EDUCATION AM SOCIALIZATION
A STUDY OF CHILD DEVELOPMENT IN A NIGERIAN COMMUNITY

BY

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IN

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(SOCIAL STUDIES)

DEPARTMENT OF EDUCATION
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1985

DECLARATION

I hereby certify that this thesis has been written by me and that it is a record of my own research work. It has not been presented in any previous application for a higher degree. All quotations are indicated by quotation marks or indentation and the sources of information are specifically acknowledged by means of references.

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DEDICATION

This work is dedicated to my late mother, MBAKWAGHGA IYORTSUUN who, by her hard labour and suffering, inspired me on the long road to success.

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ABSTRACT

The purpose of this study was to investigate the socialization practices of child development among the Tiv society and to examine the perception of parents concerning the influence of (western) education on child rearing practices of the Tiv people. The study was aimed at exploring child socialization practices of the urban and rural parents to see if their were differences between the two groups and if the differences were due to the influence of western education. The urban population was considered to be relatively more educated than the rural.

The major hypothesis for the study stated that "There is no significant difference in child socialization practices between rural families and urban families in Tiv society".

A sample of one hundred parents each from the urban and rural centres was drawn for the purpose of collecting the data for the study. Twenty two questionnaire items were administered to them by the method of interview which was one of the research instruments used for the study.

The variables which were selected for the study *of* the problem included adherence to traditional practices, discipline and character training, achievement learning,

aggression control, sociability training, attitudes to western education and parent responsibility to child according to sex of parent and sex of child.

The method of observation was also employed as another instrument of data collection. Eight children of primary school age were observed for two weeks by eight research assistants. Activities surrounding the child were observed and recorded.

The data collected from the interview notes were subjected to a chi-square (X) test of significance. The level of significance for the rejection of the null hypothesis was .05.

The analysis of the observation data was used as a basis to supplement and reaffirm the findings of the statistical analysis of the interview data.

The findings showed that education acquired through the formal system of schooling affected the attitudes of parents towards their childrens sociali zation. For example, it was found that there **were** significant differences between the attitudes of the rural and urban parents concerning traditional practices of shaping the infant's head, habit of feeding, manipulating the limbs of children and weaning period.

Similar results of the analysis of the data were found in relation to responsibility and obedience, discipline and character training, achievement learning aggression control and parent responsibility to child. »

Both the urban and rural parents considered education with high esteem though there was a signifi-l cant difference between them concerning the perception^ they had of the influence of education on the tradit^^J values of the Tiv people. The rural parents and s^ of the educated urban parents agreed that 'wester^ education had contributed to the present disregaJ Tiv traditional values by the youth. But they still^j saw education as a vehicle for social change and that it was valuable for them to spend a lot on it for the future of their children.

Education was on the whole found to have a great deal of influence on the attitudes of the rural and the urban parents towards the socialization of children in Tiv society. It map therefore be concluded that there were significant differences between the rural and the urban parents in their attitudes to child socialization. The difference was due to the influence of education and social change affecting the traditional J practices of the parents in the Tiv community.

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Chapter 1

INTRODUCTION

This study investigates the socialization practices of child development among the Tiv society and examines the perception of parents concerning the influence of western education on child rearing practices of the Tiv people. It is therefore another contribution to the intra-cultural studies of the ethnic groups in Nigeria.

The need for inter and intra-cultural studies of Nigerian ethnic groups for educational development is long overdue. These are important, particularly at the time the nation is struggling to achieve social understanding. The study of the cultures of the various ethnic groups in the country is also vital to the social and political understanding and very crucial to national integration. The aim and objectives of the National Policy on Education (1981) emphasize the need of such studies for Nigeria. Relevant sections of the National Policy on Education stress implicitly and explicitly the need for "the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society; the inculcation of social norms; and the teaching of good habits (Fg, 1981:8-10).

The National Policy on Education also emphasises the need for documentation of the social norms of the various communities and the dissemination of the results to schools through the ministries of education. It is expected that such documentation of the cultural and social norms will help the teachers, the pupils and the public to appreciate the inter-relationships that exist among societies in Nigeria. It is also expected that it will help social studies educators to evolve concepts and theories that may explain the needs of our society and its development. The concept and theories to be evolved from the study of the Nigerian cultural norms should aim at portraying the unifying features of the nation's diverse ethnic groups. To advocate for only those cultural features which are common to the nation's ethnic groups is to be misinformed. It is also necessary to evolve concepts which will help the citizens to appreciate the cultural diversities that exist, and to accept them as social factors to be utilized for social understanding and national integration.

