the helpless ones would be miserable.

One of the strongest reasons why poverty is persisting in developing countries could also be looked for in the relationship with the developed and industrialized nations. There are enough problems from within, no doubt, but the external factor has much weight. The politics of protectionism, as well as the economic and financial politics of the developed nations do not give any chance for the poorer countries to develop. The poorer nations are not left with any chance to gain any comparative advantage from the work productivity of the industrial goods. They possess the raw-materials, but the productions of the required market-goods are not carried out in their land. Even when they produce, their products are denied access into the markets of the industrial nations – whose primary interest in any business relationship is to protect their own market. The underdeveloped nations are forced to export their

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24 GRINSTAD, J.A., & WAY, W.L., "The Role of Family in the Vocational Development of Family and Consumer Education Teachers: Implications for Vocational Education", in: *Journal of Vocational Education Research* 18/4, 1993, 50.

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raw-materials at give-away prices, and must remain consumers of imported goods made out of the raw-materials stemming from their own soil. In such situations – where industrialization is not encouraged or even sabotaged, and instead, dependence on the "external exploitation" becomes the order of the day – unemployment problems can only worsen, and economic growth dampened. "Die Armut in Entwicklungsländern sei, so gesehen, das Ergebnis einer systembedingten internationalen Ausbeutung."[25] One can say, in this sense, that the poverty in the developing nations is the result of the international system of exploitation. The whole systems of global economic relationships only result to greater amassing of wealth for the industrialized nations, and the promotion of abject poverty for the not-yet-industrialized nations and regions.

Corruption is another monster nursing poverty and hampering every attempt or effort being made at alleviating poverty; and this affects negatively the proper orientation which the young people deserve for their development. As a sample, we take Nigeria where, in my opinion, corruption has become endemic. Despite its tremendous natural and human resources, Nigeria has not been able to wriggle itself out of the shackles of poverty. Nigeria is Africa's nation with the largest population, oil reserves and numerous numbers of ethnic groups, whose relationships with one another unfortunately end up in rivalry and conflict instead of cooperation and enrichment. The fear of ethnic instability in Nigeria led to the adoption of a federal system of government – resulting to a fiscal decentralization, which provides Nigeria's state and local governments considerable autonomy, including the control of about 50% of government revenues, as well as being responsible for providing public services. But unfortunately, the absence of a control-machinery and the lack of a stringent regulatory and monitoring system from the government has allowed for rampant corruption. One can rightly argue that Nigerians have no reason to be poor because of the abundance of human and natural resources including oil and gas available in the country. For instance, Nigeria realized the sum of 300 billion Dollars from crude oil between 1970 and 1990. In addition, in 2003, the government earned the total sum of 998.4 billion Naira from crude oil alone,[26] yet there is nothing meaningful to show for it in terms of development. The ruling bodies at the different level of government most of the time appropriate these revenues for their private interests and purposes. Nowadays in Nigeria, people join politics, not to work for their people, rather to have access to the public fund and to take their own share of the national cake – which is monthly disbursed to the various sectors of government.

The populace, denied of their resources, is for the most part not satisfied with the status quo, and often resorts to violent unrests, although sometimes, some of

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25 SAUTTER, H., „Armut – Entwicklungsländer", in: *Handbuch der Wirtschaftsethik*, Bd.4, (KORFF, W. et.al. Hrsg.), Gütersloh 1999, 97.

26 IKELEGBE, A. O., "Crisis of Resistance: Youth Militias, Crime and Violence in the Niger Delta Region of Nigeria", in: *African Studies Centre Seminar*, 2004.

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the ethnic unrests are politically or religiously motivated. While this unrest has its roots in poverty and economic competition, its economic and human damages further escalate the problems of poverty. Human lives are lost, infrastructure is destroyed and people in the private sector lose their means of livelihood through vandalism of property. Sometimes, some of these civil unrests contribute to the adoption of populist policy measures which work in the short-run, but impede long-term poverty alleviation efforts. For instance, ethnic unrest and the displeasure of local communities where oil companies are located have contributed to the conflict over oil trade in the Niger Delta, which threatens the productivity of oil trade – causing reduction of revenue and greater unemployment. Very often the government insists on policies of compensation, which may temporarily pacify the uproar, enrich one or two pressure-groups, but brings no long-term plan for the economic development of the concerned areas. Moreover, the process of oil extraction has resulted in significant pollution, which further harms the agricultural sector, which is the major source of income for most people of these areas.

It is not as if nothing has been done so far in the history of Nigeria to combat poverty; but corruption has hindered past poverty alleviation efforts, and will continue to do so, unless corruption is checked, since resources which could pay for public goods or which are directed towards investment (and so create employment opportunities and other amenities for citizens) are being misappropriated. In the bid to alleviate poverty, several governments in Nigeria have initiated different policies and programmes aimed at achieving the goal. But corruption and political instability gave no way through. Some of these programmes include: Nigerian Agricultural and Co-operative Bank as well as the National Accelerated Food Production Programme of 1972; Operation feed the Nation (1976) – aimed at teaching the rural farmers how to use modern farming tools; Green Revolution programme (1979) – to reduce food importation and improve local food production. Many more poverty alleviation programmes came between 1986 and 2004. They include: Directorate of Food, Roads and Rural Infrastructure (DFFRI), Better Life Programme (BLP), Directorate of Employment (NDE); People's Bank of Nigeria (PBN); Community Bank (CB); Family Support Programme (FSP); Family Economic Advancement Programme (FEAP); Poverty Eradication Programme (PEP); National Poverty Eradication Programme (NAPEP); and National Economic Empowerment Development Strategy (NEEDS) whose aim were to ameliorate the suffering of the people by providing them employment opportunities and access to credit facilities to enable them establish their own business. Money meant for these programmes at all levels of governments are often stolen and kept in private bank accounts at home and abroad by public officials. We must accept that no meaningful investment, which can generate development and employment for the people can take place in so an environment plagued with corrupt practices.

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The concern for the alleviation of poverty is not only internal. Even when these policies are initiated internally, sometimes they receive support from the World Bank. For instance, since 1961 when Nigeria joined the World Bank, the country has received assistance on 120 projects worth $1.87 billion.[27] Some of these projects include: *The Micro/Small and Medium Enterprises (MSMEs)* – This was a US$ 32 million project which was aimed at increasing the performance and employment levels of *MSMEs* in selected non-oil industry sub-sectors in three targeted states of the country. The purpose of this scheme was to diversify the Nigerian economy from relying solely on crude oil as her source of foreign exchange earner. Another was the *National Fadama Development Project* – This was a US$ 100 million project with the objective of achieving sustainable increase in incomes of Fadama users – like local farmers, fishers, hunters, and all those who depend directly or indirectly on Fadama resources. The purpose of this project was to provide meaningful means of livelihood to nomadic cattle rearers in the northern part, hunters and fishermen in the southern part of Nigeria with a view to enhancing their living standard. Worthy of mention is also the *Local Empowerment and Environmental Management Project (LEEMP)* – This was a US$ 70 million project, which aimed at strengthening the institutional framework at all three levels of government (federal, state and local governments) to support an environmentally sustainable and socially inclusive development. It is however a million dollar question to ask how the government officials and their agents have managed the whole sums of money meant for each of these different projects.

In the midst of all these problems – of corruption, economical disadvantages arising from international politics, insufficient system for the transfer of human care, low level of work productivity and the minimal chances for employment – confronting the developing nations of the world, children growing up in these nations are often exposed to all sorts of abuses, exploitations and untold suffering. Many children have no good stories to tell about their childhood. A 15 year old boy from Liberia lamented in an interview that he so much dreams to be reborn again, in order to have the chance of experiencing the joys of being a child which he never had. He had no stories to tell about life in the classroom because his childhood was dominated with gun-shots and brutality, since he was conscripted early enough to fight as a soldier. His experience is similar to those of millions of children all over the world who have no taste of happy childhood, and must with hard suffering and all sorts of deprivations struggle for survival. They are subjected to severe poverty, hunger, sickness, brutality and exploitation.

In the face of such situations, Jean Ziegler – a UN special reporter (2000-2008) on the rights to food – laments how the world lets children die of hunger.[28] He

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27 World Bank: "Report on Nigeria", in: *http://www.worldbank.org/nigeria*, 2006.

28 ZIEGLER, J., „Wir lassen sie verhungern" – *Interview http://www.bpb.de/dialog/145727*, 2012.

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expressed his experiences in his book "*Wir lassen sie verhungern – Die Massenvernichtung in der Dritten Welt*". Every five seconds, a child under ten years dies. 57000 people die of hunger every day. One billion people are permanently underfed. And these happen on a planet with enormous riches. The world food report of the UN pointed out that world agriculture can feed 12 billion people (almost double the present world population) without problems; so it is the height of irresponsibility and inhumanity to let people starve. There is structural hunger, sometimes invisible, but which is massacring people daily. Such hunger is implicit in the underdevelopment of the nations of the south. There is also cyclical economic hunger (*konjunkturell*). This is visible and often happens when the economy of a society suddenly falls through war or some climate excesses as in some Sahel regions of Africa. These occasion situations of hunger to which the global body should rally round and offer help; instead the hungry mothers with dried-up children in their arms appear shortly on televisions and disappear quickly. And the starvation continues. We can objectively say: there is no lack in our world to occasion starvation; whoever dies of hunger is murdered.

Ziegler sees as the global cause of these problems the manipulation in the world economy and global capital market. The speculations of the stock exchange on food, the European and American dumping politics in Africa, the robbery of land, the excessive debts of the developing nations which hinder meaningful investiture in necessary aspects like agriculture. It is a crime against humanity for the USA, under the guise of controlling climate change, to burn 138 million tons of maize and hundreds of millions of tons of grains (last year) in order to produce bioethanol and biodiesel – even though the production method is in no way friendly to the environment. The production of one liter bioethanol requires 4000 liters of water and releases immense carbon dioxide to the environment. Generally, world politicians are doing very little to alleviate hunger. They allow the economic multinational groups – whose primary interest is the maximization of the profits – to dictate the pace. Today, we have a cannibalistic world order. Ten world economic multi-national groups are today controlling 85% of the basic foodstuff worldwide.[29] These groups decide who eats to live or starves to death. The question of hunger, starvation and death is not the issue of the production of food, rather the issue of the access to food. We cannot keep waiting and seeing children die every day. We must begin to act, each in his area of operation. The change cannot come from heaven; each one of us is the change which we require for a better world. A French writer – Georges Bernanos once said: God has no other hands than our own. So, either we change this world or nobody will do it.

According to the reports of the UNICEF in 2002[30] as regards the situation of children in the world, more than 10 million children die every year before they

29 ZIEGLER, *ibid*, 2012.

30 UNICEF, *Kinder bewegen die Welt: Zur Situation der Kinder in der Welt*, Frankfurt a.M., 2002.

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reach their fifth birthday. 600 million children are living in extreme poverty. 150 million are deficiently underfed. One-third of the population of some nations in Africa and Asia cannot afford sufficient food for their households. Around one billion people in our world have no clean water to drink. Even in regions where the people have access to some water, there are often reports of contamination. About 2.4 billion people have no good and hygienic sanitary conditions (Asia is most affected in this regard). And these put the life and health of the people, especially children, in jeopardy. 250 million children world-wide are subjected to work. 300 thousand are forced into combatant forces as soldiers. Two million children were recorded within a decade as soldiers killed in war.

It looks like an incredible story but real, to hear that UNICEF estimates every fifth child in the world to have not visited any school. Concretely, over 100 million children within the primary school age are not going to school. Most affected are children who are working or roaming the streets, those who are sick or infected with HIV/AIDS, or handicapped children, or those fighting in armed conflicts, children from very poor families or ethnic minorities as well as those living in remote villages. Most of those who eventually attend school, do not receive good and qualitative education. In most developing countries, one-third of the 190 million children (within the ages of 10-14 years) who are working has not had or do not have any access to primary school education. And in most of these countries, financing educational programmes is no priority. One realizes also that more than half of the 880 million adult illiterates recorded world-wide come from these undeveloped countries. This problem affects the children, because as long as the parents are illiterates, we may not expect them to know the importance of the absolute value of education for their children.

UNICEF in its report of 2009[31] presents a detailed and world-wide statistic of the literacy rate of young people (between the ages of 15-24 years) as well as their school attendance rates at different levels of their education as follows:

31 UNICEF, *Gemeinsam für Kinder: Stoppt sexuelle Ausbeutung! Mit allen Daten zur Situation der Kinder in der Welt*, Frankfurt a.M., 2009, 154-163.

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	Alphabetisierungsrate (15–24 J.) 2000–2007*		Anzahl pro 100 Einwohner 2006		Grundschule				2000–2007*				weiterführende Schule 2000–2007*					
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					gesamt		bereinigt		bereinigt				gesamt		bereinigt		bereinigt	
	männl.	weibl.	Telefon	Internet	männl.	weibl.	männl.	weibl.	männl.	weibl.	offizielle Angaben	Befragungen	männl.	weibl.	männl.	weibl.	männl.	weibl.
Afghanistan	49	18	8	2	126	75	74	46	66	40	–	90	28	9	–	–	18	6
Ägypten	90	82	24	8	108	102	98	94	96	94	97	98	91	85	82	78	72	67
Albanien	99	100	60	15	106	105	94	93	92	92	90	100	78	75	74	72	79	77
Algerien	94	91	63	7	114	106	96	94	97	96	91	–	80	86	65	68	57	65
Andorra	–	–	97	56	90	90	83	83	–	–	–	–	83	87	73	75	–	–
Angola	84	63	14	1	69x	59x	–	–	58	59	–	83	19	16	–	–	22	20
Antigua und Barbuda	–	–	134	64	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Äquatorialguinea	95	95	27	2	125	119	91	83	61	60	33	–	41	23	–	–	23	22
Argentinien	99	99	81	21	113	112	99	98	–	–	87	–	80	89	75	82	–	–
Armenien	100	100	–	6	96	100	80	84	99	98	99	100	88	91	84	88	93	95
Aserbaidschan	100	100	39	10	98	95	86	83	74	72	97	99	85	81	79	76	82	80
Äthiopien	62	39	1	0	97	85	74	69	45	45	58	84	37	24	29	19	30	23
Australien	–	–	97	52	105	105	96	97	–	–	–	–	154	146	87	88	–	–
Bahamas	–	–	77	34	98	98	87	89	–	–	81	–	91	91	83	85	–	–
Bahrain	100	100	123	28	120	119	98	98	86	87	99	99	100	104	91	96	77	85
Bangladesch	71	73	13	0	101	105	87	91	79	84	65	94	43	45	40	42	36	41
Barbados	–	–	88	93	104	102	97	96	–	–	97	–	100	104	88	89	–	–
Belgien	–	–	93	47	102	102	97	98	–	–	94	–	112	108	89	85	–	–
Belize	–	89	44	11	125	121	97	97	95	95	92	–	77	81	64	70	58	60
Benin	63	41	12	1	105	87	87	73	72	62	65	89	41	23	23	11	40	27
Bhutan	83	73	10	4	103	101	79	79	74	67	84	–	51	46	38	39	–	–
Bolivien	99	98	31	6	109	109	95	95	78	77	82	41	84	81	72	70	57	56
Bosnien und Herzegowina	100	100	48	24	–	–	–	–	92	89	–	100	–	–	–	–	89	89
Botsuana	93	95	47	5	108	106	83	85	83	86	75	–	75	78	52	60	36	44
Brasilien	97	99	53	23	141	133	94	95	95x	95x	81	88	101	111	75	83	42x	50x
Brunei Darussalam	100	100	79	42	107	106	94	94	–	–	98	–	96	100	88	92	–	–
Bulgarien	98	97	108	47	101	100	93	92	–	–	95	–	108	104	90	88	–	–
Burkina Faso	47	33	7	1	66	54	52	42	49	44	64	90	17	12	14	10	17	15
Burundi	77	70	3	1	108	98	76	73	72	70	78	74	16	12	–	–	8	6
Chile	99	99	76	25	107	102	–	–	–	–	98	–	90	92	–	–	–	–
China	99	99	35	10	112	111	99	99	–	–	–	–	75	76	–	–	–	–
Cookinseln (Neuseeland)	–	–	–	27	79	80	73	75	–	–	–	–	71	74	62	68	–	–
Costa Rica	98	99	33	28	112	111	91	93	87	89	91	–	83	89	58	64	59	65
Dänemark	–	–	107	58	99	99	95	96	–	–	92	–	118	121	88	90	–	–
Deutschland	–	–	104	47	103	103	98	98	–	–	99	–	102	100	–	–	–	–
Dominica	–	–	–	37	85	87	75	80	–	–	88	–	107	105	77	85	–	–
Dominikanische Republik	95	97	51	16	101	96	77	79	84	88	61	81	63	75	47	57	27	39
Dschibuti	–	48	5	1	49	40	42	34	80	78	–	–	27	18	26	17	50	42
Ecuador	96	97	63	12	117	117	96	97	–	–	76	–	67	68	57	58	–	–
Elfenbeinküste	–	40	22	2	79	62	61	49	66	57	86	90	32	18	25	14	32	22
El Salvador	95	96	55	10	116	112	94	94	–	–	67	–	63	66	53	56	–	–

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					gesamt		bereinigt		bereinigt				gesamt		bereinigt		bereinigt	
	männl.	weibl.	Telefon	Internet	männl.	weibl.	männl.	weibl.	männl.	weibl.	offizielle Angaben	Befragungen	männl.	weibl.	männl.	weibl.	männl.	weibl.
Eritrea	85	70	1	2	69	56	50	43	69	64	74	–	39	23	30	20	23	21
Estland	100	100	125	55	100	98	95	94	–	–	96	–	99	101	90	92	–	–
Fidschi	–	–	–	9	101	99	91	91	–	–	81	–	80	88	76	83	–	–
Finnland	–	–	108	56	98	98	97	97	–	–	99	–	109	114	96	96	–	–
Frankreich	–	–	85	50	110	109	98	99	–	–	98x	–	114	114	98	100	–	–
Gabun	98	96	64	6	153	152	88	88	94	94	56	–	53	46	–	–	34	36
Gambia	63	41	26	5	71	77	59	64	60	62	–	95	47	43	40	37	39	34
Georgien	–	99	38	7	94	97	88	91	94	95	100	–	83	86	77	81	89	88
Ghana	80	76	23	3	98	97	73	71	75	75	60	98	52	46	47	43	45	45
Grenada	–	–	45	21	94	91	84	83	–	–	83	–	99	102	78	80	–	–
Griechenland	99	99	99	18	102	102	100	99	–	–	98	–	104	102	92	93	–	–
Großbritannien	–	–	117	63	105	106	98	99	–	–	–	–	97	99	91	94	–	–
Guatemala	88	83	56	10	118	109	96	92	80x	76x	63	–	56	51	40	37	23x	24x
Guinea	59	34	–	1	96	81	77	66	55	48	76	96	45	24	35	20	27	17
Guinea-Bissau	94	87	10	2	84	56	53	37	54	53	–	81	23	13	11	6	8	7
Guyana	–	–	–	23	125	124	–	–	96	96	59	96	106	104	–	–	66	73
Haiti	76	87	14	8	–	–	–	–	48	52	–	85	–	–	–	–	18	21
Honduras	88	93	30	5	119	118	96	97	77	80	81	–	66	86	–	–	29	36
Indien	87	77	15	11	114	109	90	87	85	81	73	95	59	49	–	–	59	49
Indonesien	99	99	28	5	116	112	97	94	94	95	80	–	64	64	59	59	54	56
Irak	89	81	32	0	109	90	95	82	91	80	70	83	54	36	45	32	46	34
Iran	98	97	24	26	104	132	91	100	94	91	88	–	83	78	79	75	–	–
Irland	–	–	113	34	104	103	95	95	–	–	–	–	108	116	85	90	–	–
Island	–	–	109	65	98	97	98	97	–	–	99	–	108	111	89	91	–	–
Israel	–	–	123	28	109	111	96	98	–	–	100	–	93	92	88	89	–	–
Italien	100	100	135	53	104	103	99	98	–	–	100	–	101	100	93	94	–	–
Jamaika	91	98	94	49	95	95	90	90	97	98	87	–	86	89	77	80	88	92
Japan	–	–	79	68	100	100	100	100	–	–	–	–	101	102	99	99	–	–
Jemen	93	67	14	1	100	74	85	65	68x	41x	60	–	61	30	49	26	35x	13x
Jordanien	99	99	74	14	96	98	89	91	99	99	96	–	88	90	81	83	85	89
Kambodscha	90	83	12	0	127	118	91	89	84	86	49	92	43	34	33	28	29	26
Kamerun	72	59	19	2	117	98	–	–	86	81	59	95	27	21	–	–	45	42
Kanada	–	–	58	77	100	99	99	100	–	–	–	–	119	116	–	–	–	–
Kap Verde	97	98	21	6	108	103	88	87	97x	96x	89	–	75	86	56	63	–	–
Kasachstan	100	100	53	9	105	106	90	90	99	98	100	100	93	92	86	86	97	97
Katar	97	98	110	35	105	104	93	94	–	–	89	–	103	100	91	90	–	–
Kenia	80	81	21	8	107	104	75	76	79	79	84	90	52	49	43	42	12	13
Kirgisistan	100	100	24	12	97	96	86	85	91	93	99	99	86	87	80	81	90	92
Kiribati	–	–	–	2	112	114	96	98	–	–	81	–	82	94	65	72	–	–
Kolumbien	98	98	64	14	117	115	89	88	90	92	82	89	78	87	62	69	64	72
Komoren	92	87	5	3	91	80	75	71	31	31	72	19	40	30	15	15	10	11
Kongo, Dem. Republik	78	63	7	0	68	54	–	–	55	49	–	49	28	16	–	–	18	15
Kongo, Republik	99	98	19	2	113	102	58	52	86	87	55	93	47	39	–	–	39	40
Korea, Dem. Volksrepublik	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

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	männl.	weibl.	Telefon	Internet	männl.	weibl.	männl.	weibl.	männl.	weibl.	offizielle Angaben	Befragungen	männl.	weibl.	männl.	weibl.	männl.	weibl.
Korea, Republik	–	–	84	71	107	103	100	93	–	–	99	–	100	95	99	93	–	–
Kroatien	100	100	96	37	99	99	91	90	–	–	100	–	90	93	86	88	–	–
Kuba	100	100	1	2	102	100	96	97	–	–	97	–	93	94	86	88	–	–
Kuwait	100	100	91	29	97	96	84	83	–	–	96	–	87	91	75	79	–	–
Laos	85	80	17	1	123	109	86	81	81	77	62	93	49	38	38	32	40	33
Lesotho	75	91	20	3	115	114	71	74	82	88	62	84	33	42	19	29	16	27
Lettland	100	100	95	47	96	93	89	92	–	–	98	–	98	99	–	–	–	–
Libanon	–	–	31	26	96	93	82	82	97	97	87	93	78	85	70	77	61	68
Liberia	68	76	8	0	96	87	40	39	–	–	–	–	37	27	22	13	–	–
Libyen	100	98	66	4	113	108	–	–	–	–	–	–	86	101	–	–	–	–
Liechtenstein	–	–	82	64	106	107	87	89	–	–	–	–	120	104	62	69	–	–
Litauen	100	100	138	32	95	94	90	89	–	–	97	–	99	99	92	93	–	–
Luxemburg	–	–	117	72	102	103	96	98	–	–	88	–	94	98	82	86	–	–
Madagaskar	73	68	5	1	142	137	96	96	74	77	36	93	24	23	17	18	17	21
Malawi	84	82	5	0	117	121	88	94	86	88	36	71	32	27	25	23	27	26
Malaysia	98	98	75	54	101	100	100	100	–	–	99	–	66	72	66	72	–	–
Malediven	98	98	88	9	118	114	97	97	–	–	–	–	80	86	65	70	–	–
Mali	36	23	11	1	90	71	68	54	45	33	73	90	35	21	–	–	15	11
Malta	96	99	86	34	101	99	92	91	–	–	99	–	99	100	84	90	–	–
Marokko	84	67	52	20	112	100	91	85	91	87	74	–	53	45	37	32	39	36
Marshallinseln	–	–	–	–	94	92	67	66	–	–	–	–	66	67	43	47	–	–
Mauretanien	70	63	34	1	99	104	78	82	56	59	45	–	27	23	16	15	21	17
Mauritius	95	97	62	25	102	102	94	96	–	–	99	–	89	88	81	82	–	–
Mazedonien	99	99	70	13	98	98	92	92	97	93	98	–	85	83	82	80	79	78
Mexiko	98	98	53	19	114	111	98	97	97	97	92	–	86	88	71	70	–	–
Mikronesien	–	–	19	14	109	111	–	–	–	–	–	–	80	86	–	–	–	–
Moldau	100	100	32	17	97	96	88	88	84	85	97	100	87	91	80	83	82	85
Monaco	–	–	52	56	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Mongolei	94	97	29	12	99	102	90	93	96	98	91	97	84	95	77	87	85	91
Montenegro	–	93	107	44	–	–	–	–	98	97	–	97	–	–	–	–	90	92
Mosambik	58	48	12	1	113	97	79	73	63	57	40	68	18	13	4	4	8	7
Myanmar	97	96	0	0	114	115	99	100	83	84	72	100	49	49	46	46	51	48
Namibia	91	94	30	4	107	107	74	79	91	91	77	90	53	61	30	40	40	53
Nauru	–	–	–	–	78	80	–	–	–	–	25	–	42	50	–	–	–	–
Nepal	85	73	4	1	129	123	91	87	86	82	81	95	46	41	–	–	46	38
Neuseeland	–	–	94	79	102	102	99	99	–	–	–	–	117	123	91	93	–	–
Nicaragua	85	92	33	3	117	115	90	90	77	84	50	56	62	70	40	47	35	47
Niederlande	–	–	106	86	108	105	99	97	–	–	98	–	119	117	88	89	–	–
Niger	53	26	3	0	58	43	56	40	44	31	53	88	14	9	12	7	13	9
Nigeria	89	85	24	6	105	87	68	59	66	58	63	96	36	29	28	23	38	33
Niue (Neuseeland)	–	–	–	–	107	102	–	–	–	–	–	–	96	102	91x	96x	–	–
Norwegen	–	–	108	82	98	98	98	98	–	–	100	–	113	113	96	97	–	–
Oman	99	98	70	11	82	83	73	75	–	–	99	–	90	87	78	77	–	–
Österreich	–	–	113	51	102	101	97	98	–	–	99	–	104	100	–	–	–	–

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	männl.	weibl.	Telefon	Internet	männl.	weibl.	männl.	weibl.	männl.	weibl.	offizielle Angaben	Befragungen	männl.	weibl.	männl.	weibl.	männl.	weibl.
Pakistan	80	60	22	8	94	74	74	57	60	51	70	–	34	26	33	26	23	18
Palästinen. Autonomiegebiete	99	99	22	7	82	83	76	76	91	92	98	–	91	97	87	92	–	–
Palau	–	–	0	0	108	101	98	95	–	–	–	–	96	105	–	–	–	–
Panama	97	96	66	15	113	110	99	98	–	–	85	–	67	73	61	68	–	–
Papua-Neuguinea	63	65	–	2	60	50	–	–	–	–	–	–	–	–	–	–	–	–
Paraguay	96	97	51	4	113	110	94	95	95	96	84	–	66	67	56	59	81	80
Peru	99	97	31	23	116	117	96	97	94	94	85	94	93	96	72	72	70	70
Philippinen	94	95	51	6	110	109	91	93	88	89	70	90	79	88	55	66	55	70
Polen	100	99	95	37	98	97	96	96	–	–	98	–	100	99	93	94	–	–
Portugal	100	100	116	30	118	112	98	98	–	–	–	–	94	102	78	86	–	–
Ruanda	79	77	3	1	138	142	76	81	84	87	31	76	14	13	–	–	5	5
Rumänien	97	98	80	52	105	104	93	93	–	–	94	–	86	86	74	73	–	–
Russische Föderation	100	100	106	18	96	96	91	91	–	–	99	–	85	83	–	–	–	–
Salomonen	–	–	–	2	102	98	62	62	–	–	–	–	33	27	29	25	–	–
Sambia	73x	66x	14	4	118	116	90	94	55	58	76	80	33	27	31	25	17	19
Samoa	99	100	25	4	100	100	90	91	–	–	96x	–	76	86	62	71	–	–
San Marino	–	–	64	57	–	–	–	–	–	–	–	–	–	–	–	–	–	–
São Tomé und Príncipe	95	96	12	14	128	127	97	98	94	95	61	83	44	47	31	34	39	41
Saudi-Arabien	98	96	78	19	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Schweden	–	–	106	77	96	95	95	95	–	–	–	–	104	103	99	99	–	–
Schweiz	–	–	99	58	98	97	89	89	–	–	–	–	95	90	84	80	–	–
Senegal	59	44	25	5	81	79	71	70	58	59	54	93	27	21	23	18	20	16
Serbien	–	96	63	13	97	97	95	95	98	98	–	100	87	89	–	–	90	93
Seychellen	99	99	87	36	126	125	99	100	–	–	99	–	105	119	94	100	–	–
Sierra Leone	64	44	–	0	155	139	–	–	69	69	–	91	38	26	27	19	21	17
Simbabwe	98	99	6	9	102	101	87	88	91	93	62	79	42	39	38	36	46	43
Singapur	100	100	109	56	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Slowakei	–	–	91	42	101	99	92	92	–	–	97	–	94	95	–	–	–	–
Slowenien	100	100	93	64	101	100	96	95	–	–	99	–	96	95	90	91	–	–
Somalia	–	24	6	1	–	–	–	–	24	20	–	85	–	–	–	–	8	4
Spanien	100	100	106	43	106	104	100	99	–	–	100	–	115	122	92	96	–	–
Sri Lanka	97	98	26	2	108	108	98	97	–	–	100	–	86	88	–	–	–	–
St. Kitts und Nevis	–	–	–	32	86	103	64	78	–	–	78	–	110	100	70	61	–	–
St. Lucia	–	–	–	62	122	114	99	97	–	–	96	–	80	95	65	80	–	–
St. Vincent u. d. Grenadinen	–	–	74	29	94	100	93	88	–	–	64	–	67	83	57	71	–	–
Südafrika	95	96	83	8	108	103	88	88	80x	83x	77	–	92	98	59	66	41x	48x
Sudan	85	71	12	9	71	61	45	37	56	52	74	56	35	33	–	–	17	22
Suriname	96	95	71	8	121	121	95	98	94	93	–	80	66	90	57	79	55	66
Swasiland	87	90	24	4	110	102	78	79	83	86	71	80	47	47	29	35	31	41
Syrien	95	92	24	8	129	123	97	92	97	96	92	–	72	68	64	61	64	65
Tadschikistan	100	100	–	–	103	98	99	95	89	88	99	100	90	75	87	74	89	74
Tansania	79	76	15	1	113	111	98	97	71	75	83	91	7x	6x	22	20	8	8
Thailand	98	98	63	13	108	108	95	94	98	98	–	–	75	82	68	75	77	84
Timor-Leste	–	–	5	0	103	95	70	67	76	74	–	–	53	54	–	–	–	–

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	Alphabetisierungsrate (15–24 J.) 2001–2007*		Anzahl pro 100 Einwohner 2006		Grundschule 2000–2007*				Anteil der Schüler in %, die die letzte Klasse erreichen werden		Schulbesuchsrate		weiterführende Schule 2000–2007*					
					Einschulungsrate						bereinigt		Einschulungsrate				bereinigt	
					gesamt		bereinigt						gesamt		bereinigt			
	männl.	weibl.	Telefon	Internet	männl.	weibl.	männl.	weibl.	offizielle Angaben	Befragungen	männl.	weibl.	männl.	weibl.	männl.	weibl.	männl.	weibl.
Togo	84	64	11	5	110	95	86	75	68	84	82	76	54	27	30	14	45	32
Tonga	100	100	29	3	116	110	98	94	91	–	–	–	92	96	54	68	–	–
Trinidad und Tobago	100	100	69	22	96	94	85	85	84	97	98	98	75	78	64	67	84	90
Tschad	56	23	5	1	90	61	71	50	26	94	41	31	23	8	16	5	13	7
Tschechische Republik	–	–	122	35	100	100	91	94	100	–	–	–	96	97	–	–	–	–
Tunesien	97	94	72	13	110	107	96	97	94	–	95	93	81	89	61	68	–	–
Türkei	98	94	71	18	96	92	93	89	94	95	91	87	86	71	74	64	52	43
Turkmenistan	100	100	4	1	–	–	–	–	–	100	99	99	–	–	–	–	84	84
Tuvalu	–	–	15	19	106	105	–	–	63	–	–	–	87	81	–	–	–	–
Uganda	88	84	7	5	116	117	–	–	25	72	83	82	20	16	16	14	16	15
Ukraine	100	100	107	20	102	102	90	90	98	100	96	98	94	93	83	84	90	93
Ungarn	98	99	99	35	98	96	89	88	98	–	–	–	96	95	90	90	–	–
Uruguay	98	99	67	24	117	113	100	100	92	–	–	–	94	109	–	–	–	–
Usbekistan	99	99	9	4	97	94	–	–	99	100	100	100	103	102	–	–	91	90
Vanuatu	92	92	–	–	110	106	88	86	69 x	–	–	–	43	37	41	35	–	–
Vatikanstadt	–	–	0	0	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Venezuela	96	98	69	15	106	103	91	91	90	82	91	93	73	82	62	71	30	43
Ver. Arabische Emirate	99	97	119	37	104	103	88	88	99	–	–	–	89	91	78	80	–	–
Ver. Staaten von Amerika	–	–	80	70	98	99	91	93	96	–	–	–	94	94	88	88	–	–
Vietnam	95	94	18	17	109	103	–	–	92	98	94	94	68	62	–	–	77	78
Weißrussland	100	100	61	56	97	95	90	89	99	100	93	94	95	97	87	89	95	97
Zentralafrikanische Republik	70	47	3	0	72	49	53	38	39	65	64	54	–	–	13	9	16	10
Zypern	100	100	103	42	103	102	99	99	99	–	–	–	96	97	93	95	–	–
Weltregionen																		
Afrika südlich der Sahara	77	68	18	3	101	90	75	70	61	84	64	61	36	29	28	24	26	22
Ost- und Südafrika	78	69	19	3	110	104	83	81	60	82	66	66	39	34	30	27	20	18
West- und Zentralafrika	77	66	18	3	93	77	67	58	62	86	63	56	33	24	26	20	31	26
Naher Osten und Nordafrika	93	85	37	13	102	97	86	81	83	–	88	85	73	67	67	62	54	52
Südasien	84	74	15	9	111	104	88	83	72	94	81	77	54	45	–	–	51	43
Ostasien und Pazifik	98	98	36	12	111	110	98	97	80**	–	92**	92**	73	73	60**	62**	60**	63**
Lateinamerika und Karibik	97	97	54	19	120	116	94	95	84	–	90	91	87	94	69	74	–	–
GUS, Mittel- und Osteuropa	99	99	81	20	98	96	92	90	96	97	93	91	89	85	79	75	79	76
Industriestaaten	–	–	93	59	101	101	95	96	97	–	–	–	102	101	91	92	–	–
Entwicklungsländer	90	84	30	11	109	103	89	86	74**	90	80**	77**	62	58	51**	49**	48**	43**
Am wenigsten entwickelte Länder	75	65	9	1	101	91	79	74	60	82	65	63	35	29	30	26	26	24
Welt	90	85	42	13	108	103	90	87	76**	90	80**	77**	67	63	58**	57**	48**	44**

Definition der Weltregionen s. Seite 212 ff.

* Werte beziehen sich auf die neuesten verfügbaren Daten aus dem genannten Zeitraum.

** Angaben ohne China

– keine Daten verfügbar

Definitionen s. Seite 215 ff., Hauptquellen s. Seite 220 ff.

x Daten beziehen sich auf andere Jahre oder Zeiträume, weichen von der Standarddefinition ab oder beziehen sich nur auf einen Teil des Landes

Diese Werte werden nicht bei der Berechnung der regionalen und globalen Werte berücksichtigt.

When we look at the different regions of the world, in these statistics, one would notice, from the poorer regions, a very low rate in the number of children enrolled in schools – when compared with the birthrates in those areas. Those actually visiting and those who eventually complete schooling are also minimal. This does not mean a lack of interest in education among the children of these re-

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gions; rather it is the consequence of the absolute poverty situation they are subjected to. In some areas we notice that female enrollment into school is less than that of the male – especially in those countries still nurturing the traditional mentality that girls are to be trained for taking care of the household. But as regards the completion of schooling, the tendency and actuality of girls completing their schooling is naturally more than those of the boys. The reason for this in some cases is the frequent involvement of the boys in armed conflicts; or situations where they must begin very early in life to work for livelihood. Girls also drop out of schools where there are no imminent solutions to their poverty. The danger is that a societal structure of exploitation of children could be built up.

The apex of the exploitation of children with tremendous devastating effect is the fact that every year, more than one million children are forced into prostitution. Poverty robs children of their rights and exposes them to danger. UNICEF investigated many regions of the world.[32] We take examples from Asia, Europe and Africa. In Bangladesh, the average age of children who often become victims of sexual exploitation is 13 years. Because the topic is tabooed, children who are sexually abused are often afraid to talk about it. A 13 year old girl told her story: "My father died when I was six years and my mother must suffer so much with a mini job in order to feed us. When she goes to work, I stay at home taking care of my eleven months sister. I always observed how the house owner abuses my mother for not being able to pay her rents promptly at the end of the month. Then I began to think about how I can be making money to help my mother. I got a job as house girl which lasted only two months because my madam was always beating me and without pay, she offered me only one meal a day. An older man in the neighborhood called me and said he wanted to introduce me to his friend who can help me. The man left me alone with his friend in his house. It all began. That was my first time – very painful. His friend gave me money. I convinced my mother that I got the money from cutting stones (which was normal but hard way for children to earn money). Without the knowledge of my mother, the man calls me always for himself and for other men in his house and sometimes in hotels. That was how I became a prostitute".

It is terrible how scrupulous people make lucrative business out of desperate situations of children. In the Philippines, a girl of 12 years told how she was lured to the city of Manila to be engaged as a family house girl but landed instead in a "Red-light" bar. There were serious movement restrictions. She must attend any man who comes. She must change her identity to avoid being located if any of her relations should look for her. The pimp handles her with the other girls like prisoners and slaves. She was held hostage for seven years till she could escape. This is only one story out of the 100 thousand children, according to a

32 UNICEF, *Gemeinsam für Kinder: Stoppt sexuelle Ausbeutung! Mit allen Daten zur Situation der Kinder in der Welt*, Frankfurt a.M., 2009.

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UNICEF-Report, who are involved in prostitution in the Philippines. There, the business has gained ground in the internet, and child-pornography has become hot cake. Some dealers promise children so much money to be photographed as "model", which in reality ends up only in the sex-websites of the internet.

There are a lot of children who are forced into work even by their own parents. In the growing economies of India and China, and in the drug-fields of Afghanistan and Pakistan, children are sometimes forced to risk their lives for dangerous labour. It seems to be normal in these regions of the world for parents to borrow money which their children must offset with their labour. A boy from Afghanistan narrated how he had to go to the opium-farm even from the age of nine because his father owed the opium-lord a huge sum of money. His father could not pay back his debt, and it was agreed that his son must supplement the payment by working in the farm for five years. He laments the ruins of this contact with drugs (so early in life) to his health. An Indian boy showed his cut fingers incurred from machines (having no security checks) in a construction company where he worked from the age of thirteen. His father procured the job for him so that he could help in offsetting the "family-debts".

This wind of exploitation blows also in Europe; a lot more in the poorer regions of Eastern Europe. A girl from Moldau explained how she ran away from home at the age of eleven, just to escape the brutal mishandling from her father. A group from the neighbouring village promised to find her a job outside the country. In the enthusiasm to earn money, she did not even ask what kind of job she was to do. She was carried away and brought to Poland together with other girls from Moldau, Ukraine and Rumania. (Since the European borders became open, the business has spread everywhere.) The men engaged the bigger girls in prostitution. Her job for the time being was street-begging. If she failed to bring enough money back, she was beaten. The mishandling was worse than what she experienced from her father. After three years, she knew it was time to shift her into prostitution; and with the help of a "Good Samaritan", she fled while they were on a begging-tour.

The absolute poverty and the search for greener pastures have driven many women into the hands of human traffickers. Children who must grow up without the protection of their parents are regular victims. Based on the UNICEF account[33], over 330 thousand Moldauers have left their homes in search of survival. Over 170 thousand children and young people in such a small country are growing up without father or mother; at least 20 thousand without both parents, and over 70% of those affected receive little or no care. This situation makes them vulnerable for exploitation.

Telling the story of exploitation will not be complete if the plight of children in Africa is left aside. In their poverty and suffering, they are exploited in need. A

33 UNICEF, *Gemeinsam für Kinder: Stoppt sexuelle Ausbeutung! Mit allen Daten zur Situation der Kinder in der Welt*, Frankfurt a.M., 2009, 93.

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young girl from Nigeria told her story: Her mother was left to care for five children after the death of her father. It was a life of abject poverty. Having heard that baby-sitters earn enough money in America, she felt fit for the job. She arranged with her girl-friend who has a similar fate to fly to America, earn money and help their families. They came across people who claimed to be travel agents organizing for visas to America and Europe, who promised to bring them into America. The trip to America ended in Burkina Faso. They were sold to a very rich brothel-woman with a horde of girls in her hotel. Each of these children must satisfy at least twenty customers every day. It was horrible. Since they had no travel papers, the chances of escape were very minimal. She said she had luck to have survived to tell her story. Also, history will not forget the children who are languishing in the cocoa farms in Ivory Coast. A good number of children – predominantly boys – are bought (from far and near) by the cocoa farmers to be used in harvesting cocoa for export. The painful part is that some of these children narrate that they have never eaten chocolates which is the product of their exported sweat. From UNICEF-Report[34], over 200 thousand children and young people from West Africa are sold yearly in slavery conditions over the boarders of their country.

Taking a look at the east and the south of Africa, one sees how the sex tourism in the so called holiday paradise has become an avenue for sexual exploitation of children. In Kenya alone, the UNICEF estimates over 15 thousand children and under-aged who are exploited as prostitutes in the beaches of Mombasa, Kifili, Malindi, and Kwale. They satisfy indigenes as well as tourists from the industrialized nations. The concept of cheap-sex lures many tourists to these areas. You find many single adults – ladies and men from developed countries coming to enjoy the "cheap bodies" of young teenagers – under-aged boys and girls roaming the holiday areas in search of money. From these sex tourists, UNICEF estimates 18% as coming from Italy, 14% comes from Germany, 12% comes from the Switzerland.

We cannot underestimate the psychological effects, the emotional trauma, health disaster, and the risks of identity tragedy and the feeling of personality- or self-worthlessness these children are subjected to. The exploitation of the young is a menace and an aberration of human demeanour. These exploitations of their absolute-poverty-situations are not only an abuse of childhood, but an abuse of humanity on the whole. Humanity should be ashamed of itself for not being able to overcome poverty despite the immensity of God-given natural and human resources.

8.4 Child Poverty has a Circle of Sustainable Shadow of Effects

When we talk of child-poverty, we are not only talking about the present stage of deprivation; we are at the same time talking of the chain of consequences of the present poor life-condition and their effects on the future of the child. That is to

34 *Ibid*, 2009, 95.

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say, the concept of child poverty is not restricted to the present material deprivation in the household, rather extends to the entire life conditions of the child – how is the child today, and how will he be tomorrow if these conditions persist? The question is: how much and how far are children who are living in poor conditions affected? The point here is: the poor living condition of the child today has a very long shadow of effects that are often sustained till his old age.