The manner in which a child is reared helps to develop his personality. According to Mead (1934) the social environment is important in the development of the individual. The type of

environment in which the child is born and reared will largely determine his aspects of personality. For example, an environment which controls children rigidly and with severe or harsh punishment may sometimes help produce one kind of personality. In some environments where permissiveness is the accepted norm, a different kind of personality evolves. Whatever method or process of socialization is used in child development at the early stages will exert some impact upon the role the child will play in the society as an adult.

Therefore, to inculcate in the Nigerian youths the types of values, social norms and good habits of sound attitudes, there is the need for educators, especially social studies educators, to conduct the study of the social norms and values of the local communities. The advantage of such studies is that they help to equip the citizens with the knowledge, and empathy of the culture of the different ethnic groups in Nigeria.

A number of supporting and associated researches on child socialization have been conducted by social scientists, educators and other scholars. These studies have added important data to the knowledge related to the socialization process in various societies. Examples of such works include the

studies conducted by Barker and Wright (1951 and 1955), Tabachnick (1966) on Hausa children; and Kaje (1962) on Ghanaian children. Others are those of Fox (1967) who collected information from three East African adults who told about infant care, child rearing and growing up to adulthood in three East African ethnic groups; Uka (1966) on Ibo children; Hake (1972) on child rearing practices in Northern Nigeria; and Peshkin (1972) on Kanuri children in Nigeria.

Another study was conducted by Llyod (in Mayer, 1970) on Yoruba children. These studies could basically be regarded as primary sources on child socialization as they have provided basic and useful information on the cultural variations of socialization processes of children in various societies of the world including those in Nigeria. However, we have to acknowledge the fact that most of the ethnic societies in Nigeria are yet to have such studies conducted on them. For example, there is the lack of it as far as the Tiv society is concerned. The need for the study on Tiv society would be unique because they constitute one of the major ethnic groups in Nigeria both numerically and the strategic geographical position they occupy in the country.

1.1 Background of the Problem

"Western education" was introduced in the Northern part of Nigeria in the middle of the 19th century by the Christian Missionaries (Rubingh, 1969:90). However, it was not until in 1911 that the Dutch Reformed Church Missionaries (D.R.C.M.) began their work in the Tiv area. Along with the missionary work, "western education" also was introduced among the Tiv of the Middle Belt region of Nigeria. This means that while southern areas of Nigeria were exposed to the influence of "western education" during the first half of the 19th century, (Fafunwa, 1974 and Ozigi, 1981) the Tiv area of central Nigeria began to have contact with "western education" at the beginning of the second decade of the twentieth century. For many years that followed the beginning of missionary effort, there was negligible educational development in the area.

The Roman Catholic Missionaries followed in 1919 with the effort to introduce Christianity as well as "western education". However, both sets of missionaries faced opposition from the local population. Perhaps the major reason for the failure of the missionaries to make the Tiv accept European values was the cultural difference between

the European and the Tiv traditional ways of life, which, according to Makar (1975:45), the missionaries regarded as the antithesis of Christianity. Makar has said that the missionaries wanted to "destroy" the traditions of the Tiv "so that their work might succeed".

The Tiv were reported to regard the missionaries' teachings as complete rejection of their cultural heritage and a threat to their family survival and were not ready to compromise with them (Makar, 1975). This is the dilemma generally faced by the basic model of the Nigerian formal education which was imported from Europe. At the initial stage, not much thought was given to the native Nigerian and the kind of education that would fit him into his potentially developing and changing society.

The missionaries' tendency to condemn the fundamental customs of the people, like the marriage system and their traditional religion contributed to the unwillingness of the Tiv to accept christian religious ideas, education and values. Thus, the fundamental, cultural and ideological differences created a barrier between the two groups and the Tiv refused to establish any effective social intercourse with the missionaries. According to Cassalegio (1964:7):

> the Tiv considered all who were not Tiv as inferior even the whiteman. Those who worked for the missionaries were sneered at and humiliated so they had to give up their work.