In order to explore the real face of child-poverty, the following conditions must be taken into consideration: First, the definition of the poverty must concentrate on the living condition of the child – how the child feels about his situation, as well as the internal and external observable manifestations in his life. Secondly, the household and family situation and life condition where the child is living should be analyzed, especially how it affects the child. Meanwhile, the concept of child-poverty should not be understood as a collection of disadvantages in the living conditions of the young people; poverty can only be spoken of when a substantial quantity of lack really exists, and this falls under the defined existence-minimum boarder-line.[35] Furthermore, the definition of child-poverty must take into consideration the various dimensions of the living conditions of the young. Basing the definition of child-poverty on the family income alone is to lose sight of the greater aspects of life condition of the young – since income alone (irrespective of the size) does not and cannot determine the wellbeing of the child.

In this regard, any discussion on the poverty of children must, in addition to the material wellbeing, consider the dimensions of their healthcare, development and education, participation in the cultural and social life of the society. These are the various dimensions which parents or adults must look into in discussing child-poverty and the process of educating children. A hungry or an unhealthy child cannot respond positively to education, and as such has little or no chances of participating meaningfully in the social and cultural life of his society. The environment and the living condition have a lot of influence on the child and his future. So, child-poverty has many faces: material, social, healthcare and cultural.

The material wellbeing of the child involves the provision of things like housing, feeding, clothing, etc. The social dimension has to do with the social integration of the child in the society – this involves the child's social competence and the ability to make social contacts. The dimension of healthcare deals with the physical and psychical conditions of the child – his mental and bodily developments. The cultural dimension has to do with education and cognitive development; it involves issues like language, symbols, work, plays and other forms of cultural competence.

We pointed out earlier that the concept of being poor must be differentiated from the concept of being disadvantaged. A child is poor when he lives in a

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35 HOLZ, G./ RICHTER, A./ WÜSTENDÖRFER, W./ GIERING, D., *Zukunftschancen von Kindern: Wirkung von Armut bis zum Ende der Grundschulzeit*, Frankfurt/M, 2006.

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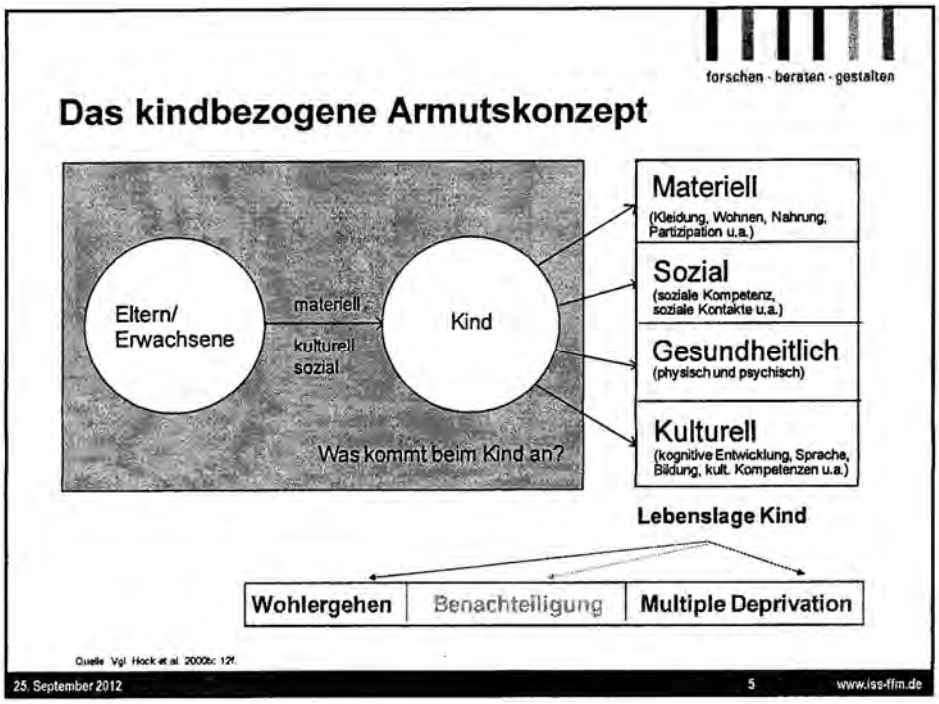

Courtesy of Beate Hock & co[36]

condition that falls under the defined poverty-boarder-line of the given society. It is possible that a child does not live under this category, but still suffers some lack in the material and physical/psychical dimensions. Such children may be termed disadvantaged. So, we can further categorize the different dimensions of children's welfare/poverty into three different aspects of child's living condition: Children who are well off; Children who are disadvantaged; and Children who live under multiple deprivations.

According to Gerda Holz, we may talk of *Wohlergehen* "Well-off" of children when the well-being of the child is guaranteed; when there is no visible lack as regards the main dimensions of the child's life-condition. We may talk of *Benachteiligung* – disadvantaged position of children when we observe some little lack in some areas of the life-situation. Such disadvantages can restrict the child in some form of his futher development. Talking of multiple deprivations, we mean the existence of substantial lack in most of the aspects of the child's life-situation. Here the child has no access to most necessary resources needed for

36 HOCK, B., et al, *Gute Kindheit – Schlechte Kindheit? Armut und Zukunftschancen von Kindern und Jugendlichen in Deutschland*, Frankfurt/M, 2000.

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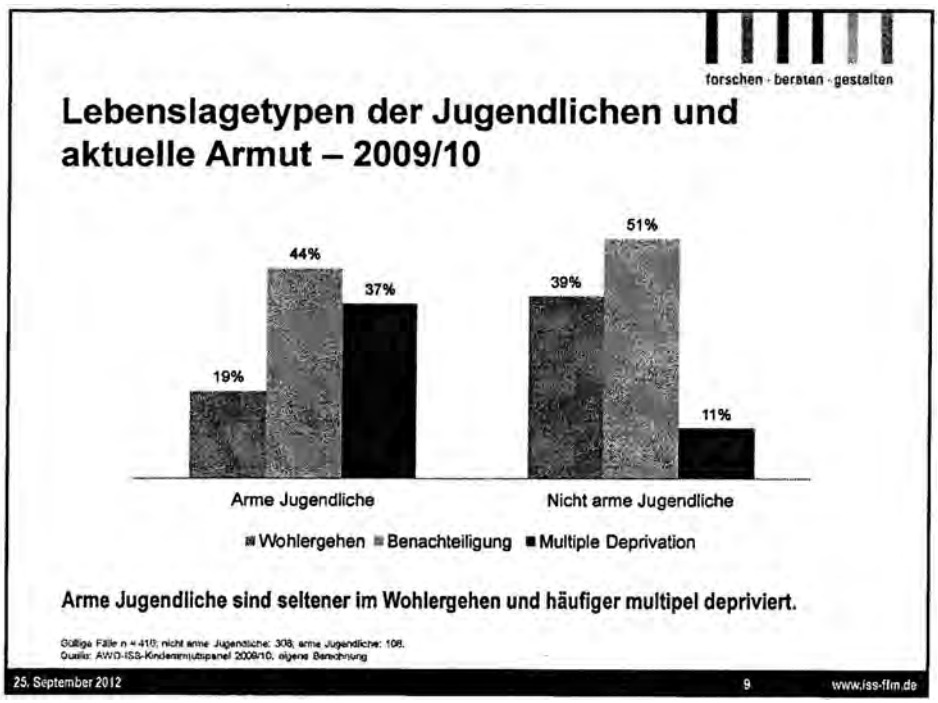

(Taken from AWO-ISS-Study)[37]

his positive development.[38] The life-condition of the affected young people gets worse the longer the poverty situation lasts.

In Germany for example, where we can only talk of relative poverty, following the report of 25 September 2012 from the *AWO-ISS*-Study, poor young people are rarely in the position of the Well-off; rather they are found often in the disadvantaged group and more predominantly in the position of multiple deprivations. From this statistical data, one can imagine the gravity of poverty risks and the intensity of deprivation facing the poor children in the less developed countries where absolute poverty is in place.

The great wave of differences between the well-off and the multiple deprived children is the result of the conditions in the process of socialization which began from birth, through the family, to the society. And these influence to a

37 HOLZ, G./ LAUBSTEIN, C./ STHAMER, E., *Von alleine wächst sich nichts aus – Lebenslage von (armen) Kindern und Jugendlichen und gesellschaftliches Handeln bis zum Ende der Sekundarstufe 1*, Berlin, 2012.

38 HOLZ, G., *Armut(sfolgen) und Armutsprävention bei Kindern – Expertise zur Lebenslage armer Kinder und zu Maßnahmen der Armutsprävention durch das Land Rheinland-Pfalz*, Frankfurt/M, 2008, 21.

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great extent the development processes of the children. And depending on how they are tackled, they can either lead to the consolidation of the deficits or can lead to improvement or worsening in the life-condition of the young people. In any case, they form the basis for the future developmental process of the young. The sky is the limit for children in the well-off positions; while the deprived children are condemned to the destiny of restrictions and limitations.

When such a multiple deprived situation sets in so early in life, the child then has less chances of actualizing his potentials, and as such, his development can only take the way of downward depreciation – unless one is lucky enough to experience a miraclous strategic change in life. If such children are left to fate, "Die Folgen sind gravierend: Die Kinder haben keinen gleichberechtigten Zugang zu Bildung und zu Freizeitaktivitäten. Sie weisen nicht selten gesundheitliche Defizite auf und leben oft in sehr beengten Wohnverhältnis-sen. Diese Lebensumstände bestimmen nicht nur die aktuelle Situation vieler Kinder, sondern auch ihre Chancen, ihr persönliches Potenzial zu entfalten und sich zu eigenständigen und gemeinschaftsfähigen Persönlichkeit zu entwickeln."[39] The grave consequence is that the children have no equal access to education and recreation. Their health situations are deficient and they often live in unconducive environments. Such living conditions determine not only the *actual poverty situation* of many children, but also the chances they have to develop their personal potentials, to build themselves up as indipendent and sociable personalities.

Talking about the actual poverty situation of the young people, we mentioned the four dimensions – material, cultural, social and healthcare – as indispensable components. The above statistic from *AWO-ISS* shows that the greatest difference between the "poor" and "not poor" young people lies most in the material and cultural dimensions. Though each of the dimensions has its own different gravity of influence, none can be undermined. This mentioned influence is observed not only in the time of the actual poverty situation, but also after it; and in fact spans all through the life biography of the young person. The following *AWO-ISS* statistic shows the extent of the impact in the various dimensions of life-condition after the actual poverty situation of the young. Outside the social arena, where there is still difference in the availability of social resources but no difference in the social competence of the children, the margin of differences between the "poor" and "not-poor" children is enormous in all other aspects: materially, culturally and healthwise. And this disadvantaged position follows them all through life.

It is necessary now to have a little more detailled look at the different dimensions of the actual poverty situation of the really affected young people.

39 *www.Kinderarmut-hat-folgen.de*, Berlin, 2012.

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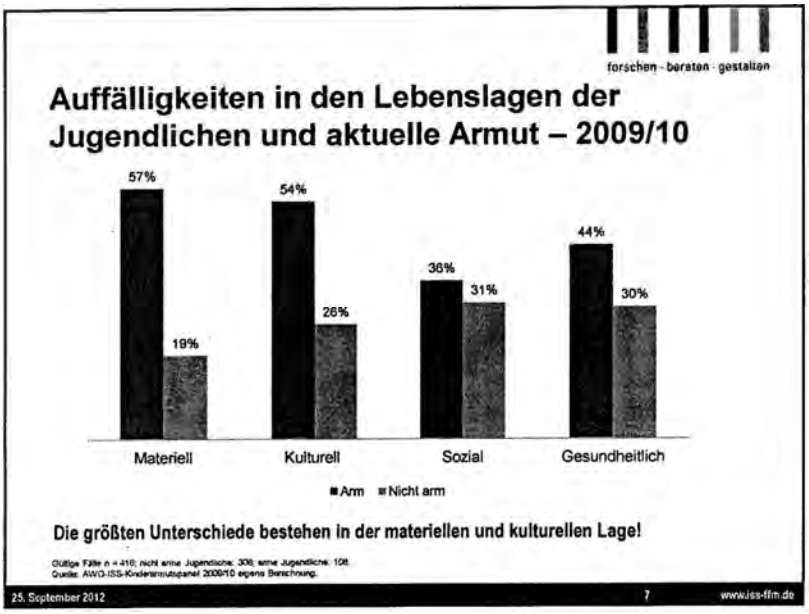
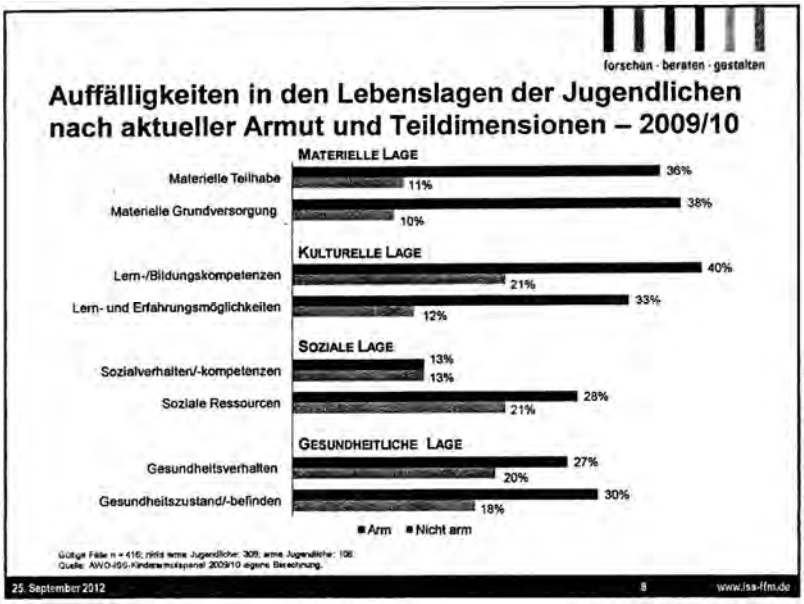


(Taken from AWO-ISS-Study)[40]



(Taken from AWO-ISS-Study)[41]

40 HOLZ, G., et all, *Ibid*, Berlin, 2012.

41 HOLZ, G., et all, *Von alleine wächst sich nichts aus – Lebenslage von (armen) Kindern und Jugendlichen und gesellschaftliches Handeln bis zum Ende der Sekundarstufe 1*, Berlin, 2012.

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The *Material dimension* exposes the greatest disparity between the life-conditions of the "poor" and "not poor" young people. The income of the parents of children of the two groups differ conspicously; and in the provision of basic care and amenities, one observes that the poor children are actually living in grave deficient conditions. The poor children always look hungry and often appear unkempt, dirty and sick. Talking about the possession of their own personal rooms at home, with personal cup-boards and toys is a mirage. They come in contact with playing objects and tools only in schools and public places. To this effect, they have very limited recreational facilities; and this restricts the possibility of their participation in the social, recreational and cultural life of their immediate societies and hampers their development enormously.

In most societies, where absolute poverty is in place, the life-condition of the poor young ones is ignominous. The plight of most children in Africa, Asia and latin America is miserable. "Poverty is the leading problem for the African children causing not only physical health issues; but emotional, educational, and social problems as well. Many of these children are very sick from the water they drink, not having enough food, or from extremely contagious diseases passed throughout their villages…. It [poverty] leaves people hungry, and sick, and with no real place to sleep. Just like for any child, these African children who are not given the basic needs for life such as food and clean water, suffer in every aspect of life. Most of the poor children have to worry about things at such a young age that most people never have to worry about, which messes up their emotional and mental state of mind. They have to worry about things like their and their family's health issues; if they are going to get to eat, and walking very long distances to get water. Above all, many kids are orphaned at a very young age, which leaves them to take care of themselves and their younger siblings. If the child's mental and emotional state get messed up when they are so young, they will live with that the rest of their life."[42]

Child-Poverty is not merely the lack of food, shelter and clothing; it is also the absence of opportunities, infrastructure and safety. This includes the absence of safe drinking water, reliable electricity, effective mass transit, roads, quality educational institutions and accessible health care. Millions of children suffer this situation and are left to wallow away in obscurity and deficiency. "I cannot fathom what could have been, if only the millions of very talented young men and women in Africa had half the opportunities that are available to young people in the developed world. Imagine how many more doctors, lawyers, scientists and teachers the world could have produced? Imagine how many more inventions the world could potentially have? The most important resource that any nation has is its human resources. The tremendous waste of human capital in Africa cannot go unabated. What poverty has done to a large extent is destroy the

[42] ADADEYOH, K., "Poverty in Africa has far reaching effects", in: *www.Helium.com*

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spirits of so many young boys and girls. Poverty has created a lack of hope, a lack of dreams and a void in their lives…. Poverty has far reaching consequences on the young people who should otherwise grow up to be the future leaders in these countries. Many young people have no educational opportunities, are malnourished, are constantly exposed to deadly pathogens and are exposed to increasing levels of violence. Many parts of Africa are now becoming safe havens for prosecutors of religious and cultural wars, and many countries are training grounds for terrorists. The deplorable state of the healthcare systems in many African countries has the potential of leading to the spread of highly contagious viral or bacterial agents worldwide, leading to epidemics or pandemics.... The most significant consequence of poverty in Africa is the huge waste of human resources and the damage to the spirit of the young folks in many African countries".[43] Most of the major cities in Africa like Lagos, Johannesburg and Kinshasa have large slums of the unemployed and underemployed, and the greater populations of the young people grow up in such environments of abject poverty. The future of such young girls and boys has a very big question mark.

Even in developed countries, children who grow up in very poor neighborhood have very minimal chances for their future. The material income of their parents determines the neighborhood where they live (sometimes in ghetto or rowdy city-conners). They are often victims of automobile gas-emissions (in big cities), environmental pollution, and they are prone to suffering nicotine poisoning.[44] Also children of poor parents, because they do not possess personal cars, are more exposed to the dangers of the road. They seek public transportation or often walk the streets; and this exposes them more to risks of accident. According to the research of Gerhard Trabert[45], doubled figures of poor children are often involved or die in road accidents than the "not poor" children. In addition, the poor children are poorly fed and they get fat, they are very shabbily clothed. In a society where fashion and trade-mark has a meaning and is a symbol of status, the poor children, in their manageable attires, always feel inferior to their "not poor" counterparts who often go about in very costly fashionable wears. This inferiority/superiority feeling creates even from childhood the second/first class mentality. The poor grow up with such inferior mentality, and sometimes even as adults, lack the courage (even with qualification) to seek higher opportunities within the so-called first class citizens. This may be due to the lack of social competence.

The *Social dimension* is another important aspect in the discussion of life-condition and child-poverty. Every child needs a social background of human beings – an environment, where he/she can develop him/herself. The family is here of central importance, since it is the major avenue for giving the child access to

43 *Ibid.*
44 SÜMBÜL, M., *Kinderarmut in Deutschland*, www.evrensel.de, 1. September 2007.
45 TRABERT, G., *Kinderarmut: Zwei-Klassen-Gesundheit*, in: Deutsches Ärzteblatt, Ausgabe 3, Januar 2002.

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both material and immaterial resources. "Das Familienklima, die Eltern-Kind-Beziehung und der Erziehungsstil haben direkte Auswirkung auf die kindlichen Aneignungs- und Lernprozesse. Armut hat wesentliche psychosoziale Folgen für die ganze Familie, die Eltern und die Kinder. Materielle Verarmung kann zu Änderungen im familiären Rollensystem, im sozialen Status der Familie und zur Beeinträchtigung der elterlichen Beziehungen, der Eltern-Kind-Beziehung sowie des elterlichen Erziehungsverhaltens führen. Gemeinsame Familienaktivitäten wie zusammen mit den Eltern essen, einkaufen, spielen, fernsehen, Ausflüge machen usw. haben einen großen Einfluss auf die Lebenslage des Kindes."[46] The climate in the family, the parent-child relationship, and the style of upbringing, all have direct effects on the child's learning and acquisition processes. Poverty has its psycho-social effects on the whole family – on the parents and on the children. Material poverty can lead to changes in the system of family-roles, in the social status of the family, can also mar the relationship between the parents themselves and affect negatively the parent-child relationship, and can as well change the parent's attitude towards upbringing of their child. Collective family activities like: parents and children eating together, shopping, playing, watching television, and going on excursions together, all have great influence on the life-condition of the child.

If the social network in the family and in the immediate environment is not in order, the child suffers massively. In a situation of abject poverty, the child cannot bring other children to his home; and is rarely invited by other children. There are no parties organized for the children – on birthdays or special feasts, and at the same time, they are not motivated to go to the celebrations of other children, since they lack the money to buy the accompanying gifts. It is a known fact that poor children are segregated against because they lack the social capital.[47] This means that they lack the social integration in the family, in the circle of friends, in the environment and neighborhood, and in the school. About the social capital, one should distinguish between the structural and the individual cognitive competence. When the segregation is as a result of the deficit in the individual cognitive competence, then we may look for solutions in the child, work on him to help him out. But when the segregation arises as a result of social structures and bias in the environment, we look for solutions in the society or environment in which the child is growing up. Real social integration is the product of a positive structural as well as individual cognitive competence.

It is unfortunate that poor children often grow up with a stigma – put on them either by fellow children, or by adults in the neighborhood, or by those

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46 AL-BARGHOUTI, G., „Auswirkungen von Armut auf Kinder und Familien": Gekürzte Fassung aus der AWO-ISS-Studie, *Alle Kinder braucht das Land – Handreichung zur Prävention von Armut in Tageseinrichtungen für Kinder*, Bonn, 2007. (www.mobile-familienbildung.de.)

47 HAVERKAMP, F., „Gesundheit und soziale Lebenslage", in: *Handbuch Armut und Soziale Ausgrenzung* (Hrsg. von Ernst-Ulrich Huster, Jürgen Boekh, Hildegard Mogge-Grothjahn), Wiesbaden, 2008, 331.

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who are supposed to educate them in schools and public places. Such children experience, right from their childhood, the feeling of exclusion. As opposed to the rich ones, poor children are rarely praised; they are often intimidated. This restricts immensely their social-emotional competence. Their attitudes to problems show that they tend towards avoiding them instead of solving and surmounting them. They tend to be easily overburdened and give up very quickly. There are also some who may react to acts of intimidation with aggressiveness. The poor young often like to avoid the social arena because of their inferiority complex. They also often lack the private social network outside their family; having little or no external persons of respect whom they can turn to for advice, direction or help. If they at all extend the bounds of their families, they still hang onto their types – the poor ones. They have very minimal trust in their ability to compete successfully with the rich ones. In their daily lives and dealings, they really manifest no good feelings of self-worth. As such, they manifest deficient social competence, and enjoy very little and restricted social contacts.

In the *Healthcare sector* of the life-conditions, the young poor are confronted with physical and psychical problems. With the help of UN reports and statistics, we analyzed earlier the impact and effects of poverty on children of different parts of the world. Generally, as a result of poverty, children are underfed; and they live under unhygienic conditions. These have consequences on their health. Some contract chronic diseases and there are no means for curing them. Unlike the rich ones, the poor children are not regularly brought to necessary medical check-ups which are meant to prevent, discover and cure contracted diseases. Uncured bodily ailments can sooner or later turn into psychical problems. Some get frustrated with life, suffer from depression or take to drugs. Some are forced into prostitution or other criminal activities, where they suffer physical and psychical torture and abuses.

Inadequate feeding can hinder proper growth and can lead to motoric disorder. When the parents cannot afford the money for good food, the poor children eat very unhealthy. Instead of fruits and vegetables, they take solace in fast-food, chips and pork meat[48], if at all they find any. This poor feeding and the subsequent danger of getting sick go with many other consequences that will reflect in the other dimensions of life-conditions. They manifest a great deal of social incompetence and are often deficient in cognition and language. The poorly fed ones lack necessary vitamins and concentration, and often manifest tiredness and overweight. Or in the case of absolute poverty, where the children have just nothing to eat, the children get too thin and sick as a result of malnutrition.

Poor children, as a result of their lack, often look for alternative means of boosting their ego. They come very early in life in contact with things like ciga-

48 RICHTER, A., „Armutsprävention – ein Auftrag für Gesundheitsförderung", in: *Kinderarmut* (Hrsg. von ZANDER, M.), Wiesbaden, 2005, 205.

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rettes, alcohol, drugs, and sometimes, they get addicted. Sometimes the poor parents, as a result of their poor life-style, transmit these addictions over to their children. According to the report of the *Deutsches Krebsforschungszentrum* Heidelberg[49], 40% of the women in the socially disadvantaged class of the society smoke during pregnancy. And also in three of four homes with children under six years, either of the parents smokes. When children even in the womb or so early in life steadily come in contact with such stuffs of addiction, only a miracle can save them from this temptation. And when young people get addicted, they experience disorder in their learning process, intelligence and behaviour; they also have a high risk of psychical disorder, which can become chronic and affect them negatively all through their lives.

To grow up in poverty is to permanently suffer the psychological effect of want. And according to Walter Mischel, poor children have very little self control when confronted with things they desire – food, clothes, money, etc. The urge for the satisfaction of their desires is extremely strong.[50] They are living under emotional pressure of lack, such that, in the face of desirables, they can hardly exercise enough self-discipline. In simple words, they are often greedy. Their deficiency can cause them later to be materialistic in their lifestyle.

The *Cultural dimension* of the life-situation of the young concerns their cognitive development, language, cultural and educational competence. One notices, even from the age of kindergarten, that the cognitive development of the poor children (in comparism with the "not poor" children) is very slow. The disadvantaged children show at a very tender age some deficiency in "*Feinmotorik, Grobmotorik und Sprachfähigkeit*"[51] They show a very restricted use of language and expression; and are also limited in their attitudes towards play and work. The situation of lack in the family affects them very much. They lack toys and books which should have kept them busy in their free times at home; and as a result, they take to excessive media-consume or walk into bad gangs outside the home. They lack motivation from their family and this follows them through. The chances of a reasonable start in life is very much unequal between the poor and the not-poor. This is very much reflected in the educational biographies of the young as well as the chances of accomplishing a training.

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49 SCHULZE, A., *Rauchen und soziale Ungleichheit – Konsequenzen für die Tabakkontrollpolitik* – Deutsches Krebsforschungszentrum, Heidelberg, 2004.

50 MISCHEL, W., "Self-control is the key to success", in: *San Francisco Chronicle*: 16. December 2007.

51 UNICEF Deutschland: *„Ausgeschlossen" – Kinderarmut in Deutschland*, 2008.

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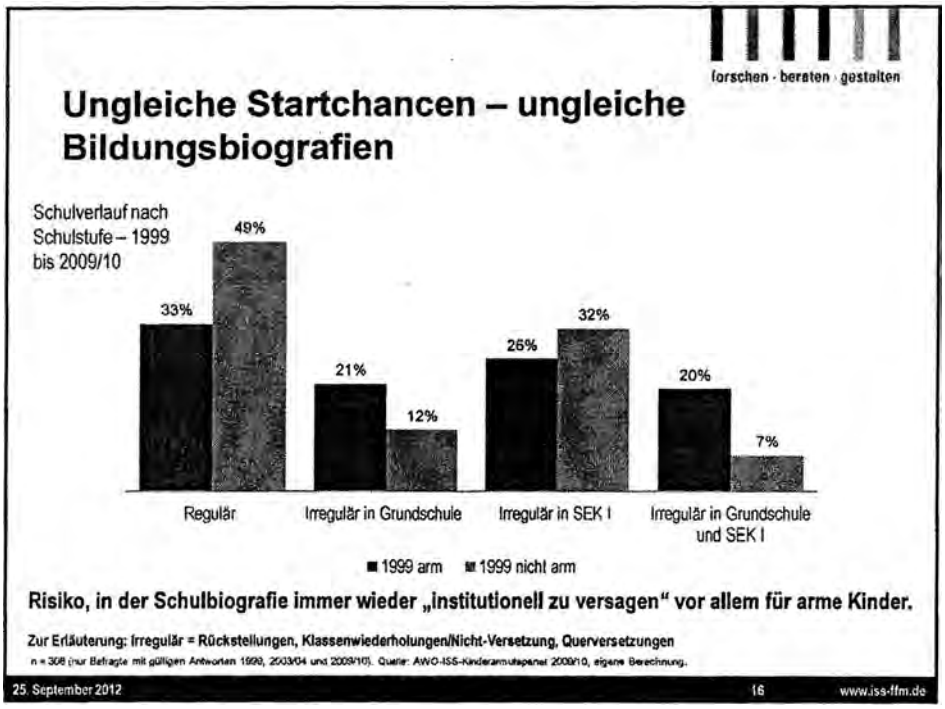

(Taken from AWO-ISS-Study)[52]

In the above data, we can see that the risk of dropping out of school is higher in the educational biographies of the poor children than those of the "not poor". At the same time, the data below shows that the chances of attaining a high standard nieveau in education with the pespective of a prosperous future is very much higher with the "not poor" children than the poor.

We can see from the following data that the gap between the poor and the not-poor children is very wide in matters of opportunities in life. The family's financial conditions often determine what type of schools children attend; how they are handled in schools by teachers and fellow pupils/students. Their psychological (im)balance determine their academic success. In this regard, the socio-economic status of the parents determines, to a great extent, the development (also of the intelligence) of the child – sometimes more than the prenatal and perinatal factors.[53] In Germany for example, research shows that children who lived for a very long time under poverty level manifest in their IQ

52 HOLZ, G., et all, *Von alleine wächst sich nichts aus – Lebenslage von (armen) Kindern und Jugendlichen und gesellschaftliches Handeln bis zum Ende der Sekundarstufe 1*, Berlin, 2012.

53 MERTEN, R., „Psychosoziale Folgen von Armut im Kindes- und Jugendalter", *in*: *Kinderarmut und Generationengerechtigkeit,* (Hrsg. von Christoph Butterwegge & Michael Klundt), *Opladen,* 2002, *149*.

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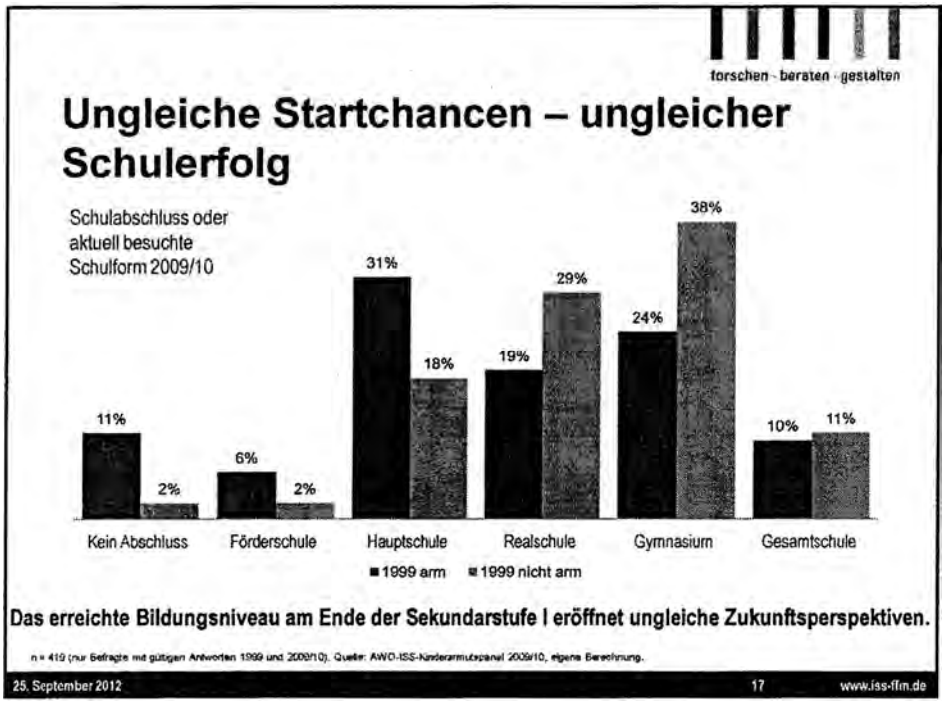

(Taken from AWO-ISS-Study)[54]

an average of nine points less than children who have never tasted poverty; and children who lived in poverty for a short time, have an avarage of four points less.[55] There are however exceptions to this discovery as noted by the American researcher Glen H. Elder.[56] He proved that poverty does not always lead to poor inteligence. It is, however, evident that poor children have learing problems; sometimes they repeat classes, and the potentiality of dropping out of school is high.

Research also suggests that the effects of poverty can vary between boys and girls. Till the age of six, the child does not yet possess the real understanding of poverty; but from eight years, the poverty perception is present. From this age, children who are multiple deprived already feel the hard burden of fighting for their future. From this point, according to Gerda Holz, the gender-variation of effects show themselves strongly in three aspects[57]:

54 HOLZ, G., et all, *Ibid*, Berlin, 2012.
55 *Ibid.*
56 ELDER, G.H., *Children of the Great Depression*, Chicago, 1974, 311.
57 HOLZ, G., *Armut(sfolgen) und Armutsprävention bei Kindern – Expertise zur Lebenslage armer Kinder und zu Maßnahmen der Armutsprävention durch das Land Rheinland-Pfalz*, Frankfurt/M, 2008, 25.

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1) The feeling of self-worth "*Selbsteinschätzung*" is a little more positive in the boys than in the girls. This means that the girls have more shame in the face over the situation than boys.
2) In multiple deprived families, boys enjoy more attention in collective family activities "*Gemeinsame familiäre Aktivitäten*" between parents and children than the girls; Girls, on their part, mainly suffer more when they cannot invite their peers to play with them at home.
3) In poor families, girls are from a very early age pulled into taking some responsibilities "*unterschiedliche Pflichten*" in the household – far earlier than the boys.

This situation changes automatically when we observe the conditions of the not-poor children from not-poor families. In this group, the boys seem to be the losers, while girls turn out to be the winners in the above points (especially 1&2). Meanwhile we must point out that not all poor children are equally disadvantaged. There are some children from poor families who are a little well-off; and there are children from not-poor families who are disadvantaged. And the risk and posibility for children to shift from one living condition to the other abounds. That is why the concern of all should be to discover the factors which can lead to protecting children in general from living in poor life-conditions. If this is not done, we run the risk of producing generations of poor people after another – since poverty leaves its shadows all through life. The effect of poverty on children goes on producing other effects, which on the long run forms a circle of effects from one generation to the next – as the sketch below shows.

In the first place, when children live in poor conditions, the financial constraints of their family restrict them from taking part in the acquisition and use of goods in their society. This will in effect deprive them of the necessary material capital base, which can in the future minimize their range of work-situations. Secondly, poor children are left with little academic qualifications and trainings; this, in turn, endangers their chances in the job-market. Thirdly, poor children acquire very minimal social development, and as such, a very low social competence. This can cause them an unprecedented but wide-spread social exclusion. Fourthly, when children live in poverty, they have a very minimal feeling of well-being and are exposed to the risk of health hazards. This can lead to multiple contacts with diseases and chronic sicknesses. Massive deficit in all these four aspects of life-condition normally breads occasions of social segregation and exclusion, and is accompanied with a high risk of precarious work-situations. This portends the danger of leaving the individual poor – even as an adult. And when they marry in such conditions of poverty and get children, the whole circle of poverty with its effects begins afresh with the young generation.

The worst thing that can happen to a child is to restrict or deprive him/her of a qualitative educational opportunity. Children born into poor families, unfortunately, suffer this fate. *PISA* has established a strong connection between so-

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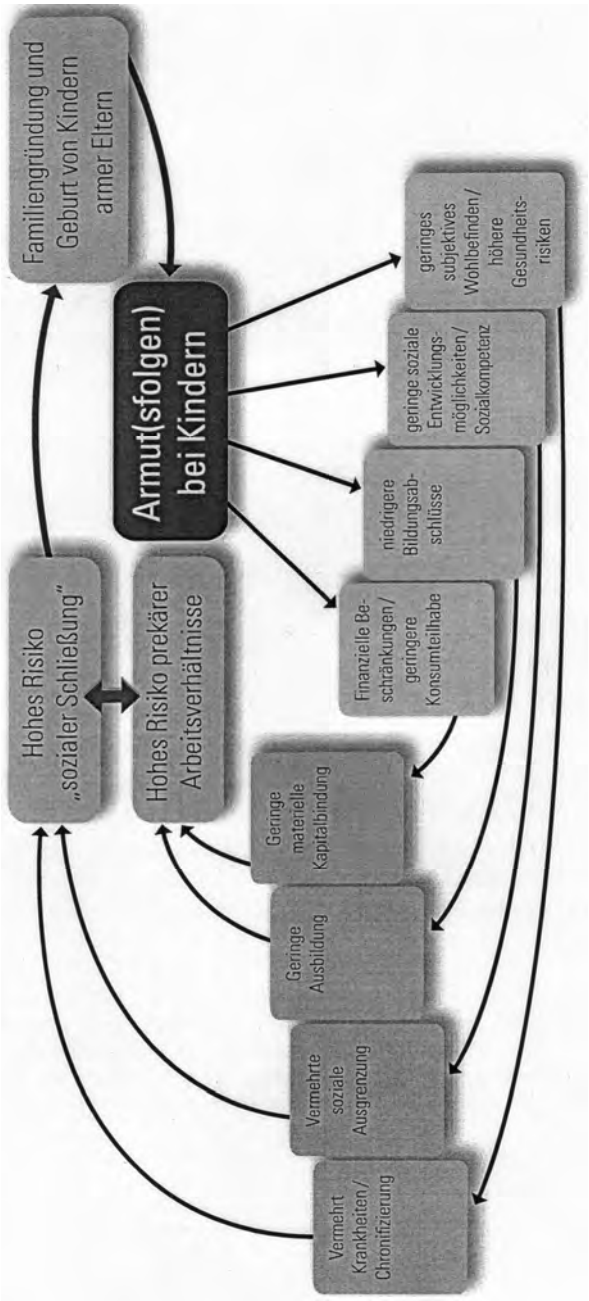

(Courtesy of AWO-ISS-Study)[58]

[58] HOLZ, G., et all, *Von alleine wächst sich nichts aus – Lebenslage von (armen) Kindern und Jugendlichen und gesellschaftliches Handeln bis zum Ende der Sekundarstufe 1*, Berlin, 2012.

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cial origin and educational success; and according to the study of *AWO-ISS*, the process begins already from the time of kindergarten, and holds on into the school age and beyond, so that even from the age of ten, it becomes somehow clear which direction the child is going.[59] Children from wealthy families have chances which children from poor families cannot dream of. The former acquire enough material, cognitive, healthcare and social competences which place them over and above the latter. In addition to qualities like intelligence and temperament, they are equipped with the capability to express themselves boldly (mastery of language), creativity, and the motivation to achieve something. They have a better feeling of self-worth and are more active in showing what they can do. Above all, the children in well-off families (as against the poor children) have the chances of operating in a better and higher social network. They have every support and motivation they need to excel.

Hans Schlack[60] opined that the insecure financial and professional situations of the parents of the poor children, as well as the bad housing conditions, and sometimes an incomplete family and social isolation are things, among others, responsible for the impoverishment of children; and these lead to the non-actualization of their intellectual potentials. Some poor children are often enrolled in school later than their age-mates. When they eventually begin, they find it difficult to follow the lessons since others have gone far. The consequence is to get bad results and face a further depressive delay of repeating classes.

Meanwhile, the school carrier of children does not only depend on the financial situation of the parents; educational statuses of the parents also play a big role. A child who has uneducated parents is poor and disadvantaged in that sense. Educated parents aspire seriously for the education of their children. "Festgemacht an den Bildungsabschlüssen der Eltern, hier der Mütter, weisen die Mütter armer Kinder einen erheblich schlechteren Bildungshintergrund (d.h. maximal Hauptschulabschluss) auf. … Ein hochsignifikanter Zusammenhang besteht zwischen dem Bildungsstand und der wirtschaftlichen Lage der Eltern. Auch streben Eltern mit einem guten Bildungsabschluss (mindestens Realschulabschluss) eine bessere Bildung für ihre Kinder an."[61] Taking example from the educational stand of the parents, here the mother, it is observed that most mothers of poor children have a very poor educational background (not more than a simple vocational school, if at all). In fact, a connection has been established between the educational standard and the economic situation of the family. Parents

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59 Konsortium Bildungsberichterstattung: *Bildung in Deutschland; Ein indikatorengestützter Bericht mit einer Analyse zu Bildung und Migration*, Bielefeld, 2006.

60 SCHLACK, H., „Lebenswelten von Kindern", in: *Sozialpädiatrie – Gesundheit – Krankheit – Lebenswelten* (Hrsg. von H. Schlack), Stuttgart,1995.

61 HOLZ, G., *Armut(sfolgen) und Armutsprävention bei Kindern – Expertise zur Lebenslage armer Kinder und zu Maßnahmen der Armutsprävention durch das Land Rheinland-Pfalz*, Frankfurt/M, 2008, 26.

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with good educational qualifications ensure better education for their children. Such parents see the need to change schools for their wards when they are not satisfied with the standard of teaching and learning in the former school. Educated parents also emphasize to their children the need to acquire a higher education. These create for their children chances and open many doors, which remain closed for the poor children. The higher the education of the child is, the more are his chances of employment and a better economic security.

In addition to the educational qualification of the parents, some authors argue that the professional engagements and activities of the parents have their influence on the intelligence and work-capacity of their children. Even among the poor families, children of parents with jobs are better off than children of the unemployed. According to Vandell and Ramanan[62], poor children, whose mothers are working as they were still very young, do better in reading, writing and calculations than other poor children whose mothers sat at home. Others[63] trying to justify this position meant that poor children can, at least, benefit from the activities of their mothers, and from there, develop better. Meanwhile, we are not trying to relegate the unemployed to the background. Some really make efforts to find jobs or engage in many activities to better their poverty situation. Some just decide to stay at home in order to take good care of their children. And some deny themselves many good things for the welfare of their children. Whatever the good reasons may be, however, they do not rule out the advantaged position of children of the educated and the employed.

Meanwhile, the unemployment or poverty of the parents does not always mean that the child is condemned for ever. He can still consciously be helped out of his situation. Glen Elder[64] discovered that poverty can have something positive in it which can be rechanneled for the good future of the child. He followed the development of children who presently live in poverty but were associated with socially strong personalities with accredited family values; and with the help of values, these young people convincingly proved more successful than their counterparts who never experienced poverty. Their humbled-life-situations made them more receptive for the values that could lead to success. This eventually shows that we cannot circumvent values in this fight against poverty. Consequently, fighting global poverty requires global values.

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62 VANDELL, D.L. /RAMANAN, J., "Effects of early and recent maternal employment on children from low income families", in: *Child development*, 63, 1992, 938–949.

63 WOODS, M.B., "The unsupervised child and the working mother", in: *Developmental psychology*, 6, 1972, 14–25. See also: MILNE, A.M., et al, "Single parents, working mothers and the educational achievement of school children", in: *Sociology of Education*, 59, 1986, 125–139.

64 ELDER, G., *Children of the Great Depression*, Chicago, 1974, 160.

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8.5 The Way Out of the Quagmire

The solution to the poverty of children is not to be sought in children, but rather in the larger society which occasions the poverty under which children suffer. One obvious fact is that "…poverty has earned recognition in the extent of its ravaging society and the affairs of humanity at the international, national and local levels; …the need exists now for urgent actions towards its eradication and control. It is dehumanizing; …it must be eradicated…"[65] Economic solutions at the political levels can make a good start. Since poverty has become a global menace, a reverse of the mechanisms geared towards fighting those problems we mentioned above which are responsible for relative poverty in the industrialized nations, and the absolute poverty in the developing nations will go a long way to alleviate poverty worldwide. In this regard, Hermann Sautter[66] suggests three possibilities: 1) Improving the chances for productive activities through the stimulation of economic growth; 2) Improving the chances for the poor to take active part in the economic growth; 3) ensuring an active care-system for those who cannot help themselves.