Makar said that it was abominable to the Tiv to allow their "valued sons to listen to the missionaries" or to attend their schools. Cassalegio went further to stress that for a Tiv father to give a child of his to the missionaries was as good as reckoning him as lost. As a result only the neglected group in the society, namely, the physically handicapped children, the orphans who had no relatives to cater for them properly, sons of ex-slaves and some others in this category had anything to do with the missionaries and their new system of values.

In the circumstances of the cultural and ideological conflicts, little progress was made by the missionaries to convert the Tiv people to Christianity and European values. It was not until the 1950's that European influences began to be felt when the colonial government started to support the missionaries effort. In 1954, the first post-primary school, known as Middle School (now Katsina-Ala Government College) was established for the whole of the defunct Benue Province.

Considering the fact that the year 1954 marked the beginning of post-primary education in Tivland, it is noteworthy that formal education has had a great deal of influence in a very short period on the culture of the Tiv people.

Downes (1971) and Makar stressed the assumptions that western influences had had profound impact on the traditions of the Tiv people. They said that the infiltration of new ideas seemed to have had the effect or reducing the absolute control of the family group as a unit, the influence of the elders and, perhaps, of the ancestral sanctions. The place of the family authorities in the socialization process of children was downgraded and their beneficial functions obscured (Downes, 1971:6-75).

Makar discussed extensively the adverse effect of western values on Tiv traditions and culture. According to him western ideas eroded the traditional ideas about religion. They broke down family structure and destroyed old traditional institutions and moral beliefs. The missionaries' interference with traditional institutions and moral beliefs produced apparently undesirable consequences for the Tiv. For example, it is assumed that the modification of traditional ideas about God (Aondo) has

deprived the elders of power to control the young, thus making them lose respect and dignity.

These opinions which are currently being held to be valid about the impact of "western education" and values on the Tiv traditions constitute an interesting problem for an empirical investigation of the socialization of children in Tivland.

For it seems that even though changes in thought and attitude to life of the Tiv are taking place, the past is not dead. It still has strong influences on the traditions and culture of the people. In view of this, the need for the study of child socialization practices of the Tiv people cannot be over-emphasized.

Downes (1971:1) stressed this need when he stated that:

> as western influence is gradually increasing with education, changes in traditional way of life of the Tiv people are taking place, and it is important to put on record what is known before the rapidly changing customs and habits of the people render their own recollections more hazy, and the task of filling many inevitable gaps becomes less likely of even partially accurate achievement.

Traditional ways of child development existed in various parts of Africa long before the spread of formal education in the continent. There were

some patterns of interaction between parents and their children which were well known in the country. Clear cut roles, obligations, rights, expectations and sanctions were prescribed. With the advent and spread of formal education and external influences in Nigeria, the traditional patterns of child socialization seem to have become infused and confused with foreign patterns. The earlier patterns of child socialization can no longer be wholly recognized. Lambo (in Durojaiye, 1976:20) has stated that:

> in Africa today, scarcely a year passes in which the social conditions of life, the mode of conduct and the very habits and amusements are not subtly and yet surely altered. In many urban centres and towns undergoing rapid socio-economic change, the pattern of child socialization is neither traditional nor western and cannot be clearly defined. It is in fact transitional.

The Tiv society has not been left out of this social change taking place in Nigeria. It is assumed that the values of the Tiv people which are embodied in the traditional socialization of their children are gradually and adversely being eroded as a result of the influence of schooling. The traditional leaders blame the youth for what they regard as the deterioration of the values of the Tiv people. Many who are concerned with the way children are reared to acquire "desirable"

values of the society do not hesitate to point out that formal education acquired in schools is the root cause of the erosion of the Tiv society values.

The Tiv society in general is apparently thus confronted with the necessity of moving into the modern world which is influenced in its present shape by an alien system of ideas, values, and technology (Peshkin, 1972). In this confrontation education is playing an important role in what Deutsh (in Peshkin, 1972:2) refers to as "social mobilization", which means the breaking down of traditional patterns of social development and the ad ption of new social values and behaviour.

The motives which have stimulated the researcher to embark upon investigation into child development practices in Tiv society arose out of the researcher's interest in the study of the social change taking place in different communities of the world and particularly to study the claim that western education conflicts with the traditions of the Tiv people. In Tiv society, the influence of "western education" is being felt. Of course, it is a matter of interest for the students of social science and particularly of social studies to investigate the extent of the influence of formal education on the Tiv traditional practices of child development and socialization.

Traditional processes of socialization are integrally linked to traditional needs and aspirations of Tiv community which have prevailed among many families to the present time. The formal system of education which is organized through the system of schooling, perhaps, represents a break with tradition. Although the children who undergo the socialization process in the modern system of education do not invariably desert their family, religious, or community values, they are introduced to new skills, they acquire knowledge and develop habits that are outside the community's familiar traditions. In view of this, this study is concerned about investigating the extent to which "western education" has influenced the socialization of Tiv children particularly for the benefit of parents and teachers who also play a vital role in moulding the character of the children in school.

It is important that teachers who contribute to child socialization know about the influence of "western education" on child rearing practices in their school environment. They should also know about what goals they can set and what adjustments are required for social development of children by the community. It is when teachers know about the processes of child socialization

in their locality that they can select those aspects which they may wish to preserve and strengthen and those they may wish to discourage.

It is hoped that this investigation into child rearing practices of the Tiv people will help teachers to increase their knowledge of social and psychological development of children. It has many practical implications for education of children and also the parents. For it can help us to identify if there is any "dysfunctionalism" (Manuwuike, 1978) in the traditional child rearing practices in Tiv society. It can enable curriculum planners to identify certain child-rearing practices which need to be developed to achieve the positive sociological objectives necessary to the development of children.

It can also help teachers to indicate in what ways the home and the school can co-operate in the educational system. It is expected that the findings of this study will provide useful information to be incorporated into the Nigerian educational system. Materials on the inter and intra-cultural studies in Nigeria are likely to provide the teachers with greater understanding of their children's behaviour.

This study thus focuses on the socialization of children through the family, but most particularly as it is influenced by "western education". Emphasis

on the influence of"western education" is in keeping with the researcher's view of it as the most pervasive, non-traditional agency for socialization in the lives of children.

1.2 Statement of the Problem

The purpose of this study is to investigate the socialization practices in child development among the Tiv society and to examine the perception of parents concerning the influence of "western education" on child rearing practices of the Tiv people.

The central problem of this study is best stated by asking the following questions:-

1. What child rearing practices are typical of the rural and urban families in the Tiv society?
2. What are the different ways in which boys and girls are brought up in the Tiv society?
3. What aspects of child socialization receive greater emphasis in the socialization practices of the Tiv people?
4. What roles do the individual parents play in the socialization of children?
5. How do Tiv parents perceive the influence of "western education" on the socialization of children?

These fundamental questions were considered in relation to the assumption that rural families' responses represent a measure of traditional modes of child socialization, while the urban families' responses represent modern practices of child socialization.

1.3 Objective of the Study

The objective of the study are as follows:

1. To identify child socialization processes of the traditional Tiv society and those of the "westernized" Tiv society,
2. To identify the differences that exist between the traditional and the modern modes of socialization of Tiv children,
3. To determine to what extent these differences are due to the influence of formal education on the traditional modes of child socialization in Tiv society,
4. To provide additional material on child socialization practices of the Tiv as an ethnic group which will be useful to curriculum planners of childhood education in Nigeria.
5. To suggest ways in which parents, teachers and school administrators can help children to achieve desirable social development for

> their own good and for the good of the society in general. In order words, what contribution can parents, teachers and school administrators make to social studies curriculum that can help children achieve desirable social development?.

1.4 Assumptions

The following assumptions regarding child development practices in Tivland were considered in the process of this investigation:

It is assumed that "western" educated parents focus more attention on responsibility socialization than the traditional parents. It is assumed that the traditional parents on the other hand stress "obedience" socialization more than the western educated parents. It is assumed also that "western" educated parents are abandoning the traditional practices of child rearing in favour of what they regard as the "modern methods" for instance, regarding facial markings, head moulding and corporal punishment. It is assumed that these practices are gradually being eroded among the educated families.