The government must improve the chances for all productive activities – both in the private and in the public sectors. Some governments have no programmes that can help build up the private sectors; or they make policies which stifle the small-scale enterprises. Crippling the initiatives of the private economic activities has been marked as one of the problems hindering the work-potentials and weakening the economic growth of the developing nations. Economic growth would be stimulated – and thereby minimize poverty – when the private economic initiatives are supported and encouraged. Pinger[67] and his colleagues however added that this support is, on the long run, only meaningful if it widens the self-help-capacity on the part of the poor and makes them active subjects in economic growth instead of merely degrading them to everlasting recipients.

This ushers in the second step which centers on improving the chances of the poor in taking active part in the economic growth in their society. Before one can promote the chances of productive activities (talked about in the above paragraph), one may not forget that there are poor people in the society who may not even have access to the means for beginning any productive activity. Any program for stimulating economic growth must therefore include harnessing the potentials also among the poor. For example, in the agricultural sector, the poor must also have *access to land* and be empowered with ag-

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65 OBADAN, M. I., "Poverty in Nigeria: Characteristics, Alleviation Strategies and Programmes", in: *NCEMA Policy Analysis Series*, 1996, Vol.2, No.2.

66 SAUTTER, H., „Armut – Entwicklungsländer", in: *Handbuch der Wirtschaftsethik*, Bd.4, (KORFF, W. et.al. Hrsg.), Gütersloh 1999, 98-104.

67 PINGER, W., et.al, *Armut bekämpfen – Selbsthilfe fördern*, Sankt Augustin, 1995.

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ricultural facilities, capital, basic human education, and the use of modern techniques. The availability of land alone does not solve the problem. The state must provide a functional infrastructure: roads for the transportation of goods they produce; water, electricity, canalization, etc. for proper productivity.

The potentiality of the poor to help themselves and take an active part in the productive activity of the society is increased by letting them gain *access to the credit market*. There must be banks and credit institutions responsible for lending money with lower interest rates to poorer people. Furthermore, the poor must also have *access to the human capital set-up* in the society. A healthy person can be more productive. Adequate insurances – healthcare and otherwise – are necessary in this regard. It must be ensured that all citizens, rich and poor alike, take part in the insurance structures.

Also it must be ensured that all persons have *access to a basic human education*. No matter the profession one chooses or which talents one sees in him/herself, one must have access to the relevant training one needs in order to participate actively in the economic growth of his society. Education must, as far as possible, remain free for all. If any section of the society's young generation is excluded (as a result of poverty) from the academic or professional qualifications, this group of persons would automatically be sorted out in the competitions of the capital market – where qualifications play tremendous roles. T.P. Schultz[68] pointed out that empirical experiments show that proper education raises the productive potentiality among children of the poorer class – since it enables them to handle new techniques efficiently and makes them more receptive to directives and more open to innovations. The probability is high that the more the children of poorer families have access to qualitative education and training, the more chances they have to take part in any economic growth of their society.

There is no human society devoid of people in different need-situations; people who require the help of others in order to survive. So in the fight to overcome poverty, there is the necessity to ensure an active care-system for those who cannot help themselves. If the economy is bad, everybody feels it. In the same way, when it gets economically well with the society, every member of this society (without exceptions) should enjoy this well-being. There must be an improved welfare-system for taking care of those members of the society who are not, not yet, or no longer functional, active and productive. This is a great challenge, especially, for countries in the developing nations where the forms of taking care of "the incapables" are a little different.

In most African countries, for example, the concepts of insurances or pension schemes are not functional. The "not yet able", "not able", and the "no longer able" persons solely depend on the able-bodies in their respective families. Be-

68 SCHULTZ, T.P., "Education Investments and returns", in: *Handbook of Development Economies*, (ed. CHENERY, H., et.al.), Bd. 1, Amsterdam, 1988.

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cause children are obliged to take care of their parents till death, many African parents believe that they are better insured when they have many children. For parents, the more the number of children, the more the pension is assured. This is problematic, because in most cases, the poor parents are not able to feed or provide for the number of children they bring into the world. And among siblings, or even in the entire extended family, whoever is financially well-off must take care of the rest. This is meant to be part of the African sense of solidarity and being one's brother's keeper. If I am allowed to air my critic however, this in itself, one must say, does not and cannot promote economic growth because the so-called "able ones" are most often overburdened by the demands of their dependants; and therefore financially so overstressed that they cannot progress. The governments of the nations must therefore establish social systems for taking care of all – but especially the non-able – members of the society. We do not mean to suggest here that Africans should imbibe the "rationalistic individualism" of the West – where everybody is just concerned with, for and about himself alone; and the state should take care of the rest.[69] The state should establish systems for the official transfer of help without relegating the social obligation of the individual towards caring for one another to the background. My submission is: The contributions of the family members in taking care of their less-privileged ones should be supplemented with an official and public transfer system of social help.

In some of these undeveloped countries, because of the unavailability of official credible records and statistics, it might be very difficult to organize this social help in the form of monetary aid (examples from some developed nations, like Germany's *HARTZ IV*). In the absence of that, the state can, in addition to insurances and pension schemes, alleviate the suffering of the masses by supporting, through subventions, the basic means of livelihood. This demands economic efficiency and political adjustments in the society.[70] Things like food and drink, clothing, house-rents, health-care and education can be made cheap so that everyone can afford them. Every community knows her economically disadvantaged members who may eventually need help. To this effect, some "fair-price-shops"[71], for example, could specifically be established by the state to assist and serve the needs of the poorer households.

Generally, we must acknowledge that one of the best cures to poverty is to seek political solutions to structural problems like health-care, education and to organize a functional system for transferring help. This can only be possible through a convinced participation of all – rich and poor alike. To make this participation possible, there must be a decentralization of political offices and demarcation of competence; and the individual rights of all must be protected and

69 Confer GSÄNGER, H., *Soziale Sicherungssysteme für arme Bevölkerungsgruppen*, Berlin, 1993.
70 DREZE, J. & SEN, A. (eds.), *The political economy of Hunger*, Oxford, 1990.
71 SCHUBERT, B. &BALZER, G., *Überlebenssicherung durch Kaufkraft-Transfers*, Berlin, 1990.

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strengthened. The activities of the non-governmental organizations should be promoted. And there must be a healthy cooperation between the governmental and non-governmental organizations. The excessive gap between the poor and the rich must be bridged.[72] To secure a stable society, the rich must have the opportunity of getting their properties insured and protected against vandalism. The poor, on the other hand, must be helped towards gaining access to the ownership of property. In effect, both the rich and the poor should be protected from and against one another; and motivated towards working with and for one another and for the common good.

There must be an outstanding act of economic solidarity before the society can be rid of poverty. That is why we are emphasizing a functional system of transferring help. And the help must be geared towards "*helping the poor to help themselves*". The poor must play their part, and use the help they receive to build themselves up and work for the economic growth of the society. The solidarity we are subscribing for must be accompanied by subsidiarity. The higher or larger body must enable the lower body as well as the individual play their parts, and the other way round. That means: a politics of poverty alleviation is very much connected with the politics of democratization and the division of powers. This can only be achieved when a political protection of human rights and dignity is in place.

If we hold political solutions as inevitable in the fight against poverty, corruption, which is always a cankerworm in the fabric of any affected nation, must therefore, be addressed. In the case of Nigeria for instance, to overcome the problem of poverty as a country, the war against corruption must be intensified. I consider this the first step because Nigeria is wealthy and should not be seen as poor. Her poverty is strictly connected with her corruption. Corruption has eaten deep into the fabrics of the nation. Freed from her corruption, Nigeria has every human and material resource to be a great nation. Even some efforts meant to fight corruption, end up in corruption. Some anti-corruption agencies, like the Independent Corrupt Practices Commission (ICPC) and the Economic and Financial Crime Commission (EFCC), still remain under the control of a corrupt executive interference. At the end of the day, the fighters of corruption end up being cut up in the web of corruption. This suggests that extra attention must be paid to one's personal moral integrity before being called into such a commission. The selected members of such commissions must be people with moral status and noble standard, and as the name suggests, they must be truly independent in their work, and be accorded every legal authority to prosecute corrupt practices without the interference of the government. The workers in public offices and in the law enforcement agencies must be well-paid to prevent them from the enticement of bribery. Then, it must be taken seriously to let whoever goes against the ethics of his profession face the wrath of the law.

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72 See BARRACLOUGH, S.L., *An End to Hunger*, London, 1991.

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Corruption has many faces. But no matter the form it takes, it ends up in the abuse of power and the misappropriation of public funds. One gets the impression that government policies in some undeveloped countries are just to address particular issues at particular times. Projects are often initiated as avenues for siphoning the public bursary accounts. One notices that government approved and awarded projects are abandoned halfway and nothing is done about it. No question, no probe, no prosecution. Even when another government comes into power, the circle continues. Each new government begins new projects and abandons the old (just to show its presence, as well as collecting its share of the national cake). Such unsystematic projects and programmes elevate instead of alleviating poverty. Government policies should not be interim, just to quell a single unrest or the other; rather they must be policies with long term plans aimed at alleviating poverty. They must reflect the needs and aspirations of the people at all times; and made to be legally binding so that even the change of government authority and personnel should not affect the existing projects.

In addition, it is necessary for governments and people in authority to incorporate the well-being of the poor in their policy-making – what O. Igbuzor,[73] referred to as "pro-poor policies". According to him "Pro-poor policies" are policies that focus on the welfare of the poor. That is to say that government should also consider the plights of the poor when policies are formulated. These are policies that would facilitate the creation of jobs, such as the establishment of small and medium scale enterprises. We mean such policies that would encourage creativity among the poor, and help them be productive. D. W. Ogogo[74] sees these "Pro-poor policies" not just as job creators but also as creators of wealth in the society. Since the poor count as the greater majority in the society, empowering and enriching them means automatically enriching the society. Where corruption reigns, nobody cares about the poor. Everybody cares about his own purse. And the society in itself will remain poor, since no collection of uncoordinated but corrupt rich individuals can make a society rich.

Corruption can be fought from within with changes in the political structure, life-style and mentality of the people. What about the influences from outside? The developed countries must help the undeveloped nations to fight corruption. Whoever hides a thief or helps the thief save his booty, makes himself a thief. A situation where the government leaders of undeveloped countries loot the treasuries of their nations and save them in personal accounts in banks of the West is unacceptable. Based on the extent of transparency within the financial institutions in Europe and America, no one can imagine that these millions and billions of dollars and Euros could be transferred oversees unnoticed. But this hap-

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73 IGBUZOR, O., "Alternative Poverty Eradication Strategy for Nigeria", in: *Another Nigeria is Possible* (ed. MORU, J.), Abuja, 2005.

74 OGOGO, D. W., "The Role of Capital Market in SME Financing", in: *The Nigerian Stock Market Annual,* Lagos, 2005.

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pens on regular basis. Therefore, there must be a task-force in place (nationally and internationally) controlling the financial transactions of people in government and public services.

We have already appealed earlier that the industrialized nations must be fair in pursuing their political and economic interests, especially, when dealing with nations with less political and economic might. It is unfair for the nations of the G-8 (or in the recent times G-20) to make economic and trade policies and agreements that would only enrich them and perpetuate the poverty of the smaller and nonviable countries. We do not intend to heap the whole blame on international politics, but much can be done at this level to alleviate poverty in our world. On their part, the leaders of the underdeveloped nations must take the challenge and do their home-works well. Leaders of these nations must work to tackle their problems and stop waiting for "*manna from Heaven*". They must understand and accept the moral responsibilities attached to their positions; and see themselves as people called to serve and fight for the common welfare and improve the living conditions in their societies.

Hermann Sautter wrote: "Armutsbekämpfung in Entwicklungsländern wird also nicht vorrangig von einer Änderung der Weltwirtschaftsordnung zu erwarten sein, sondern von einer klugen und ethisch verantwortbaren Politik der Entwicklungsländer selbst, die unter den Bedingungen einer wettbewerblich organisierten Weltwirtschaft betrieben wird."[75] One may not expect that overcoming poverty in the developing nations will be achieved by changing the world economic order, rather by an intelligent and clever politics with ethical responsibility on the part of the developing nations – a politics which can survive the organized competitions of the world economy. Sautter's opinion might be right, but we must add that this so called "world economic order" should be fairly organized to give the weaker nations the chance to enter the race first and foremost, before they can take part in the competition.

Where two elephants fight, the grass suffers most. Every form of disorder at the international, national and local arenas affects children more than others. If for no other reason, at least for the sake and good of our children and future generations, we must pursue less our egoistic interests and rally round to fight poverty collectively. What concerns the children of today in any part of the world affects the entire world of tomorrow. Since the world is becoming a global village growing into one another, if we do not alleviate but permit the culture of poverty in any part of the world of today, we are elevating the culture of poverty in the world of future generations.

We must work with the principle of 'thinking of the future generations' (*Prinzip der Nachhaltigkeit*). We shall delve more into this principle in

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[75] SAUTTER, H., „Armut – Entwicklungsländer", in: *Handbuch der Wirtschaftsethik*, Bd.4, (KORFF, W. et.al. Hrsg.), Gütersloh 1999, 98.

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chapter ten while dealing with the quest for global values. Meanwhile, following this principle, we must be ready to change our life-styles. The affluent (nations, societies and individuals) should not lose control of their human senses. Norbert Mette commented: "Und zum anderen darf nicht übersehen werden, dass dieser Wohlstand einer Minderheit nicht zuletzt dadurch zustande gekommen ist, dass die Mehrheit der Menschheit dafür geopfert hat, und darüber hinaus die natürlichen Lebensgrundlagen hemmungslos vernichtet worden sind. Eine Änderung des Lebensstils der Wohlhabenden und Reichen ist also um der Schaffung humanerer Lebensbedingungen für alle, ja um der Erhaltung der Welt für künftige Generationen willen unausweichlich."[76] Mette is asking us not to forget that this affluent minority did emerge because the majority of humanity sacrificed for it; and moreover our natural resources were unscrupulously destroyed for it. A change of the affluent life-style would therefore mean to create better human living conditions for all. This makes the preservation of our world for the sake of future generations unavoidable.

Fighting for the welfare of future generations should begin with securing the interests and wellbeing of the children of today. UNICEF made regional consultations and challenged governments of the different regions of the world into making obligatory declarations in the interests of children.[77] Among others, these declarations decried the chronic of unfulfilled promises in respect of the welfare of children; and resolved to move the world with and in the direction of children. They emphasized their awareness of the fact that the chances for socio-economical change and growth in their regions depend on how much they invest on the young ones. All must therefore work towards creating a better world for children. What this entails in reality is that children must be protected and encouraged from their early years of life; their rights must be guaranteed and their needs fulfilled; education should be used to fight poverty at all levels. Healthcare for all should be seen as a priority since a healthy child is a great asset to every nation. The nations must learn to invest in children. And our world must be made conducive for children to live in. We would wish that these do not end at mere declarations; we expect rather that they be enforced with official obligatory conventions.

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76 METTE, N., „Option für die Armen – Lernschritte zur Umkehr: Theologische Orientierungen und sozialpastorale Perspektiven im Kontext einer Wohlstandsgesellschaft", in: *Arbeiterfragen* 2/93, Herzogenrath, 1993, 23.

77 Examples of such declarations include: *Pan-African Forum* of 28-31 May 2001 in Egypt where they signed a collective position of the African governments; *Peking declaration* of 14-16 May 2001signed by 21 government representatives from East-Asia and the Pacific region; *Berlin Declaration* of 16-18 May signed by 52 European and middle-Asian nations; *The Agreement of Kathmandu* of May 2001signed by seven south-Asian countries among others; *The consensus of Kingston* 9-13 October 2000 and the *Declaration of Panama* 17-18 November 2000 by the government representatives in the American region; *The Declaration of Rabat* 15-19 February 2001 by the Arabic Civil Society Forum.

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It is easier to make declarations than to uphold their contents. The plight of children, even a decade after these declarations, has not yet improved. In the most recent publication of the UNICEF[78], it is evident but a sorrowful phenomenon that many cities in the developing nations are rapidly growing alongside with their emerging slums. Many families, in the search for greener pastures, locate to the cities, but end up in the slums. And the children of these slum-dwellers live under dramatic conditions. Over one billion children and youth live in slums worldwide. UNICEF estimates that every third child in the world grows up in slums under massive unhygienic conditions. They are suffering from hunger, subjected to all health hazards and survival risks. They have no access to any school. Although there are more schools in the cities than in the villages, but the very poor ones in these slums cannot afford sending their children into these schools. Such children roam the streets, look for food in garbage-dumps, and contract deadly deceases. Many slums-children just get sick, die quietly and unnoticed. Medicare is something for the *Bourgeoisie*. In most of these city-slums, according to UNICEF, 30-50 % of the new-born babies are never registered – that means such children do not officially exist or they have no identity. After birth, their parents just let them grow into the streets to fend for themselves like other slum children. A good number of these children, just to have a feeling of belonging, join bad gangs – which expose them to all sorts of abuses, criminality and exploitations. Many have no future in a world of plenty.

The poverty of our children must be prevented with every legitimate means. Gerda Holz and colleagues give a clue to the points we need to note in the process[79]:

- The fight against poverty must start at the earliest possible time in the life of the child.
- The child's existence and development possibilities must be guaranteed.
- The child's participation, integration, education and healthcare must be promoted.
- The main goal must be to assist the child grow up with a suitable well-being in the present and the future.
- The first addressees on issues regarding children must be their parents and family.
- The known world of the child – his immediate environment: family neighborhood and community – must be secure.
- The child's potentials and resources must be promoted and strengthened.

78 UNICEF, *Zur Situation der Kinder in der Welt*, Frankfurt a.M., 2012.

79 HOLZ, G. /SCHLEVOGT, V. /KUNZ, T. /KLEIN, E., *Armutsprävention vor Ort (MO.KI – Monheim für Kinder), Evaluationsergebnisse zum Modellproject von Arbeiterwohlfahrt Niederrhein und Stadt Monheim*, Frankfurt/M, 2005, 25.

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- Possible developmental deficiencies of the child must be prevented or overcome.
- Children must be encouraged to learn ways of solving/overcoming problems.
- The central means for getting access to social resources are comprehensive education and upbringing, care and direction. These must be made available to the child both financially and emotionally.
- Proprietors and workers in institutions of healthcare, social services and education, are responsible for offering our young the adequate attention, care and services they need.
- Finally, politics and officials at the community, state and federal levels of government have the utmost responsibility for providing the necessary social ground and effective conditions that can primarily make the prevention of poverty possible.

Poverty has remained a dreadful challenge in our time. Its consequences for children and the effects on the young are very catastrophic. We invest so much on preserving the world's cultural heritages (landscapes, artworks, historic-buildings, etc.) all over the world. Let us accept the fact that a child of today is the world's most valuable heritage for tomorrow. One of the ways of investing in our children is to give them proper education on the positive and responsible use of the media.

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9. The Media

Parents and family educate the young at home; teachers and peers educate them at school and in the social arena; but the media follow and influence them everywhere. The media, with their all-powerful presence, pose a great challenge today. They penetrate or sneak in to every sector and impose their dominant influence (positive or negative) on people. The vicinity of the media is not easy to be defined. Their presence is felt everywhere, where you can find human beings. Everyone – adult and children, old and young – is confronted by the media everywhere and every time. Often we do know what we do with the media; but the major question is: Do we really know what the media do with us? It becomes very dangerous when we do not know what the media do with us.

The point is: the media can socialize us; the media can inform us; but I am very slow to believe that the media can educate us. If the goal of education is to develop in the human person a formidable character – an actualized personality, then it is questionable if the media, with all their dominant negative influences and sometimes with economic and selfish goals, are really in the position to educate the human person. I take the courage to say that the media cannot educate the child unless he is educated over the positive use of the media. That means, only the educative use of the media can educate the child.

From birth, every little child sees himself confronted with specific responsibilities from the media, which he must overcome in his process of socialization. Actually, from the pre-school age, children require the media-socialization which enables them learn effectively later at the school age and beyond. He is either misled or manipulated unless he has the chance of being educated over the positive use of the media. This is what makes the media a great pedagogical challenge in our time. The media have become indispensable for the human being, but must be seen as a tool to be used positively for education. It seems to be ever-present. Even when one is alone or goes on the way, he is accompanied by his media gadgets. This supposed omnipresence of the media probably lies in the nature of humanity with its massive communicative tendencies.

9.1 The Media as an indispensable part of human life

Communication is part of the nature of living beings. For humanity, above all others, communication enjoys a very high relevance and polarity. It has become a key thread in the fabric of life. It shapes humanity mentally, socially, emotionally and otherwise. Openness to communication is a sign of transparence, a sign of liveliness, and a sign of pro-social orientation. And from the points of view of philosophical as well as theological anthropology, communication belongs to the

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main components of human life.[1] Communication contributes to the development and maintaining of human individuality, and at the same time, forms and sustains the society as a community of living beings. It could be called the "nervous system" of the human social, cultural, religious and political life, as well as the economic body of human community. Communication is not possible today without the media. Also, just as communication is central to any human culture, so are the tools of human communication; and today the media enjoy prominence. Modern human cultures are becoming highly technological. And since the media are essential to humanity, their tools are developing in high tempo in order to be commensurate with the highly technological modern cultures.

With the complexity of modern societies, communication may not be easy or even possible without the different channels of the mass media through which larger participants are reached and coordinated. Through the media, it is possible to communicate without any personal contact – which sometimes can pose the risk of the im-/or de-personalization of human relationships. This danger notwithstanding, the roles and importance of the radio, television, newspapers, magazines, books, movies, videos, musical records in CDs, DVDs, MP3 players, mobile phones, the computer and the many innovations in the internet world, E-Mails, E-Books, Skype, Face-book, U-Tube, SMS, and the almighty www (World Wide Web), Google, etc, in bringing the entire world together with information cannot be underestimated. In the contemporary world, any attempt to sidetrack the media, is an attempt to cut off oneself from the flow of life in one's local as well as global society.

Anthropologically, the media are the medium of communication between the human beings and their environments. The media, so developed as they are today, did not fall from the moon. The human being, being a social animal, has been and has remained communicative as far as history can tell. Humanity has always invented symbols of communication. Klaus Boeckmann[2] traces the developmental jump in the history of the media from the acts of genetic programming, to object imitations, and further to the discovery of writings: letters and words, drawings and prints, up to the stage of the mass media. Signs and symbols make it possible for the human being to construct a symbolic representation of the world around him, building up worldviews from his impressions about his environment. With the exchange of experience in symbols and language systems, humanity preserves its culture, communicates and hands it over to future generations. The modern media, though more technologically advanced, have not more in their function than to enhance the communicative tendencies which have always existed in the nature of humanity.

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1 Confer BRANTL, J., „Gefangen im virtuellen Netz? Selbst-Mitteilung im Internet und moralische Kompetenz", in: *Trierer Theologische Zeitschrift*, Trier, 3/2009, 228-246.

2 BOECKMANN, K., *Unser Weltbild aus Zeichen. Zur Theorie der Kommunikationsmedien*, Wien, 1994, 16f.

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The social media are an extension of the human identity. They are either an extension of the real life of the human being – in his worldview, thoughts and deeds; or an expression of the idealized identity of the human being. That is to say, the media communicates humanity in its concrete experiences or in its idealized forms of existence. They are an extended communication of the "is" and the "ought" of humanness, in its entire positive and negative ramifications. In this regard, Marshall McLuhan developed his median-theory and suggested through his slogan, "*The medium is the message*"[3] that the scientific object of research is/should not be the transmitted content of the media, but rather the "medium" itself. He believed that what makes a lasting impression on the society is not the transmitted content of the medium, but rather the characteristics of the medium itself. He illustrated his argument with an electric light bulb. He stated that: "an electric light bulb, alone with its presence, created an environment."[4] He explained that an electric light bulb has no content in the form of the content of a newspaper; but it is a medium which creates social effect, which would not have been possible without it. The bulb is in itself empty, but out of the darkness of hidden things, it creates room of clarity. It creates a clear environment out of darkness. In the same way, what imparts more influence on the society is not necessarily the content of the medium, rather the characteristic of the medium. The medium is an extension and an appeal to human senses (talking, hearing seeing, etc). And all aspects of media influence their consumers more in their characteristic forms.

Following the ideas of McLuhan, Dieter Spanhel sees the modern media therefore as the further developed techniques for the expansion of the natural human abilities and potentials towards perception, codification, saving and transmission of information, the handing down of experiences, discoveries, knowledge and worldviews. "Sie sind nichts anderes als weiterentwickelte Techniken zur Erweiterung der natürlichen menschlichen Fähigkeiten zur Wahrnehmung, Codierung, Übertragung und Speicherung von Information und zur Tradierung von Erfahrungen, Erkenntnissen und Weltdeutungen."[5] This explains therefore the fact that from the beginning, the media belong to humanity; and that the development of media-techniques also belongs to human cultural development. The new trends in the electronic media are only fostering this development with diversified and wider possibilities arising from modern technologies.

Emphasizing the diversified importance of the media, Jane Stadler[6] argued that the media affect us in many ways: as a major socializing influence, a carrier

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3 MCLUHAN, M., *The Medium is the Massage: An Inventory of Effects* with Quentin Fiore, (1st Ed. produced by Jerome Agel), Random House, 1967.

4 MCLUHAN, M., *Understanding Media: The Extensions of Man*; New York, 1964, 8.

5 SPANHEL, D., *Handbuch Medienpädagogik*, (Bd.3 *Medienerziehung*), Stuttgart, 2006, 98.

6 STADLER, J., "AIDS ADS: Make a Commercial, Make a Difference? Corporate Social Responsibility and the Media", in: *Continuum: Journal of Media and Cultural Studies* 18:4, 2004.

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of culture, a source of information, education and entertainment, an important factor in political communication and participatory democracy, and a communicator of ideological values and norms, attitudes and beliefs. The media also both represent and construct conceptions of what constitutes a successful and valued life, along with what is considered to be deficient, deviant, marginalized or undesirable. In all these ways, the media exert an influence on identity formation and associated issues which deal with stigma, self-esteem, social relations, economic and political positions. For instance, the way in which socio-economic status is framed in the entertainment and news media significantly influences how the audiences feel about social equity and how they treat those who are impoverished, homeless, unemployed, and the underprivileged people.

For a modern person – child, youth or adult – in every modern society, the media are powerful agents of socialization. "As an agent of socialization, the mass media provides current coverage of social events and happenings, highlights of social changes, news and public opinion on national issues, social fads, fashions and the like. The mass media offer role models (sports figures, historic personages, musical celebrities, authors, newscasters, politicians, academicians etc.) and portraits of lifestyles and tastes that people can copy. Through the mass media, children and adults alike learn about a wide variety of things which otherwise they might not have an experience of. Scenes and accounts of courtroom litigation, cowboy culture, organized crime, political conspiracy, graft in high government circles, drug running, warfare and military strategy, marital unfaithfulness, police detective wizardry, cultural heritage, party politics etc. are common portrayals in our media and these images influence our lives in very important ways. Specialized knowledge obtained from books enriches and informs our lives. Through media advertising, young people learn about their future roles as consumers of products offered in the market place, as well as the value which society places on such things as success, wealth, materialism, aesthetic beauty and so on. The mass media are especially influential as a vehicle for disseminating new ideals or trends in culture, especially, youth culture. Changing social norms and values are also very rapidly mirrored in the media for the general population or the relevant segment of it to adopt. The mass media are thus a very powerful agency of socialization. They are a rich source of influence on personality formation process."[7]

Nowadays, one sounds almost uneducated if he shows little or no idea of the media, especially the computer and the internet. What chances has any young person of today, who grows up without any idea of the computer, in the work market – where over 80% of the jobs are accomplished with the computer? Such a person is often seen as socially inadequate and academically incompetent, and will definitely experience professional disadvantages. The media have come to stay, and are in themselves not bad. What we make out of them is the problem. In most West-

7 IGBO, E.M., *Basic Sociology*, Enugu, 2003, 136.

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ern nations like Germany, for example, televisions, mobile phones and computer-plays have become the major recreational activities for children. Recently, according to the research of school-pedagogues in Hamburg,[8] children watch television on the average of 101 minutes daily. 83% of children within 6-13 years of age sit before the television for over nine hours daily – especially at the weekends. The danger of replacing their friends with the media-gadgets is high. According to the reports of the "*Kids- Verbraucher- Analyse*", for 94% of Germany's children, watching television is as important as their friends. As regards other things which can be as much important as their friends, 90% of children spoke out for music-hearing; 84% for cycling; 77% for watching videos; 76% for listening to radio; 70% for playing or watching football. Meanwhile, 48% of children between 6-17 years possess televisions in their own rooms; and 72% possess radio recorders.

As regards the use of the computer and internet, the "*Kids- Verbraucher- Analyse*" discovered that 80% of children daily sit on the average of 45 minutes on the PC-table. In this regard, Sabine Feierabend and Walter Klingler[9] made a more detailed analysis and presented the difference in the attitudes of the boys and girls with regard to the different uses of the computer and the internet. We see here that 65% of the boys use the computer for the computer-plays, as opposed to the 28% of the girls. On the other hand, when it comes to writing with the computer or doing school assignments, girls overtake the boys with good margins. The clear fact is that more girls learn with the computer, compared to the boys who would rather engage in playing computer games or listen to music. The result is that the girls show better competence in searching for information for school-learning, and sometimes come out better in school than the boys. However, the boys are good in some practical areas like computer-video-formatting and computer-programming as shown in the table below.

When it comes to the actual use of the internet, we also notice that the girls have the upper hand. In the analysis presented by the "*Medienpädagogischer Forschungsverbund Südwest*"[10], apart from the writing of E-mails or internet chatting with peers, as well as searching for jobs-information, the boys stay behind the girls in all other aspects of the use of the internet as presented in the chart below.

The media accord the young people of today enough facilities to enhance their development in all directions. The omnipresence of the media is felt today in every household. Every family with children is bombarded with gadgets. The issue for our children of today is no longer having access to media products; the issue is rather the personal possession of the media products. The *Medienpädagogischer Forschungsverbund Südwest* further researched in 2003 how much of the

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8 Reported by STRUCK, P., Das *Erziehungsbuch*, Darmstadt, 2005, 143-4.

9 FEIERABEND, S./ KLINGLER, W., „Jugend, Information, (Multi-)Media", in: *Media Perspektiven* 11/2000, 517-527.

10 Medienpädagogischer Forschungsverbund Südwest: *Jugend, Information, Multimedia (JIM)*, Baden-Baden, 2003.

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Tätigkeiten am Computer

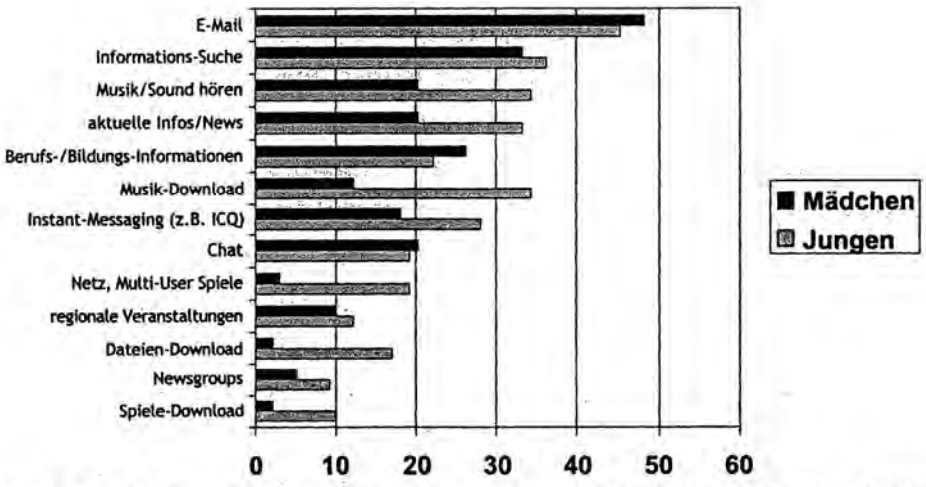
»täglich bis mehrmals pro Woche«; Basis: Computernutzer

	gesamt (n=969)	Mädchen (n= 442)	Jungen (n=526)
Spielen von Computerspielen	48	28	65
Texte schreiben	42	49	36
Arbeiten für die Schule	36	39	33
Internet	35	32	38
Musik hören	33	26	40
PC-Lexikon	18	17	19
Malen, Zeichnen, Grafiken erstellen	16	17	15
Lernsoftware	15	16	14
Bild-Videobearbeitung	12	8	15
Programmieren	10	6	12

aus: Feierabend/Klingler 2000, S. 521

Angaben in Prozent

Auswahl Internet-Aktivitäten 2003 täglich/mehrmals pro Woche



aus: JIM 2003, Angaben in Prozent

Basis: Internet-Nutzer, n=1.017

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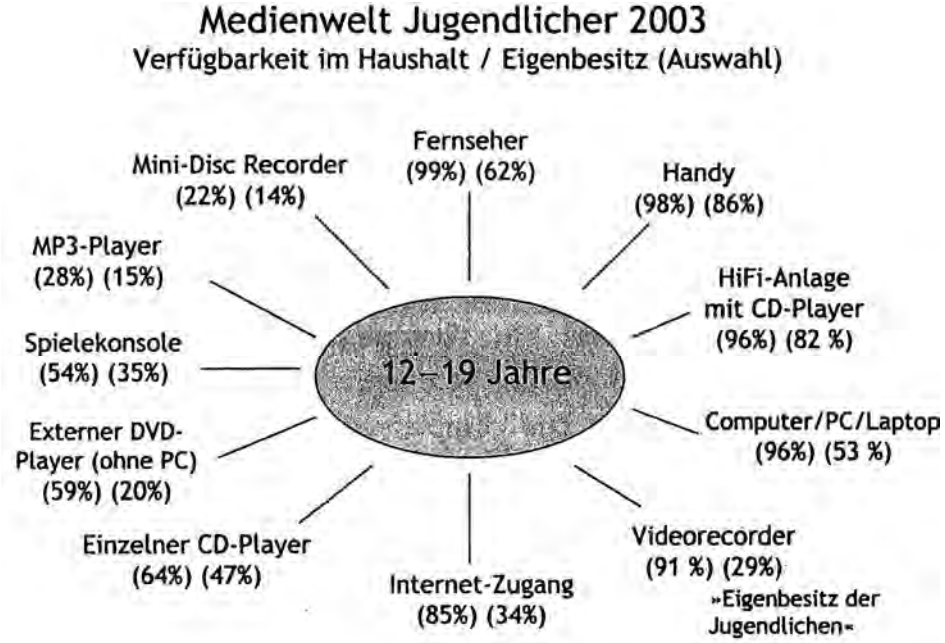
media products are accessible to our young people (between the ages of 12-19 years), and what percentage of them is personally owned by the children themselves. They came out with this result:



aus: JIM 2003; Basis: alle Befragten, n=1.209

With 99% availability of television, 98% of mobile phone, 96% of computer, 85% with internet connections, and about 55% in the average of these belong to the young people themselves, there is no need for further evidence required to prove that the media are at home in such a society. Even children at the primary school age (between 7-11 years) go about with personal mobile phones which have several multimedia functions. Although this enables the parents to reach their children on phone wherever they are, it is more of a distraction when a child, in the midst of others, is solely busy with his mobile phone or blocks his ears with the MP3-player instead of enjoying the company of other children.

As a result of the multimedia-networks in the internet, the young people of today are more connected with one another all over the world, sometimes more than the adults. We take an example from the case of the Face-Book or the SMS. At this level of communication, the young people operate on special realms of shared information; develop their own special codes of communication and forms of language which may totally look strange to an outsider. Consequential to this situation, young people are now sometimes foreign to the adults. They think and associate differently; they have different perceptions of reality; and re-

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act differently to situations, seeing many things differently as the adults do. In fact, the young people see the adults as not belonging to their world, and as such cannot understand them. In the words of Peter Struck, "Junge Menschen sind den Erwachsenen dadurch irgendwie fremd geworden; sie assoziieren anders, haben andere Wahrnehmungseigenschaften, zeigen andere Reaktionsmuster, empfinden vieles anders…."[11]

The computer-children have another culture of making or looking at mistakes. While adults are very much afraid of making mistakes and always tending towards punishing mistakes, young people on the other hand see mistakes as a chance to go back and begin again. They see a mistake as a reasonable element for advancement; a way of trial and error – aimed at reaching the goal. They are often open to the new ideas offered in the internet, and thereby challenge excessively the "conservative" ways of life proposed by the adults. The media equip the young with international information and modern ways of living. And it would be wrong to deny them this necessary advantage. The media are or have become an indispensable part of human daily life. The challenge facing those educating the young is not to prevent the use, rather to curb the abuses and direct their enthusiasm towards a responsible use of the media.

9.2 Associated Dangers

Now that the media have almost become indispensable in our lives, they must however not be seen as the solace of the young. Although the media contribute immensely to socializing the young, the traditional roles of parents and teachers in educating our young people should not be thrown overboard. It is dangerous to hand this responsibility over to the media. The media cannot replace the humanness in child's up-bringing. The human nearness, love and care which secure the emotional stability of the child during his development cannot be afforded by the media. Children must be helped to achieve more of their self-actualization through the natural human up-bringing they receive from home and schools. Educational and developmental foundations must be solidified at home and in the school before the media come in. Unfortunately, when the family and schools are deficient in stabilizing the authenticity of the child's personality – by giving him a positive feeling of self-worth which he requires as a person, then there is the danger that the child seeks solace in the media-world. Every human being needs attention. When the young people lack the human attention they need from the human world, they find alternatives in the media world. And here, in the media world, they are exposed to many dangers and are vulnerable to abuses.

No one should underrate what the media do with us humans, and more especially with our children. The media are a giant in the manipulation industry.

11 STRUCK, P., Das *Erziehungsbuch*, Darmstadt, 2005, 144.

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Young people can easily fall prey to political manipulations, ideological manipulations, religious manipulations, economic or commercial manipulations, etc. Economically, for example, most of what the media offer today is just in accordance with the demands of the market. And the young people are very much defenceless in this regard, since they are always open to new things. The media manipulate the young to sell their goods. The commercial systems thrive with the rate at which the young people consume the media channels.[12] When the different channels of the media compete for commercial advantages, the young people always remain the target. The reason is obvious. The young people are open, often show curiosity and inquisitiveness, are easily delighted, sometimes gullible, can get very enthusiastic about things; these make them prey to manipulations, and the media capitalizes on that. Also the young people have more time, use the media worrilessly, and can also animate their peers, colleagues and parents to do so. The media see this as a chance and therefore offer multiple possibilities – in content, hard and software – for getting across to the wishes and needs of the young people. This accounts for the bombastic and aggressive advertisement of products in the media. These advertisements first of all arouse and then channel the interests of the young people to the desired market-directions.

The media have the capability of creating new values for their consumers, and therefore must be checked. Since the past five decades, economic criteria have increasingly come to dominate decisions about the messages and means of communication; until today nearly every element of what was once thought of as "public discourse" has been commercialized. At the same time, most of what is seen on television, in books, newspapers, magazines and movies is controlled by a handful of media conglomerates. Local owners of media outlets find it expensive to rely on locally produced material. Much of the syndicated material for television, radio and newspapers is distressingly similar. "Media influence the way we look at everything. Subtle and not-so-subtle messages with symbols, sounds and metaphor push our society towards a market-driven, violence-prone, self-centered lifestyle that challenges our Christian values."[13] Therefore, families, schools, religious bodies, and the society as a whole have the responsibility to educate people to understand media symbols, images and language from the accepted value perspectives. The modern society cannot simply fold its hands and continue to support strictly market-structured media, which reinforce a limited worldview and provide enormous profit to a privileged few. Such Media propagandas can only produce the habit of consume among the younger generations. There must be a fight towards a genuine free flow of communication which can

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12 Confer BARSCH, A./ERLINGER, H.D., *Medienpädagogik; Eine Einführung*, Stuttgart, 2002.

13 National Council of the Churches of Christ in the USA, *The churches' Role in Media Education and Communication Advocacy*: (A Policy Statement Approved by the General Board), 16 November 1995.

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enhance and broaden public discourse of values. Such discourse can help to determine which values the media may transmit.

On this note, Dieter Spanhel observed: "Die Omnipräsenz der Medien und Informations- und Kommunikationstechniken zusammen mit den Medienverbundsystemen verwandeln die alltägliche Lebenswelt der Heranwachsenden immer mehr in eine Medienwelt. Dazu gehören auch neue Medienorte außerhalb der Familie damit auch außerhalb der elterlicher Kontrollmaßnahmen: Kino, Diskothek, Kaufhäuser, CD-Läden, Videotheken, Spielhallen, Buchladen, Büchereien, Jugendzentrum. Wichtig für den Zusammenhalt der gleichaltrigen Gruppen, die sich an solchen Orten treffen, sind die neuen Kommunikationsmöglichkeiten."[14] The omnipresence of the information and communication techniques, as well as the organized systems of the media is gradually transforming the daily lives of the young people to a media-world. Worthy of mention are the new media locations outside the family, and as such, outside the control of the parents such as: Cinema, Movie Theater, disco halls, department stores, CD-kiosks, Video halls, play halls, book-kiosks, libraries and youth centers. The new possibilities of communication are very important here in order to keep the young people and their peers who meet at these places together. And the media systems, in order to remain attractive to the young people, offer dangerous plays, action and violent films, sex oriented activities, which they believe can appeal to the interests of the young. The danger here lies more in the absence of any parent or guardian or required authorities to sensor and control the extent of the media-consume. This situation needs public discourse.

Trying to assess the depth of the problems of uncontrolled media-consumption in Germany, for example, the *Medienpädagogischen Forschungsverbundes Südwest*[15] found out, following the details of their research, that almost 50% of children between 13 – 15 years have personal televisions in their rooms. The number increases to 70% when one includes the youth of 16-17 years. Getting down to the very little children, it was discovered that the fourth of every child above six years belong to the group of those having television in their rooms. The problem is that, through this omnipresence of television, and its accessibility to children at will, there is an increase in television consumption up to three and half hours daily, and possibly up to five hours at the weekends. This calculation reveals that such children spend in a year more time with the television than they invest on learning in school. This is a dangerous development. When children have televisions in their rooms, neither the parents nor the teachers have the least idea what types of films or programs the children are watching. Christian Pfeiffer[16] is of the opinion that this situation endangers all the more the boys, since they are prone in their free time to

14 SPANHEL, D., *Handbuch Medienpädagogik*, (Bd.3 *Medienerziehung*), Stuttgart, 2006, 109.
15 Reported in: *Die Zeit*, Nr. 39, 18.9.2003.
16 PFEIFFER, C., "Bunt Flimmert das Verderben", in: *Die Zeit*, Nr. 39, 2003, 12.

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watch action films with forceful, violent and brutal contents; or involved in computer-plays delivering lessons of aggression. He estimates that one-fifth of the boys between 12-17 years in such situations are simply exposed, without control, to the irresistible manipulations of the media.

In addition, the official German television stations – ARD/ZDF, in their analysis of the free time activities of children, estimated that children in the very early ages of 6-9 years spend about 93 minutes of their 150 minutes free time with the media. By the 10-13 years, the time increases to 113 minutes. This confirms that more youth give more time to the media than other free activities. However, another research attributes this increase not to the TV alone, rather to the new media technology of the computer and internet.[17] And the young people love to try adventures in this new horizon of the internet. Here, in spite of the advantages, the young people are all the more exposed to all sorts of unprecedented dangers of abuse, manipulation and other negative influences.

The situation is not different in America. "Remarkably, 32 percent of children in the United States under the age of 7 have their own television, and 53 percent of all children ages 12 to 18 have their own sets; …young people in the United States spend an average of 5.5 hours per day with some form of media, mostly television. Little wonder that the American academy of Pediatrics has urged parents not to allow children under two years old to watch television. Parents should also avoid using any kind of media as an electronic baby-sitter, and should try to create an "electronic media-free" environment in their children's rooms."[18] The media, as part of the popular culture of today, determine the norms which form the culture of the young people. When the media propagate programmes with negative contents, the children are then preprogrammed to imbibe the negative actions and behaviours.

In Africa, Nigeria for example, the boom of the home-video industry has made a lot of societal exposure with sometimes positive but most often negative influences on the young. In its films and video productions, the Nolly-wood often tries to present in a preservative way the cultural heritage of the people. This is good. But in its explications of the ills of the society – ancient and modern – the very rich people who got their wealth through bloody and foul means, though presented as dubious and devilish, but are often presented as intelligent, clever and eminent citizens, so that the young people may ignorantly tend towards emulating them to get rich by all means – to be also prominent, influential and decision-makers in the society. In such cases, children need critical directional assistance. As it is, there are no censorious controls over the moral and value contents of these productions. All importance is on the commercial viabil-

17 FEIERABEND, S./ KLINGLER, W., „Was Kinder sehen: Eine Analyse der Fernsehnutzung von Drei- bis 13-Jahrigen 2001", in: *Media Perspektiven*, Nr. 5, 2002, 221-31.

18 SCHAEFER, R.T., *Sociology*, New York, 2005, 95.

https://doi.org/10.5771/9783956505447 https://www.inlibra.com/de/page/agb - Open Access - (cc) BY

ity of their productions. Our young people must be protected from the negative manipulative influence of the media.

As a socializing force and a source of information and entertainment, according to Jane Stadler[19], the media have the potential to be an agent for social change or a tool to maintain hegemonic power structures. The ideal of the role of the media in supporting positive social change is somewhat compromised by the transnational, oligopolistic character of the media industry. The deregulation and privatization of the media has created a situation in which the media industry itself now requires a watchdog. The economic freedom of the press is clearly essential if it is to be an effective agent of political communication, however, the market forces often lead to the concentration of ownership and control in the hands of an elite group, with a corresponding loss of diversity in the range of views expressed in the media. This necessitates the creation of laws and regulatory bodies to monitor and prevent the formation of monopolies, and to support independent media, which must have the responsibility of transmitting acceptable societal values. The nature of patterns of media ownership and control partly determine the impact that the media have on society, but the content of media texts is also important and requires control.

Moreover, the ideological influence of the media on identity formation, especially on the perpetuation of stereotypes that support patriarchal, racist or classist ideologies, has been well documented in academic literature. Media images and stories contribute to how individuals develop understandings of self and other, and they describe the social world in ways that invite the media recipient to recognize her or his own position within it. The influence of the media on identity formation is exerted in several ways. It encompasses the way the media functions to naturalize the dominant ideology and to define what counts as 'normal', 'central' and 'valuable', and it includes the processes of cognitive scripting and role modelling which can occur as the audience observe, identify with, and in some cases imitate what they see in the media. In this way the media influence perceptions of the importance of different economic groups and other aspects of identity such as age, ability, nationality, gender, ethnicity and religion. Basically, the media should be an agent of unity and not division; agent for enrichment and not exploitation.

Politically, because of the influence that the media can have on society, it is important to question the nature of the media content available both locally and globally. The United Nations Education, Scientific and Cultural Organization (UNESCO) established the New World Information and Communication Order (NWICO) in 1978 to address media imperialism and the asymmetric flow of media, and to minimize the communication gap between the developed and developing countries by creating a more balanced global media flows. The ethos

19 STADLER, J., "AIDS ADS: Make a Commercial, Make a Difference? Corporate Social Responsibility and the Media", in: *Continuum: Journal of Media and Cultural Studies* 18:4, 2004.

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driving NWICO suggested that rather than viewing media technologies and media messages as commodities, and as ways of marketing commodities, information and communication should be seen as shared resources with social value. The impact of the media on perceptions of nationalism and cultural identity, particularly as a result of asymmetric flows of information, was another problem NWICO sought to address. Lack of self-representation by marginalized groups and members of developing nations on the world stage was, and is considered to be problematic as foreign coverage is often minimal, biased, and negative. This false presentation can destroy the self-image of a people. Self-representation and a shared code of media ethics are, therefore, desirable.[20]

Internationally, it is not fair and just for the western media to feed their populace o n l y with images and pictures of "War and Violence", "Hunger and Poverty", "Aids and Malaria", "Corruption and Criminality", in the politically less-privileged countries of the world. Giving true and correct information is in order and is a necessary duty of the media. But when they turn to propaganda, just to hang a tag of bad names on the other in order to pursue some ulterior motives or gain political advantages, then there is a question mark.

Unfortunately, most of the affected nations and groups have no financial means to defend themselves and make their voices heard. Poverty is a known problem in most developing nations. Information and Communication Technologies (ICTs) naturally help to facilitate political participation and social change. However, the costs of establishing such communication infrastructure to support the 'information super-highway' are prohibitive for such poorer nations; and it is difficult to justify when there are other pressing economic and political priorities and social welfare competing for scarce funds. Such projects can only make the developing world a more substantial target for marketing and for the dispersion of Western ideologies. The ability to communicate is a basic human right but is unfortunately denied to some according to their ability to gain access to modern technology. Obviously, without basic telecommunications services, groups are not able to fully participate in the global economy, participate meaningfully in political discourse, or even socially interact within the so-called global village. In this regard, global solidarity of help and assistance is called for. But on the whole, the young must be assisted in the task of distinguishing genuine information from media propaganda.

There are many other areas of concrete abuse and danger in the media world, especially in the internet. Young people innocently put their pictures in the face book and very often land in the pages of pornographic viewers. People give in their personal data in the internet to enable them buy items on-line, these are often sold by the business organizations among themselves, and used for advertisements or other commercial interests without the permission of the people involved. People write E-mails and hope for discretion and privacy, but their pass-

20 STADLER, J., *Ibid*, 2004.

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words are often hacked and their information tapped for fraud. Internet mobbing is not seldom among the youths. Moreover, the fact that the young learn criminality, brutality, aggressiveness and violence through computer-games is not a rare story. Young people often log in, down-load and use from the internet very dangerous films, ideological programmes, instigative or fanatical information, and many corrupt articles which are not meant for them. The list of the dangers has no end; but the fear of that cannot and should not scare us away from benefitting from the many advantages of the media. We only need to educate ourselves and especially our young ones on how to go about the media business responsibly.

9.3 Educating the Young towards a responsible use of the Media

It is naïve to keep trumpeting only the dangers of the media, thereby losing sight of their advantages. Every useful thing can be dangerous if not applied in the reasonable sense. Misuse is a problem, not of the object, rather of the subject using the object. Most of what we refer to as the dangers of the media are problems relating to the flaws in educating the young people about the use of the media. Abuse does not nullify use – *Abusus non tolit usum*. The young do not consume the media only to entertain themselves, or to learn something absurd. I believe! If they are well instructed, they can actively use the media to enrich their daily lives with the new experiences they gather from them. They can learn how to express their feelings, learn how to go about with their inner conflicts or fears; they can acquire values and discover models that can help them reorient their lives; they can achieve better ways of thinking, behaving and judging issues. With the experiences they gather from the media, they can confirm or disconfirm their existing ways of life, comparing the media-heroes with themselves, and thereby setting new and positive goals for themselves.[21]

In the social arena, children can use the media to expose themselves, to acquire better recognition in their groups, learn to be independent, also learning avenues of solving their problems and conflicts with their parents, or (in some cases) how to set themselves free from their tyrannies.[22] Young people are proud to parade themselves as people well-informed. They discuss freely and happily about the contents of the media. With the proper use of the media, every child, as well as adult, can always bring the conflict between the self and the outside world to a balance. Showing competence in the use of the media is like a personal construction and an active reorganization of one's life between the internal schemes and external actions. Xaver Büeler[23] sees such a reorganizational compe-

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21 ROGGE, J.U., *Kinder können Fernsehen: Vom sinnvollen Umgang mit dem Medium*, Reinbek, 1990.

22 BACHMAIR, B., *TV-Kids*, Ravensburg, 1993.

23 BÜELER, X., *System Erziehung: Ein bio-psycho-soziales Modell*, Stuttgart, 1994, 175.

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tence as an exchange of distinctions and innovation, as well as the integration and stabilization of the internal human structures with the demands of the media. Children need direction in the application of media-content in order to achieve this balance and stability.

We are living in a media saturated world. The human being invented the media following the inclination to communicate inherent in the human nature. We spend more of our discretionary time with the media than with anything else. The media are woven so thoroughly into the social, political and economic fabrics, such that they have become indispensable for marketing goods, services and ideas, as well as organizing the society. We create and have surrounded ourselves with the media problematic, and are all part of the problems we think the media have. We can therefore be part of the solution by affording the young a reorientation. If we are to make and influence choices that better represent the values for which we stand, then we must greatly expand our understanding of the utilization of the media. Everybody must have to learn to be media literate. One must have an idea of the use of the media before one can differentiate the rightful from the abusive uses.

The human being must master and control the media; otherwise, the media will control the humans. Paula Bleckmann advocates for a media-maturity, and suggested ways in which our children can learn how to go about the media with self determination.[24] She observes that starting very early in life with media-consume can only lead to media-dependence and addiction, and not to media-maturity. Bleckmann acknowledges the indispensability of the media as we asserted above, but opined that children can only achieve media-maturity with the help of media-literate parents. Children require media-education which is "*nachhaltig und nicht nachhinkend*" – sustainable and not lagging behind; and this will make them fit for the future. Children must be equipped by experts, people who know about the media and the future, so as to develop in them the strength of media-productivity and the ability to build bridges towards connecting the educational gaps. In short, children must be educated into media-competence.

When we talk about media-competence, we refer to the ability to use the media and its components and contents according to our needs and goals. We mean the ability to not letting the media master how to use us; rather, we master how to use the media for our own purposes. The media-competence embraces: (a) the ability to use the media components like books, newspapers/magazines, computer/internet, radio/video, television and all telecommunication gargets; (b) the ability to find orientation in the media-world – for example, being able to find the news channel one wants to wash amidst all other television pro-

24 BLECKMANN, P., *Medienmündig – Wie unsere Kinder selbstbestimmt mit dem Bildschirm umgehen lernen*, Stuttgart, 2012. See also, BLECKMANN, P., „Medienabhängigkeit – Präventionsansätze und Ausstiegsszenarien", in: *Krisenbewältigung, Widerstandskräfte, soziale Bindungen im Kindes- und Jugendalter*, Stuttgart, 2011.

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grammes; (c) the ability to communicate with one another through the media gadgets; (d) the ability to maintain a critical distance from the media-content – for example, being able to decipher the commercial or political interests behind the media presentations; (e) the ability to be personally active and creative in the media-world, for instance issuing personal publications in one's school magazines, internet or other public channels.[25]

Dieter Baacke offered four dimensions of media-competence: 1) Media-critic (*Medienkritik*) – which should take cognizance of the analytical, problematical societal processes. Every human being should be in the position to use reflectively the analytical knowledge which the media present and apply them in his own actions. The ethical dimension here is to synchronize this analytical thinking with social responsibility. 2) Media-knowledge (*Medienkunde*) – this involves the know-how of the media systems, consisting of the classical informative dimension as well as the modern instrumental dimension, i.e. the ability to use the modern instruments and gadgets of communication. 3) Media-use (*Mediennutzung*) – the ability to be positively receptive of the programs, and also be able to use them for interactive communication. 4) Media-creation/shaping/organization (*Mediengestaltung*) – the ability to participate in the innovative changes and developments of the media systems; contributing ones quota in the creation of esthetic variations in the daily routines of communication.[26] In effect, Baacke expanded the idea of media-competence to transcend the individual or personal level to embrace the societal level.

Media education is indispensable in the society to help people: *Recognize* and understand the role of media in using metaphor and symbol, which shapes our understanding of who we are – individually and relationally; and also to *learn* how interactive communication can shape and influence the emerging social fabric of human life and society. We can only through education and media-competence demonstrate responsible use of technology. Media literate consumers will recognize the complexity and subtlety of issues. Unfortunately, poorly informed media consumers sometimes have created more problems than solutions – talk with bias and ignorance about issues they do not understand. Problems most often associated with the electronic media, such as gratuitous sex and violence, insufficient or inappropriate programming for children, a flood of sameness in entertainment programming, superficial news coverage of politics, inadequate attention to religion and its influence in society, and the trivialization of news and information, are problems of media illiteracy, and therefore require media-literate persons committed to making their perspectives relevant to these complex issues.[27]

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25 www.wikipedia.de , *Medienkompetenz.*

26 BAACKE, D., *Medienpädagogik,* Tübingen, 1997; see also BAACKE, D., *Kommunikation und Kompetenz. Grundlegung einer Didaktik der Kommunikation und ihrer Medien,* München, 1973.

27 National Council of the Churches of Christ in the USA, *The churches' Role in Media Education and Communication Advocacy*: (A Policy Statement Approved by the General Board), 16 November 1995.

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Ignorance sometimes can lead to false decisions. We cannot just because some dangers are associated with the abuse of the media, forbid children or deny the young every access to media services. Some parents go to the extent of not allowing televisions in their houses just to protect their children from the negative influences of the TV-services. Such parents forget, as Peter Struck observed[28], that children who grow up in television-free households are exposed to the danger of becoming dropouts or outsiders among their peers. They lack current information, and therefore cannot meaningfully participate in discussions during recreations in school; and this can lead in extreme cases to difficulties in interaction or communication deficiency. There is also the danger, by any little opportunity outside their homes, to compensate for their lacks by excessively abusing this chance to see the worst of things; or may grow with this needful anxiety to the point of spending more of their lives later, when they grow out of home, trying to enjoy the things they have missed at home.

In the real sense, children show interest only for those things they like. They watch, hear or listen to things which synchronize with their subjective interpretations. Often they try to act and imitate the scenario of what they have seen or heard in their plays. They may change the persons, content and interconnectivity of the story so massively to suit them, and from that, make up their own stories but imitate the actions of the heroes in the scene they cherish. In this way, they try to build up their own forms of acting, thinking and value systems. Here, the guide of the adult is very much required to prevent children from extolling false values, wrong actions and perverse thinking forms. Although in their plays, there is often no clear dichotomy between phantasy and reality, but through that, children learn the ability to integrate internal and external realities. The responsibility of the educator here is to help the child to achieve a reflective distance from his playful actions, and from there, build up the desired ones. Since children are always inspired through their plays, adults must encourage plays with enviable heroes teaching acceptable values.

Taking up this responsibility presupposes that the parent or teacher must first of all have an idea of what is happening in the media-world – from where the children derive more of their information. How can parents and children understand themselves when they live in two different media-worlds; or how can teachers help their pupils if they do not know their world-view, or operate on different wavelengths? The adults must keep themselves updated to be in the po-sition to correct any form of misapplication of the media and their services on the parts of their children. The parents must be ready and willing to talk about the contents of the media (no matter what) with their children. Jürgen Barthelmes and Ekkehard Sander[29], from their

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28 STRUCK, P., Das *Erziehungsbuch*, Darmstadt, 2005.

29 BARTHELMES, J., /SANDER, E., „Medien in Familie und Peer-Group: Vom Nutzen der Medien für 13- und 14jährige“, in: *Medien Erfahrung von Jugendlichen*, Bd. 1, München, 1997. 324.

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study about the use of the media among the young, noted that the media and their contents offer numerous possibilities for discussions. It is to be noted that any discussion over the media is also a discussion over oneself, because most of the time, the media contain basically themes, situations, emotions and feelings that are purely personal. Therefore the media can be seen as a mediator between generations and genders. Through this discursive participation regarding media issues, parents and teachers have every chance to influence positively the developmental processes of their children.

Young people, most of the time, also wish to have the chance to exchange their media-experiences with their parents. Undertaking such media-activities together brings and unites families and peer-groups. From this, one can say that the media have an integrating character. Furthermore, bearing in mind that no topic is taboo in the media, the family and peer-group have through the media, the opportunity to discuss such sensitive themes like aids, drugs, criminality, sexuality, separation or divorce of the parents, which may have much delicate effects on the children if such issues are not well handled. One also has the chance to talk about family origins of the different parents and the relationship between the parents and children. Through sitting together before the TV, one may say that parents and children have come to know themselves more and more, knowing where they have common interests or disparity, as well as about the issues in the entire world. Through undertaking media-activities together, the feeling of togetherness can be strengthened, and parents can understand and appreciate their children all the more. Candidly, parents can only influence the depth and direction of what their children do with the media when they are involved.

The reason why the media play an outstanding role among the young is that they find themselves, their developmental processes, their problems, experiences, interests and aspirations reflected in the media. In another study, Barthelmes and Sander identified the media as an utmost companion for the young especially in their puberty and adolescent stage. The reasons are summarized as follows: "Die Jugendlichen finden in den Medien immer etwas 'für sich'. Jede Person sieht jeweils ihren 'eigenen Film', Konformität durch Medien ist ein Mythos. Über Medieninhalte reden = über sich reden. Die Medien bringen die Jugendlichen (jungen Erwachsenen) auf neue Themen. Die Medien fordern die Jugendlichen heraus, die eigene Sicht in Frage zu stellen. Medien fördern die Arbeit am Selbstbild. Die Medien dienen den Jugendlichen insgesamt als Spiegel für das selbst. Medieninhalte als symbolische Verarbeitung der Wirklichkeit."[30] The youths always find something for themselves in the media. Every person watches his 'own film', Conformity through the media is a myth. To talk about the content of the

[30] BARTHELMES, J., /SANDER, E., „Erst die Freunde, dann die Medien; Medien als Begleiter in Pubertät und Adoleszenz", in: *Medienerfahrung von Jugendlichen*, Bd. 2, München, 2001, 222.

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media is to talk about oneself. The media introduce new themes to the youth. The media challenge the youth to question their very points of view. The media demand that one works on his self-image. Among the youths, the media act as a mirror for seeing themselves – a reflector. The contents of the media are symbolic portrayals of the reality.

The society must see it as an advantage to encourage the young people to develop a positive attitude towards the media. Through the media, children learn the art of internal regulation of their developmental processes; and by so doing can regulate themselves in accordance with the rules of the social system and values. The way about with the numerousness, variability and multi-functionality of the media offers the young people many opportunities to discover the boundaries of different social systems, and how much they can adapt to their rules and norms.[31] This, on the long run, helps in building up the identity of the young person within the frame-work of the society. Most of what the media offer are symbolically programmed to facilitate the individual identity and the social interaction of the members of the society. The society can gain more, if it invests in the media-education of the young. The use of the media can help strengthen and stabilize the personal ego of the young when he feels that he belongs to and is integrated in the mainstream of the society. This feeling can boost his productivity in the society. The young people are very creative and full of phantasy; and the society can tap these resources of the young very fast through the media.

The media have a tremendous potential for good, often underutilized. They add exciting new symbols to our culture. They provide chances for people to witness events as they happen. They have great democratic potential and can extend knowledge to all people, providing a global perspective. They provide diversion as well as entertainment, information and education. The media today reach virtually every member of the society with messages that reinforce a worldview that says technology can solve all problems. Also the media have been so woven into the economic fabric of most cultures that to question the underlying implications of the system appears destructive, perhaps, in some free cultures like the American and some European cultures, as even unpatriotic. In such a situation, every society and all sectors with societies must add their voice for a greater responsibility in the use of the media and their technology to solve our world's problems. The creativity of the young people can here be massively utilized. Above all, the media must be a producer and definer of a good culture. This is a challenge to media authorities and participants: actors, writers, directors, publishers, technicians, producers, executives, station managers, sponsors and viewers. Social, political and economic structures must be created which provide a framework in which individuals can act responsibly.

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31 SPANHEL, D., *Handbuch Medienpädagogik*, (Bd.3 *Medienerziehung*), Stuttgart, 2006, 155.

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The media play a major role in setting the agenda of what in society will be discussed or ignored. Therefore, we have a responsibility to learn how the media operate and to challenge that which we believe to be false. The young people need a concrete experience of how to get on with media instruments, which can help form their perceptions, ways of thinking, values and ways of life for an easy adaptation in the society. To achieve this goal, Dieter Spanhel suggests a media-didactic which should teach the young people how to use the media and that which the media offer as a constructive learning instrument, and as a foundation for building, reconstructing, saving and disseminating knowledge. This opens a new educational opportunity[32], which in technical language is called media-socialization.

Media-socialization is a necessity for every child, in fact every person. It is advantageous to let the young person to abstract and deduce his decisions from his own experience through the interactions in the communication processes of the media. Through this, he can construct his own values and ways of action, and build up himself and his worldview. It then becomes clearer, as Dieter Baacke observed, that socializing the child in the media is a step towards building up in the young person a self orientation of his psyche.[33] Meanwhile, system theorists would suggest here that media-socialization must involve a process of equilibration which requires a balance between the actions of the individual and the content of what the media offers. Where this balance is lacking, the effects of the media-contact can be negative. Most parents are afraid of the content of media information, and the developing trends in the world of computer.[34] The fear is that the children may not withstand the bulk of information, or might be spoiled with the content. The solutions to this fear however, cannot be to prevent the young from having access to the media, rather educating them to a responsible use of the media and a critical evaluation of its contents. The young must be helped to identify with the trend, but at the same time form a critical distance to the bombardments of the media. Just like sex education, after a long period of agitation, was introduced into the educational programmes of many nations because the sex-trend could not subside among the young; so also do we expect the media-literacy to be introduced into the educational programmes of today, because the media-trend has come to stay. If nothing is done to let our children master the use of the media, then we will run the risk of letting the media master the use of our children, which on the long run would be catastrophic to the society of today and tomorrow.

This does not suggest however that media education should usurp prominence over the traditional education. To ensure that the young people do not relegate their

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32 SPANHEL, D., „Neue Medien – neue Lernchancen. Ein integratives Konzept für die Medienerziehung“, in: *Lernchancen (Medien verstehen lernen)*, 2000, 5-14.

33 BAACKE, D., *Medienpädagogik: Grundlagen der Medienkommunikation*, Bd.1, Tübingen, 1997, 42.

34 See STRUCK, P., *Netzwerk Schule; Wie Kinder mit dem Computer das Lernen lernen*, München, 1998.

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roots and traditional values to the background, the traditional agents for educating the young must assume once again their roles, and not leave the education of their children over to the media. In any case, we have already said that the media can inform, socialize and assist in the educational process of the young, but it is doubtful if the media are in the position to educate the young. No matter how intensive the media engage themselves in trying rapidly to usurp this function of "educating", it is very dangerous to acclaim the media as an educator, bearing in mind what the media often do to people who get subsumed in them without caution. We should not forget that the primary interest of the media is commerce; and the media go to any length in manipulating their consumers in order to realize this interest and perhaps some other political goals. Leaving the media with the sole responsibility of forming our young people will lead to a misplacement of priorities. This, unfortunately, is already happening since many young people spend a greater part of their day with the media than with the family, church, school, peers etc. And this so-called media-usurpation of "educating" function of the young will continue unless the traditional societies, the church, the school and, most importantly, the family take their roles more seriously to win back the attention of the young people. The family is the centre where the most effective education and corrections can take place. When children are using the media, parents and guardians should endeavor to participate and share their experiences with them. Modelling by parents is the most powerful teacher when it comes to responsible media consumption.

To prevent the abuse of media accessibility, Peter Struck suggests some measures, relating to the length of time advisable to the different age-levels for the use of the media [35]:

- Children below the age of three should never sit before the screen, since it is dangerous to the development of their eyes.
- Children between four and five years may be allowed to sit before the screen on the average of 20 minutes a day.
- Children between the ages of six and nine years can accommodate the screen for 30 minutes at home and another 30 minutes by a learning-computer in the school.
- Children between the ages of 10 and 13 years may spend an average of one hour at home, and another hour at school by the television or computer, (important exceptions could be made).
- From the age of 14 years, two hours at home and two hours at school may not be transcended. In addition, equivalent hours of sporting activities are recommended.
- From the 12th class (around the age of 17, 18, 19 years), an average total of five hours before the screen is enough for both home and school uses.

35 STRUCK, P., Das *Erziehungsbuch*, Darmstadt, 2005, 146.

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– Generally, no child should posses in his own room a computer or television before the age of 10 years. Every household should ensure that these amenities are made available for general use in the home, as well as the institutions of learning.

Meanwhile, I am of the opinion that such strict and timed regulations may not be necessary; it suffices when the parents, guardians and teachers are in good control of the media activities of their children. And one cannot be in control of what one's children do when one does not give or spend enough time with the children. Children are known to be constantly active until they are tired; and if the parent, teacher or guardian does not occupy them with reasonable activity, they occupy themselves with something else which sometimes might endanger them sooner or later. I personally admire one interesting advice, which always comes in the form of advertisement in the German television station ZDF, brought up in the last minute before the evening news at 7 pm. The programme televises in seconds different events which children often undertake and shows the many terrifying things children do and watch when their parents are not there, and ends up with the injunction: "*Schau hin, was Deine Kinder mit den Medien machen*" – look there to see what your children are doing with the media.

Furthermore, every society must secure legal processes that will ensure public accountability by those who control media. Laws of the land should empower citizens to evaluate, at franchise or license renewal time, whether cable and television outlets in local communities are servicing the community interest, convenience and necessity. No doubt, we affirm the freedom of speech and freedom of the press, but the media must work within a framework of social responsibility. And the government and politics must assist to ensure this social responsibility. To this effect, the federal republic of Germany, in the effort to secure legal protection of children and youth, provided a post for listing out all those media agents who pose threat to the development of the young. "Träger- und Telemedien, die geeignet sind, die Entwicklung von Kindern oder Jugendlichen oder ihre Erziehung zu eine eigen verantwortlichen und gemeinschaftsfähigen Persönlichkeit zu gefährden, sind von der Bundesprüfstelle für jugendgefährdende Medien in eine Liste jugendgefährdender Medien aufzunehmen."[36] This law stipulates that those proprietors and media agents which tend to endanger the education and development of the young towards responsible and sociable personalities must be shortlisted as such.

Moreover, every society should encourage the creation of media literacy centers (where the access to media facilities is still limited) to educate the people against the tricks of manipulation and to promote the reinforcement of acceptable values. The society should support and encourage the public schools to include media education as part of the school curriculum from an early age. Par-

[36] JuSchG. § 18, *Jugendrecht*, SGB VIII, 33 Auflage, 2012.

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ents and guardians, on their part, must take responsibility for what their children and youth watch in the home by monitoring the use of the Information Highway, movie and video rentals; to make use of the internet lock-box or other technologies; to stay current on advertising for film, video and computer game materials, so as to make informed decisions about permissible viewing; and, above all, to help young people develop their own standards of taste and appropriate viewing behaviour.

Humanity can be proud of its progress in the media sector. Newer media forms such as interactive television and computer-mediated communication offer an increasing interactivity, autonomy and choice on the part of the user, and unprecedented personal control over the production, manipulation and distribution of content. For these reasons the 'democratic' attributes of new media have been praised for equalizing the power balance between media consumers and media producers and, in some cases such as blogs and wikis, obliterating the distinction altogether. For all the advantages that new media technologies offer some citizens, such media effectively disempower those who lack the education, abilities and economic means to access and use them; hence media policy must actively work to establish inclusiveness, directing resources to closing rather than widening gaps in accessibility.[37]

The provision of Information and Communication Technologies (ICTs) has potential benefits for economic and social development. New developments in media technologies reflect social structures and mechanisms of exclusion and inclusion. For instance, it is considered exclusionary that the technological capacity exists to meet the needs of blind web users without great expense, and yet the majority of websites are set up to cater for the needs of highly literate, sighted people. For commercial purposes, researches into new technologies are often directed at projects that serve the interests of the majority or of the most affluent, and the disabled people represent a small, fragmented and impoverished market. The development of new media technologies frequently follows market forces and reproduces existing power relations instead of transforming them; and the access to new media technologies is dependent on money and education. For these reasons, media policy must play an important role in regulating new technological developments and the manner in which they are made accessible to various sectors of the population – not just to those with the most purchasing power. Justice demands that all forms of the media must be accessible to all citizens. Poverty and disability, and not even educational deprivation or lower social status should disqualify or exclude anyone from benefiting from the gains of modern communications.

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37 STADLER, J., "AIDS ADS: Make a Commercial, Make a Difference? Corporate Social Responsibility and the Media", in: *Continuum: Journal of Media and Cultural Studies* 18:4, 2004.

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The digital divide (the increasing access gap between those who have and those who do not have access to new media technologies) causes the inequitable access to ICTs and access to the benefits of digital technology. And this is based on the international disparity in the world order; and can also arise from inequities *within* any community. Something must be done in the world order to improve the plight of those still lagging behind in the use of modern communication, otherwise, the social inequalities would be widening. For example, global internet usage figures released on June 30, 2006[38] indicate that Africa is responsible for only 2.3% of global internet usage, despite accounting for over 14% of the world's population. However, internet penetration is increasing rapidly, with South Africa's internet usage growth rated as one of the fastest in the world. Also in recent times, Nigeria has improved tremendously in communication systems with the influx of mobile telecommunications in the country.

WORLD INTERNET USAGE AND POPULATION STATISTICS						
World Regions	**Population (2006 Estimate.)**	**Population % of World**	**Internet Usage, Latest Data**	**% Population (Penetration)**	**Usage % of World**	**Usage Growth 2000-2005**
Africa	915,210,928	14.1 %	**23,649,000**	2.6 %	2.3 %	423.9 %
Asia	3,667,774,066	56.4 %	**380,400,713**	10.4 %	36.5 %	232.8 %
Europe	807,289,020	12.4 %	**294,101,844**	36.4 %	28.2 %	179.8 %
Middle East	190,084,161	2.9 %	**18,203,500**	9.6 %	1.7 %	454.2 %
North America	331,473,276	5.1 %	**227,470,713**	68.6 %	21.8 %	110.4 %
Latin America/ Caribbean	553,908,632	8.5 %	**79,962,809**	14.7 %	7.8 %	350.5 %
Oceania / Australia	33,956,977	0.5 %	**17,872,707**	52.6 %	1.7 %	134.6 %
WORLD TOTAL	6,499,697,060	100.0 %	**1,043,104,886**	16.0 %	100.0 %	189.0 %

(Courtesy of the internet-world-statistical data)

It is not surprising that we experience the access gap in the use of media technology. In most of the developing countries, the rate of poverty makes the availability of such media technology impossible. One cannot hope for communica-

[38] Confer *www.internetworldstats.com*. ©Copyright 2006.

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tion facility where the necessary infrastructure is lacking. How can one talk of computer and the internet where there is no electricity or merely little but fluctuating power supply. In such poorer regions of the globe, the young people are faced with more hurdles to jump than their counterparts in the developed nations. They must put in 200% more effort in order to achieve the same result. No electronic learning. No security in documentation, since every document is in paper files. Every work must be accomplished manually. Global and international information is hard to come by. To improve the relevance of the media and its advantages in all parts of the world, international solidarity is required in tackling the infrastructural problems. We can only begin to talk, in the real sense, about global civilization and educating the young in global values when all peoples of the world have equal access to media technology.

Generally, it is a known fact today that the major challenge facing the young people all over the world, over and above the challenges of their daily living-conditions, is that of the media world. Here they are confronted with an unbelievable number of contradictory forms and styles of live; contradictory goals, norms and values; contradictory beliefs and worldviews. Amidst these contradictory life-conditions, they must be in the position to take value-oriented decisions. Based on their different living conditions, young people tick variably, and these affect their value-decisions. In Germany, the *Bund der Deutschen Katholischen Jugend* (BDKJ) and *Misereor* organized a workshop with the *Sinus-Institut* of Heidelberg in 2008 to analyze how the young people tick and how they (based on their life-situations) imagine values.[39] With the model of the Sinus-Milieus, they arrived at different life-style impressions of the young people, their value-orientations, desires and longings, their imaginations of the future, their views of society and participation. The basic foundation of the Sinus method is the life-conditions; and from these living conditions, the young form their orientation towards values.

Based on their social and material living conditions, some young people are conservative. These are family oriented, home oriented, down-to-earth, with high consciousness for tradition and moral. Some others have socio-ecological orientations. These exhibit concern for sustainable future and environment. They often exercise social critic and are more open for alternative live-forms. There are also some who tend to be pragmatically adaptive – that means, in their achievement and modern family orientations, they manifest a high range of flexibility and readiness to adapt to new situations. Some are in their nature expeditive – showing strong orientation towards adventures, searching for new bounds and unconventional experiences.

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39 Sinus-Milieus Studie, Bund der Deutschen Katholischen Jugend (BDKJ) & Misereor, *Wie ticken Jugendliche?*, Osnabrück, 2011.

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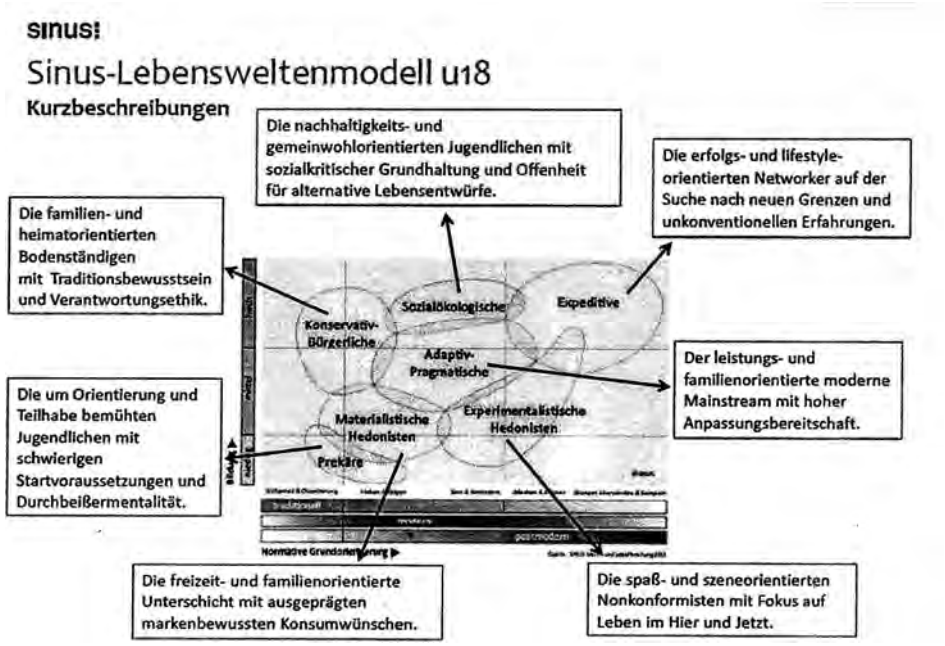

(*Courtesy of BDKJ / Misereor, 2011*)[40]

There are also young people with very precarious life-conditions, with very difficult means for starting life. They must always bite their ways through and as such they have a struggling mentality. Some have materialist-hedonistic orientations. Even when they belong to the lower classes, they often manifest a longing for material wealth. Others have experimentalist-hedonistic orientations: these are the nonconformists whose focus on life is enjoyment for here and now. Meanwhile, all these variable conditions are not completely disintegrated from one another. They are basically interconnected; and the same group of the young can at the same time manifest many of these different life-conditions. These life-conditions and orientations deeply affect the value-decisions of the young people. For this reason any proper socialization of the young in the media world must consider the life-conditions of the targeted group. It is helpful to know their life-backgrounds; how and why they tick the way they do; or why they fancy this or that programme on television, in video or the internet; why they prefer Mp3 players on their ears more than discussing with the peer-group; or why playing games the whole afternoon in the computer is more attractive than doing the school assignments; and above all, why they opt for this or that style of life and not the other.

[40] Cited in POLLAK, G., *Vorlesung*: „Einführung in die Bildungswissenschaften", Passau, WS 2012/13.

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The media-offer of contradictory life-styles does not make decisions easy for the young people. They are faced with the challenge of deciphering the right values. The younger the children are, the more problematic this challenge becomes. Since the media contents are often daily life issues, the young people should be given access to the media, but be properly educated on the use of the media. And this also involves educating them into the right values and adequate life-decisions. In this regard, Dieter Spanhel gave some insight to value-oriented qualities which every media educator must target to achieve in the young people:

- They must discover their own order of preference and its contained value-orientations, and make this the basis of their actions.
- They must discover the value orientations offered and transmitted by the media, analyze them, and must be in the position to judge them on the basis of their own values.
- They must be in the position to justify the values they decide for in their media-actions, considering their possible consequences for them and others.
- Above all, children must be made to know that values can arise from different value systems and worldviews, and as such must be evaluated differently.
- Also they must be made to know of the existence of some basic fundamental values, which are not subject to debate. [41] A typical example of such values is the preservation of life.

The purpose and goal of the value-oriented media-education is to build up and stabilize the sense of responsibility in the young as regards the use of the media. And this involves the integration of variable knowledge of values in their psyche and the manner of their application to the media. The media educator, however, must avoid the danger of forcing his/her own value orientations and convictions on the child. His/her responsibility is more of exposing the child to the basic values for judgment and action in relation to the media, and to divulge the consequences that may follow any direction of decision the child may make. As such, media education is all about enabling the young person to learn the basis for deciding his own hierarchy of values and using them to judge the media-contents and to justify his own media-actions.

The young people must, as such, be in the position to communicate their own needs and values to their media partners. This demands therefore that media-education, in line with the opinions of Gerfried Hunold and Andreas Greis[42], must accord the young with the following media-competence: 1.*Competence for se-*

41 SPANHEL, D., *Handbuch Medienpädagogik*, (Bd.3 *Medienerziehung*), Stuttgart, 2006, 192-3.

42 HUNOLD, G.W., / GREIS, A., „Medienkompetenz, Ein Ethisches Plädoyer", in: *Medienethik – Kritik einer populären Universalkonzeption*, (Forum Medienethik 1/2002), München, 2002, 7-17.

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lection and evaluation – They must be able to select from the many offers of the media, and be able to organize them by evaluating their possibilities for communicative contacts which synchronizes with their needs, motives and goals. 2. *Competence for perception (Visual literacy)* – The young must be in the position to use the available techniques of the media to build up their social interactional contacts; they must be in the position to perceive media messages, evaluate them responsibly and build up reasonable judgments. 3. *Competence for reception (media literacy)* – Young people must be able to understand the different codes of the media, be in the position to decode them, decipher the senses and intentions behind the codes, and reasonably apply them in their social relations and communicative process. 4. *Network-competence* – This is a form of new social competence which enables the young to build up a network of communication within one's social group and take part in controlling the communicative processes at the local, regional or global levels.

The young must be helped to construct their own personal world of experience through the media. The media offers enormous materials for building up one's horizon of feelings. The human being enjoys being entertained with the world of fictions and phantasy, and these help in the development of human personality and identity. To actualize this positively, media competence is a necessity. In this regard, Lothar Krappmann[43] described the roll of communicative competence in building up identity. This involves the ability to, on the one hand, take up or identify with rolls of media heroes, and on the other hand, distance themselves from these rolls. It is all about finding a balance between the media paradoxes and forming out their own specific world of experiences. This demands from the young person the ability to a reflective self-control, which can be achieved faster with help from an experienced adult. Otherwise the child remains prone to the influences of the one-sided images of the media like violence, brutality, aggression, mobbing, murder, etc.

Every young person must be helped to be able to understand and interpret the sense behind the media messages. This demands the competence to use the media critically, which involves the knowledge of the functions and the effects of the media as well as the ability to organize its cognitive and emotional effects on oneself; and the ability to differentiate and decide for specific programmes as against others. The function of media education here is to help the young to be in the position, or learn to choose meaningfully and responsibly from the overloaded media offers. They must be able to realize and understand the reality-content of whatever they have chosen. And this requires that they perceive the basic concept of the construction and reduction of reality in the media, and be able to differentiate between fictions and reality in media presentations. Every

43 KRAPPMANN, L., *Soziologische Dimensionen der Identität: Strukturelle Bedingungen für die Teilnahme an Interaktionsprozessen*, Stuttgart, 1971.

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good choice is an advantage not only for the child, but for his parents, family, and the society in general.

Furthermore, in cognizance of the global responsibility of every human being, media education must also take an intercultural form. The products of the media and their marketing have become very international. The internet opens today many avenues for global contacts, forms of universal communications and international experiences. The young people, and in fact all users of the media, are daily confronted in different ways with the daily happenings in other parts of the globe – different ways of thinking, different ways of expression, and different value-preferences from other cultures. This fact makes it obvious that the young people must be directed towards the knowledge of other cultures. Internet pages and television programmes which portray the good cultures of other people can be of help. The elements of the foreign cultures which are always compounded in the media widen the horizon of experience, give more than one can get from his own culture, and offer enormous enrichment for personality development.[44] For this advantage to be actualized, the young person should at least possess the basic knowledge of other cultures, and be in the position to interpret and apply them reasonably. This should be part of the responsibility of media education.

Media education is a necessity, but must be carried out within the legal bounds of protecting the young. In some developed countries of Europe and America, we notice some legal regulations meant to protect the young people from the abuses of the media. In Germany, for example, there is a detailed content of the measures to be taken in the task of protecting the youth from the abuses of the media – "*Jugendmedienschutz*". In a contract between the media and the state,[45] it was agreed to exclude: programmes which can ginger hatred against some parts of the population because of national, racist or religious affiliation; programmes which can inflame violence and attack against the personality or human dignity of the others; programmes which castigate or insult other groups. Also forbidden are: programmes which try to present inhuman violent actions as harmless; programmes which extol unjustified attacks and wars; pornography; programmes which undermine morality or endanger the moral development of children; programmes which may present the dying, the sick, and the handicapped in derogatory manners are not allowed. Care must be taken not to present programmes which can have negative influence or corrupt the minds of children, unless they are aired when the non-participation of children is guaranteed, for example in the night between the hours of 23.00pm and 6.00am. In such cases or in the case of dangerous television/kino/cinema/video films, a warning must be issued stipulating the age limit of the participants.

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44 SPANHEL, D., *Handbuch Medienpädagogik*, (Bd.3 *Medienerziehung*), Stuttgart, 2006, 215.
45 Confer *Deutscher Rundfunkstaatsvertrag* (RStV), 26.8.1996.

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In the computer and internet arena, there are also available programmes and techniques for filtering what the young people can/may consume. Also there are browsers which allow access only to selected websites of the internet. These measures can help protect children, although some questions still remain open. For example, discussions still go on regarding: who evaluates the internet website and with what criteria?[46] Nonetheless, it is obvious that parents and authorized persons always take responsibility for decisions regarding the under-aged. And the control measures are very necessary because they checkmate both the producers and the recipients of the media products, and can protect the young against all sorts of abuses and negative influences. The control measures however, should not be used for political manipulations and propaganda like is the case in some countries with dictatorial regimes, rather should earnestly be aimed at protecting children from misuse, and educating them towards the right use of the media. Media education and media protection of the young augment each other and go hand in hand. They are two complimentary responsibilities of the parents, teachers and people in authority in the society and state.

The parents are the principal, but not the only, authority responsible for the education of the children. And because the parents, most of the time, lose the overview of the media-world of their children, especially during and after puberty, the institutions of learning should include media education as one of their primary assignments. To accomplish this assignment effectively, teachers should not forget that they are only trying to build on already existing foundations brought along from different families. Based on this background therefore, teachers (just like parents) have the duty to:

1. Acquaint themselves with the exact horizon of the media-world and media-activities of their pupils;
2. Make a pedagogical evaluation of the media-habit of the pupils, which will act as a basis for the media-educational plan;
3. Accompany each pupil in his media-activities with understanding and without bias, but x-raying and explaining the consequences of every media action/influence – which opens up the door for corrections;
4. Integrating the parents as indispensable partners in the task of media education of their children.

In this fourth assignment, we envisage, with Wolgang Burkhardt,[47] the difficulty of convincing the parents on the existing or impending developmental problems, as well as the developmental chances surrounding the media activities of their children without running the risks of being misunderstood – whereby the

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46 MACHILL, M., &VON PETER, F., (Hrsg.) *Internetverantwortung an Schulen*, Gütersloh, 2001, 20.