Another assumption is that corporal punishment is more widely used in the traditional Tiv family

than in the educated family. Another assumption which is worthy of consideration in this study is that the common factor that is the ideal values (Mayers, 1965), considered important in the African society which is among others, respect for elders and ancestors, is no longer regarded necessary and important by the new breed of youth in Tiv society. This attitude is assumed to have been reinformed by the elders themselves who regard their "western" educated children and "wards" as having acquired "better" knowledge of the world than they (the parents). In view of this, it is assumed that the authority of the parents on the socialization of children is being eroded as a result of the influence of formal education.

Finally, Tiv society is under-going "a socialization crisis" (Mayers, 1965) owing to the scope and momentum of social change in general.

The number of children attending school is increasing annually; and formal schooling is taking longer periods than previously. It is assumed, therefore, that as a result of the "socialization crisis", there is uncertainty about the roles for which the young are being, or ought to be prepared, and about how the task should be divided between the

family, the school, and the other agencies of child socialization. It is expected that this study will attempt to examine the influence of the family and that of formal education on child development in Tiv society.

1.5 Hypotheses

The major null hypothesis for this study is that: There is no significant difference in child socialization practices of the rural families and urban families in the Tiv society.

The following sub-hypotheses were considered for investigation of the problem.

1.1 There is no significant difference between parents in the rural areas and those in the urban areas in their adherence to traditional practices of child socialization.

1.2 There is no significant difference between parents in the rural areas and those in the urban areas in their expectations concerning responsibility and obedience.

1.3 There is no significant difference between parents in the rural areas and those in the urban areas in their methods of discipline, and character training.

1.4 There is no significant difference between parents in the rural areas and those in the urban areas in their expectations concerning children's achievement learning.

1.5 There is no significant difference between parents in the rural areas and those in the urban areas in their expectations concerning sociability training.

1.6 There is no significant difference between parents in the rural areas and those in the urban areas in their expectations concerning aggression:

(a) directed against parents;

(b) directed against others.

1.7 There is no significant difference between the rural and the urban parents in their attitudes towards western education and its influence on the socialization of children.

1.8 There is no significant difference between parents in the rural areas and those in the urban areas in their processes of child rearing according to:

(a) sex of parents;

(b) sex of children.

1.6 Significance of the Study

The National Policy on Education (1981) demands that cultural studies of the Nigerian ethnic groups should constitute major aspects of research work by those who are concerned with education of the Nigerian children. Some of the major ideas and philosophy behind this proposal which have been discussed earlier are the need to develop the most appropriate societal values; and the need to make an individual responsive to the society in which he lives.

The need to make education relevant to the Nigerian child and to develop in him positive values of the society points to the significance of the study of child development of the various Nigerian ethnic groups. This is because the traditional values of the Nigerian people are in general embodied in the manner in which their children are reared at home by the family and the community. It is in this view that effort is being made to conduct studies of child development among Nigerian societies.

It has been observed however, that much of the work done in the area of child studies in Nigeria has dealt mainly with the other ethnic groups other than the Tiv. Examples of such studies include those done by B.B. Llyod (1970), Alan Peshkin (1972), Uka (1966), and Tabachnick (1966). It would seem

extremely important that prospective teachers in Nigeria have available to them for study accounts on the socialization of child rearing practices of Nigerian parents of various ethnic background, and of rural, urban, and semi-urban backgrounds. Thus, it is in view of the paucity of child studies in Tiv society that this study is significant. It is significant because it is focusing on a particular ethnic group - the Tiv - who constitute one of the major social and political groups in Nigeria. The findings to be derived from this study should be significant in that it is one rare occasion when the account of social and cultural identity of the Tiv people have been documented with particular reference to child development.

It is hoped that the results of this study would include some contributions towards achieving effective planning and management of primary school curriculum as would be useful to parents, teachers of childhood education and education planners. Teacher educators in universities and teachers colleges may also find certain issues necessary to include in the curricular for teacher education so as to prepare teachers adequately for childhood education.

It is hoped that the results of this study will make available contributions to understanding of the problems of social change which are faced by the traditional society in this area in particular and Nigeria in general.

This study is also significant as it will delve into the early childhood upbringing of Tiv children in order to provide us with the understanding of Tiv traditional values. It has provided valuable basis for further studies which, hopefully will lead to the understanding of the Tiv society generally.