47 BURKHARDT, W., *Förderung kindlicher Medienkompetenz durch die Eltern: Grundlagen, Konzepte und Zukunftsmodelle*, Opladen, 2001.

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parents could feel accused of educational failures or feel tutored by the teachers on the task of bringing their children up. It must be clear that without a consistent cooperation between the parents, teachers and with all the other agents of socialization, it would be difficult to achieve a successful media education. All the agents responsible for socializing the child must cooperate to help the young person achieve his own reflective, critical and practical analysis of how to come to terms with the problems of the media.

This cooperation must aim at benefiting the young person; and according to Bernd Schorb[48], it should achieve five goals at the end. First: The expansion of the possibility for the young person to act, in the sense of being in the position to use the media not just as a consumer, rather using the media technically as a medium and a working instrument. Second: Experiencing and learning conscious communication – that means, having the ability to use and apply the media to develop and strengthen communication as a two-way process between communicative partners. Third: The ability to use the media to discover one's own self-interests; to strengthen them or creatively criticize them; awakening and strengthening one's trust in one's creative abilities. Fourth: Acquiring behavioral confidence in different social situations; establishing in the young person the experience of personal worth in the defense and presentation of one's interests. Fifth: Using the media as a social medium, based on subjective abilities, for presenting personal experiences and personal problems with images and words. That means, seeing the media as a medium of expression.

With a good mastery of media activities, the young person is equipped with a good participative and communicative competence for the present and his future roles in our global society which has "medialized" and "digitalized" itself. Finally therefore, the young must be trained towards using responsibly the communicative and media accessories without being enslaved to the demands of these technologies. The illusion persists that technological progress necessarily brings freedom and happiness. No! The truth is not complete. Every coin has two sides. To worship technology and media techniques, is to elevate them over and above humanity, therefore making them objects of humanity's awe and veneration. The media is indispensable in our time, but can however be dangerous. It must not and should not be deified. Media illusions can deceive.

Meanwhile, the advantages of the media are great. They can be intelligently and responsibly harnessed without our being engulfed in their elusive and deceptive "promises". This is our goal and our wish for the young people in the quest for global values and intercultural togetherness.

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48 SCHORB, B., „Die Lernorte und die erwerbbaren Fähigkeiten, mit Medienkompetenz umgehen", in: *Medienkompetenz* (Hrsg. SCHELL/ STOLZENBURG/ THEUNERT), München, 1999, 390-414.

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10. The Quest for Global Values: Today's Intercultural Pedagogical Priority

10.0 Towards globalizing the Human Family through Education

In part one of our work, we discussed the possibility of defining human dignity; and among other basic conditions determinant for human dignity, we emphasized that all beings belonging to the species called human have equal right to the dignity of the human person. From this basis, all the members of this species – human – can see themselves as members of a family, a family of persons sharing equal dignity, a global family, and in a more accommodative sense – a global community. In the African worldview, for example, the sense of family or community is in itself a substantial and fundamental value, without which, most of the other cultural values[1] ensuring co-existence would be difficult to realize. Collectively, this community/family mentality may possibly act as an impulse for us all to work towards a global family. A family, promoting the solidarity of the entire humanity: in the present generation, and with future generations, and of course respecting the principles of difference in identity and tolerance of multiculturality. We should bring our young ones up to learn to recognize and respect others (live and let live), bearing in mind that the human differences, instead of being a hindrance, can be an enriching variety.

10.1 Meaning of Globalization

Globalization is a process of expanding principles, stretching them to gain worldwide relevance. Some people tend to reduce the range and define globalization only in terms of the world market and economy: "the process enabling financial and investment markets to operate internationally, largely as a result of deregulation and improved communication."[2] And for a long time, politicians and researchers tried to describe globalization as a form of internationalization. In such an understanding, the primary actor was the nation whose main concern was the proof of its internal and external sovereignty. With the complexity of different national interests, the understanding of national sovereignty began to change. To this effect, the understanding of globalization as international relations between sovereign states began to change into a system and network of so-

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1 For more information regarding the African values of community, extended family and other cultural values, confer: NDUKAIHE, V.E., *Achievement as Value in the Igbo/African Identity: The Ethics*, Berlin, 2006, 231-275.

2 SINCLAIR, J.M.(ed.), "Globalization", in: *Collins Dictionary of English Language*, Glasgow, 1999, 652.

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cial global relationship. Now, globalization is primarily characterized with the many and complex relationships, interactions and networks globally, and less concerned with particular actors or institutions. "Philosophisch bedeutet dies, dass nicht einzelne substanzielle Wesensbeschreibungen von Akteuren oder Systemen bei der Beschreibung von Globalisierung wichtig sind, sondern die Vernetzung zwischen diesen. Das, was Globalisierung ausmacht, sind die Vernetzungen – der Philosoph nennt diese auch Relationen."[3] Philosophically, this means that, in the description of globalization, what is important is not the individual substantial descriptions of actors or systems, but rather, the network between them. What characterize globalization are these networks, which the philosopher [Aristotle][4] also referred to as relations.

Globalization, as a social phenomenon, is ambivalent. The actual phases of its advantages and disadvantages are realized more or less in different areas of human life and problems. It is therefore improper to discuss globalization from one point of view – either to glorify it or to demonize it. A balanced picture of the global activities and developments will prove its ambivalence. Globalization has many dimensions, and should not be narrowed down to or concentrated, as is often the case, on the economic aspect. The many aspects of the global society, politics, religion, science, education, values and culture belong to the areas of consideration in the globalization issue. We also appreciate the enormous changes brought about by the technological advancements. The improvements in transport and communication (internet and media, as well as tele-communications) keep on pulling the cultures of the world together. These make the globalization of values inevitable.

In the face of this new phenomenon of global interaction, some thinkers are now calling for a new political order that will work out global norms (Jürgen Habermas)[5], or have instituted projects promoting global ethos and values (Hans Küng)[6]. Habermas based his philosophical idea on the daily situations of human discussion. He emphasized that the human being has the basic need to discuss with the other and cannot do without discussion. In different ways, the human being seeks understanding as well as being understood. Everyone wants to be heard and at the same time taken seriously. To this effect, Habermas does not see the possibility of an already given truth; rather, for him, what is true is what people in a common discussion agree on. Habermas is thereby accredited with

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3 REDER, M., *Globalisierung und Philosophie*, Darmstadt, 2009, 37.

4 Aristotle (384-322 BC.) used the concept "*koinonia politiki*" to describe the living form of the *polis* in the ancient Greece, where every adult citizen is challenged to freely contribute to the build-up of a collective social and political society. This collective responsibility and relationship towards the general human welfare in the world he knew, was pointing to what we today (in a broader universal network) call globalization.

5 HABERMAS, J., *Die Postnationale Konstellation*, Frankfurt/M, 1998, see also Habermas, J., *Theorie des Kommunikativen Handelns*, Frankfurt/M, 1981.

6 KÜNG, H., *Projekt Weltethos*, München, 2006.

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the *consensus theory of truth*. Critics like Ernst-Wolfgang Böckenförde[7] are of the opinion that consensus ethics lives from the bases which it cannot from itself establish. And for me, the major problem I see with this theory is that, since people always have different ideas and thoughts, any failure of agreement would imply the non-existence of truth. The non-existence of an objective truth for which people ardently desire or yearn is hard to imagine. As regards norms (a little different from values[8]), Habermas, following his consensus theory, argues that there can be no absolute norms which are not dependent on the consensus of the people. He does not however mean that norms are completely relative; rather it is through the basic experience of discussion that people come to realize that the norms which they agree upon are legitimate. With this view, he takes on Immanuel Kant's perspective of communicative rationality and John Rawls ethics of dialogue. In the idea of global values therefore, norms/values for living together can only be arrived at (when possible) through dialogical argumentations, and not through rational monological speculations. Through intercultural dialogue, we awaken the interests and sensitivities of the dialoging partners and thereby intensify the solidarity of humanity.

On his part, Hans Küng based his call for a global ethos on the daily experience of disparity among nations, religions and societies. He sees constructive dialogue as an indispensable means of co-existence. He summarizes the programme for the realization of the project – world-ethos – thus: "kein menschliches Zusammenleben ohne ein Weltethos der Nationen; kein Frieden unter den Nationen ohne Frieden unter den Religionen; kein Frieden unter den Religionen ohne Dialog unter den Religionen".[9] No human living together is possible without a universal ethos of the nations; no peace is possible among the nations without peace among the religions; and there can be no peace among the religions without dialogue among them. This necessary dialogue has two dimensions: external (with the other, at any point of meeting, in the village, school, society, abroad, etc) and internal (with oneself, the internal discussions going on in one's head and heart, when one meets a stranger, reads or hears about a foreign culture, etc). This internal and external dialogue is definitely required at the societal, national and global levels as they are geared towards establishing common values.

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7 See BÖCKENFÖRDER, E-W., *Der säkularisierte Staat. Sein Charakter, seine Rechtfertigung und seine Probleme im 21. Jahrhundert*. Themenband 86 der Carl Friedrich von Siemens Stiftung, München, 2007.

8 HABERMAS, J., *Between Facts and Norms, Contributions to a Discourse Theory of Law and Democracy*, Cambridge, 1998, 255. (Here Habermas differentiates norms from values "in their references to obligatory rule-following versus teleological action; second, in the binary versus graduated coding of their validity claims; third, in their absolute versus relative bindingness; and fourth, in the coherence criteria that systems of norms and systems of values must respectively satisfy.")

9 KÜNG, H., *Projekt Weltethos*, München, 2006, 171.

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Even in the phenomenon of economic globalization which we mentioned earlier, Küng argued in another work that it cannot go without the globalization of values and ethics. How can the world be peaceful and harmonious with contradictory ethical norms and values? – he asks. There must be some elementary ethical values, which should stand as the measure, obliging all national and international interest-groups, as well as employers and employees.[10] In the same way, there should be an ethical global consensus of ethical values, which should guarantee co-existence in the globe. It pays better when the international community comes together to create common values instead of making laws. "Quid leges sine moribus" What use are the laws without morals (values). Küng argued that ethics, when it should function for all, must be undivided. The undivided world needs an undivided ethos. "Die postmoderne Menschheit braucht gemeinsame Werte, Ziele, Ideale, Visionen."[11] Postmodern humanity needs collective values, goals, ideals and visions. And it is in this way that we want the children of our world to be educated so that co-existence would be made possible today and in the future.

Meanwhile, in the task of the global education of our children, one fact must be clear: Globalization is not the enthronement of a culture. Globalization is not and cannot be synonymous with Americanization or westernization. The idea of globalization of *a culture* must be seen as a mirage, but the globalization of *cultures* is possible through education and goodwill. The possibility lies in the acceptance of the existence of different cultures and the readiness to learn from these different cultures, worldviews and mentalities. The world is made up of different peoples who have different ways of thinking, feeling and acting. Incidentally, these different peoples are on the global level confronted with the same problems. The ecological, meteorological, political, military, religious, economic, hygienic and pollution problems do not stop at local, national or regional levels. Threats posed by global-warming, land, air and sea pollutions, extinction of certain kinds of plants and animals, atomic-wars, terrorism and organized criminality, financial recessions affect us all. They transcend all boundaries, and are as such global problems, whose solutions demand putting hands together irrespective of parochial ways of thinking, feeling and acting. Therefore, acknowledging and respecting these differences in thinking, feeling and acting in the cultures of different parts of the world is the basic condition for any practical breakthrough in handling the global problems. And this consciousness must be included in the programmes for educating the young.

The sources forming our thinking, feelings and actions derive partly from our social environment – where we live and grow up. We are somehow programmed in the family where we are born. This programming goes on in the neighbor-

10 KÜNG, H., *Anständig Wirtschaften: Warum Ökonomie Moral braucht, München*, 2010, 35.
11 KÜNG, H., *Projekt Weltethos*, München, 2006, 57.

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hood, peer-group, school, work-place, religious affiliation and in the partnership. Geert und Gert Jan Hofstede argue that these cultural ways of thinking, feeling and acting function like mental programmes, which in the process of globalization must be reprogrammed to accommodate those of others. "Jeder Mensch trägt in seinem Innern Muster des Denkens, Fühlens und potentiellen Handelns, die er ein Leben lang erlernt hat. Ein Großteil davon wurde in der frühen Kindheit erworben, denn in dieser Zeit ist der Mensch am empfänglichsten für Lern- und Assimilationsprozesse. Sobald sich bestimmte Denk-, Fühl- und Handlungsmuster im Kopf eines Menschen gefestigt haben, muss er diese erst ablegen, bevor er in der Lage ist, etwas anderes zu lernen; und etwas abzulegen ist schwieriger, als es zum ersten Mal zu lernen."[12] Every human being carries in himself some form of thinking, feeling and potential ways of acting, which he has learnt all through life. He learns a big part of these in early childhood; since this is the time the human being assimilates most. As long as particular forms of thinking, feeling and acting have registered in the human brain, these must be worked on before one is in the position to learn something new. Obviously unlearning something is more difficult than learning it in the first place. That is why the mental programming should begin from early childhood to accommodate the feelings and ways of life of others.

In our world, some people confuse their cultural ways of life with their personality. Such people feel that their personality is insulted when their cultural way of life is in any way criticized. Culture is learnt and not innate or genetic. Culture is built up from one's environment and, at this level, must be distinguished from human nature and human personality. Culture is surely part of my identity, but not the summary of my personality. What Geert Hofstede referred to as mental programming, involves these three objects: culture, nature and personality, but at different levels. Human nature is what all human beings share together. It is inherited from human genes and lays the foundation for the human physical and psychical functions. Basically, it is universal to all humans. The human physical abilities, on the one hand, and the emotional components like fear, anger, love, joy and sorrow, on the other hand, are all elements of human nature. What one does with these feelings and how one expresses them could therefore be influenced by one's culture.

At a higher level, what one learns from his cultural environment, in addition to his human nature, forms his personality. On this note, personality is the individual specific form derived from combining human nature with the learned culture and informed by personal experience. The child possesses and participates automatically in the experiences of human nature; he then grows up to learn his culture; and uses both to build up his personality. It is at this level of building

12 HOFSTEDE, G., & HOFSTEDE, G.J., *Lokales Denken, globales Handeln, Interkulturelle Zusammenarbeit und globales Management*, Nördlingen, 2011, 3.

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up one's personality that we advocate for the learning of – not just one's own culture, but – the cultures of other peoples so that the child will be equipped adequately for a life of co-existence in the global village.

10.2 The Idea of a Global Community

Ordinarily, a community is a group of people sharing one locality; or a group of people having cultural, ethnic, or other characteristics in common. In another sense, community can also mean a group of nations having certain interests in common. In whatever sense we may interpret community, it involves a group of people who feel that they belong together and share certain things in common, a society. When we talk of global community, we are trying to see humanity as belonging together, sharing some common interests and characteristics. At least we share the same planet as human beings. The idea of a global community is a globalization of the existence and meaning of humanness. It is the society of humanity; the commonness of humanness. The community is a family of some sort – a larger family. The global community therefore could be seen as a global family.

The Canadian media philosopher Marshall Mcluhan (1911-1980) introduced the concept "global village" [13] into the discussions on globalization. He stated that the present visual and individualistic culture of human pressure will soon be replaced by the so called electronic mutual dependence. The normal culture of talking and hearing will eventually be transformed by the electronic media. This will be the period of breaking away from individualism to embrace a social structure of collective identity. These will be the effects of technology. It will be a time in which humanity will see itself in a global village – so interconnected than ever before.

As we pointed out in the definition of globalization, some people, or the major players in international politics, have also hijacked this concept of global village to justify their monopoly of the global market and economy.[14] We maintain that it is not satisfactory to talk about globalization only in the market place. We need to free the topic of globalization from the market and bring it into life – real life in the human village. It must be brought into the living community of human beings. It needs (not just a market place but), a human house where a collective discussion of values is possible like in a human family. The real global village is the society of human beings, where the veritable values of humanness abide and ensure the co-existence of humanity.

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13 MCLUHAN, M., *War and Peace in the Global Village*, New York, 1968. See also McLUHAN, M., *The Guttenberg Galaxy: The making of Typographic Man*, Toronto, 1962.

14 Refer De MOOIJ, M., *Consumer Behavior and Culture: Consequences for Global Marketing and Advertising*, California, 2004.

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Like in every normal community, the survival of this idea of global community depends very much on global solidarity, however without losing sight of the different subsidiary forms of individuality and multiculturality in different parts of the world. The proper functionality of this global human family lies in the efforts made towards narrowing down the "power-distance"[15] between members of this family. The "p o w e r - d i s t a n c e" is the gap of uneven distribution of powers between the powerful and less powerful in any institution, organization or society. It is normal to have rulers in a family; but in modern societies, absolute rulership is no longer tolerable. That is why the world is yearning for democracy – which guarantees the separation of powers. In any society where the gap is too wide between the powers of the ruled and those of the rulers, it is also possible to have an emotional distance between both. The existence of power-distance often tries to elevate the values and interests of the powerful – giving them more rights and privileges than others, and thereby undermining the values and interests of the less powerful members of the society – whose rights may even be trampled upon without remorse. This can only lead to rancour, which in its consequence does not encourage peace, unless where the method of pacification is in place; or where the powerful develops into a dictatorship and holds people in fear. One can notice this power-distance in the family, any institution, community, state or nation, as well as in international relationships between nations. That is why we are drawing attention to it while talking about the idea of the global family/community.

Children who grow up in societies with great power-distance have different views of reality from those of little power-distance. Therefore, in educating and equipping our children for the new global family/community, we must have to reduce the gap of the power-distance. This will enable them have a bit of similar orientation towards issues of general interest. Geert and Gert Jan Hofstede[16] examined the impact of power-distance in the family and in other institutions of the society, as well as internationally. The seed of these power-tendencies, as reflected in every culture, is sown in the family. In societies with greater power-distance, parents expect absolute obedience from their children. And the younger must arrange themselves in line with the lifestyle of the older. The values of respect and obedience to parents and the elderly are overstressed as virtues. Autonomy and independence are little expected from children. The authority of the parents and elders is so absolutized that the children dare not question it.

In societies with lesser power-distance on the other hand, children are often treated with equality. The goal of the parents while bringing the child up is to see him/her independent as quickly as possible. The child is encouraged to conquer

15 HOFSTEDE, G., & HOFSTEDE, G.J., *Op.Cit*, 2011, 56f.
16 *Ibid*, 65ff.

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his world. He is not intimidated when he challenges his parents. He can say "No" or ask "Why", and is not bound to obey all and must not abide by the opinion of the elderly person. It can happen that children from such societies demonstrate some signs of disrespect towards their seniors, or ignore the conventional ways of life.

Nonetheless, we must here point out that every coin has two sides. The extreme emphasis on one or the other side does not make for a good upbringing. A healthy mediation between the two ends will produce, out of the child, a better polished adult. And this moderation of extremes should be the goal in educating every child in the family, in the smaller and larger society, and in the global community

Over and above the family, the seed of behaviour is also sown in the institutions of learning. The young has every opportunity to further develop his manner of thinking in the school. It is a known truth that from the school age, the parents no longer have the hegemony of influence over their children. In the school, the teachers and peers take over the power of influencing the child. The question is: to what extent can the school go in influencing the child? Can the school invent new values, or has it only the obligation to propagate just the existing values in the society? These remain persisting problematic questions devoid of sufficient answers in the politics of school systems in different parts of the world.

Meanwhile, we realize that the role-figures existing in the family between parents and children also exist in the school between teachers and pupils/students. And in cultures harbouring excessive power-distance, the non-proportionate relationship in the family between parents and children – demanding absolute obedience while promoting dependency on the part of the child, lingers on in the school between teachers and their students. In such a scenario, all concentration in the school goes to the respect and authority of the teachers as opposed to the independent initiatives of the child. The teacher must have the first and last word and should not be criticized or challenged with any contrary opinion by the student. The ideas which the teacher teaches are seen as absolute truths, and questioning them is intolerable since it is regarded as questioning the wisdom of the teacher.[17] The disadvantage of such a system is that the quality of learning depends solely on the professionality of the teacher – how good, how well-read and how knowledgeable the teacher is; and the success of the student is judged with the extent he is able to accept and reproduce the ideas of his teacher. At the global community level, such can only produce absolutism in the relationship between the powerful and the less powerful.

On the other hand, the relationship between teachers and students in schools found in cultures with very little measure of power-distance go a different direction. Teachers and students treat themselves like persons – equal human beings.

17 HOFSTEDE, G., & HOFSTEDE, G.J., *Ibid.*

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The welfare of the pupil/student is at the centre of the learning process. His initiative is enormously encouraged. The students not only learn the knowledge that has been constructed by the teacher, but learn how to critically analyze the knowledge they have acquired and also learn how to construct their own interpretations of the past, present, and future.[18] Pupils/students are seen as intelligent when they are able to discuss meaningfully with their teachers, ask intelligent questions, or respectfully criticize the ideas of the teachers by presenting better arguments. Here, there is an exchange of knowledge between the teacher and the student. The main goals of this kind of exchange is to help students understand how knowledge is constructed and how it reflects the social context in which it is created, and to enable them to develop the understandings and skills needed to become knowledge builders themselves.

In such a system, effective learning depends on the high level of a two-way communication between the teacher and his pupil/student. The teacher expects some level of autonomy and independent effort on the part of the student. And the quality of the learning process here depends on how good and well-read the student is. This is an encouraging system as long as the student does not transgress his boundaries by forgetting that he/she is still a student under the direction of his teacher. Those brought up under such conditions will learn, for the global community level, a respectful and mature co-operation between the powerful and the less powerful.

The idea of global community incorporates the acknowledgement of the societal differences existing between the individualistic and collectivistic societies. People living in these different societies portray different values. And one realizes also that some people who live in one of these societies often miss and desire the values lacking in theirs but existing in the other society. A study with students[19] from both sides shows which values they consider important. Those from individualistic societies spoke out mainly for the values of tolerance, equity and harmony, trust, integrity and solidarity. To these, those from a collectivistic society added such values like patriotism, care, respect and obedience for parents and elders. It is not surprising that the collectivistic society would add these elements, since they are the structures holding the hierarchical relationships of such a community.

A clear fact is that in an individualistic society, one freely goes into relationships and must personally maintain them unlike in the collectivistic society where relationships are taken for granted. They are programmed within the family relations or membership in organizations. Here, people are born into large and extended families and into a "we" mentality which they are bound to carry

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18 BANKS, J.A., "The Canon Debate, Knowledge Construction, and Multicultural Education", in: *Educational Researcher*, 22/5, 1993, 12.

19 Chinese Culture Connection, „Chinese Values and the Search for Culture-free Dimensions of Culture", in: *Journal of Cross-Cultural Psychology*, 18/2, 1987, 143-164.

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on. Children grow up to learn the "we" thinking and to cherish the harmony. Social communication is on a very high profile; and above all, wealth as well as burden is shared by all. Any misdeed or shameful act by any member is seen as a collective shame of the group or failure of the entire society and culture. In such a "We" mentality, there are often the tendencies that the male children take up the professions of their fathers[20], not necessarily because the children love the jobs, but because the family traditions (which are often the focus of the "we" mentality) must have to be conserved. Family or common interests are priority as opposed to individual interests. This "We" mentality is a typical way of life in most African communities. And their children are brought up that way.

In an individualistic society on the other hand, the situation is exactly the opposite. Every child grows up with the "I" mentality – the consciousness that one can choose one's lifestyle; and is mainly concerned with oneself or one's immediate family. Here, every person says what he thinks and is free to go his own way – with or without contact to others. Misdeeds and their consequences are purely personal issues. Everyone thinks mainly of himself, or even talks of himself. Here, there is every danger of narcissism or egocentricism. Even in the use of language, as opposed to the collectivistic use of "We", the use of "I" is prominent; and there is always the emphasis on one's independence in his personality-structure. In the individualistic society, the right to privacy is a central theme that must be respected, as opposed to the collectivistic society, where it is normal for any member of the "We-group" to plunge into the private sphere of the other without qualms of conscience or any second thought.

Children from these differentiated societal structures get into the schools and live on the mental pictures they have carried from their families. Those from collectivistic environments build up groups and sub-groups so that they can, as "We", differentiate themselves from others in the class or in the school. In their relationships and friendships, they concentrate on this "We Group". Harmony and solidarity among the "We" group is an unwritten law. The teacher has a very little chance to deal with an isolated pupil/student from the group; rather he is always confronted with all or part of the "We" group. Those from the individualistic structures on the other hand, go alone, work alone and want to be handled as individuals in the class. They may spontaneously find themselves in a group but often for the purpose of fulfilling a team assignment in the class, or establishing personal relationship or friendship that has nothing to do with their cultural origin.

When talking of individualism or collectivism in societies, we must admit that it is difficult to find any society of today, which is completely and exclusively collectivistic devoid of individualistic tendencies and vice versa. That is probably

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20 HOFSTEDE, G., *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, California, 2001, 240.

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a clear signal that the globalization of values for the intended global human family/community is possible and in fact has already begun.

Another dimension we must take note of in understanding and fostering the idea of global family/community is the existence of differences between what we may call masculine and feminine societies. Here we also cannot guarantee that any individual society can be exclusively classified masculine or feminine. Every society normally has a mixture of these two tendencies and more. We can observe this fact from the Sinus-Milieus-study discussed in chapter nine. However, in line with Geert and Gert Jan Hofstede, we describe a society as masculine when the emotional gender-roles are clearly differentiated from one another. The men must be determined, hard and oriented towards material possessions; while the women should be modest, humble, simple, sensitive, and able to maintain a standard quality of living. We describe a society as feminine, on the other hand, when these emotional gender-roles cut across each other. Both the men and women are seen to be modest, sensitive, and on equal basis responsible for a standard quality of living.[21] Looking closely, we may find some other major differences between masculine and feminine societies.

It is typical in a masculine society to underline the importance of big challenges, achievement, fat income, knowledge and progress. Men are expected to be ambitious, hard and be able to push forward what they want. It is the role of the women to maintain relationships and show sensitivity at all levels. In the family, more faithfulness is expected from the women. While the father is responsible for facts, the mother is responsible for emotional feelings. As such, the girls may weep or cry over situations but not fight, while the boys should not cry – they should rather fight back and show their toughness. Even when children are playing, girls play for the sake of sharing life together, while boys play to compete and defeat. In public, proof of responsibility, determination and ambition is seen as enviable qualities of men; while sensitivity and softness are seen as qualities for women. Even the ambitious activities and successes of the women are rechanneled and portrayed as the achievements of the men. Unfortunately, there seems to be a double measure: men are the subjects, while women are the objects. In the aspect of education, good performance in school earns profound praise. Best students/pupils are extra rewarded; and there is always a serious competition to be the best among other students. It is catastrophic not to be successful in school. Students have the tendency to boast of their achievements. The teacher earns greater respect through his high qualifications. Men and women usually pursue different careers. Choice of profession is based on the possibility of climbing high in the career.

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21 HOFSTEDE, G., & HOFSTEDE, G.J., *Lokales Denken, globales Handeln, Interkulturelle Zusammenarbeit und globales Management*, Nördlingen, 2011, 156.

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For a typical feminine society on the other hand, human relationship and quality standard of life is important for all. Men as well as women should be modest, sensitive and make efforts towards maintaining relationships. In the family, the same measure of fidelity governs men and women in marriage. Both father and mother share the responsibility in matters of fact and emotional feelings. It follows therefore that both boys and girls are encouraged not to fight; both may cry to express their feelings; and they play for the same reasons of sharing. In public, responsibility-consciousness, determination, ambition, as well as sensitivity and softness are enviable qualities for both men and women. Work and reward of achievement is accorded to both men and women. It is all about providing what the American psychologist – Frederick Herzberg called "job enrichment"[22] for all. The standard measure is: Both men and women are subjects. In educating children, the average performance in school is praised. Students/pupils who aspire to be the best are cajoled by others. It is not a big problem not to be top successful in school. Children are indirectly socialized to be less competitive. The competence of the teacher matters less than his friendliness. Men and women can embrace similar professions. And the choice of career is not based on the chances of climbing high rather on the interest one has in the profession.

In the public arena of work and commerce, one notices that the masculine society readily rewards workers on the principle of justice – whoever gives in more, gets more. Here people live to work. Money is more important than recreation, and career is compulsory for the men. The achieving society is the ideal society; the economic growth must at all costs be on the increase. On the other hand, the feminine society rewards on the principles of social equality and assures a basic wage for the survival of all. Here people do not live to work, rather they work to live; and recreation is more important than money. The ideal society is social oriented – where the needy are uplifted. Economic growth should bend to the demands of the human well-being, and that of the climate change in favour of protecting the environment. In conflict cases, the masculine society lets the stronger win; while the feminine society gives room for dialogue and compromise. Children exclusively educated in one or the other of these societies manifest the mentioned one-sided tendencies. That is why our young people must be given a balanced, inter-societal, inter-cultural, inter-national and inter-ideological education – in order to be equipped for the global community/family.

One other inevitable way of fostering the idea of global family and community is to promote among our young people the learning of foreign languages. Within a family, people must be in the position to talk to and understand one another. Since language is the purveyor of culture, understanding different languages is a key to understanding the different cultures bearing these languages. For the functionality of the global family, every member in such a

22 HERZBERG, F., *Work and the Nature of Man*, Boston, 1966.

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multi-cultural and multi-societal community must be multi-lingual. The ability to express oneself in a foreign language is a sign of interest in this other culture, and this signals the readiness to adapt and to acquire more knowledge about the background of the culture in question. According to Peterson and Pike, it is very doubtful if someone can be bicultural without being bilingual.[23] Societies who have open doors to foreigners benefit more from the intercultural possibilities. And one realizes even from the organization of their educational systems, how they tend or aspire towards being polyglots. This affords such societies the strategic advantages of international contacts. The more intercultural a society, the more international its organizations can record success. Having the same language does not necessarily mean having the same culture; but it enables one to trace some elements of his identity in this other culture. Whoever has no idea of the language of any culture has no possibility of getting the fineness and subtle quality of that culture; and he will relatively remain an outsider even if he lives in the society.

Some of these subtle qualities of a culture are its sense of humour, symbols or gesture. Whoever has no access to a language is excluded from these aspects of fine-living. What is funny or not depends on the very culture in question; and any experienced traveller is very careful over his use of words, because he knows that a similar type of expression can be funny in one culture but insulting in another. For example, in most African communities (with their extended family systems) one can call any elderly woman who cares for him/her "Mama" and it is seen as a noble gesture; saying such to a woman who is not your mother in some Western societies may arouse the suspicion of one's interest in inheriting the woman. In the same way, particular bodily gestures or symbolic expressions have different meanings in different societies.

Meanwhile, we notice the impact of modern communication technology in trying to globalize symbolic language. But however, even though the popular symbols in the software of modern communication technologies like internet, face-book, u-tube, etc might seem global, transcending cultural differences, the software in the heads of the people using these media technologies remains conditioned by their very cultures, and as such could be applied from different motives which can yield different results. The modern communications media can help us communicate faster and wider but they cannot replace the act of intercultural learning in itself. One needs to learn how and what meaning the person in the other culture intends to communicate. Technological equipment cannot replace our human activities.

We can assess, from the field of tourism, the important role which language can play in fostering a global family. In tourism, we experience in practice, the

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[23] PETERSON, M.F., & PIKE, K.L., "Emics and Ethics for Organizational Studies: a lesson in Contrast from Linguistics", in: *International Journal of Cross-cultural Management*, 2, 2002, 5-19.

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meeting of different cultures. This intercultural meeting breaks the isolation of different cultural groups and creates the awareness in both partners that there exist other people who live differently. Some tourists use the opportunity to learn the language and history of their host society. People of the host society, on their part, also begin to learn the language of their visitors – at least to do, if for no other reason, a successful business. And people unexpectedly widen their contacts and circle of friends. Despite the disadvantages and problems which one can envisage, tourism facilitates intensive understanding among the peoples of the different cultures that come together.[24] At least the signs and symbols in interactions, words and language which one learned at this time remain helpful in the process of interculturality. Nonetheless, we cannot wait until all citizens of a society travel abroad as tourists in order to learn the cultures of other societies. Our young people should be equipped early enough in schools to learn the rudiments of intercultural coexistence. And for this goal, the learning of other languages cannot be compromised.

The challenge is not solely the duty of the school alone. Politics should make it possible for the art of intercultural living to be felt in every society. Every government must begin with its very society. They can ensure this by making policies which give minorities and foreigners a sense of belonging. When a migrant feels accepted, he is ready to learn more about the society – and the first step is the language. Some government policies go the way of assimilation – which means the immediate elevation of the members of the minority groups and foreigners to the level of all other citizens, but demands from them an abrupt forfeiture of their earlier cultural ways of life. This may guarantee the recipients some advantages as citizens, but it has the great danger of personal identity crises.

Another possibility is the policy of integration. This means that the minorities be accepted as equal citizens like all other members of the society, but at the same time encouraged to uphold their identity and maintain the link to their roots. This policy reflects some sort of communitarism which we shall discuss later. Psychologically, this option has the potentiality of achieving a healthier effect than the assimilation; and sociologically, one often notices, on the long run, a gradual transition of the immigrants into the cultural identity of the majority original citizens of the host society. It will only take time. For instance, the first generation of a newly migrated family will experience serious problems with the practices and values of the host society. They are confronted with an absolutely new world, which is not easy to surmount. They feel and find themselves at the edge of the society. The situation lightens itself a little in the second generation. The children are born in the new society. They go to school and mix up with other children. They are acquiring from childhood the values and practices of the host community and also those of their parent's culture. They have the ma-

24 HOFSTEDE, G., & HOFSTEDE, G.J., *Op cit.*, 2011, 431.

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jor problem of living with these conflicting values – of the society when they go out, and of the traditional family when they come home. They often represent the two cultures in their values and life-style: partly those of their parents and partly those of their host community.[25] In the third generation, one realizes automatically, that the very level which the policy of assimilation wanted to achieve by force is now coming from itself. This third and the future generations (with very minimal exceptions) often adopt the practices they have grown up with, and live totally the values of the host society. In most cases, the only remaining trace and link they still have with their roots is their surname. Consequently, we have names arising from numerous cultural origins in one society. This is a sign that a global family is possible; we only need to have the will, patience and the means of an amicable communication.

Like in every local community or family, the global community must be held dynamic and alive through communication. The media communication enjoys great prominence today. Marshall McLuhan's phrase 'the global village' suggests that people of the world can be brought closer together by the globalization of communication. The global village is an image of a world in which everyone's voice has a chance to be heard. Interactive media facilitates participation in global communication and debates, offering entry into public space. The globalization of communication enables us to share in each other's lives (as members of internet communities; by means of mediated participation in events like the World Cup or the call for aid to tsunami victims, and so on). However, in trusting the role of the media, we must be careful. "Children need education that inspires them to be the best they can be. Much in our mass media presents a world of constant conflict, cruelty and pain – whether in the news stories that get headlines or in the endless "entertainment" depicting violence and abuse as "fun".[26] When the media provokes instead of inspiring our young people, then it has outlived its usefulness.

In an ideal communication environment, the mass media should play an important role in such matters like education, culture, democracy, informing people and generating discussion about events and issues worldwide. The globalization of communication is seen as an agent of empowerment, education and equality. The global dispersal of knowledge facilitates a culture open to sharing responsibility for issues that affect us all and recognizing responsibilities to people we may never meet in this global community. This vision of the rewards of globalization has been eagerly embraced by multinational communication corporations, and harnessed to their branding and advertising campaigns. Consider,

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25 Confer HOFSTEDE, G., *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, California, 2001, 430.

26 EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 56.

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for instance, the advertisements[27] by Microsoft, WorldCom, and Siemens, in which we see a montage of faces and voices from all over the world, united harmoniously by communication technologies that improve the quality of life for one and for all. The same technology used for communicating is also capable of structuring the way we think and interact and perceive the world. We are now beginning to see ourselves as members of a unified 'colourful nation', one community and a global family. We now have the feeling of being global citizens just because the new communication technologies have enabled us to relate to each other in this way. We now have the feeling of being a global village, because we have shifted across our boundaries and drawn close to each other.

In effect, a global community needs global communication, which involves an intercultural communication, and our children must be fully integrated and educated to be part of it. Intercultural communication presupposes two or more equal cultures engaging themselves in cooperative communication. Habermas said in this regard: "Jeder Akt der Verständigung lässt sich als Teil eines kooperativen Deutungsvorgangs begreifen, der auf intersubjektiv anerkannte Situationsdefinitionen abzielt."[28] Every act of communication is part of a cooperative process of interpretation or explanation deriving from recognized intersubjective definition of situations. It is a process of cultures learning and understanding each other. Intercultural communication could be learned in three phases: The first stage is the *consciousness* that I am mentally conditioned by the environment where I grew up to think, feel and (re)act the way I do; and, at the same time, that other people from other cultures are equally programmed in other ways by their environments. The second stage is the *knowledge* of the mental programme of people in this other culture. Whoever keeps on emphasizing only one's own mental programme, without making an effort to learn those of the other, does not want to communicate. One must learn the history, symbols, rituals and ways of life of the other cultures before one is able to communicate with them. Even though one is not obliged to take up all their values, one must learn them at least to know where they differ from one's own.

And the third stage in the process of learning intercultural communication is the *application* of what we have learnt about the other into our own mental programming. Acknowledging the rituals and symbols of the other culture is not enough; one must imaginatively develop a feeling of experiencing how living in this other culture can be. This will enhance the understanding and appreciation of the mental framework of the other, and thereby promote easy communication.[29] This is why people with arrogant ego or racist mentality cannot successfully communicate interculturally – because they cannot imagine or feel in

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27 Refer *http://it.stlawu.edu/~global.*

28 HABERMAS, J., *Theorie des Kommunikativen Handelns*, 2Bde, Frankfurt/M, 1995, 107.

29 Confer HOFSTEDE, G.J., & PEDERSEN, P.B., & HOFSTEDE, G., *Exploring Cultures: Exercises, Stories and Synthetic Cultures*, Yarmouth, 2002.

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themselves the life-experiences in the other culture. Those who are open, on the other hand, can live or communicate securely with the other culture. For a better communication and appreciation of one another in our global community, the young must be abreast with these stages of learning intercultural communication to the level of being au courrant with the values of one another.

10.3 The Possibility of Global Values

The question of the possibility of global values is a very difficult one. We find ourselves in the similar predicament as found in normative ethics, where there is no philosophically agreed answer to the question of universally valid norms. In line with Michael Reder[30], there are many philosophical arguments attempting solutions to this question. Those relevant to us may be categorized in three groups:

The first is the *relativistic group*. They argue that there are no norms (in our case, values) to be generalized as globally valid. What people think, say or do is relative to them and cannot enjoy universal validity. Some justify their argument with the relativity of language, since no concept can be perfectly translated from one language to another without suffering some sort of mutilation or modification. Without going into details of the different forms of relativism[31] – *descriptive*, *normative*, *metaethical*, *conceptual*, and relativism of *moral judgments*; they generally argue that it would be difficult to have universally valid morals, norms, values, ethics or culture. In this group, we find somebody like Johann Gottfried Herder (1744-1803) as a representative.[32]

Over and above the well known criticisms against relativism, the major problem (in our context) with cultural relativism is that it contradicts human intuition in its daily activities – locally and universally. As Reder puts it: "Menschen aus verschiedenen Kulturen können miteinander sprechen und auch fremde Traditionen und Argumentationsmuster wechselseitig verstehen. Gerade die Globalisierung verstärkt die Erfahrung, dass Menschen gemeinsam den Planeten Erde bewohnen und sich angesichts gemeinsamer Herausforderungen verständigen können. Auch wenn ein vollständiges Verstehen der Kulturen sicherlich immer an Grenzen stößt, so ist doch eine wechselseitige Annährung an die andere Kultur sehr wohl möglich."[33] He means that people from different cultures can talk to one another and even understand foreign traditions and their forms of argument. Globalization strengthens the experience that human beings live together in the planet earth and can face all the global challenges together. Even when the

30 REDER, M., *Globalisierung und Philosophie*, Darmstadt, 2009, 40ff.
31 Confer RIPPE, K.P., *Ethischer Relativismus, Seine Grenzen – Seine Geltung*, Paderborn, 1993, 209.
32 HERDER, G., *Ideen zur Philosophie der Geschichte der Menschheit*, 1784-91 (4 Teile).
33 REDER, M., *Ibid*, 44.

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complete understanding of other cultures is difficult, experience has shown that they can bring themselves nearer.

Furthermore, the possibility of moral universals is evident (even when their applications may differ from one society to another) in the principles contained in the Judeo-Christian doctrine of the Ten Commandments. Along this line, K. P. Rippe outlined four categories of universals which tend to regulate the principles of social relationships in almost every human society:

1) Universality of obligations within the family relationships – like the condemnation of incest or unfaithfulness in marriage, obligations between parents and children and family solidarity; 2) Universality of obligations in societal relationships – like the readiness to cooperate with one another, and help towards the less privileged; 3) Obligations in relationship with all mankind – like the condemnation of human-killing, lying, rape, or obligation to reciprocity and holding a promise; 4) Obligations in economical affairs – like having right to property and the sense of sharing.[34] These ways of lives enjoy the respect of basically all human beings everywhere (even if in different forms) and can be seen as universals pointing to the possibility of global values.

In addition, Hans Brantl, leaning on the universals outlined by K.P. Rippe, widened the range of possible moral universals with the following principles: Principle of reciprocity; principle of reliability and dependability; loyalty to the group; primacy of the family; ban of incest and exogamy; respect for faithful partnership; respect for age; inhibition against killing; ownership and the readiness to share; and finally the instinct towards assisting one another.[35] These are principles which are innate, consciously or unconsciously, in all human relationships, and with which people and societies measure one another.

Meanwhile, even though there has not been any accredited scientific norm for ordering the hierarchy of cultures; but still, in daily political or media-discussions within a given society, other cultures are often morally seen as either worse or better. Why must one culture feel either inferior or superior to the other? I think it is because of their permanent comparism and assessment of their values. This comparism is a proof of their nearness because only similar things can compare themselves. Culture-relativism claims that no culture possesses absolute criteria which empower it to lord its differences over the other; and none must apply the criteria brought up from the other. In every culture, the members are both observers as well as actors in matters concerning them.[36] This notwithstanding, we must advise the culture-relativists not to interpret their position to the extent of ignoring what one should learn from other cultures.

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34 RIPPE, K.P., *Ibid*, 111ff.

35 BRANTL, J., *Verbindende Moral; Theologische Ethik und kulturenvergleichende Humanethologie*, Freiburg, 2001, 128-142.

36 LÉVI-STRAUSS, C., & ERIBON, D., *De Près et de Lion*, Paris, 1988, 229.

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They must not claim cultural perfectionism within their own society. And they should avoid rash judgments regarding the goodness or badness of other cultures. We must encourage every culture to embark on evaluating the cultural differences with foreign cultures with a view to gaining something positive from them. This must be taken note of while educating the young people.

The second is the *communitaristic group*, which believes in the differences in multiculturality but at the same time accepts the existence of tiny interculturally valid norms and values. People like Charles Taylor[37] or Alasdair MacIntyre represent this group and argue (like the relativists) that norms are first and foremost based on their originating societies – cultural, religious or political, but (transcending the relativists) such norms could also find some validity in another society. The position of the communitarists takes into cognizance the individuality as well as the social nature of the human being; and implies partially the universal element of norms and values as opposed to the cultural relativists. The problem I see with this position is that norms and values of a culture may be assumed to enjoy some similarity elsewhere, but their motivations, justifications and functionality may totally differ. This problem notwithstanding, their position sounds convincing and opens the way for the search of such values which can find validity in all societies of the globe. The young people must participate in the search through their educational process.