Furthermore, the findings of this study will serve as an additional contribution towards identifying some methods for helping parents and teachers gain insight into the needs of children, that is, physical, mental and moral needs - and thus make provision for them to achieve these needs. It will also pave the way for comparative research in inter and intra-cultural studies of the Nigerian ethnic groups. It is expected that it will also contribute to universal understanding of the socialization of children, and particularly, it might provide an understanding of the socialization culture of the various Nigerian societies. While this study might add to the store of knowledge about the socialization

of children in Nigeria, the process of conducting it and looking at the results can in itself be a valuable learning experience for the students who undertake it.

1.7 The Scope and Limitation of the Study

The statement of the problem of this study has implied its scope and limitations. It was intended to investigate child development in Tiv society through the process of socialization and as it is affected by "western education".

Rather than attempt to conduct an investigation which is too broad into child development practices in the whole of Tiv-land, this study was intended to be intensive but restricted to Gboko urban centres and Kwande Local Government Areas of Benue State of Nigeria. The attention was focused upon the intra-cultural studies of child development aimed at comparing traditionally reared and western-reared children in these areas.

Any study on child development and socialization for the whole of Tiv land, has limitations in terms of data collection that will adequately represent the entire Tiv community. This is regardless of the effort intended in this study. By focusing the study on parents and children and

other variable such as educational background of the parents, rural-urban dwelling of parents and sex of parents and children, limitations have already been established. This is in view of the fact that this study was not intended to deal with the opinions of the other members of the extended family, however, it has included the opinions of teachers. The socio-economic status of the parents also featured as a prominent variable to be considered for treatment. It also included the religious back-ground of the parents. There is therefore a limitation regarding the extent to which the findings of this particular study can be generalized. Separate studies on the other variables not included in this study would be ideal thing for the purpose of greater comprehension of the process of socialization of children in Tiv land.

This limitation is due mainly to the intensive nature of the study, time constraints and funds available for the study.

1.8 Definition of Terms

Socialization: As used in this study socialization is the process of cultural moulding by which the individual learns the basic skills, beliefs and

behaviour patterns of the society. According to Durkheim education is a systematic socialization of the young generation by adults.

Social Mobilization: In this study we use the concept social mobilization to mean the breaking down of traditional patterns of social development and the adoption of new social values and behaviour.

Western Education: This is the education acquired in formal educational institutions set up mainly for the provision of secular education. It is called 'western' because it was introduced to Africa by Europeans and Americans.

Traditional Education: This is the education acquired informally by means of systematic socialization of the young generation by adults. It is an indigenous educational system which was prevalent in Africa before the arrival of Islam and Christianity. It is still significant in the socialization process of African children.

Extended Family: Extended family in this study is meant a family in which the child, his parents and his brothers and sisters live together with other relatives and yet maintain relationship with distant relatives.

Nuclear Family: This is the family in which the child, his parents and his brothers and sisters live apart from other relatives. It is a family consisting of parents and child or children considered as a discrete group or disconnected from others, distinct or separate. The concept of nuclear family is apparently non-existent in Tiv society and perhaps in most other African societies.

Attitude: As used in this study, attitudes are pre-dispositions or preparedness on the part of a person to react favourably or unfavourably towards a particular person, object or idea.

Culture: In the context of this study culture refers to a way of life as represented by the rules, standards, religion and beliefs, symbols and rituals of a society. In other words, culture is concerned with the content and meaning of a particular way of life, that is with values. It is expressed in terms of human behaviour, it is shared among people, and it is learned rather than inherited.

Cultural Norms: They are actions, ideas, values, rules, relationships shared by individuals in a particular society or community.

Tradition: Tradition means the transmission of knowledge, opinions, doctrines, customs, practices etc; from generation to generation, originally by word of mouth and by example.

Child Development: In this study we use the concept child development as the sum total of the socialization process of the young. It involves helping the individual to develop his potentialities and capacities and become a matured adult who is useful in his community.

Role: Role is here defined as referring to an individual's position in society, for example wife or mother playing the roles of cooking, housekeeping and child care. Female, aged and child roles correspond to the position of female, aged person or child.

Role Differentiation: This is the process which involves the increasing specialization of social roles. As a society becomes more complex than before, different roles, which in the past could be performed by one individual (for example one man

could be a part-time farmer, trader, and traditional healer), tend to be performed by different individuals. For example, one becomes a full-time farmer, or a full-time teacher.