The third position is the *universalistic group* arguing in different forms for generally valid ethical criteria for norms and values. Let us represent this group with the *utilitaristic* and the *liberalistic* factions. The utilitarians owe their argument to people like Jeremy Bentham (1748-1832) or John Stuart Mill (1806-1873)[38] who believe in the greatest possible maximization of that which is *useful* to the individual. Bentham formulated the utilitarian principle as follows: "it is the greatest happiness of the greatest number that is the measure of right and wrong."[39] This implies the acceptance of "usefulness" – instrumental to happiness, as the universal criterion for the judgment of actions. Even though the utilitarian does not mention any norm/value to be universal, he offers a formal criterion which can be globally applied in judging actions; and this criterion transcends all societies. We find it difficult to adopt the utilitarian position because its idea of usefulness concentrates on the material and economic usefulness. Secondly it is not easy for all parts of the world to agree on the equal usefulness of something – since different cultures have different sources of happiness. Again, this usefulness for the "greater number", excludes some part of the whole – the "smaller number". These shortcomings notwithstanding, the utilitar-

37 TAYLOR, C., *Sources of the Self. The Making of the Modern Identity,* Cambridge, 1989; See also: *A Secular Age, 2007, (Ein säkulares Zeitalter,* übersetzt von Joachim Schulte), Frankfurt am Main, 2009.

38 MILL, J.S., *Utilitarianism*, Indianapolis, 1957.

39 BENTHAM, J., *A Fragment on Government*, London, 1776, (preface).

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ian position however (in its search for the *useful*) opens the possibility of a universal perspective.

The liberalistic form of the universalistic group maintains that the individual, as a free and reasonable being, has the potentiality to embark on actions based on universal standards. The prominent representative of this group is Immanuel Kant (1724-1804)[40] who, in his categorical imperative, formulated a universal principle of action: "I ought never to act except in such a way that I can also will that my maxim should become a universal law."[41] This offers a universal criterion for the possibility of global values. Although Kant's proposition has the basic problem of its being a mere formal principle – devoid of concrete content, it has the advantage of pointing to the possibility of a universal perspective. John Rawls applied this principle immensely in justifying his theory of justice[42] – where he argued that human beings generally, as a result of reason, are equipped with formal basic ingredients for justice. The liberalistic position builds on "human reason"; and globally, every human being possesses reason, and therefore has the capacity to judge or act on universal normative standards.

Generally, every one of the above mentioned positions, despite its deficit, has more or less definite contributions to make to the idea of global values. While we reject absolute relativism, a combination of the communitaristic and universalistic (especially the liberalistic) groups points the way forward. The result is that no human being, in his thoughts and society, can be seen as an Island – totally cut off from the cultures and values of others. It is also not to be forgotten that every human being has always been, and will always remain part of a particular society, and shares the moral, social and political thoughts, values and worldview of this society. But because he is not an Island, and the world is becoming a global village, he cannot but accept, and add to his individuality, the universal nature of human existence. Michael Walzer[43] observed that it is time for people of different cultures to bring themselves nearer and make room for transcultural exchange. This will act as a forum for self-critic and learning from one another. Only such a room can germinate such a global society, where universal norms and global values can be developed. And the dynamism of such a development can only be guaranteed for the future when children and the young are allowed on board through education and involvement.

A typical example and the good effects of such a forum can be seen after the Second World War, in the discussions and establishment of the human

40 KANT, I., *Foundations of the Metaphysics of Morals*, Indianapolis, 1959.

41 KANT, I., „Grundlegung zur Metaphysik der Sitten", in: : *Ausgabe der Preußischen Akademie der Wissenschaften*, Berlin, AA IV, 421-436.

42 RAWLS, J., *A Theory of Justice*, Oxford, 1971.

43 WALZER, M., *Lokale Kritik – globale Standards. Zwei Formen moralischer Auseinandersetzung*, Hamburg, 1996; See also: WALZER, M., *Sphären der Gerechtigkeit. Ein Plädoyer für Pluralität und Gleichheit*, Frankfurt/M, 1992.

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rights by the convention and declaration of the United Nations in 1948. And the values declared as human rights are gradually, in all parts of the world, enjoying universal validity. Even in those parts of the world, where the rights are still vitiated, they are still recognized as abused rights. For instance, no human being anywhere in the globe denies that the right to life is a value. That means: values remain values even when they are undermined or defaced for one reason or the other. Our challenge is mainly to equip the young with the knowhow and means of discovering how the different cultures of the world promote this same value of life.

Furthermore, with the modern technological advancements, we realize that people are no longer satisfied with identifying themselves with particular cultures alone; they see themselves rather (more of) as citizens of the world – ready to take part in collective values and norms globally. We see this global willingness in world citizenship from the high range of participation in the media and internet facilities.

Values form the substance of every society. And every society has its own ways of practically expressing its values in symbols (words, gestures, objects and images which have particular meanings and which are probably understood by only members of this very society or outsiders who have been initiated into it); or in rituals (collective actions of social importance like: forms of greetings or manners of showing respect to one another, articulated religious and social ceremonies, etc). These practical ways of expressing values can be noticed by any observer, but their cultural meanings and interpretation could only be understood by educating the observer on them. And this demands the readiness to communicate from both sides: The readiness to learn on the side of the observer, and the readiness to teach on the side of the culture-owner. For this readiness, our children must be trained to be open to others.

Values, in line with Hofstede, are feelings dangling between and oriented towards the plus- or minus-pole. At the extremes of these poles, one finds: good – bad; dirty – clean; dangerous – safe; forbidden – allowed; decent/proper – indecent/improper; moral – immoral; beautiful – ugly; natural – unnatural; normal – abnormal; logical – paradoxical; rational – irrational.[44] Every child grows up imbibing the values based on his culture's movements between these poles. Very often, one is not conscious of the values one is imbibing because the indoctrination begins from childhood. For this reason, one may not always be in the position to explain why one promotes particular values. And sometimes even, one may not have given any thought to the so-called values in his culture to really analyze what and why they are. That is why children must be brought up with critical minds and moral thinking, so that they would be in the position to evaluate the values of their culture and those of the other cultures, to know where they meet or differ, what to take or reject.

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44 HOFSTEDE, G., & HOFSTEDE, G.J., *Lokales Denken, globales Handeln, Interkulturelle Zusammenarbeit und globales Management*, Nördlingen, 2011, 10.

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The imagination of an ideal world of values as opposed to the concrete wishes of the individuals in a given society makes it relevant to distinguish between "the desirable" – the "would be welcome" values and "the desired" – the "essentially/concretely wanted" values (*das Wünschenswerte und das Erwünschte*).[45] The former refers to the general principles with which the criteria of right or wrong, important or unimportant, agreement or disagreement are expressed; and this involves in content the expression of the human wish for virtues and the disapproval of vices. The latter expresses what you and I as individuals concretely want and wish as values for daily living. The "desirable" expresses ideal behaviour, while the "desired" expresses actual behaviours of people; and this difference is noticeable when one observes how people go about the norms in their society. The "desirable" concerns itself with the ideology of absolute norms – what is ethically right. The "desired", on the other hand, concerns itself with the praxis and parades more of the norm-statistic – what decisions the majority takes. Children must be so educated to be in the position to evaluate the "desired" with the "desirable", and through this capability, arrive at the values that can serve the global community.

It is obvious that it will be difficult, if not impossible; to get any concrete value which can, in practice and in its functionality, mean the same thing for every people everywhere. But in principle, the existence of such values will act as a challenge to people of other cultures to learn how it functions in a culture that is not theirs. Educating the young with global values would therefore mean exposing them to the relevant values for coexistence and acquainting them possibly with the variety of meanings these values may connote in different cultures of the globe. This will help them understand the frame of mind of the other, with the readiness for necessary compromise with one's own meaning of the value. This will enable children of different cultures and subcultures to come together and widen the horizon of their worldviews, and then plan together for a better and a more accommodating global community. For example, (refraining from passing judgment over their ethical standards), the political and economic wonder of the United States of America after the World War II is not far from this ideology. Added to the fact that the USA is a conglomerate of people from different parts of the world, they opened more doors after the World War II for talents from all over the world. Each immigrant brought his knowhow and values from his society of origin and enriched the "new world". This widening of horizon and the accumulation of different ingenuities from all cultures of the world led them to success.[46] However, America is not and cannot be the model of globality, because we are aware of the series of abuses in their system. And above all, globalization,

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45 HOFSTEDE, G., & HOFSTEDE, G.J., *Ibid.*, 28.

46 PETERSON, M.F., & HUNT, J.G., "International Perspectives on International Leadership", in: *Leadership Quarterly 8/3*, 1997, 203-231.

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as already said, is not identical with Americanization / Europeanization / Westernization. Our concern here is the "widening of horizon". The human family must learn to reach out and stop constructing boundaries. When humanity becomes open for one another, more can be collectively achieved. Too much of individuality or nationality often restricts rationality. The collectivity of values makes for the communality of humanity. The greatest global value that we can give our children is the consciousness for the solidarity of humanity.

10.4 Sense of Sustainable Solidarity of Humanity

Etymologically, solidarity is derived from the Latin word *solidum* – strong fundament. Consequently, one can understand solidarity as people's consciousness towards forming a solid fundament with one another – which presupposes thinking and acting together for a common purpose. In a society therefore, solidarity would mean a process of identifying with one another. Each one identifies him/herself with the plight of the group; taking part in its joys and sorrows and bearing responsibility in the happenings of the society. One feels concerned when anything is happening in/with the group. One does not withhold his help when the entire or any part of the group has a burden. The other way round, the group does not leave the individual alone to carry his burden. The plight of the individual is a moral challenge for the group. The sense behind solidarity is the welfare of each and everyone in the group. In effect, the group becomes present in the individual and otherwise. Alois Baumgartner explained solidarity to mean staying by and for one another – "einander beistehen, für einander einstehen, füreinander eintreten".[47] Solidarity is a principle of '*one for all, all for one*'. It is a matter of reciprocity in obligation and responsibility.

Peter Fonk used the popular image of "*we all sit in one boot*" from Oswald von Nell-Breuning to express the empirical content of the principle of solidarity. [48] The image implies that the lives of all individuals in the boot depend upon whether the boot reaches its target on land or not. For this reason, no one can liberate himself from this collective destiny. Their solidarity involves binding each individual with the society, since that is the only way to meet their needs and reach their target. This means that the individual must place his personal interest under the common interest, and the common interest must, on the other hand, guarantee the individual interest. The common goal does not and cannot exist for itself devoid of the individual goals of members of the society. The society is there basically to ensure the fulfillment of dreams of individual members.

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47 BAUMGARTNER, A., "Solidarität" in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. Von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 283-292.

48 FONK, P., „Solidarität", *Vorlesung in Sozialethik*, Universität Passau, SS. 2013.

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Solidarity entails not less than an interdependence of existence and survival between the group and the individual – after all it is a society of persons with dignity. That is why Pope John Paul II, in his social encyclical *Sollicitudo rei socialis*, emphasized that "solidarity is not just a feeling of pity or an artificial contact with the suffering of people far and near. Rather, it is the absolute resolve and decision to involve oneself for the common good – i.e. for the wellbeing of each and every one, because we all have responsibility for one another."[49] Based on this responsibility which we assume for one another just because we are persons with dignity – in the image of God (*imago dei*), Fonk drew five consequences out of the principle of solidarity:

1. Solidarity has a universal claim; no room for exclusivity.
2. Every contact with a stranger or neighbour is a challenge to solidarity, irrespective of the spontaneity.
3. Solidarity must include those who cannot realize for themselves the goals which make our lives human – the poor, the weak, the marginalized, the sick, the handicapped, etc.
4. Solidarity must give room for reconciliation, even after some members of the society have gone astray; this is the ethical reason for the resocialization of condemned culprits back into the society.
5. Solidarity is dynamic; not restrictive, not selective, not shortsighted or short-lived, rather, it must be the structural principle, upon which the society should be built.[50]

One outstanding point, in my opinion, is that solidarity must transcend the realm of comfort. One cannot show solidarity only when it is for him comfortable, or only to those with whom one is comfortable, or only with those counted as friends and relations. When we talk of the solidarity of humanity, we must envisage a wider form of solidarity which transcends identifiable groups. We think of a solidarity which involves the "other", the stranger. Such a solidarity would imply putting oneself in the position of the other – the stranger – staying by and for the stranger, taking responsibility for the stranger, making the welfare of the stranger or that of his group my affair, seeking cooperation with the stranger. This enables the stranger take part in my life, and me in his. Each must transcend his ego and boundaries and see the other as neighbour. This form of solidarity is naturally more difficult than solidarity between people of the same origin or race, or within people of similar interests, convictions or beliefs. It is a type of solidarity that demands making a conscious step across the border of relationships. It is a form of solidarity, which sees the global village/community as one society – a society of humanity.

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49 JOHN PAUL II, *Sollicitudo rei socialis*, Verlautbarungen des Apostolischen Stuhls 82, (Hrsg. vom Sekretariat der Deutschen Bischofskonferenz, 1987), Nr. 38.

50 FONK, P., *Solidarität*, ibid.

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The idea of solidarity with the stranger as fellow and neighbour is perhaps a secularized version of the virtue of the *love of neighbor* found in the Judeo-Christian tradition. Such a global understanding of solidarity is what Jesus of Nazareth wanted to teach with the biblical story of the Good Samaritan (see Luke 10:30-37). Without going deep into this story, we realize that Jesus' description of neighbourhood offers some values that can make our world more habitable than it is. Following the background of the story, the robbers represent the inequality, insecurity, injustice, hatred, violence and brutality in our world today. What pedagogical implications can we derive from this story? It can be a tool for teaching global values: The value of appreciating human life and the dignity of the victim; Human sympathy, love and mercy in the person of the Samaritan; Hospitality of the hotelier; Exchange of trust between the hotelier and Samaritan; and above all, the Solidarity of action (between the victim/Samaritan/hotelier) as the prototype of a (re)action for the survival of humanity. We realize here a great similarity with some values observed in African ethics and culture: For example, the values of life, communality and solidarity, honesty and justice, hospitality and respect.[51] Some of these values also exist in other cultures. These can be of great impulse to humanity globally, pointing to the direction of such values with which we can educate our children for the global coexistence of humanity.

Such an act of solidarity with the stranger (with its surrounding values) should not be seen as a mere act of compassion. It is more than that. In the words of Adam Smith, "Es ist eine stärkere Gewalt, ein zwingenderer Beweggrund, der sich in solchen Fällen äußert. Es ist Vernunft, Grundsatz, Gewissen, der Inwohner unserer Brust, der innere Mensch, der große Richter und Schiedsherr über unser Verhalten."[52] In such cases, it is a stronger force, a pressing motivating power, which expresses itself. It is reason (commonsense), basic life-principle, conscience, the inhabitant of our breast (heart), the inner human, the great judge and umpire of our actions that is in action. And bringing up our children with such a mental software and values remains the greatest challenge of our time, and the best result any proper education can yield.

The problem is: How can we inculcate these values in our children when we do not live them? How can I convince my child that a stranger is his neighbour when I personally do not care about the stranger? In fact all the agents of education – parents/family, schools, peers, churches, media, and the society at large must be involved in living out the values promoting the solidarity of humanity. The most influential method of teaching is living what you teach. When every society shows, in its dealings, that the stranger is not an enemy but a friend and

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51 NDUKAIHE, V.E., *Achievement as Value in the Igbo/African Identity: The Ethics*, Berlin, 2006, 231-275.

52 SMITH, A., *Theorie der ethischen Gefühle* (The Theory of moral Sentiments, 1759), Hamburg, 2004, 203.

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neighbour, it will be easier for children to imbibe the act of solidarity in their mental software. We – parents/guardians, teachers, political/church/media authorities, and in fact all educators – are challenged to create a society with a solid fundament for coexistence. The challenge is all about asking ourselves how we can reframe education so that what we teach and how we teach are structured around what Nel Noddings[53] calls competences of caring – for self, for near/intimate others, for strange/global others, and for the natural world. It is a question of how we can refocus education in ways that will more effectively help young people live with one another, develop their enormous human potentials and avert the crises that threaten their future.

Trying to suggest ways of addressing this challenge, Riane Eisler advocates for a partnership education, which approaches the urgent questions from a new perspective, with three main goals in mind: The first goal is to help children grow into healthy, caring, competent, self-realized adults. The second goal is to help them develop the knowledge and skills that will see them through this time of environmental, economic and social upheavals. The third goal is to equip young people to create for themselves and future generations a sustainable future of greater personal, social, economic, and environmental responsibility and caring – a world in which human beings and our natural habitat are truly valued and chronic violence and injustice are no longer seen as "just the way things are." [54] It is not enough for parents and teachers to preach to children about sound values such as kindness and sensitivity rather than cruelty and insensitivity, democracy and equality rather than tyranny and inequality and environmental responsibility rather than irresponsibility. More important is what our homes and schools present as models, and what the school curriculum itself communicates about values. That is the essence of teaching by examples.

Family and schools teach values, whether they do so explicitly or implicitly, by inclusion or by omission. They have the obligation to do that. All educational curricula are based on certain assumptions about social relations, about what was, what is, and what can be. The issue therefore is not whether schools should teach values, but what kinds of values schools teach. Children are born curious, hungry to learn, to satisfy their need for meaning and fulfillment, to realize their enormous potentials for creativity and caring. Much of what children internalize as knowledge and truth is spontaneously formed through their interactions with the living world around them. Young children in particular learn from what their parents, teachers and guardians practice and model for them.

We can therefore make the first inroad into fostering the solidarity of humanity by inculcating in the young the consciousness of s e e i n g e a c h o t h e r a s

53 NODDINGS, N., *The Challenge to Care in Schools*, New York, 1992.

54 EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 29-30.

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partner. Children must be taught to see one another, irrespective of gender, culture, race, religion, color or social status as partners and not rivals. This begins by learning to have self-awareness, the awareness of others as well as that of our natural habitat. Little children can be encouraged to ask questions about the narratives of solidarity they are taught, to seek meaning and purpose in them, and to make healthy and informed life choices out of them along with other children. Adults must endeavour to allow children develop their mentalities and not to bias children with queer adult mentalities. When the other is presented as a partner, young people can experience partnership relations with their teachers and their peers. Moreover, adults must avoid violent teaching methods. Many of our teaching methods – like the childrearing methods based on the motto: "spare the rod and spoil the child" – stem from much more authoritarian, inequitable and violent times. And such teaching methods were designed to prepare people to accept their place in the rigid hierarchies of domination and unquestioningly obey orders from above, whether from their parents in the family, teachers in school, supervisors at work, or rulers in government. Such educational methods often model uncaring (and sometimes) violent behaviours. The result is that children are thereby taught that violence and abuse by those stronger, or who hold power, is normal and right. Authoritarian teaching and learning heavily rely on negative motivations, such as fear, guilt, and shame. They force children to focus primarily on non-empathic competition rather than empathic cooperation as in a team project.[55] A structure of partnership in teaching and learning would yield a more positive result than the authoritarian method.

Educational institutions can exert a great impact on fostering the solidarity of humanity by availing (between teachers and students/pupils, and among students with each other – irrespective of cultural, racial, religious and social differences) the structures of partnership and models of partnership relations in teaching and learning. A partnership structure does not mean a completely horizontal organization. Here we can distinguish between *hierarchies of domination and hierarchies of actualization*. Hierarchies of domination are imposed and maintained by fear. They are held in place by the power that is idealized to dominate; and such hierarchies can uphold the inflicting of pain in order to dominate. This is today unacceptable. By contrast, hierarchies of actualization are primarily based not on power *over*, but on power *to* (creative power, the power to help and to nurture others) as well as power *with* (the collective power to accomplish things together, as in what is today called teamwork). In hierarchies of actualization, accountability flows not only from the bottom up but also from the top down. That is to say, the accountability of actions flows in both directions.[56] When our children

55 EISLER, R., *Ibid*,12.
56 *Ibid*, 21f.

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are brought up with the hierarchies of actualization, they can work together without seeking to dominate or intimidate each other.

The goal of teaching our young to see each other as partners is to prepare them for the different levels of partnership in the global family/community. They must have the courage to open their eyes to the needs, sufferings, and hopes of children worldwide, and the courage to question prescribed conventions, and to become the architects of authentic partnership for generations to come through an enlightened, empathic global public education. When such an education is adapted to different regions and cultures, it can transform and help all children realize their full humanity and preserve our natural habitat. A transformative education is an ambitious goal, which may undoubtedly be criticized, opposed or dismissed as impossible by some. But, by taking collective and creative risks, and holding fast to the principles and visions of partnership, we, and our children can build a bridge into a just and better future, a future guaranteeing solidarity of humanity.

On another note, it is important to draw attention to gender solidarity. In most parts of the world, women are often maltreated or disadvantaged. In most places, they are denied access to economic power, to education, to the political structures of most societies, and above all, they are often (for some cultural or religious reasons) excluded from the decision-making bodies of the societies to which they belong. This is unjust. And those in the corridors of power in different societies and institutions are hereby called upon to address this injustice and show solidarity and an equal sense of belonging to our women folk. Politics must fight against discrimination and violence against women. This sense of gender solidarity must assume, with sanctionable laws, a global dimension (and not just left at the "good will" of some "elevated" groups), so that women, no matter where they find themselves in all parts of the world, will enjoy being women – just like men in normal circumstances enjoy being men. The women, on their part, should not leave their fate to destiny. Even when the powerful purportedly ignore them, they should make themselves seen and heard. They must stand up and acclaim: 'we are here'. One feminist philosopher Charlotte Perkins Gilman was once, in this regard, quoted to have said: "until we see what we are, we cannot take steps to become what we should be".[57] This fight, however, is not supposed to be fought alone by the women. The men must show a strong support in the strenuous fight towards liberating the women. Therein lies the solidarity.

In Riane Eisler's partnership education, she also suggests that the partnership curriculum must be gender-balanced.[58] This is essential if all children are to be valued – and if all children are to learn more pro-human and environmentally

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57 LANE, A. J., *The Charlotte Perkins Gilman Reader*, New York, 1980, xiv.

58 EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 39-40.

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sensitive values. It is wrong to follow just the dominator educational traditions. She means that most existing textbooks still focus primarily on the male half of humanity: on what men did and thought. We need only to look at our texts on literature, art, history, and philosophy to see how our education still omits a huge part of the human story. Studies show that an education that minimizes the role and contribution of women has negative effects on girls' sense of self-worth and severely limits the realization of their potentials. But it also has negative effects on boys, and on the whole of our social system, as this kind of education distorts our entire system of values in significant and highly destructive ways.

Of course there are people who argue that gender issues should take a back seat as far as more important issues are concerned – matters of life and death. She counteracted such people by saying that this system of valuing the male half of humanity more than the female half is all too often a matter of life and death. In some world regions, female children get not only less attention, less education but less health care and even food – literally condemning girl children to death. Through a partnership curriculum, teachers can help students see how learning to accept the ranking of half of humanity over the other as normal and right provides a mental map for all rankings of domination – whether gender over gender, race over race, religion over religion, or nation over nation. They can help students see that we need to give greater value to traits such as empathy and nonviolence that are still stereotypically associated with women – whether they are found in women or men. In short, they can impart values that are appropriate not only for a truly democratic society but also for a more equitable and less violent world. Every boy should recognize, respect and feel the dignity of every girl, and otherwise.

The absolute segregation and dichotomy between men and women is meanwhile losing its foothold. Even though it is not yet enough, some changes in outlook are being recorded. Rob Koegel[59] observes that many men are today beginning to challenge the definition of fathering, which was once primarily associated with a disciplinarian/ provider role to now include the nurturing role, which was once only associated with mothering. In the same way, many women are beginning to break into the once aptly termed "men's world" of government, business, and the more lucrative professions. In other words, there is a strong movement towards a more flexible gender roles and equitable relations appropriate for a more peaceful and caring society. However, there is still a strong resistance. But a gender-balanced partnership education can reduce this resistance, following Eisler. This can help us move toward a future where all children are valued and essential human activities such as caring for children (male and female alike) and maintaining a clean and healthy environment are accorded the importance they merit.

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59 KOEGEL, R., "Healing the Wounds of Masculinity: A Crucial Role for Educators", in: *Holistic Education Review*, 7, (March 1994), 42-49.

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Moreover, nowadays, the normalcy of gender classification into male and female is somehow put into question. There are sometimes gene complications that make it difficult to determine the gender of someone. Even when explicit, some people find it difficult in this day and age to identify with their gender. They claim to have been born into wrong bodies. Even those involved in same-sex relationships today seek legal recognition. Children whose "identity" or sexual tendencies are not valued or recognized in the school curriculum suffer in many ways from their exclusion – as evidenced by the much higher suicide-attempt rates among gay and lesbian students in America, for example. So, in effect, gender-consciousness is today taking new dimensions.

Furthermore, gender solidarity requires that we allow the young people – boys and girls alike – to have access to information about their sexuality. Failure to educate young people about sexuality does not reduce sexual activity, rather it deprives them of information they need in order to make informed and responsible sexual decisions. A sexual ethic enhancing the respect for the bodies of others as well as for our own should be part of sex education. We can counter the vulgarized and depersonalized portrayal of sex, as we see in much of popular culture, by teaching young people about the evolution of sex and love as part of human biological, emotional and spiritual development. Young people certainly need to learn to resist peer and media pressure to have "instant sex". They need to learn to postpone sexual relations and to understand the dangers of sexually transmitted diseases. They need to know about the emotional consequences of casual sex, and about the fact that caring is integral to long-term satisfaction, both physically and emotionally. They can avoid dangers if they are well informed. Puberty brings a flood of raging hormones to girls as well as boys. It is essential, therefore, that girls also be able to acknowledge their sexual feelings rather than pretending that they have none. When young people are able to acknowledge their sexuality, they will be in a better position to make more conscious decisions about sex.

All human beings (male and female alike) have this deep need for love and intimacy. Human sexuality is thus a means not only of reproducing our species but also of giving and receiving pleasure through intimate touch. When that intimate touch is also a caring touch, when it expresses real love (not the sexual possessiveness and control which in dominator cultures is sometimes called love); when the human need to love and be loved is met, our powerful human yearning for connection is also met.[60] The young must be taught not to forget that sexuality involves self-regulation. Self-regulation entails learning goal-setting and empathy, and understanding that actions have consequences. Helping children focus on short- and long-term goal-setting rather than on immediate gratification, and on empathy rather than fear, is a more effective and positive pedagogy.

60 EISLER, R., *op.cit*, 2000, 224-30.

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Another very important dimension of the sense of solidarity of humanity is to show a long-term Solidarity with future generations. The German language has a wonderful expression of this idea in the concept *"Prinzip der Nachhaltigkeit"*[61] – the principle of sustainability. When we talk about solidarity in the global arena, we must not limit our scope to the present generation alone. We enjoy today what the past generations left for us. We therefore have the obligation in solidarity to leave something substantial for the coming generations. The social, cultural, political, economical and ecological responsibilities of this generation extend to the future generation. That is what this concept: *Prinzip der Nachhaltigkeit* is all about. This means that, we must use, spend and manage the resources available in our world today with caution, in cognizance of and in solidarity with the coming generations, since they also have a right to the goods of our world as much as we do. Some political decisions (for example on pollution, climate change or uncontrolled financial national debts) must be taken by the generations of today in other to save the generations of tomorrow.

The solidarity here lies in the fact that, if these hard decisions are not taken today, the future generations will not survive. The greatest problem is that, with the network of global ecosystems, the consequences of global warming are not only felt in those areas where they are caused. And sometimes they occur in regions where there is very little capacity to tackle them or cope with their effects. In most cases, the air pollutions generated in the northern nations often show their drastic effects in the nations of the south. The problem is not only environmental, but also political and financial. Any political or financial disaster in any part of the world affects the others. "Will der Mensch seine personale Würde als Vernunftwesen im Umgang mit sich selbst und mit anderen wahren, so kann er der darin implizierten Verantwortung für die Natur nur gerecht werden, wenn er die 'Gesamtvernetzung' all seiner zivilisatorischen Tätigkeiten und Erzeugnisse mit dieser ihn tragenden Natur zum Prinzip seines Handelns macht."[62] If the human, as a reasonable being, wants to take his dealings with himself and with others seriously, he must take the implied responsibility for nature seriously. He can only do this by making the respect for nature his principle of action in the entire network of his civilizational activities. Our collective survival can only be guaranteed by sustainably thinking about ourselves, our environment, and the future welfare of our children yet to be born. This is the type of solidarity of humanity we solicit for.

This fact of sustainability also touches the field of education. We have the task of educating our children for living "in today" and in the future. Also, our chil-

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61 See HEIMBACH-STEINS, M/LIENKAMP, A., Kommentar: *Für eine Zukunft in Solidarität und Gerechtigkeit: Wort des Rates zur wirtschaftlichen und sozialen Lage in Deutschland,* (hrsg. von) Sekretariat der Deutschen Katholiken Bischofskonferenz/ Kirchenamt der Evangelischen Kirche in Deutschland, München, 1997.

62 Rat von Sachverständigen für Umweltfragen (SRU), *Umweltgutachten: Für eine dauerhaft-umweltgerechte Entwicklung, Stuttgart*, 1994, 54.

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dren have the duty to give along what they have received. One of the greatest and most urgent challenges facing today's children relates to how they will nurture and educate tomorrow's children. Therein lies the real hope for our world.[63] If we give a substantial number of today's children the nurturance and education that enable them to live and work in the equitable, nonviolent, gender-fair, environmentally conscious, caring, and creative ways that characterize partnership rather than dominator relations, they will be able to make enough changes in beliefs and institutions to support this way of relating in all spheres of life. They will also be able to give their children the nurturance and education, which will help them see the difference between actualizing and dwarfing the great human potentials in every individual. Our children need education for a sustainable development in various aspects of life.

Education for sustainable development involves intra- and intercultural learning, which enables the young to know about their own culture and get informed about the cultures of others; learning about peace, which is inevitable for coexistence at all levels of society in the global community; learning about the environment, as our natural habitat which must be conserved for the humans of today and tomorrow; and finally global learning, which is meant to equip the young with all necessary information about our globe.

Education for sustainable development is an 'in and out' integrational process which is geared towards human coexistence and intercultural competence as well as the development of personality. It is only a widened educational horizon that can stabilize personality, or induce a change of orientation, change of lifestyle and perspective, change of values; it can also induce an emotional challenge for a better appreciation of self and the environment. Thus, global learning for our children should emphasize an understanding of the global dimension of reality, and strengthen the personality of the individual, as well as guaranteeing competence of sustainability in people's actions and reactions.[64]

The principle of sustainability has much to do with the preservation of our environment. Since environmental education needs to start early and be integrated into all aspects of the curriculum, it can be tied in teaching with the enormous interest which little girls and boys have in animals, trees, flowers, and other aspects of nature. Children are fascinated by animals, in zoos, and in picture books. Trees, flowers, fruits, and other aspects of nature are also of great interest to them. For those who live in areas where they can roam in forests, or for children who go on camping trips, these experiences provide unending fun along with newly gained knowledge. As children grow older, they generally empathize

63 EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 7.

64 FORGHANI, N., *Globales Lernen. Die Überwindung des Nationalen Ethos*, Innsbruck, 2001.

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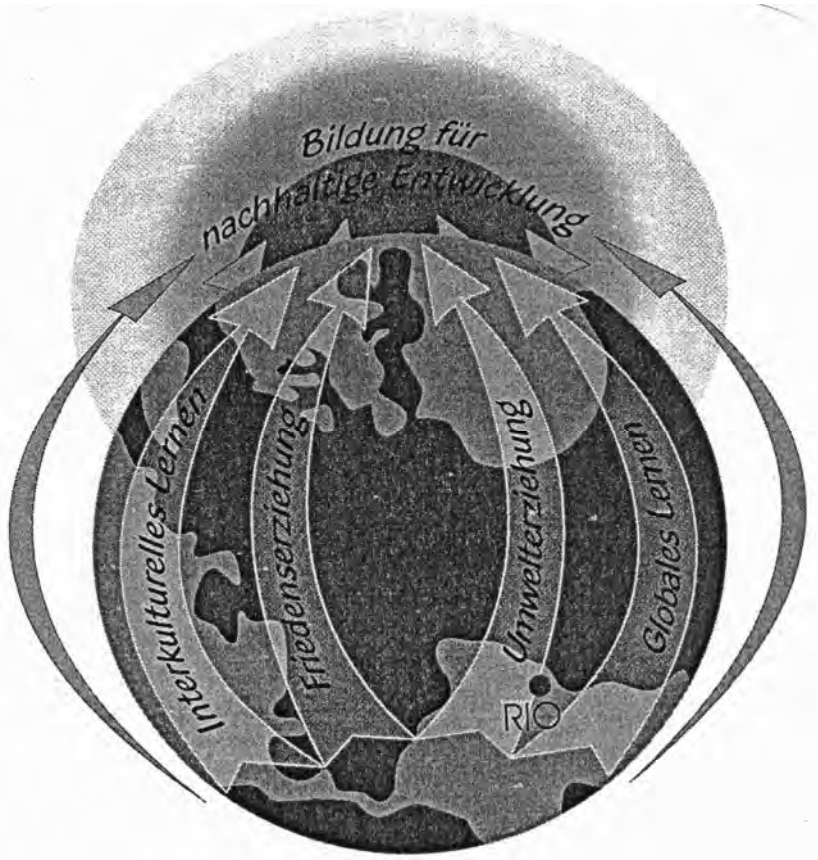

(This image portraying elements of education for sustainable development was derived from the Rio-Protocol on sustainable development and contained in Jörg-Robert Schreiber[65])

with animals, not only their beloved pets but with animals they see or read about such as dolphins, whales, elephants, and other species that are today threatened. In this and other ways, young people have a natural interest in and concern for nature. This interest will foster their environmental consciousness. It makes them view nature as part of the sacred, strengthening their sense of spiritual connection to the planet that supports them. It helps them understand empathy as an important evolutionary development, – empathy for nature and as such for humanity. This enables young people to become actively involved in caring for life, not only individually but collectively, as is urgently needed at this time.[66]

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65 SCHREIBER, J.R., „ Kompetenzen und Konvergenzen. Globales Lernen im Rahmen der UN-Dekade: Bildung für Nachhaltige Entwicklung“, 2005, 19-25.

66 EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 240-41.

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The conference of the United Nations in Rio de Janeiro in 1992, about the environment and development, was aimed at arousing the consciousness of the nations towards working together and building up a just and worldwide partnership to protect the global environment and the systems of development. They acted on the conviction that the earth as a whole is our home, and each different part is only a relational representation of the whole. The human being (since we have the right to a healthy and productive life in agreement with nature) is at the centre of all efforts towards a sustainable development. But the right to development –national and international – must be commensurate to the developmental and environmental needs both of this generation and of the generations to come. The nations must work together in the spirit of solidarity and worldwide partnership to maintain the ecosystems of the earth and a healthy environment for all. The conference reiterated (art. 11) that global environmental norms are necessary in order to act as guidelines for the individual nation's way about with the environment. And in case of a natural catastrophe in any part of the earth, global solidarity in assistance is promptly required. Above all, this way of solidarity and partnership approach must be instilled in the young generation. "The creativity, the ideals and the courage of the young people of the world should be mobilized to create a worldwide partnership that can enhance sustainable development and assure a better future for all."[67] One thing is clear: Global peace, sustainable development and environmental protection belong together and cannot be separated.

Educating the young people in this direction is today indispensable because they are the first generation who has to worry about acid rain, holes in the ozone layer and global warming. They carry in their bodies the residues of pesticides and hormones that were once hailed as great boons or blessing to humanity but are now recognized as toxic to life. They are the first generation who, during their lifetimes, may witness the disappearance from our earth of thousands of animal, bird, and plant species, which are undergoing catastrophic rates of extinction due to the degradation and loss of their habitats through human activities. They are also the first generation who has to worry about the effects of nuclear and biological warfare or terrorism on their own habitat. In short, they have to worry about the possibility of their own extinction.[68] They must be conscientized to preserve the environment or be aware of the consequences of not abiding generally by the principle of sustainability.

Such an education and conscientization builds on such basic and universally desired values like empathy and caring. Such can help young people escape the cynicism and nihilism of our time. We must realize that unless we prepare today's and tomorrow's children to live together, more equitably and peacefully,

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67 *Report of the United Nations Conference on Human Environment and Development*, Rio de Janeiro, 3-14 June, 1992, art. 21.

68 EISLER, R., *op.cit,* 2000, 236.

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with each other and with nature, they may have no future in our age of biological and nuclear weapons. We also realize that if we do not mellow down the rate of our "conquest of nature," we endanger not only the future of other species with whom we share our planet, but also the future of our own human species.[69] In fact, we have no option than to learn and live in solidarity with ourselves and with our environment. The learning-method is simple: Beginning with the early school days, teachers can teach solidarity to the pupils by telling stories about the mutual aid and altruism shown by many species. For example, geese in flight will often support an injured or exhausted bird, helping it continue its long migratory journey. Bats not only share food with one another but care for the elderly and infirm and often adopt orphan bats and care for them. Wolves unite with one another while hunting for food. The human must globally learn to unite in pursuit of the common good and to care for each other.

Global solidarity also involves helping those in need; not letting anyone lose his/her human dignity in existence. This help can be moral, spiritual, political or material. What is here necessarily required is not the momentary material assistance, rather a lasting structural change of the situations which occasioned the need in the first place. The aim is to help without making the recipient a permanent dependant. We term it: Help to self-help (Hilfe zur Selbsthilfe).[70] This introduces to the idea of solidarity another component part – Subsidiarity. (Latin – *Subsidium*: Help from a reserve position).

The principle of Subsidiarity states that: "social institutions have an auxiliary and a complementary function concerning the tasks and needs of the smaller groupings and individuals. That means to say that on the one hand societies must leave to the smaller groupings or individuals what they can do by their own power; and that on the other hand they must assist the smaller groupings or individuals where they are unable to accomplish a necessary or at least useful task."[71] This principle protects particular rights and competence of individuals against excessive domination by societies, as well as the competence of minor associations against oppressive and totalitarian claims of the larger society. It requires a clear description of boundaries of subsidiarity in solidarity. Franz Furger emphasized: "überall dort, wo der einzelne oder eine kleinere Gruppe das Gemeinwohl allein auf eine alle befriedigende Weise sicherzustellen vermag, keine größere, übergeordnete Instanz eingreifen soll und darf. Wo diese dagegen dazu nicht bzw. wegen veränderter Umstände nicht mehr oder nicht mehr umfassend fähig ist, ergibt sich für die je größere gemeinschaftliche Einheit die Verpflichtung zu einer entsprechenden Hilfestellung, einem „Subsidium".[72] This

69 LASZLO, E., *Choice: Evolution or Extinction?*, New York, 1994.

70 BOHRMANN, T., „Subsidiarität", in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 293-301.

71 PESCHKE, K.H., *Christian Ethics* in the light of Vatican II(vol2), Manila, 1997, 523.

72 FURGER, F., *Christliche Sozialethik: Grundlagen und Zielsetzung*, Stuttgart, 1991, 138.

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means that where the smaller group can comfortably achieve the common good, no bigger group should intervene. But where it cannot, the bigger group has a duty to give help – a subsidy. This is the essence of global solidarity.

The human family should assist and support all the members of the social body, without the bigger daring to swallow up the smaller. The responsibility of the local society/state/global society is to uplift and make possible the individual responsibilities and that of the smaller bodies within the societies. The social structure must guarantee that the individual as well as the smaller societies have the chance to develop independence and self-responsibility.[73] On the other hand, the individual and smaller groups must use the opportunities availed and accept help that would lead them to independence and strong foothold with a collective will for the common good. The basic conditions for Subsidiarity must protect human dignity, rights, freedom and independence of the person and of smaller groups, while at the same time upholding the social unity of the larger body. On this basis, children should be taught and allowed to do the things they can, without denying them help where and when they need it. This ensures human dignity at all levels.

Such a solidarity based on the dignity of the human person will definitively have some sequels: First, it presents solidarity as a universal principle, extending to all humans and without exclusions – familiar or strange, rich or poor, able or disabled, man or woman, white or black, adult or children or even the future generations. Secondly, any encounter with the stranger from one possible moment to the other is a challenge to show solidarity (an example is the already mentioned story of the Good Samaritan). The logic is: it could be any one today and can be my turn tomorrow or any time. We meet humanity in every individual human being.

Another consequence of basing solidarity on human dignity is that solidarity is not just a moral disposition of the individual or a fixed mentality of a group. Solidarity is dynamic, reacting also over the changes in the future. It is not satisfied with only momentary and half-baked solutions, but rather seeks to establish itself in the structural order of the society – local and global. In essence, solidarity is a structural principle, a leading idea for the construction of a just society. Solidarity doesn't deserve to be seen just as a moral attitude; it wants to imprint itself on the basic social structure of the society. It is both a concept of virtue and a social structural principle.[74] That is why it must be promoted and inculcated, through the agents of education, into the heads and hearts of the young as a primary value determinant for the survival of the global human family.

Human solidarity would be more effective the moment we begin to see our similarities; looking for the things that bring us together instead of things which

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73 *Für eine Zukunft in Solidarität und Gerechtigkeit,* op.cit, 1997, 48.

74 BAUMGARTNER, A., "Solidarität" in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 289-291.

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divide us; seeing one another as related in one form or the other; accepting a little bit of Inter/Multiculturality in our societies. This may take time to establish itself, but it is possible, and does help. H.V. Perlmutter[75] pointed out the different possible phases in the development of multiculturalism. The relationship between visitors and the people living in the host community built itself up in different stages. The first phase is the *curiosity* of the host (who is this? Where does he come from? Why is he here? etc), parallel to the initial euphoria of the visitor (very beautiful city, nice neighborhood, regular means of transportation, etc).

When it becomes certain that the visitor is staying long or that he intends to live in the host community, the second phase – *ethnocentrism* – sets in. This means that the people in the host community begin to assess and judge the visitor with their own cultural norms. Such assessments often end up in the negative, because the visitor would naturally react differently to situations and behave in other forms as expected – not out of bad-will, but as a result of cultural difference. The problem with ethnocentrism is that (just like in egocentrism, where the individual sees his little individual world as the centre of the universe) the ethnic community sees itself as the measure of the world cultures. Ethnocentrism survives barely with a minimal influx of visitors.

As the influx maximizes, the third phase of the development of multiculturalism – *polycentrism* – begins. This means the awareness and acknowledgment that different people should be judged and measured differently. This awareness calls for the ability to make effort towards understanding the visitor in his own cultural norms, trying to understand why he behaves the way he behaves. Multiculturality really begins at this stage. But it is however important here to warn about the dangers of *xenophile* – i.e. the tendency to believe that everything seems to be better in the culture of the visitors. The extreme form of such feeling among the people of a host community is dangerous and can lead to *geocentrism* – which would result to the abolition or replacement of all the existing norms in the community. It is however not likely that any community can reach this stage. Meanwhile, these categorizations are not absolute and do not apply in every individual situation. It is possible to get individuals from the same host community reacting differently. That means, it is possible to find very tolerant people in an intolerant culture, and otherwise.

Also in the effort towards uniting the human family, we must have to acknowledge that different groups of societies are bound to react differently to situations. This suggests that even in the context of interculturality, there is the tendency of difference in understanding. Each group would tend naturally to confirm its identity as distinct from the others. The tendency is also there to de-

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75 PERLMUTTER, H.V, cited in HOFSTEDE, G., & HOFSTEDE, G.J, *Lokales Denken, globales Handeln, Interkulturelle Zusammenarbeit und globales Management*, Nördlingen, 2011, 424.

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fine others in stereotyped categories – often negative: for example, Blacks are aggressive and loud, Whites are cunning and manipulative, Arabs are intolerant and extremists; or Americans are rascals, Germans are strict, Indians are timid, etc; as if all people from these groups are exactly the same and nothing better can be found in the group. Such stereotyping influences one's view of the reality in the other group. It must be avoided. From actual experience, we must have noticed that stereotyping only leads to splitting, and cannot enhance interculturation. Real intercultural integration among members of different cultural groups is only possible when people of different groups see themselves as equals; when they come together, and are ready to admire the good qualities (instead of seeing only the bad qualities) in each other.

As observed by Klaus Dirscherl[76], any process of interculturation must meet some basics. "Wir brauchen also zuallererst das Bewusstsein dafür, dass der Umgang mit dem Fremden etwas Verstehbares, Analysierbares und Lehrbares ist. Wir brauchen eine moderne Ethnologie, die nicht mehr wie die alte Völkerkunde das Fremde besonderes fremd darstellte und uns westliche Menschen erschaudern ließ ob solcher gravierenden Abweichung von unseren Zivilisationsnormen. Wichtig ist nicht mehr die Frage, wie fremd das Fremde ist. Wichtig ist, wie und wie kompetent wir mit dem Fremden umgehen". He means we need first of all the consciousness that the way we go about the stranger can be understood, analyzed and can be taught. We need a modern ethnology, which no longer presents the stranger only as the stranger, like in the old ethnology, letting us Westerners shudder with horror how they massively deviate from the norms of our civilization. What is important is no longer the question: How strange is the stranger. What is now important is: How and how competent we go about the stranger. Interculturality is all about the human ability to see his culture in relation to other cultures; the ability to bring about cultural exchange; the ability to understand, tolerate and even bear intercultural irritations, and develop strategies to reconcile one's culture with a strange one. This is exactly the ability which we must have to impart in the young generations through education, so that they will be able to get along with one another in our global community which is daily drawing closer.

This sense of human solidarity and interculturality, which we are opting for, requires therefore some acts of Hospitality and Friendliness. "Wenn wir Freundlichkeit für einen universallen Wert halten, wollen wir in der Tat, dass jeder freundlich sein möchte. Und da wir möchten, dass sie einer Meinung mit uns sind, wünschen wir uns auch, dass sie den Wunsch haben, jeder möge freundlich sein wollen. …Vielleicht haben wir den Wunsch, dass alle Menschen wollen, dass alle freundlich zueinander sind, *weil wir Freundlichkeit als Wert anerkennen*."[77] If we ac-

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[76] DIRSCHERL, K., „Statement: Wieviel Interkultur braucht das Land?", in: *Die Multikulturelle Zukunft Deutschlands – Bereicherung oder Überforderung?* (Hrsg. von SCHWEITZER, W.), Passau, 2002, 66.

[77] APPIAH, K.A., *Der Kosmopolit: Philosophie des Weltbürgertums*, München, 2007, 48.

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cept friendliness as a universal value, then we would actually want to see that everybody is friendly. And since we want all to share our opinion, we also wish all to ensure that everybody is friendly. We have this wish that all human beings would want to see friendliness among themselves, perhaps, because we acknowledge that friendliness is a value. People learn to give friendliness when they have experienced and enjoyed friendliness. And this can go on because it is valued by everybody. Normally we have such feelings as human beings: when we cherish something as a value, we wish that all would see it as such. This universal anticipation of value in every human being points to the possibility of global values. The language of value is the best instrument for coordinating human existence. When human beings want to achieve a collective goal, an appeal is made to value. When friendliness becomes a global value, and when everybody behaves friendly to a stranger, there will be less suspicion and quarrel, and the global community will then enjoy some bit of peace and solidarity.

The basic rule for this friendliness is respect and recognition for one another, which we shall discuss in a more detail in the last section of this work. Briefly, for now, Eibl-Eibesfeldt formulates the way-about of this principle: "Respektiere deinen Mitmenschen, und gib dich respektabel".[78] *Respect your fellowmen, and make yourself respectable*. In actual fact, this should be the bases for any human relationship. No honest friendship can function without respect. And this respect cannot be one sided, since respect is reciprocal. That means: each must recognize the other, not degrading but rather respecting his dignity, feelings and values; and at the same time, making oneself respectable – by way of being reliable, keeping one's words, bearing a good image of oneself and, as much as possible, avoiding things that may injure or remove trust in the relationship.

Definitely, the same value could mean different things for different people. I cite the example of punctuality: Friendliness leads people to meet one another, and that requires making appointments with one another. Every human being values time, because it determines our existence and activities. But looking into different cultures, we realize various degrees in the application of time. A German, for instance, has an absolute sensibility for punctuality. In most cases, someone is judged as (un)trustworthy or (un)reliable with regard to his level of punctuality. Lateness is calculated in seconds and minutes – and this, in all aspects of life. Peter Lawrence, a British sociologist, described the sense of time in the German society: When a foreigner travels through Germany, the meaning of punctuality occurs to him in a special way. In the train, the first topic of discussion among travelers is the issue of when the train arrives the stations – punctually or not. And in German distant-trains, you always find leaflets that are meant to accompany the traveller; the content is only the times of arrival in, and depar-

78 EIBL-EIBESFELDT, I., *Der Mensch – das riskierte Wesen. Zur Naturgeschichte menschlicher Unvernunft*, München, 1997, 89.

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ture from all the stop-stations along the travel-root, as well as when the connecting trains leave the stations and when they will reach their destinations. Immediately the train comes to a station, it looks almost like a national sport for people to confront the train-conductor with a digital clock to ascertain the punctuality of the train. If a train comes late (which is possible), it will be announced through the loudspeakers with a miserable tone of apology. The worst thing that can happen is not to know exactly how late the train will arrive. Such information is aired in a tone like a funeral oration.[79]

But in another culture, time may be cherished, but with less intensity. A Nigerian (for example) will be there on time to meet any appointment where he will earn money or discuss something very precious to him – business appointments. But he will take his time and come hours later to any appointments of leisure – celebrations, private invitations, etc. At the background to this behaviour, there is always the presumption that people may see one as hungry and greedy if one comes very early to feasts. A stranger might be surprised to see invitees coming late and none is offering any excuse why he/she is late. In such situations, it is common to hear such expressions like "*African Time*", or "*Business has the clock, we have the Time*". The terrible disadvantage of this style of life is that anyone who is planning any get-together dares not make any other appointment for himself on this same day. It is a day of waiting for guests who may decide to come hours later.

In matters of public-transport, the rules of the game (in timing) are different from those in the West. It makes no sense to ask what time the bus is leaving; one may rather ask if the bus is fully loaded. Whoever takes the public transport has no means of determining the times of departure or arrival. All passengers must have to sit in the bus and wait till the last seat is occupied. You are not so lucky if you are the first person to enter the bus, since the loading time may sometimes last two or three hours – depending on how fast the subsequent passengers are coming. However, today, the modern Nigerian transport systems (air-transportations, modern-luxurious-distance-buses) are seriously adapting to the world standards. We only intend to point out, in all courtesy, that people must have to learn the nuances in other cultures even when the same value is in question.

In today's world of lightning-speed in technological and social flux, the development of friendly abilities and coexistence capacities is more crucial than ever before. Children must learn the ways of life of others. They need to understand and appreciate our natural habitat, our Mother Earth and the various different parts of the globe (as much as possible). They need to develop their innate capacity for love and friendship, for caring and caretaking, for creativity, for sensitivity to their own real needs and those of others.[80] If today's children are to find faith that is

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79 LAWRENCE. P., *Managers and Management in West Germany*, London, 1980, 133.

80 EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 6.

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grounded in reality, they need a new vision of human nature and our place in the unfolding drama of life on this Earth. School programs must include intercultural and global learning. And students/pupils should give in their time and effort, not just to pass examinations, but to internalize the values accorded them and apply them in daily living to promote in friendliness the solidarity of the global community which has become a village for all. This solidarity of the global community can only be built on the bases of sustainable justice. No more, no less.

10.5 Justice: the key and fair route to Sustainable Solidarity

A fair discussion on the idea of solidarity of humanity as a global value cannot exclude justice. Justice is a concept that must be brought into play when the possibility of coexistence in fairness is in focus. Justice demands the act of caring fairly for one another and seeing each other as fellow human and partner in dignity. Such a solidarity of humanity, which we are here earnestly advocating for, cannot really function without the idea of sustainable justice. There is no human social order, which can guarantee this solidarity without some sense of justice. On the level of coexistence, we have the commonsense experience that different people or groups do not always pursue the same goals. Their goals are sometimes not harmonizable – especially when they arise from different rival interests. Since not all interests and claims can be fulfilled equally, conflict can occur. And when conflicts arise, we need such ethical principles like the concept of justice in order to address properly and fairly (by way of balancing) those different interests and claims.

In today's world, people have consciously or unconsciously started to organize themselves into a global society. Ethically therefore, the most important step in the direction of ensuring justice is to demand that all human beings and peoples in this global society get the chance to survive. Global justice and solidarity are all about putting in place a situation that guarantees the survival of all people; and this involves their affordability of the basic needs of life.[81] It is also of great importance to the solidarity of humanity to implement the principle of the equality of chance and access to justice. This involves guaranteeing all persons a just and fair exchange and distribution of amenities, as well as equal access to the political, social and economic wellbeing in the society – local, national and international. When we talk about equality in distribution, we do not mean equality in terms of one is to one; rather we mean equality in relation to need. Justice in our globe therefore demands that all, including children and our natural environment, must have access to the means of survival. Our globe must be a place where all have access to food, education, healthcare, social and legal security, as

81 REDER, M., *Globalisierung und Philosophie*, Darmstadt, 2009, 50.

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well as equal chances for development. Justice in this understanding must be sustainable, extending to future generations.

The concept of Justice – in Latin *iustitia* and in Greek *δικαιοσυνη* – presupposes the readiness for right and just actions in the relationships between people. In its original sense, it possesses ethical and legal undertones. Plato (428/427-348/347 BC), in his republic[82], sees justice (both in the political and individual arenas) as the basis and the summary of all virtues. Aristotle (384-322 BC) tows the line of Plato by seeing justice as the ensemble of virtues[83]; but added that it should be oriented towards the other, whether in the exchange of goods and services or in contracts or in the societal distribution of means of livelihood. Underlining the legal undertone of justice, Aristotle said: "Justice is the virtue through which everybody enjoys his own possessions in accordance with the law; its opposite is injustice, through which men enjoy the possessions of others in defiance of the law."[84] It is important to note the phrase "*in accordance with the law*"; this is why we urge those with political powers locally, nationally and globally to take the issues of justice and fairness very seriously in this sense when establishing the laws governing our coexistence.

The theological influence of the scholastic era on the concept of justice was seen in the views of people like Augustine or Thomas Aquinas. Generally, the middle ages thought of justice in three dimensions: God's justice, the justification of the sinner, and the moral justice in human persons. Augustine (354-430AD) understands justice, like in the Antic, as the harmony of all other virtues; but traced the origin to the human nature and soul which, at the end, is rooted in God.[85] For him, the real justice is God's justice which the human soul is always seeking and desiring. It was along this line that Thomas Aquinas (1225-1274) formulated the classical understanding of justice. Thomas sees justice as the property of God; and acting in justice is the fulfillment of one's obligation towards God. He underlined justice as one of the cardinal virtues which are acquired "*habitus*", exercised through the relationship with other persons "*est ad alterum*", and through the principles of equality "*debitum secundum aequalitatem*".[86] Here, Thomas underscored three types of justice: commutative justice (*iustitia commutativa*), distributive justice (*iustitia distributiva*), and legal justice (*iustitia legalis*). These regulate in different ways the relationships of people to one another. Legal justice wants to express the obligations of the individual towards the

82 PLATO, *The Republic*, Book IV, 433, in: *Great Books of the Western World*, Vol. 6, (ed. M.J. Adler), Chicago, 1996, 342-356.

83 ARISTOTLE, *The Nicomachean Ethics*, V, 3, 1129, in: *Great Books of the Western World*, Vol. 6, (ed. M.J. Adler), Chicago 1996, 339-436.

84 ARISTOTLE, *Rhetoric*, 1, 9, 1366, in: *Great Books of the Western World*, Vol. 8, (ed. M.J. Adler), Chicago, 1996, 593-675.

85 AUGUSTINE, *The City of God*, 19, 4, 4, in: *Great Books of the Western World*, Vol. 16, (ed. M.J. Adler), Chicago, 1996, 163-696.

86 THOMAS AQUINAS, *Summa Theologica*, II/II, Q. 58.

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state/society; distributive justice points out the duties which the state/society owes the individual; commutative justice reiterates the duties which individuals owe one another in their various relationships.

Till into the modern times, the concept of justice in human relationships continues to receive attention linked to the original understanding – relating it either to law or to God and human nature. Thomas Hobbes (1588-1679) calls a person just, when he does right in accordance with the law.[87] While Hobbes was justifying his argument with the law, Gottfried Wilhelm Leibniz (1646-1716), on his part, added that justice is justifiable not only in the will of God, rather/but also in the intellect, not only in the power of God, rather also in wisdom. "*…non tantum in voluntate divina, sed et in intellectu, nec tantum in potential Dei, sed et in sapientia*".[88] His effort was to combine the Godly and human aspects of justice spoken of in different ways by his predecessors. In this way, justice can be seen as the foundation of the world order. This view gives chance to John Locke (1632-1704) to see justice as a social order which can guarantee private property. He saw it as the duty of the rulers to ensure in justice that the properties needed for living should be secured for the individual owner.[89] The trend of justice is about to leave the domain of theology to enter into civil society.

In this regard, Immanuel Kant (1724-1804), as opposed to the tradition of the Antic and middle ages, does not understand justice necessarily as a virtue, rather as property and an attribute of the civil society. He sees justice as a formal principle which is capable of creating just social conditions among the people. For him, a just situation is brought about by such a behaviour of the people among themselves, which contains such conditions under which everyone enjoys his rights, and this will be seen as a formal principle, with the idea of making it a general rule of life; this is public justice.[90] Here we see Kant's categorical imperative reflecting also in his idea of justice.

In our time, John Rawls has tried to develop a modern theory of justice which should systematically mediate between the legal-political and socio-economical forms of justice.[91] In his conception of contract-theory, he envisaged a principle of justice which people should chose in their own interest, conscious of the fact that they are reasonable, free and equal. These chosen principles must be fair and adequate to man's dignity and original state of society. The "veil of ignorance" in the original state – defining a situation where presumably nobody knows his place, position or status in the society – is to ensure the fairness and equality of

87 HOBBES, Th., *Levіethan*, (of Civil Laws) 26.
88 LEIBNIZ, G.W., *Werke*, (Hrsg. von Dutens) 1768, IV/3, 272.
89 LOCKE, J., *Epistola de tolerantia (A Letter Concerning Toleration)*, 1689 (ed. by R. Klibansky) 1968, 124.
90 KANT, I., *Die Metaphysic der Sitten* (1797).
91 RAWLS, J., *A Theory of Justice*, Oxford, 1971.

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the partners agreeing on the principles of justice. This can technically be called the *justice of procedure*.

Based on this contract situation and to ensure this "process-justice", Rawls argued for two foundations of justice: First, *Legal-political justice* – which urges for equal distribution of rights and basic freedom; Second, *Socio-economical justice* – which upholds that social and economic inequalities can only be legitimate when the social difference brings advantages to the less-privileged ones; and when a free and fair access to societal and political offices is guaranteed for all.[92] John Rawls saw justice and fairness as the basic virtues for any society or social institution. He tried to develop arguments for a just order in the society. He was little interested in the qualities of a just man than in the qualities of a just society, since for him the society is the basic foundation for human existence. His theory was obviously not intended at developing a unified form of morality, religion or worldview, but it was an attempt at finding a general philosophical justification for a just order in the society; and we can derive from it (just like from Kant) the possibility of a general principle that can lead to the idea of global values.

From these opinions of the above distinguished scholars on justice, we can now derive varied dimensions of justice. Structurally, justice can manifest itself either in the individual, personal, group relationships, or in societal structures. Sometimes it can be seen as an internal disposition and the will to do right – in this sense, a moral property of the individual. Justice manifests itself often in the relationship with the other. So we can distinguish justice as *standard for external relationships* between people and social structures; from justice as virtue – *internal disposition of the individual*. However the two are not so dichotomized because it is this internal disposition that breeds the possibility for any standard for external relationships.

As already seen above, justice as a virtue embraces all other virtues, in terms of its relationality between persons – and this social aspect elevates the status of justice. Every social body needs law, and consequently demands legal justice (*iustitia legalis*) or general justice (*iustitia generalis*), which according to Aristotle must be carefully and well drafted to serve the needs and advantages of the general political society[93]; or in the words of Thomas Aquinas, to serve the common good (*bonum commune*)[94]. Legal justice therefore regulates the relationship between individual persons and the generality, and in the form of law, stipulates what the individual owes the generality for the common good. Here justice demands that all be equal before the law, and each contributes his quota for the common good.

As noted above, Thomas Aquinas, taking bearing from Aristotle, underscored the existence of particular justice – *iustitia particularis*, (however placed under the

92 RAWLS, J., *ibid*, 86ff.
93 ARISTOTLE, *The Nicomachean Ethics*, V, 1129b, 15.
94 THOMAS AQUINAS, *Ibid*, Q. 58.

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general justice – *iustitia generalis*), which in turn comprises of commutative and distributive justices – *iustitia commutativa et distributiva*. The commutative justice, as Werner Veith explained, has to do with (*Tausch- oder Vertragsgerechtigkeit*[95]) justice in exchange or contract (for example), and is geared towards regulating the relationship between persons and between societal groups; as well as constituting the exchange of goods and services. The measure for the commutative justice looks like the arithmetical standard (one is to one) in the value of what is given and what is taken. The equivalence of value in the exchange of goods and services; demanding that each fulfils his rightful obligation, pays exactly what he owes, keeps contract, not using undue advantages to trample on the rights of other people, is what commutative justice is all about.

Distributive justice (*iustitia distributiva*), on the other hand, concerns itself with the 'modus' of distribution between the society in general and the individual persons or groups. It tends to regulate the dispensation and circulation of goods and services, as well as burden between the society/state and the individuals. While commutative justice lays emphasis on the worth of the value of goods and services in exchange, distributive justice is much concerned about harmonizing the differences in the value of the persons involved. The equal dignity and worth of every human being as a person justifies this distribution. Such a sharing has the goal of achieving or restoring human dignity in every person. Such a distribution goes according to the needs of the individual or group; and this is the justice which we hope for when we talk about the solidarity of humanity.

The multiple social questions dominating the last three centuries have occasioned the emergence of the concept of social justice (*iustitia socialis*)[96]. Along the line, "social justice" also assumed prominence in ecclesiastical circles, such that some official church documents and encyclicals were dedicated to this theme. For example, the papal encyclical – *Quadragesimo anno* thematized social justice and demanded for a just distribution of property, goods, services and production growth. It called for the payment of just wages and the creation of a just economic order.[97] Social justice concerns itself basically with the issues of modern economy, suggesting ways for the equitable distribution of goods, services and the rights of participation in the modern global economy. The achieving capacity of the individual as well as the needs of persons is brought to the fore. It calls on politics, the economic market and law to play their active roles to ensure the participation of all in the socio-economic life of the modern global economy and society. This is the type of justice which John Rawls[98] was arguing

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95 VEITH, W., "Gerechtigkeit", in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 315-325, 317.

96 KRAMER, R., "Soziale Gerechtigkeit – Inhalt und Grenzen", in: *Sozialwissenschaftliche Schriften* 18, Berlin, 1992, 45.

97 PIUS XI, *Quadragesimo anno (QA)*, in: AAS 23/6, 1931, 117-228.

98 RAWLS, J., *A Theory of Justice*, Oxford, 1971.

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for when he was distinguishing the legal-political justice from the socio-economical justice. Every human being must be involved in the organization of the social, economical and political structures of the global society. Social justice demands the participation of all in global affairs. It demands a fair portioning of political rights and economic goods to enable everyone participate in the local and global social structures. It demands that all children in all parts of the world must gain access to education and personal wellbeing. In short, social justice is to be seen as the "*advocate*" for an acceptable social order.

In the world of today, it therefore belongs to social justice and global solidarity to restructure global politics so that all nations, in fact all peoples (no matter how poor or small) can take part in taking decisions in global matters. The "big/rich nations" must not always dominate the rest of the world; otherwise our children will falsely learn that "might is right"[99], or that domination is normal as long as you can. In local and global arenas, social justice demands that everyone receives the attention he needs, airs his views fairly, and his interest taken into consideration just like those of the others. In our world today however, the reality is different. We are aware of the difficulty – locally and internationally – to bring people together in pursuing these goals. Different people pursue different goals. Hence, we demand that Political and juridical institutions must make justice a matter of law; and authorized bodies should be put in place regionally and globally to ensure the rule of law; and all peoples, groups and nations of the world (not just the smaller and poorer ones) must come under the rule of the law. Defaulters must be legally forced into compensation. We need a global solidarity which encourages justice and fairness in the world politics and world market. There must be the political will to regularize the world market. This involves a fair participation and remuneration in the exchange of goods, services and natural resources in global trade. In solidarity, the world economy should be seen as the global human economy; and this must be inculcated in the heads of the young to help them reduce egoism and selfishness in their process of development.

Most importantly, we can positively influence some changes in the current trend of injustices in our world by beginning with our children's education. A good educational programme can inculcate in our young ones the sense of justice in solidarity by teaching them to see every other individual as fellow human, who equally (like themselves) deserve justice. We may call it the *Principle of Recognition*. In this principle, every individual should be recognized and respected as a person, with human dignity, having needs and rights. Poverty, religion, color, gender, age, race, culture, ethnicity or political affiliation should not and cannot be a reason for the denial of justice or for any other art of discrimination. It belongs to social justice to recognize and acknowledge the worth of

[99] REDBEARD, R., *Might is Right*, Chicago, 1927 (1890). He dismissed the existence of human rights and natural right, and claimed that only might and bodily strength informs morality.

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every member of the society – irrespective of the personality differences. We shall discuss more on this principle of recognition in the following chapter.

In effect, social justice seems to be comprehensive in nature, embracing the various aspects of the classical meanings of justice. In its legal form – *iustitia legalis*, social justice seeks the accomplishment of freedom and liberty, as well as the actualization of the rights of citizens in their participation in the democratic and economic process. In its commutative form – *iustitia commutativa*, social justice demands commensurate attention and a fair management of the exchange of goods and services at all levels of business and social interactions. This will help to reduce the one-sided dominance existing in the local and global relationships. In its distributive form – *iustitia distributiva*, social justice advocates for the consideration of the differences in the life situations of different people. Individual abilities, needs, demographical conditions, and life-plans of different peoples should always be taken note of.

In this last aspect, Werner Veith suggests that it should be necessary to distinguish between: (a) justice of need (*Bedürfnisgerechtigkeit*), (b) justice of opportunity (*Chancengerechtigkeit*) and (c) justice of achievement (*Leistungsgerechtigkeit*).[100] Justice of need pushes to satisfy the material and immaterial basic needs of man. Justice of opportunity fights against all forms of discrimination and operates on the bases of the principle of equality – giving everybody the chances of an equal start in life. Justice of achievement strengthens each person towards actualizing his individual capabilities and possibilities – based on the chances offered by the justice of opportunity. Every child from any part of the world requires each and every one of these aspects of justice for his adequate development. However, as we pointed out in an earlier chapter dealing with the rights and needs of children, when we talk about justice of need, we must distinguish between justified basic (necessary) needs and unjustified contingent (unnecessary) needs. At that point, we described the contingent needs as wants, whose fulfillment has really nothing to do with justice.

Discussing the basic needs relevant to justice, Martha Nussbaum[101] spoke of the constitutive conditions for a human "*gutes Leben*" good life. What she called "*die Grundfähigkeiten des Menschen*" – the basic abilities of man must, as a matter of justice, be uplifted and ensured in every human being. These include:

1) The ability to live a worthy life and die a worthy death; this implies – not allowing any life to die prematurely, or (positively formulated) allowing it die before it is rendered worthless. The issue of life and death is basic to all living beings, and should as such be handled worthily.

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[100] VEITH, W., "Gerechtigkeit", in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 322.

[101] NUSSBAUM, M.C., *Gerechtigkeit oder das gute Leben* (Hrsg. von Herlinde Pauer-Studer), Frankfurt/M, 1999.

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2) The ability to pursue the satisfaction of the needs of the body: to enjoy good-health, to feed well, to be clothed and housed, having the possibility of sexual satisfaction and the possibility of movement/mobility. These are basic human bodily needs irrespective of culture, race, ethnic-group, political or religious affiliation. Even though the manner of going about these needs may differ in different set-ups, they remain basic to every human being and must be cared for.
3) The ability to prevent unnecessary pain and experience some bit of happiness. The experience of pain and joy is common to all human, even though the forms of expressing them may culturally differ.
4) The ability to use the senses of cognition, feeling, imagining, thinking. The independent sense of judgment and decision-making must be facilitated in every human being. Everyone must be educated to use his God-given brain.
5) The ability to develop affinity to things and persons outside us; the ability to love, to mourn, to desire, to be grateful, etc. These belong to early childhood development which must be fostered.
6) The ability to use the practical reason – to imagine goodness; commending something good and criticizing what is not; the ability to be critical over one's life-plan, thoughts and actions, evaluations and decisions.
7) The ability to live with other people and be connected with them. The human should be in the position to live out his familial and social relationships.
8) The ability to live with other beings, animals, plants, and nature in general. The human should be aware that he lives in a network with these other beings which influence us, and as such have the obligation to handle them with care and respect.
9) The ability to laugh, play and enjoy a recreating and refreshing activity. No one can be denied of this reciprocal exchange, since the lack of it in any child causes great emotional damage.
10) The ability to have privacy, to live a personal life, to have personal experiences; every individual must have the chance of being an "I", and the opportunity to call something "mine".[102]

All the above are basic human conditions which cannot be compromised. Each must be pulled to the centre of consideration when we really want to talk about the possibility of having a good life. In any life, where these abilities lack, it is questionable to refer to such a life as human. Justice therefore demands that we positively address these living conditions for each and every human individual.

Meanwhile, it is simpler to talk loud about the justice we are expecting from others – justice to be rendered to us/me, than the justice we are supposed to show for the good of other people – justice we/I should render to others. Every

[102] NUSSBAUM, M.C., *Gerechtigkeit oder das gute Leben,* 57-58.

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human being has obligations to fulfill in justice for the good of all. In widening the spectrum of social justice to fit into today's field of governance and general participation in the wider (global) society, the catholic bishops conference of America in their pastoral letter – *economic justice for all*[103] – used the concepts of Contributive justice. With this concept, they argue that social justice also includes the fact that each individual person has the obligation to take active and productive part in the life of the society; and the society on its part, has the obligation to make this general participation possible. Contributive justice therefore has in effect, an ethical programme meant to regulate the relationship between the society and its members. Individuals' contributing towards the common good actualizes the sociality of human existence and the survival of the society; and the social body, on the other hand, creating the environment for the adequate participation of all in the social process is the basis for functional coexistence, and the actualization of humanity. The practical implication of contributive justice is the consciousness of individual responsibility amidst social solidarity. This means that nobody should be too lazy to opt for joblessness; and the society has the obligation not to let anybody remain jobless.

Because we are talking about justice in its sustainable form, we cannot ignore the dimension of Intergenerational justice. We cannot undermine the interconnectedness of economical, ecological and socio-political problems from one generation to the other. Social justice demands that no generation (without consideration of other generations) should exhaust the earth's natural resources or cause irreparable damages to our natural habitat. In justice also, no generation should heap debts, which instead of helping to solve problems for coming generations, overburden them. Styles of living of each, and the relationship between different generations should be geared towards the welfare of all generations – present and future. This is intergenerational justice. The effects and consequences of all individual actions, societal and structural decisions should be able to transcend the horizon of the present with positive influences towards the future. The different meanings of generation – family generations of parents, children and grand children; societal generations of children, working class adults and the retired; epochal generations of the dead, the living and the yet-unborn – notwithstanding, intergenerational justice basically emphasizes the interdependence between the different generations, and as such, the sustainable solidarity that is required for upholding the dignity of humanity yesterday, today and tomorrow.

We have earlier discussed sustainability (*Nachhaltigkeit*) in relation to the unavoidable solidarity of humanity in the socio-political, ecological and economical aspects. We want to emphasize once again that, following the social questions of

[103] National Conference of the Catholic Bishops of the United States of America, „Economic Justice for All", in: *Die Katholische Soziallehre und die amerikanische Wirtschaft, Stimmen der Weltkirche* 26 (Hrsg. von der Sekretariat der Deutschen Bischofskonferenz), Bonn, 1986.

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our day: – the human instinct to overcome the world, overstressed industrialization causing the disappearance of natural forests, extinction of many living species, water and air pollutions, climate change, global financial and economic crises, poverty of greater population of the world, etc, – the pursuit of this sustainable solidarity must be intensified as a matter of justice. The social questions of today have become more of economic-social questions.[104] We owe the future generations the obligation in justice to sustain for them our living environment. They also have the right in justice to exist in intact living conditions. Nature must be discovered, no doubt; but the fields of economic, socio-political and ecological problems must be so connected with one another as to promote intergenerational justice.

Nature cannot just be handled like a mere agent, only useful in supplying humanity with resources, but deserves no respect and attention. Humanity may not and cannot in the fight to ensure its survival endanger this very survival with its technological advancements. The biotechnological developments of our time may be improving our economical standards, but their ecological risks and possible hazards globally both for the present and the future generations, should not be underestimated. Our necessary developments must have sustainable attributes in line with the tenets of justice and solidarity. And as defined in the reports – "*Our Common Future*" – of the world commission for environment and development, Sustainable development is such, which satisfies the needs of the present without risking and endangering the chances of future generations satisfying their own needs.[105] In the face of today's global social question, every step towards sustainable development which integrates economic, ecological and social factors of the society is necessary and honourable; and should be seen as intergenerational justice, and a good motivation for political action.

Werner Veith points out the bases upon which sustainable development could be built:

1) Upon a world-wide networking of the seemingly separated parts of societal systems. Here, the ecological, economical and social processes should be brought into close contact and connected relationship; so that their interaction and reciprocal effects can be positively corrected.
2) Through preservation of resources; and through responsible efforts towards protecting, restoring and maintaining the ecosystem of the earth, and not overburdening the capacity of nature.
3) In line with the principle of global solidarity, the needs of the developing nations should be taken seriously. Thereby, the elimination of poverty and the reduction of unequal living standards should be the central point of emphasis.

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104 Von WEIZSÄCKER, E.U., *Erdpolitik, Ökologische Realpolitik an der Schwelle zum Jahrhundert der Umwelt*, Darmstadt, 1990.

105 HAUF, V., (Hrsg.) *Unsere gemeinsame Zukunft*, Der Brundtland-Bericht der Weltkommission für Umwelt und Entwicklung, Greven, 1987, 46.

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4) In consideration of intergenerational justice, it is not only the economical, ecological and socio-political needs of today that matter, rather we must also think of the welfare and needs of future generations.[106]

He tried to emphasize the integration and networking of the different parts of the societal systems (such as politics, commerce and economy, science and technology) as necessary conditions for sustainable development with Wilhelm Korff's concept of retinity (*Retinität*)[107]. Retinity (from Latin: *rete – Net*) is a principle of collective network which is derived from the knowledge that the dynamic process of human development is not isolated to any part of the societal systems or any cultural world, but rather lies deep in nature as a whole, from where it constantly seeks the stabilization of the complex relationship between humans and nature. And this can only be achieved through a network of the ecological, economical and socio-political processes. Through the dynamism of this network, the totality of human dignity is actualized. It is a network meant to develop a formidable relationship between oneself, the other and the environment; in other words, a network of global and sustainable solidarity, which, on the long run, determines the success or failure of humanity. Actualizing this network, with sustainable justice in view, can ensure the success of humanity as a whole.

Sustainable justice guarantees sustainable solidarity. And sustainable solidarity guarantees sustainable future. The fundamental relations in the principle of sustainability are formed, according to Veith, with *nature*, *networking* and *future*. He means that sustainability as a social principle is identifiable through the relationship between human and nature (nature as the natural environment and habitat for man). The highest point of this social principle is the inalienable dignity of the human as person. It is human dignity which gives the principle of sustainability its worth and meaning. Secondly, the principle of sustainability basically constitutes the networking of the economical, ecological and socio-political fields of the society. Practically, this networking shows the recognition for the complexity of the modern society whose parts cannot be isolated from each other. The economical, ecological and social problems of the society have links with one another. The networking here therefore means that, for the entire development of the society, the pursuit of the ecological, economical and social goals may not be dichotomized from each other, since they are meant to supplement, correct and promote each other. Thirdly, the principle of sustainability is less realistic without intergenerational justice. With intergenerational justice, the principle of sustainability opens the human being up for a formidable relationship with himself, with his social community, with his natural environment,

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[106] VEITH, W., „Nachhaltigkeit", in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 307.

[107] KORFF, W., „Schöpfungsgerechter Fortschritt. Grundlagen und Perspektiven der Umweltethik", in: *HerKorr* 51, 1997, 78-84.

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and in the dimensions of the future.[108] It is in the nature of man to live today (in the present) but with a view towards tomorrow (future). That is why man works today and saves what he needs for tomorrow. In the same way, the actions of the present generation should be evaluated with its consequences for tomorrow. So, the principle of sustainability involves, to a great extent, taking responsibility not only for the present but also for the future.

All these imaginable and pretty ideas cannot achieve themselves without human engagement. What that means, in effect, is that we have to assume the ethical responsibility to actualize this economic, ecological and socio-political network (*principle of retinity*) in the present and for the future by establishing the basic human relations with self, the other, the society (local and global), and the natural environment. All political, economic, socio-cultural efforts towards sustainable development require enormous responsibility towards preserving and restoring the threatened aspects of creation.[109] In concrete therefore, we are called to live in the awareness that every individual is a person and must be handled as such. This is what we mean by the *principle of recognition*. Individual needs must be addressed with every serious attention – as much as possible. Every society must accord each person the necessary recognition deserved; and the global society should likewise accord each individual local society the recognition it deserves as autonomous entity – with its own worldview – but working towards global solidarity.

Furthermore, we are obliged to secure the environment and natural resources, since that is the basis for our survival. In addition, we have to be conscious of the fact that man is a social being and as such must work towards the common good and sustainable solidarity with the present and future generations. These concrete policies belong to sustainable justice. And no better stuff can equip our children for our collective living today and tomorrow than bringing them up with these ideas. Naturally, sustainable justice, which is capable of promoting sustainable solidarity and ensure a happy and sustainable survival for the global human family, should include the principle of "Live and let live" – a life of recognizing and respecting one another.

10.6 "Biri ka m biri"*: Live and let Live – pedagogy of Recognition and Respect*

We noted earlier that religion, colour, gender, age, race, culture, ethnicity or political affiliation should not and cannot be a reason for any art of discrimination.

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[108] VEITH, W., „Nachhaltigkeit", in: *Christliche Sozialethik, Ein Lehrbuch*, (Hrsg. von Heimbach-Steins, M., & Baumgartner, A., Regensburg, 2004, 311ff.

[109] Deutsche Bischofskonferenz (Hrsg.), Kommission für gesellschaftliche und soziale Fragen, 19, *Handeln für die Zukunft der Schöpfung*, Nr. 106, Bonn, 1998.

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They should also not be reasons for rivalry or rancour. They should rather be seen simply as a variety, which gives taste to humanity. We also advocated for, in the pursuit of global values, the principle of 'always taking the young on board' – since they are our hope in the sustainability, as well as the positive changes, we desire for today and tomorrow. I therefore see the pedagogy of recognition and respect as the route to the 'Promised Land'.

The *principle of recognition* acknowledges the worth and dignity of each individual as person. It accepts the *possibility of difference* in humanity, and demands our recognition of each other and allowing each other be. It advises us to *live and let live* – a principle which found expression in the Igbo-African philosophical language as *biri ka m biri*. I see exactly in this philosophy the secret key to our collective survival as humanity. And the young must be taught to see this as a way of living. In this principle, every individual should be recognized, acknowledged and respected as a person, with human dignity, having needs and rights. Recognition is an anthropological basic need which every individual requires, and suffers when it is denied. Withheld recognition injures and in extreme cases can be seen as "dehumanization".[110] As it is, the development of identity and the feeling of self-worth are not so distanced from the act of recognition.

As a philosophical discourse, Hegel (1770-1831) described the "movement of recognition" – "*Bewegung des Anerkennens*" in the context of self-consciousness, which can only be realized in the recognition of the self-consciousness of the other. This involves an affair of exchange of recognition from one person to the other; a process where one's self-consciousness helps the other to achieve his own self-consciousness. According to Hegel, this process of recognition takes two stages.[111] The first step in the movement of recognition is "*Außer-sich-sein*" – leaving oneself towards the other, seeing oneself in the other. In this movement of recognition, one's self-consciousness is lost and found in the other, and vise-versa. Hegel calls the movement 'a double-sense', which means that the negation/affirmation of the other is automatically the negation/affirmation of self. What I do for/against the other is what I do for/against myself.

The second step of the movement of recognition is "*Aufheben*" – the elevation of the other to the height where he feels the independence of his self-consciousness. This step automatically elevates to independence one's own self-consciousness. In the movement of these two independent self-consciousnesses, one sees, in the double-sense form, the action of the other as a recognition of one's own self-consciousness and the other way round. At this level, one tries to do exactly that which he demands or expects from the other. Here, we can iden-

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110 STRAUB, J., *Verstehen, Kritik, Anerkennung. Das Eigene und das Fremde in der Erkenntnisbildung interpretativer Wissenschaften*, Göttingen, 1999, 73.

111 HEGEL, G.W.F., „Phänomenologie des Geistes", in: *Werke* Bd. 3 (Hrsg. von Moldenhauer, E. & Michel, K.M.), Frankfurt/M, 1989, 144-147.

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tify to some extent the ethical principle of the golden rule, which Kant tried to expand its application in his categorical imperative.[112]

This movement of recognition of self-consciousness, with its 'identification with' and then 'independent from' offers a pattern that can act as a principle for pedagogical praxis. No teacher can influence a child positively if he doesn't first recognize the child – identifying with him, of course with the goal of bringing him up to independence. In the same way, no society (locally or globally) can positively influence the other without first recognizing it, identifying with it, in a just motive to help it to independence. Every one desires this recognition, and the denial of it is complete injustice. In the pedagogical praxis however, this recognition does not stop with the double affair between the subjects – teacher and learner; there is a third object to be recognized – the world, the forum for the so-called recognition. The movement of recognition therefore transcends the subjects to include the world, which offers the objects of learning. Dietrich Benner distinguished the "I" and "You" theory of upbringing from the "I" and "World" educational theory; but acknowledged however that the trio – "I", "You" and "World"[113] are pre-constitutive for any process of education. It becomes therefore unjust not to offer the environment the recognition it deserves, since it offers the frame-work of all the other forms of recognitions.

Axel Honneth, taking bearing from George Herbert Mead's theory of intersubjectivity, argued that each person achieves his own self-consciousness only when he learns to see his actions as symbolic representation of the perspective of a second person.[114] He also distinguished (in line with Hegel) three forms of exchanging recognition: through 1) love, 2) law or legal recognition and 3) solidarity or social appreciation. First, recognition in the form of love underlines the reciprocal relationships of dependence experienced among close persons – ranging from infant-mother relationships to normal friendships and later to intimate sexual relationships. This level involves a relationship between people in need and dependent on the other. This form of recognition is acquired from childhood and lays the bases for self-confidence and trust, which is later required for autonomous participation in the life of the society. Where this form of recognition is lacking, the possibility of such vices like rape or torture may emerge; and can cause the destruction of one's self-confidence, self-worth and trust.

Second, the form of legal recognition involves subjects relating as equal interactive partners under the law. They obey the same laws, relate as autonomous persons and guided in decision-making by the same norms. One is recognized

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112 KA NT, I., „Grundlegung zur Metaphysik der Sitten", in: : *Ausgabe der Preußischen Akademie der Wissenschaften*, Berlin, AA IV, 421-436

113 BENNER, D., „„Der Andere" und „Das Andere" als Problem und Aufgabe von Erziehung und Bildung", in: *Zeitschrift für Pädagogik*, 45/3, 1999, 324.

114 HONNETH, A., *Kampf um Anerkennung. Zur moralischen Grammatik sozialer Konflikte*, Frankfurt/M, 1992, 121.

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and respected as member of the group or society by observing the laws. Here, one feels not-recognized when one is structurally excluded or arbitrarily denied some rights of law. Honneth's third form of recognition has to do with solidarity or social appreciation and valuation of the person. This social recognition involves a gradual evaluation of the concrete abilities and peculiarities of the individual by way of finding out what characteristics that distinguish him.[115] One receives a feeling of self-worth when he develops such characteristics which distinguish him, and through which he is able to command the respect of his interactive partners. One feels ashamed or loses his feeling of personal-worth when this recognition lacks or diminishes through individual or collective insults or acts degrading one's social status.

I here wish to add a fourth form of recognition – *contributive recognition* – which should encourage the recognition of the achievement of each member of the group to the upkeep of the common good. This form of recognition can solidify immensely the solidarity and subsidiarity in the group; since through recognizing each one, no matter how little his/her contributions may be, each individual gets a feeling of importance and goes on making his/her contributions for the good of all. In the field of learning, acknowledging the contributions of the child gives him/her the feeling of being intelligent and motivates him/her to do more. Generally, the accumulation of the above forms of recognition strengthens self-consciousness and worth.

Meanwhile, Christiane Micus-Loos[116] reminds us, on this theme of recognition, not to forget that the other person, irrespective of his recognisability, remains strange but at the same time near. Alluding to Meyer-Drawe's "*Das Kind als Fremder*"[117], she pointed out that there are bound to be moments of "no-understanding"; but added that, it is exactly these moments of "no-understanding" that can challenge one into the act of recognition. The combination of this "strangeness" and "nearness" makes the individual an interesting subject for recognition. This complexity of the individual person also implies the possibility of misjudgment and misapprehension – "*die Möglichkeit des Verkennens*".[118] If I am allowed to interpret this further, it means then that the pedagogy of the principle of recognition implies, in its concept, the possibility of moments of "no-recognition", or "false-recognition", or "lack of reciprocal recognition". And because these positive and negative possibilities are implied in the principle of recognition, every society (local or global) and members of each society should develop societal and pedagogical structures that give weight to the positive act of recognition and respect.

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115 HONNETH, A., *Ibid,* 183.

116 MICUS-LOOS, C., „Anerkennung des Anderen als Herausforderung in Bildungsprozessen", in: *Zeitschrift für Pädagogik*, 58/3, 2012, 315-6.

117 MEYER-DRAWE, K., „Das Kind als Fremder", in: *Vierteljahresschrift für wissenschaftliche Pädagogik*, 64/3, 1988, 271-287.

118 MICUS-LOOS, C., *Ibid,* 316.

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In this ending phase of our discussion, I remember a wise saying in the Igbo-African lyrics popularized by a famous regional musical artist – Oliver de Coque – which says: "*Biri ka m biri; enu-uwa sara mbara; enu-uwa toolu ka ute; enu-uwa ga abasi anyi, ma-anyi jiri ofu obi; onye azona uwa azo; onye biri, ibe ya biri, k'uwa soba anyi uso.*" "Live and let live; the world is wide enough; the earth lies like a mat; and we all can always find our place on this mat, if we agree to come together; we do not need to struggle over the world; when you live and let live, the world will be harmonious and enjoyable for all". This is exactly the logic of the principle of recognition.

"Live and let live", the principle of recognition and respect, is an extension of the many aspects of solidarity and subsidiarity of the human family which we discussed above. Hence, we must emphasize once again that it belongs to social justice to recognize, acknowledge and respect the worth of every member of the society – irrespective of the personality differences. Humanity is one. We should come together as global family because we need each other; but our coming together must acknowledge and respect our differences. That means, everyone should love and appreciate his own personality as well as the personality of the other.