Norms: In this study norms refers to social standards acceptable in the society to be of value. It means what is usually done in the society. For example, it may become the norms in a society for children to acquire formal education even if parents of such children did not have the privilege of acquiring it.

Authority: Authority is used in this study to mean the right to command or hold power. Authority in a Tiv family is vested mainly in the father who is the head of the family.

Peer, Peer Group: Peers are one's equals in age and/or status. A peer group is a group of equals or a group composed of individuals who are equals. Peer groups form the basis for activities of various kinds such as play and recreational activities among children.

Age-Group or Age-Grade Associations: According to Tiv society age grade associations are composed of children or young men whose ages do not differ

chronologically from each other. Age-grade associations are formed for the purpose of maintaining discipline among their members, for communal responsibilities, education and social service. They are social institutions which involve their members in educational activities, which can lead the individual members to acquire behaviour patterns, abilities and skills necessary for effective citizenship in the community.

Values: Values in this study refer to the ethical standards of a society, moral judgements about what are wrong and right actions. They are standards used to decide whether some objects or ideas are good or bad, important or worthless, preferable or not preferable. Values can take the form of ideas like compulsory universal education, or action like stealing money from an old lady.

Urban-Rural: In the context of this study, any settlement which has social amenities such as regular water supply, electricity, shoping centres and entertainment facilities is regarded as urban and those that lack them are regarded as rural.

Society: In this study we use the concept society in the sense of a linking structure between human beings in which everyone and everything depend on each other, and the whole is only sustained by the unity of the functions fulfilled by all its members.

Social Status or Socio-Economic Status (SES): This is the position occupied by a person in society. Status is reflected in a person's prestige or standing in the community, by his or her education, income, occupation and possessions.

D.R.C.M.: This is a Christian Missionary body known as the Dutch Reformed Church Mission. It began its Christian activities among the Tiv in 1911. The Church, which is now completely indigenized, is known as N.K.S.T. (Nongo U Kristu hen Sudan ken Tiv) meaning the "Church of Christ in the Sudan Among the Tiv".

R.C.M.: This is also a Christian Missionary organization known as the Roman Catholic Mission which began its work in Tivland in 1919. Much of its activities is still controlled by foreign missionaries.

Vocational Education: This is the education which is acquired by training to prepare for a special career or occupation. Traditional African education is basically geared towards vocational training.

Aggression: The term 'Aggression' in this study refers to attempts by children to inflict injury or distress upon other people. It includes fighting and physical acts of violence and destruction, as well as insults, derogation and ridicule. The origins of aggression are complex. Biological factors are clearly implicated. For example, the child's activity level is positively correlated with aggressive behaviour. Constitutional factors probably also contribute to the greater degree of aggression among boys than girls. Cultural factors including family influences, serve to reinforce and extend these biologically based differences.

Sex-Typing: The term "sex-typing" refers to the adoption of actions, interests, and attitudes that are appropriate to one's sex. Sex-Typing is here viewed as the development of masculinity and femininity, and it is viewed by child psychologists as the products of two types of social learning, that is direct teaching by parents and other

socializing agents and, secondly identification, or the child's generalized imitations of older sex-typed models.

Achievement and Competence: These terms refer to the child's attempt to attain some standard of excellence, to solve problems on his own, and to acquire the skills necessary for dealing effectively with his environment. Persistence in problem solving, self-reliance, self-control, assertiveness and curiosity among others are characteristics of achievement.

Head-Moulding: Head-moulding refers to the re-structuring of the new born infant's head by traditional midwives. It is believed that an infant whose head is not remoulded immediately after birth will grow up with a badly shaped head. To avoid this the head has to be moulded as soon as the child is born.

Ear Piercing: This is the practice of making a hole through the ears of female children for the purpose of hanging ear-rings or any other decorating items used by females. This practice has a lot to do with sex-typing.

Physical Punishment: As used in this study physical punishment refers directly to corporal punishment with the use of a whip or by spanking.

Northern Nigeria: In this study Northern Nigeria is used to denote geographical expression rather than the present political set-up of the country.

Summary

This chapter has stated the problem of this study. The central problem of the study is to investigate the processes of socialization and child development in Tiv society and to examine the perception of Tiv parents concerning the influence of formal education on child rearing practices of the Tiv people of central Nigeria.