Kant lays great emphasis on human love being shown to oneself as a person, and to others as fellow citizens of the same world. In his words: "In unserer Seele ist etwas, dass wir Interesse nehmen: an unserm Selbst, an andern, mit denen wir aufgewachsen sind, und dann muss noch ein Interesse am Weltbesten stattfinden. Man muss Kinder mit diesem Interesse bekannt machen, damit sie ihre Seelen daran erwärmen mögen. Sie müssen sich freuen über das Weltbeste, wenn es auch nicht der Vorteil ihres Vaterlandes oder ihr eigener Gewinn ist."[119] He means that we have something in our hearts (souls) that ginger our interests in ourselves and in others with whom we grew up, and above all, in our world. Children must be brought up to enliven these interests in their hearts. They must learn to cherish the welfare of our world as a globe, even when it means not seeking their own advantages or the advantages of their own nations. I see such a call for selflessness and altruism as a very big challenge for the human person, which demands a life of love and sacrifice, as well as self-discipline. Not many people would like to disadvantage themselves in the pursuit of the common good. But this is the major demand of "Live and let Live". Kant further advised that such an attitude must be seen as an obligation and duty. It must also be handled with great regard as value, not because one is inclined towards it, but because one has the duty and obligation to handle it as such. For me, sustaining life is a duty, but living well is a challenge.

What this, in effect, implies is that we must steadily embrace this challenge and keep promoting living good lives with one another, while minimizing the indoctrination of the young in and through our educational processes. Children have

[119] KANT, I., *Über Pädagogik* (Hrsg. von T. Dietrich), Bad Heilbrunn 1960, 52.

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the right to objective information; and should be allowed to make their own objective judgments of reality. We must not transfer enmity and unfriendly ideologies to future generations. For instance: "Until the overthrow of Saddam Hussein in 2003, the sixth-grade textbooks used in Iraqi schools concentrated almost entirely on the military and its values of loyalty, honour and sacrifice. Children were taught that their enemies were Iran, the United States, Israel, and its supporters, and NATO, the European military alliance. Within months of the regime's fall, the curriculum had been rewritten to remove indoctrination on behalf of Hussein, his army, and his Baath Socialist Party."[120] When the generation of tomorrow is today indoctrinated with ideologies of hatred, enmity and violence, how do we expect them to learn to live and let live? Children have a right to learn how to positively love and cherish their identity while respecting those of others.

The surprising question is: Do people really need to create enemies ideologically in order to boost their identities? The experience of wars and the justifications some give for them alludes to this view. Some rulers in history had believed that creating a common outside enemy enhances an internal unity. Such racial, political or religious ideologies motivated them to lead wars which resulted to enormous human lose. Hofstede commented: "Der Rassismus unterstellt, dass das eigene Volk von Natur aus besser ist als ein anderes und rechtfertigt so den Einsatz von Gewalt mit dem Zweck, die eigene Überlegenheit zu bewahren. Totalitäre Ideologien wie die Apartheid definierten, welche Völker überlegen und welche unterlegen waren; und solche Definitionen konnten sich von einem auf den anderen Tag ändern. Kulturpessimisten fragen sich, ob eine menschliche Gesellschaft ohne einen Feind bestehen kann."[121] Racism alludes that one's own folk is from nature better than the other, and this justifies the application of violence with the intention to assert one's superiority. Totalitarian ideologies like the apartheid take it upon themselves to define which folk is superior and which is inferior; and such definitions can change from one day to the other. Even cultural pessimists ask themselves if any human society can really stand without enemies. This is a very negative approach to human coexistence; because we have seen that groups or individuals in a nation or even internationally, who fight for their different identities can also share basic values. This is evident in some African nationalities, or from the relationship between Catholics and Protestants in North-Ireland, and as well in the identities of many individual immigrants (who were able to adapt after conquering their initial but obvious culture shocks[122]) in many countries. It is false to think that whatever is different must be seen as dangerous. Common values can positively influence the extent of identity-differentiations.

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120 SCHAEFER, R.T., *Sociology*, New York, 2005, 94.

121 HOFSTEDE, G., & HOFSTEDE, G.J., *Lokales Denken, globales Handeln, Interkulturelle Zusammenarbeit und globales Management*, Nördlingen, 2011, 417.

122 Confer WARD, C., BOCHNER, S. & FURNHAM, A., *The Psychology of Culture Shock*, London, 2001.

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And the young people must be given a chance to experience this by setting them free from educational negative indoctrinations.

Meanwhile, in international relations, the powerful societies with their bombastic cultures should give up trying to swallow the smaller and poorer societies. Every people have a right to their own identity. And no matter how much you suppress them, their traces are not easy to wipe. "Unsere Gesellschaften besitzen die bemerkenswerte Fähigkeit, ihre Identität über Generationen von aufeinander folgenden Mitgliedern zu bewahren trotz verschiedenartiger und zahlreicher Kräfte, die einen Wandel herbeiführen könnten. Während es an der Oberfläche zu Veränderung kommt, bleiben die tieferen Schichten nahezu unberührt, und die Kultur steigt wie Phönix aus der Asche."[123] Our societies have the outstanding ability to hold their identity across their members in different generations, not minding the many powers that tend to introduce changes. At the periphery, there seem to be changes, but inwards, nothing is changed, and the culture rises like the phoenix from the ashes. Also, when people feel that their identity and culture is willfully suppressed by others, they see themselves obliged to rise up, even violently; and such experiences make the thesis: "live and let live" utopian.

Even in the context of global solidarity we have talked about, the "help" to the other should not be mingled with the motive to undermine him. Every help should be accompanied with the motive to see the helped stand on his feet. We must not forget that only the very citizens of a society can really bring about the development of their society. Real development does not take place in the materials offered but rather in the heads of the people. Foreign money and knowhow can only be effective to the extent they are able to be integrated in the knowledge of the local citizens.[124] The help from outside must be built up into the knowledge and competence of the people inside for maximum productivity. The identity-feeling and the consciousness of independence of the people must be encouraged and capitalized upon. Any help from outside must be seen as "help to self-help"; help to improve recipient's self-worth and respect. This is what the principle of subsidiarity which we mentioned earlier is all about. This frame of mind is the only way the principle of "help the needy" can operate alongside with the principle of recognition and respect – "live and let live".

Every human being sits in his home and looks out of the window to observe the world. The first impression is always the feeling that life at home is the "normal life"; but out there, is something different. Consequently, the first shock is the realization that in cultural matters, "normal" cannot be absolutized. What is normal in my home may not even exist in other homes; and the "normal" in these other homes may be totally foreign to me. The "normalcy" in every culture

123 HOFSTEDE, G., & HOFSTEDE, G.J., *op.cit,* 2011, 47.

124 DIA, M., *Africa's Management in the 1990s and Beyond: Reconciling Indigenous and Transplanted Institutions*, World Bank, Washington DC, 1996.

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is imbibed in the environment in which one lives. And this begins from birth to programme itself in the heads of the individuals, right from the family, through the school, to the places of work, worship, and all other forms of socio-political lives and relationships. Political, social and religious worldviews and ideologies which one adopts depend much on this initial cultural-environmental-mental programme. It will therefore be naïve to expect the same result from all parts of the world. We must open the eyes of our children to a multicultural world, through what we earlier called global learning, to enable them learn to live and let live. Hofstede opined: "Das Prinzip des Überlebens in einer multikulturellen Welt lautet, n i c h t auf die gleiche Art und Weise denken, fühlen und handeln zu müssen, um in praktischen Fragen übereinzustimmen und zusammenarbeiten zu können… [trotzdem] auch wenn wir nicht erwarten können, dass alle gleich werden, können wir zumindest versuchen, in unserer Denkweise kosmopolitischer zu werden."[125] He means that the principle of survival in a multicultural world is n o t to think, feel and act alike, but to be in the position to agree on practical questions and be able to work together; nonetheless, even when we do not expect all to be alike, we can at least try to think a little bit like cosmopolitans – citizens of the same world. This means in other words, to live and let live, to recognize, acknowledge and respect the other as fellow world-citizens.

The idea of "cosmopolis" is not new. In ancient Philosophy, the first person to use the term "citizen of the world" was Diogenes (404-324 BC). He used the term to emphasize that all human beings belong together. Democritus (460-371 BC) developed the thesis that all human beings, owing to their rationality, are at home everywhere in the world. Zenon (490-430 BC) moved further to describe the utopian nature of cosmopolitism by arguing that cosmopolis is an ideal which one can only dream of. He, however, hoped for the actualization of a boundless world-state. Such ideas suggesting the possibility of human beings peacefully living together kept on coming from thinkers of the Ancient time, through the Middle Ages and the Modern era, till our time. And now considering the explosive tendencies bugging our nuclear-technological generation, we must have to preach, more than every other generation, the need to see ourselves as citizens of the same world; and teach our children and the future generations to live and let live, irrespective of differences.

In the concept – cosmopolitism – we can discover two connected lines of thought: *First* is that we have obligations and responsibilities towards other human beings, which transcend blood-relationships and all other formal bounds of association. These obligations are based on the fact of world-citizenship. *Second* is that we must take the value of every human life seriously; not just human as a general term, but every single human life, taking into serious account the practical activities and beliefs which inform and give meaning to each individual hu-

[125] HOFSTEDE, G., & HOFSTEDE, G.J., *Op.cit.*, 2011, 478.

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man life. The cosmopolitan knows that human beings are different; and that we can learn much from these differences.[126] No loyalty to local responsibility and obligation can/should nullify the consciousness that all human beings universally have obligations towards one another; and no "universal norm" can/should lose sight of the different individual persons whose lives are affected by these norms. Meanwhile, cosmopolitism is more of a challenge towards coexistence. It simply begins with the thought that: we human beings must develop (both in the overall human society as well as in the national societies) forms of getting along and living together with one another. It is a matter of live and let live – with all the human similarities and differences.

When cosmopolitism refuses to acknowledge the differences, then "live and let live" is endangered; and there looms the danger of violent conflicts up to the global level, because different peoples, in their traditions and cultures, want to be taken seriously. On the other hand, if the world only exists in different partitions, which do not understand themselves or refuse to pursue some collective ethical standards, this will exactly contradict the basic human experience, since in all cultures of the globe, human beings search for collective ethical rules which should foster living together in a just and peaceful way. According to Reder, this dialectics of unity in diversity does not mean falling back to particularism or relativism, rather it involves a sort of ethical universalism, which is conscious of its own boundaries and limits, and also conscious of its responsibility towards accommodating the differences.[127]

Cosmopolitism involves a network of different actors and systems worldwide, relationality of different perspectives, strengthening of global cooperation at different levels and emphasizing the world citizenship of every human being. It demands a relational global dynamics – the acknowledgement that relationality is a global reality; that human beings are intrinsically connected with one another and this connection cannot just be politically dislodged; and that any action from any individual part has serious effects on the other relational wings. From this relational understanding, we see the possibility of an ethical universalism, which of course must take into account the differences in the world society. These differences can be of advantage when they are viewed with relational thinking. In this sense, therefore, cosmopolitism, according to Anthony Giddens[128], is a thing of real emancipation because it uses differences positively. The different human mental programs can be galvanized to form collective and formidable software for coexistence.

Since our mental programmes differ from place to place in different parts of the world, the only possible way to co-exist in our global world is to "live and let

126 APPIAH, K.A., *Der Kosmopolit: Philosophie des Weltbürgertums*, München, 2007, 13.
127 REDER, M., *Globalisierung und Philosophie*, Darmstadt, 2009, 58.
128 GIDDENS, A., „Die große Globalisierungsdebatte", in: *Globalisierungswelten – Kultur und Gesellschaft in einer entfesselten Welt* (Hrsg. von Kleiner, M. &Strasser, H) Köln, 2003, 33-47.

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live" – being conscious of the fact that my mental programme is only but one out of many. A successful intercultural contact is only possible when none of the partners nurses the feeling of losing its identity. This does not suggest that one holds firm to everything (good and bad) in one's culture. No. Since culture is dynamic, it involves the resolve to hold firm to one's good values, and the willingness to constantly correct and update one's norms with the good values one discovers (through the intercultural contact) in other cultures. As we said earlier, the emphasis must be on looking inwards. Everyone correcting and improving one's own culture with available values from outside, would yield a better fruit of peaceful co-existence than everyone controlling and policing every other. Such mentality of co-existence must be handed on to the younger generations.

Pedagogy of recognition and respect for one another – "live and let live" demands an honest intercultural communication. We must have to equip children with the techniques of effective intercultural communication. Theoretically, intercultural communication seems to be very difficult, when we abstractly observe the stranger from afar. But anthropology teaches us that when the stranger is not only imagined, but allowed to be part of us; when he appears real with his human and social life, and when both of us want, we can communicate and understand each other effectively.[129] Therefore, those charged with the responsibility of bringing up the young must have to inculcate in them – through their education – this challenge of understanding the demands of intercultural contact (i.e. understanding and appreciating one's own cultural values/identity, as well as those of the others); and trying to make something out of both.

Parents and guardians are in the greater position to accomplish this role of equipping the children with multicultural education to enable them grow up into future world citizens. Till the tenth year of age, the child has imbibed most of the values which influence his life. And at this time, he/she is still with the family, where he/she observes and imitates all that the parents and adults do. The parents and family transmit the cultural identity to the child. How the parents live, react or what they say about any foreign culture, that is what the child automatically internalizes. This is why children living in a multicultural environment are often at an advantage in matters of intercultural understanding. A child who is opportuned to witness the intercultural friends of his parents, hear different languages when they are spoken, or travel with his parents to experience foreign things in other lands, has better cards to play the intercultural games than one who is not yet opportuned.

In the same way, in the schools, teachers have very important roles to play in this venture of intercultural understanding. Foreign languages must be included in the school programmes; and emphasis should be laid that every child should learn at least one foreign language in addition to his mother-tongue. The teacher

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[129] APPIAH, K.A., *Der Kosmopolit: Philosophie des Weltbürgertums*, München, 2007, 127.

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of these languages must use teaching methods that can arouse the interest of the children in learning these other languages. The teachers have another obligation – to encourage among pupils/students (especially in schools with multicultural children) exercises which can bring children of different origins together. When children work, eat, read, play together and go about other social functions together, they have better chances of growing up together with a mental programme of tolerance and acceptance of the other; a mental programme of "united we stand"; a mental programme of "live and let live". Teachers must lead by examples. A teacher, who has no good words for people of another religion, colour, culture, etc, can only produce racists from his class.

This is why Eisler suggests that every school needs a curriculum of partnership education. Through a curriculum informed by partnership education, teachers can help students look at the whole range of human relations, from intimate to international, and discuss their interconnections and interactive psychosocial dynamics.[130] This more holistic or systemic approach helps young people develop both cognitive (intellectual) intelligence and emotional (affective) intelligence. Most importantly, it enables them to better navigate through our difficult times and to better understand and begin to lay the structural foundations for a world where both other humans and Mother Nature are truly valued; a world where all can find their place, and lie on the same mat – earth – like the Igbo-African wise saying above suggested. Such partnership education offers young people what they surely need: grounded hope for the future. It provides both a more realistic understanding of our past and present and a clearer picture of our choices for the future. It models partnership, showing that it is a viable and far more satisfying alternative.[131] It encourages young people to take on leadership roles in advancing partnership goals in all aspects of life, and thus play a prominent role in shaping their own future – in cognizance of this principle of recognition – live and let live.

Another important public sector which can play an outstanding role in the intercultural education of our young people towards "live and let live" is the media. An adult critical mind notices immediately when a journalist, reporter, newscaster or media-commentator is biased, or operates under racial influence. Unfortunately, most children are not yet in the position to decipher the biased positions in the media information. As such, the media personnel have the powers to build positively or completely lead astray in matters of intercultural understanding. We encourage the media to use their powerful influence for a better form of coexistence in our world. The media can influence people (adults and children) to recognize, appreciate and respect one another instead of biasing them against one another. It is obvious that the economic survival of any media institution de-

130 EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 35.
131 EISLER, R., *Ibid*, 246.

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pends on the public. This is however no good reason to manipulate reality just to suit the ears of their reading-, hearing- or viewing-public; or to suit the economic interests of their proprietors. Children are, in this way, mischievously manipulated in their formation. The media should not present biased images about other cultures. The media owe the young, and in fact all of us, as an obligation, fairness and informative education. They must communicate in a manner that will enhance the co-existence of all the different cultural entities on our globe. The media must encourage us to live and let live. Children should be formed to tolerate, understand and accept one another, to be able to live alongside one another, like a global family. This is what the pedagogy of recognition and respect demands.

Such a formation is very important, bearing in mind, that the challenges facing our globe today can only be solved by internationally and interculturally putting hands together. Observing the catastrophes plaguing the earth today, one can say that they are man-made. Even those we call natural catastrophes are really not unconnected with the manner in which human beings treat each other and the environment: e.g. environmental (land, water and air) pollutions, Co^2 emissions, misuse of gas and atomic energy, proliferation of weapons, demolition of rainforests, etc. Tackling such environmental issues needs the solidarity of mankind. Only intercultural and international engagements can address issues like global warming and its consequences. The young must be brought to know this.

The possibility of coming together to save our future world lies in the strategy of intercultural education of the young with the principle of recognition and respect. Hofstede observed that while we are from day to day getting more intelligent in matters of techniques, we have remained naive in matters which concern us as human beings. Our mental software has not been adapted to the environment, which we have toiled in the last centuries to secure.[132] The only way to survive is to see ourselves as social beings, who need one another in a sustained natural environment, so that our technical ingenuity could be harnessed, not for our woe, rather for the good of the human being everywhere. This cannot be achieved without an intercultural recognition, cooperation and education, which should harness cultural values of different peoples in addressing global problems and issues of common interest. Here, we appeal, at all possible levels of cooperation – personal, communal, local, national, international and global politics – that people do not exchange Value with Interest. When we misplace values with interests, we run the risk of pursuing selfish interests with a very top magnitude with which we should have applied for values. In fact, our individual interests should be channel towards the value of live and let live; towards the principle of recognition, appreciation and respect of one another.

We must involve more "live and let live" strategies in our daily activities, in the families, societies, and more especially, in the schools. Recognition and respect are

[132] Confer HOFSTEDE, G., & HOFSTEDE, G.J., *Op.cit.*, 2011, 486.

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indispensable for any successful education, co-existence and common survival. Eisler suggests exactly which atmospherical background we need and what we should have in mind when educating tomorrow's children: "When I think of the school of the future, I see a place of adventure, magic, and excitement, a place that, generation after generation, adults will remember from their youth with pleasure, and continue to participate in to ensure that all children learn to live rich, caring, and fulfilling lives. An atmosphere of celebration will make coming to this school a privilege rather than a chore. It will be a safe place, physically safe, and emotionally safe, a place to express and share feelings and ideas, to create, and to enjoy, a place where the human spirit will be nurtured and grow, where spiritual courage will be modelled and rewarded. …Tomorrow's children will know that all of us, no matter what our colour or culture, come from a common mother, way back in Africa millions of years ago. They will appreciate diversity – beginning with the differences between the female and male halves of humanity. They will have mental maps that do not lead to the scape-goating and persecution of those who are not quite like them."[133] I believe they will also appreciate the diversity of identity, the diversity of mentality and of ways of life; and they will see all these diversities as an enrichment to our one and only global family, whose just solidarity and common survival should be our greatest global value.

[133] EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 251-2.

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Conclusion: Think Twice and Ahead

All the while, we have been contemplating how to bring up our young with global values. Despite the possibility, we have seen the difficulty in agreeing on global values, since values are often mingled with identities of persons, cultures or societies. We are left with the question: Who would really like to forgo his identity completely? I cannot imagine you would like to. I also would not like to. The reason is simple: You are you, and I am I. But now, both of us have a common room – the globe – which is becoming smaller daily due to technological innovations. That means we must definitely meet, today or tomorrow. The chain of the expansion of values associated with identities, ranging from those of the individual to cultures and societies can continue and include the global society. We only have to see ourselves as belonging to this global community – in order to have the common basis for talking about global values. In order to reach there, would you please ask yourself the same question I ask myself: What can I learn from you? Do not ask: what can I teach you? The later question leaves me arrogant with a feeling of superiority, and leaves me closed to new things I can learn from you; but the former leaves me humble and open to see something good in you. It leaves both of us equally pupil and teacher for one another. Such a mentality avails the reciprocity of respect and dignity and can foster our living together in peace.

Every society of the world has its goals and cultural methods for educating the young. By showing how educational psychology can wear African clothes, we just intended to use a little local example to show how these methods and objectives (if positive and successful) can influence the personality of the young. The advantages of this learning must not be restricted to the local community alone, rather must be oriented towards serving the global community. That means, an adequate education and the development of a young person in any part of the world really means an adequate development of the global human community. Guaranteeing the rights and needs of children is the stepping stone to this development in all its facets. The challenges posed by poverty must not be an obstacle.

Children must be handled as persons. Their rights dare not be undermined. To enable us understand the different insights to the rights of children, Guido Pollak[1] differentiated three levels of discussions on the rights of children: The rights of children can be sought at the *level of philosophical discourse* – just like in the philosophical pedagogical anthropology of Rousseau or Kant (which we examined in part one). At this level, "Kinderrechte partizipieren an den elementa-

[1] POLLAK, G., „Ist der Kritische Rationalismus (nur) eine Methode? Zur möglichen ethischen Bedeutsamkeit des Kritischen Rationalismus für die Kinderrechts-Debatte" in: *Erziehungswissenschaft: Wissenschaftstheorie und Wissenschaftspolitik* (Hrsg. KEINER, E./POLLAK, G.), Weinheim und Basel, 2001, 101-109.

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ren Menschenrechten, gehen jedoch auch in einigen mit dem besonderen Wesen des Menschen als Kind verbundenen Merkmalen über diese hinaus."[2] Here, children have rights by virtue of their participation in human rights; moreover, they need special considerations for being children. Secondly, the rights of children can also be sought at the *level of social scientific theories*. Examples can be found in the child development theories of Piaget or Kohlberg (which we discussed in part three). The third form of understanding the rights of children is codified legally in the national and international laws – like the UN declarations over the rights of children (also discussed in part three). This can take the form of historical analyses and researches into different cultural, religious or political systems of promoting or abusing children's rights.

Humanity must bring itself together in partnership and solidarity to leave a legacy of values for future generations. Such a world of partnership is a world governed by standards of human rights and responsibilities, a world where the only hunger is the human hunger for learning and creative expression, where the basic needs for food, shelter, and education can be met by all. It is a world where our human adventure unfolds in creative and caring ways, where the human spirit can flourish.[3] To move towards this kind of world, the education of our children must enable them to create a more equitable, peaceful and sustainable future. What we have to implant in our children is that, in issue after issue, what is at stake is not white or black perspectives; not European or African or American or Asian or Arabic perspectives; rather, the issue at stake is the *human perspective*. Freedom, peace, equality and global solidarity should no longer be ideological variables for political debates. Rather, they are necessities that must be commonly fought for. The young people must be inspired to actively participate in examining and creating the more humane system of values needed for coexistence and a better future. Humanity must learn to live and survive together.

This demands that we include inter/multicultural learning in the training-curricula in schools and societies. Such transcultural or pluralistic lessons offer the opportunity of global learning, and can help young people become global citizens. In schools, students/pupils can be encouraged to link with kindred/village spirits by engaging in activities that help others in their communities and bring about partnership changes in the world at large.[4] Encouraging students to become actively involved in their communities and the world is particularly important because students today are much immersed in the computer and the internet. And if they are well educated towards a positive and responsible use of the media, they can influence the world through these media facilities. In fact, through a pluralistic partnership curriculum, young people can be helped to find

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2 POLLAK, G., *Ibid*, 106

3 See EISLER, R., *The Chalice and the Blade: Our History, Our Future*, San Francisco, 1988.

4 EISLER, R., *Tomorrow's Children, A Blueprint for Partnership Education in the 21st Century*, Colorado, 2000, 199.

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common ground with one another. Such a curriculum can help them sort out what in their own and in other cultures promote equitable and caring relationships, as opposed to inequitable and uncaring rivalries. They must learn to apply human rights standards to all persons and cultures. This will save them from falling into the trap of superiority versus inferiority complexes; and also avoid cultural relativism, whereby every local practice tends to be justified on the grounds that it is a cultural or religious tradition. Such a curriculum will reveal to our young people that the primary issue in intercultural contact and assessment is to discover the degree to which their own culture or those of others is oriented towards promoting the sense of solidarity of humanity. On the long run, we are all responsible for making our world a better village, habitable for all; each beginning from himself, his environment and his society.

Our children are our greatest assets for tomorrow. Investing in them is investing in the future of humanity. Part of this investment is to inculcate in them the consciousness that we all belong together as humans, and involve them in the preservation of humanity. They want to learn because human beings are naturally born curious. We see babies eager to learn, to explore everything about their world. Children have a voracious curiosity, a hunger for understanding, a quest for meaning. They have an enormous capacity for all human qualities. As children grow up, they ask thousands of questions. As adolescents, they strive to develop their own ideas and find meaning in life. In short, every stage in the child's development tries to show that at the core of every child is an intact human. We must utilize this quest and teach them values for human solidarity. Kant reiterates the importance of bringing up the young with values. "Auf die Notwendigkeit endlich der Abrechnung mit sich selbst an jedem Tage, damit man am Ende des Lebens einen Überschlag machen könne in Betreff des Wertes seines Lebens."[5] The relevance is for one in the final analysis, and at the end of life, to be able to look back and count his values and see the worth of his life. I see this as a noble objective; and nobler, when global values are at stake.

From early childhood on, young people have an intrinsic interest in values, in finding out what is rewarded or punished, approved or disapproved. As part of their education, children will learn what is important or not, what is good or bad. In other words, they will learn values. Their education should therefore be in the position to help children acquire human solidarity values by presenting them information is in such a way as to help them become aware of how certain unconsciously held beliefs acquired through both formal and informal indoctrinations contradict basic values really needed for human coexistence. It is also essential in their education to let children say what they think, even if the adult disagrees with them. Children must be offered recognition in order to awaken their trust and confidence. The most important thing in education is to open up

5 KANT, I., *Über Pädagogik* (Hrsg. von T. Dietrich), Bad Heilbrunn 1960, 52

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channels of communication with the young to help them understand what is good for them and for us all.

If we must live together, as we are now destined to, we must recognize and cherish one another and work together for our common good. That is why I hold the sense of human solidarity to be the fundamental "Value-Mental-Set" which will cultivate other values we need for global coexistence. We need to live it and teach it to the young ones. This solidarity must be understood in the context of "live and let live" – i.e. be yourself, and I be myself; but then, we come together and work together for our common good and for our future common destiny. That is what the above mentioned principle of recognition is all about. And our children must be taken on board by bringing them up with such sensitivity for humanity and human environment – recognizing and respecting one another as well as conserving our natural habitat. It is obvious that our values influence and direct our thoughts, feelings, actions and reactions.

The greatest value we can globalize is the act of conscientizing our mental network into cherishing one another. And this must begin at a very early age through global and intercultural education. The idea of having global values is more of a *challenge* than a *solution* to global predicaments. Rather than being an *answer* to global questions, it is more of a *call* to action towards the solidarity of humanity in the just pursuit of values serving the global human family and interests. Our task is to realize this challenge and work towards addressing it. And today's greatest pedagogical priority, as legacy to the children of our human global community, is to educate the young with the consciousness of this ongoing challenge. The struggle must continue.

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Appendix: Summary in German language
(Zusammenfassung in Deutsch)

Erziehung mit globalen Werten
Eine Psychologie der interkulturellen Pädagogik

Wir sind eine Welt, eine Gemeinschaft. Wir alle, als Mitglieder der menschlichen Gesellschaft, teilen dasselbe natürliche Schicksal und sollten deshalb versuchen, ein gerechtes und friedliches Miteinander und eine nachhaltige Solidarität aller Menschen zu erreichen.

Die sich im Bezug auf diese Forschung aufdrängende Frage allerdings lautet: Besteht in unserer heutigen multikulturellen Gesellschaft, die so geprägt ist von einer Konkurrenz der verschiedenen Nationen, Rassen und Religionen, die ihrerseits wiederum eine Vielzahl von unterschiedlichen Werten, Ideologien und Interessen haben, überhaupt noch die Chance, auf ein gerechtes und friedliches Miteinander? Ist eine Koexistenz mit den Chancen auf Akzeptanz, Bildung und Wohlergehen für alle und darüber hinaus, Chancen auf ein gemeinsames Überleben noch möglich?

Meine Antwort auf diese Frage ist: Ja, die Chance besteht! Meine positive Grundeinstellung zu dieser Thematik beziehe ich aus meinem Vertrauen in die Potentiale und Dynamik der jüngeren Generation, die die Zukunft der Menschheit nachhaltig beeinflussen können. Der jungen Generation wird das Attribut „Überlebensgarant“ zugesprochen; *d.h.* in sie zu investieren und sie mit den allgemeingültigen Werten vertraut zu machen, stellt das Überleben der Menschheit sicher – und zwar nicht nur einem Teil, sondern der gesamten globalen menschlichen Ordnung. Mein pädagogischer Ansatz lautet somit, die Kinder /Jugendlichen mit globalen Werten zu erziehen. Diese Art der Erziehung wäre für mich ein gangbarer Weg, nachhaltige globale Solidarität, gerechte und friedliche menschlichen Koexistenz, und Multi-/ Interkulturalität der Menschheit zu erhalten. Nun muss unsere grundlegende Aufgabe sein, die Würde des Kindes – als Person mit dem ganzen Paket der menschlichen Identität – anzuerkennen, damit das Kind (Jugendliche) als solches überhaupt in der Lage ist, die globalen Werte zu vertreten.

Als Forschungsmethode werden wir, mit bildungs-theoretischer Argumentation, einige philosophische, theologische, psychologische und auch africotheosophische Analysen mit ihren in der Praxeologie relevanten pädagogischen Prinzipien anwenden.

Was den strukturellen Aufbau unserer Forschung angeht, will ich zuerst (im *Teil eins*) klarstellen, mit welchem Bild des Kindes wir arbeiten wollen. An diesem Punkt sollten wir gleich den Unterschied zwischen Rousseau und Kant

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unterstreichen. Für Rousseau, „ist alles gut, wie es aus den Händen des Schöpfers kommt; alles entartet unter den Händen des Menschen." D.h. das Kind ist primär gut, so wie es geboren wird. Dagegen argumentiert Kant, dass „ der Mensch nur durch Erziehung Mensch werden kann. Er ist nichts, als was die Erziehung aus ihm macht". Für Kant kann ein Kind nur durch die Erziehung zum Menschen werden. An dieser Stelle möchte ich daraus noch einen dritten Weg herleiten. Für mich ist das Kind von Natur aus gut und mit unantastbarer Würde ausgestattet, aber um seine volle Persönlichkeit zu entfalten, benötigt es eine verantwortungsvolle Erziehung. Diese Sichtweise lässt sich mit einigen philosophischen, theologischen und africo-theosophischen Anthropologien und Weltanschauungen begründen:

Theologisch gesehen, ist ein Kind das Ebenbild Gottes (*Imago die*); als Geschöpf allerdings benötigt es Erziehung um seine unvollkommene Natur ständig zu bessern bis zur ewigen Vollendung bei Gott. Philosophisch betrachtet, ist ein Kind ein würdevolles Wesen – geboren mit Substanz, die wiederum die Quelle seiner Identität ist (John Locke). Da die Identität ein immer werdendes Phänomen bleibt, ist Erziehung notwendig. Für den Afrikaner ist das Kind an sich gut; ein Geschenk Gottes; ein Kind bedeutet Segen und Verantwortung zugleich – Gabe und Aufgabe. Die Gnade ein Kind zu bekommen gilt als Signal, dass einem die Gunst der Götter zuteil wird – eine Art gute Verbindung mit den Ahnen. Die Ankunft eines neuen Kindes in der Familie bedeutet das Fortbestehen, gilt auch als eine Art Altersvorsorge für die Eltern des Kindes. Diese Hoffnung auf die Zukunft verpflichtet die Eltern aber auch und nimmt sie in die Verantwortung, alles in ihrer Macht stehende zu tun, das Kind aufzuziehen, und es so optimal für seine Zukunft vorzubereiten. Dies benötigt ein vernünftiges Maß an Erziehung. In allem, unserer grundsätzlichen Einschätzung nach ist ein Kind ein vernunftbegabtes Lebewesen mit unantastbarer Würde; ein vollkommenes menschliches Individuum mit Entwicklungspotenzial; eine wertegebundene Persönlichkeit, die ein Recht darauf hat, in Freiheit aufzuwachsen; ein bildungsfähiges Lebewesen, ausgestattet mit Tugend und einem ursprünglichen Hang zum Guten, in dem es bestärkt und ausgebildet werden muss. Deshalb Erziehung.

Teil Zwei lässt uns überlegen, wie die Pädagogische Psychologie auch mit afrikanischem Gewand angezogen werden kann. Im Grunde bedeutet dies eine Art Beheimatung der Pädagogischen Psychologie in allen Regionen der Erde, als der entscheidende Schritt in der Erziehung mit globalen Werten. Verschiedene Regionen des Planeten haben ihre eigenen Erziehungsmethoden aus den verschiedenen Zeitepochen: autoritär, anti-autoritär und auch demokratische Formen der Erziehung. Betrachtet man die ursprüngliche Erziehungsmethode der Afrikaner, erkennt man, dass das grundlegende Leitmotiv hier als „*Participation*" und „*Companionship*" bezeichnet werden kann; auch wenn natürlich durch fremdländische Kontakte noch andere Methoden Einzug gefunden haben, was man am Beispiel der sukzessiven Entwicklung des Bildungsprozesses in Nigeria beobachten kann.

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Dieses „*Companionship*“ oder Partizipation als pädagogischer Ansatz beinhaltet die traditionelle Methode des „*learning by doing*“. Das Kind nimmt am gesellschaftlichen Leben aktiv teil und bekommt kindgerechte Aufgaben übertragen, die ihm dabei helfen, zu lernen. In den meisten Fällen sind die Eltern, Betreuer oder Lehrer dann in erster Linie präsent, um den Lernprozess zu kontrollieren. Natürlich besteht die Gefahr, dass dieser Prozess des „*do it yourself*“ übertrieben wird und in Kinderarbeit ausartet. Darüber hinaus sind, im Sinne einer Modelethik, Geschichten – erzählt oder gesungen – wunderbare Erziehungsmethoden und gelten zu Recht als geeignet, Werte zu übermitteln. Die Älteren erzählen den Kindern Geschichten von früher, die angefüllt sind mit religiösen und moralischen Normen und kulturellen Werten der Gesellschaft. Die Kinder versuchen dann in z.B. Rollenspielen das Gehörte und Erlernte umzusetzen.

Die allgemeine Ziele der afrikanischen traditionellen Erziehung – wie das Erlernen einer moralischen Verantwortung; die Teilnahme und Übernahme von Verantwortung im gesellschaftlichen Miteinander; den Erhalt des Kulturerbes und seiner Werte; den respektvollen Umgang mit Eltern und anderen Autoritätspersonen; ebenso wie die Entwicklung von physischen, psychischen, intellektuellen, technischen und beruflichen Fähigkeiten, Talente u. a. – können/sollen letztlich der globalen Gemeinschaft, unabhängig von lokalen Unterschieden, dienen. Das Beispiel der Afrikaner zeigt also, dass im Grunde die Ziele der Erziehungsmethoden in allen Regionen der Welt nicht nur auf die regionalen Bedürfnisse, sondern im Grunde bereits auf eine globale menschliche Gemeinschaft abgestimmt werden sollen. In der Erziehung werbe ich hier dafür, dass jeder einen „Blick über den Tellerrand“ wagt und damit letztlich die einzelnen Ziele der Regionen der gesamten Menschheit dienen.

Im *Teil Drei* wollen wir das Kind als heranwachsende Identität betrachten, wobei wir immer berücksichtigen müssen, dass nur gleiche Entwicklungsmöglichkeiten für alle Kinder/Jugendlichen in allen Teilen der Welt auch eine zureichende Entwicklung der gesamten Menschheit global gesehen garantieren können. Die verschiedenen Facetten der Entwicklung des Kindes – biologischer, intellektueller, emotionaler, sozialer und moralischer Hinsicht – muss ernst genommen werden, will man die Potentiale in der jungen Generation entfalten für den Dienst der globalen Gemeinschaft. Dabei aber auch dürfen wir nicht aus den Augen verlieren, dafür zu sorgen, dass die Bedürfnisse und Rechte der Kinder garantiert bleiben, da dies die Grundvoraussetzung einer Entwicklung hin zu einem selbstbewussten und selbstverwirklichten Persönlichkeit ist.

Im *Teil Vier* diskutieren wir, wie dieser Wunsch nach authentischer Entwicklung des Kindes heute mit gewissen Herausforderungen konfrontiert wird:

Erstens: Die Armut in vielen Teilen der Welt ist Realität und wirkt wie Morast, der einem den Boden unter den Füßen wegzieht. Viele Kinder in den Notstandsge-

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bieten dieser Erde sitzen einfach in der Patsche und müssen um ihr Überleben kämpfen. Viele müssen unter armseligen Bedingungen leben – keine Lebensmittel, keine medizinische Versorgung, viele haben keine Möglichkeit, eine Schule zu besuchen und wenn, dann ohne die dazu notwendige Ausstattung mit Lehrmaterialien. Kurz gesagt, in vielen Fällen, fehlt es den Kindern am Lebensnotwendigsten. Wir müssen versuchen, Wege aus diesem Teufelskreis (relative oder absolute Armut) zu finden, da ein dauerhaftes Ignorieren dieser Problematik zwangsläufig in einer Katastrophe endet; dabei müssen wir auch berücksichtigen, dass Kinderarmut einen Kreis von nachhaltigen Wirkungen hat. Die Unsicherheit im täglichen Leben, ohne Zukunft, geprägt von Hunger und Armut, setzt die Kinder allen möglichen Gefahren aus. Die Beseitigung der Kinderarmut ist eine der größten Herausforderungen unserer Zeit.

Zweitens: Auch die Medien stellen eine große Herausforderung dar. Wir glauben zu wissen, was wir mit den Medien machen, wie wir damit umgehen müssen, aber wissen wir eigentlich, was die Medien mit uns machen? Wir sollten den Einfluss, den die modernen Medien, wie Fernsehen, Computer oder Internet auf die Kinder/Jugend unserer Zeit haben, nicht unterschätzen. Es ist unbestritten, dass die Medien für uns heute unverzichtbar geworden sind. Sie bieten bei verantwortungsvoller Nutzung Hilfestellung bei einer Vielzahl von Themen und sind ohne Zweifel daher auch für die nachwachsende Generation wertvoll. Aber ihr Missbrauch kann schwerwiegende Folgen haben. Medien und besonders das Internet könnten als die „heimlichen Lehrer" (*hidden educators*) unserer Zeit bezeichnet werden. Die Werte, die sie vermitteln, erfordern eine kritische Bewertung und Beurteilung. Wir sollten die damit verbundenen Gefahren prüfen und darüber hinaus Mittel und Wege zu einem verantwortungsvollen Umgang mit den Medien aufzeigen; und dies den Jungen Menschen lernen lehren.

Drittens: Jetzt kommt die größte Herausforderung unserer Zeit – man könnte es so formulieren: Mit Hilfe des technologischen Fortschritts wird die Welt zu einem „globalen Dorf"(McLuhan), einer großen, bunten Lebensgemeinschaft. Und da eine menschliche Gemeinschaft nicht ohne Werte leben kann, wird der Ruf nach globalen Werten für eine globale Gesellschaft lauter; und die Suche nach solchen weltweit-geltenden Werten sollte sowohl national wie auch international, in der heutigen Multikulturalität der menschlichen Gesellschaften, die oberste interkulturelle pädagogische Priorität sein.

Das Ergebnis unserer Forschung zeigt, dass hauptsächlich durch Bildung und Erziehung mit globalen Werten die Koexistenz der gesamten Menschlichen Familie in diesem „globalen Dorf" möglich sein dürfte. Ziel sollte es sein, durch die Erziehung, bereits von Kindheit an, den Blick auf die Globalisierung der menschlichen Familie zu haben. Es gilt dann, die Möglichkeit für globale Werte dazustellen. Diese Sichtweise konfrontiert uns mit der Herausforderung, einen neuen Ansatz zur Globalisierung zu schaffen, der sich eben nicht nur auf die

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wirtschaftliche Globalisierung stützt, sondern der bereits bei der mentalen Einstellung jedes einzelnen ansetzt; eine Einstellung, die nach dem Prinzip „einer für alle, alle für einen" verfährt; eine Einstellung, die die nachhaltige Gerechtigkeit für alle erreichen möchte; eine, die die Solidarität unter den Menschen als Wert erkennen und fördern möchte, ungeachtet der Hautfarbe, Rasse, Sprache, Kultur, Religion oder Nationalität des einzelnen. Diese Art von Solidarität beinhaltet Partnerschaft, Brüderlichkeit, Gastfreundschaft, Freundlichkeit und Nächstenliebe; eine Solidarität, die akzeptieren kann, dass unsere Gesellschaft dann auch multikulturell sein darf. Darin beinhaltet ist auch sowohl die Solidarität unter den Geschlechtern als auch eine generationen-übergreifende Solidarität. Der Gerechtigkeitssinn ist der Schlüssel zu einer solchen nachhaltigen Solidarität.

Die heutige Gesellschaft benötigt zur Verwirklichung dieser Ideale eine Art globales „Value-Mental-Set", die die verschiedenen und verschiedenartigen Menschen eint und nicht noch weiter teilt. Hier meint Einheit nicht Vereinheitlichung, sondern Einheit in Unterschiedenheit. Dies können wir nur erreichen, wenn wir uns selber um-erziehen, uns selber davon überzeugen, dass wir nur eine Welt sind; und genau dies müssen wir an unsere Kinder/Jugend weitergeben – eine Welt, in der die Solidarität und Gerechtigkeit unter den Menschen, als primär aller Werte, im Vordergrund steht, sowohl für die heutige als auch für die zukünftige Generationen – mit dem Ziel ein nachhaltiges und bewohnbares soziales Umfeld für alle zu schaffen. Dafür brauchen wir das „Mental-Set" zum „Leben und leben lassen" – ein Miteinander, das geprägt ist von gegenseitiger Anerkennung und Achtung, da unsere menschliche Gesellschaft nicht mehr länger ohne dies überleben kann.

Ferner sollte dieses globales ‚Value-Mental-Set' jeder Gesellschaft helfen, im Bezug auf die globale Gemeinschaft, ihre eigenen Werte zu pflegen ohne die Werte anderer Gruppen in Gefahr zu bringen. Das verstehe ich als Basis für jegliches Konzept von globalen Werten. Unsere höchste interkulturelle, pädagogische Priorität wird nun sein, die künftigen Generationen mit diesem ‚Value-Mental-Set' für globale Werte zu erziehen. Darin sehe ich Möglichkeiten und Wege zur Zusammenarbeit und zur gemeinsamen Leben und Überleben als Bürger desselben Globus. Denn mit einer Pädagogik der Anerkennung und Achtung wollen/können wir ein neues Kapitel der Interkulturalität im gesellschaftlichen Bewusstsein des Menschen aufschlagen.

Zum Schluss halten wir fest: Die Idee von einer Erziehung mit globalen Werten ist mehr eine Herausforderung als ein Rezept zur Lösung unsere globale Probleme. Weniger als eine Antwort zu globalen Fragen halte ich sie für einen Ruf, ein Aufrütteln, das uns zum Handeln bewegen kann. Diese Herausforderung zu eine Erziehung mit globalen Werten ist und bleibt der *cantus firmus* zukunftsfähiger Pädagogik: eine kontinuierlicher pädagogische Aufgabe.

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