The major null hypothesis for the study is that there is no significant difference in child development practices between rural families and urban families in Tiv society. The variables identified for the study include rural-urban dwelling, sex of parents, sex of children, educational level of parents and social class differences.

Attention was focused upon the differences between socialization practices of the rural and

urban parents and how they perceived the influence of "western" education on Tiv traditional processes of socialization.

The significance of this study lies in the fact that it will offer a unique opportunity for the first serious attempt ever made for the study of child rearing practices among the Tiv who constitute one of the major ethnic groups in Nigeria, but who nevertheless, lack a comprehensive documentation of this aspect of their culture.

It is expected that the findings to be derived from this study will contribute towards improving social studies curriculum at primary school level. It is also expected that the results of this study will help us to identify physical, mental and moral needs of children, and thus make provision for them to achieve these needs. Finally, it will serve as an addition to the knowledge already acquired from the study of child development of the other ethnic groups in Nigeria and in the other parts of the world.

Chapter 2

REVIEW OF LITERATURE

The purpose of the review of literature is to help identify the problem of this study. In the review of literature emphasis was placed upon the analysis of the family, the school and the community. These are social institutions which help children to live and grow and become acceptable members of the society.

Since this study involves social institutions of the home and the school, the literature pertinent to it has been drawn upon for review in order to establish the basis for the understanding and conduct of this research.

In the review of literature for the study the following main areas have been covered:

1) Historical perspectives and theories of child development;
2) Theoretical aspects of socialization as seen from the point of view of psychology, sociology and anthropology;
3) Principal agencies of socialization that contribute to the development of children's social learning;

4) Cultural variations in child rearing practices;

5) Review of specific studies of child development.

The review of literature will emphasize the concept of socialization, its procedures and methods as well as its attendant implications on the social learning of children in different social situations.

The long but relevant review of literature for this study can be justified in that it was intended to serve as an explanation of the problem under study. It is also justified in that it was extensively used in the data analysis of this study.

2.1 Historical Perspectives And Theories Of Child Development

The concept of childhood is quite recent in the history of man. In his work - Centuries of Childhood, Aries (1962) has shown that the idea of childhood essentially did not exist during medieval times. Children were treated as "miniature adults" who were denied special place or identity in society. The recognition of children's special state in society began in the 13 century. But the development of the concept

of childhood became significant only from the end of the 16th century to the end of the 17th century.

During the Middle Ages, a child of about seven years of age was expected to share in the work of the community. It is interesting to note here that this practice still exists in Tiv society in the late 20th century. Children are readily assimilated into adult society at very early age. Moss (1971:36) has stated that very little consideration was given to the possible impact of childhood experience on personality formation and psychological development of children. But during the 16th and 17th centuries movement for the promotion of childhood education began to be established and was led variously by churches, lawyers, and scholars. Implicit in the increased emphasis on childhood education was the idea that children's mind can be shaped by adult teaching and thus it was assumed that early experiences can influence later development (Moss, 1971:38). This emphasis on education was probably the major force which shaped the modern concept of childhood. Parents were advised to educate their children early in life. It was during the 17th and 18th centuries also that first formalized view concerning childhood education began to be

pronounced. In the 17th century John Locke (1965) emphasized the importance of child's experience and education in shaping his (child) development. But he wrongly regarded the infant's mind as a "tabula rasa", a black slate, which is moulded totally by experience. He felt that the purpose of education was to create self-discipline in the child and to control his desires.

In contrast to John Locke's views Rousseau in Emile, (1962) argued that the child is endowed with an innate moral sense that often becomes corrupted by the restrictions and interventions imposed on him by adult society. In the opening chapter of Emile he states "God makes all things good; man meddles with them and they become evil". Though both Locke's and Rousseous' views were theoretical and had no empirical evidence to support them, they strongly influenced and gave considerable direction to the more systematic observations of child development studies that were to follow.

In the 18th and 19th centuries the first systematic studies of early child development took place. They however, consisted mainly of case studies of individual children, prepared in diary forms by their fathers.

Apart from early contributions made to child study by Comenius (Hurlock, 1981), Locke and

Rousseau (Moss, 1971:39); Pestalossi and Froebel (Hurlock 1981) also contributed valuable information about development and socialization of children.

Following these initial attempts the study of child socialization has developed in two trends: one has been to conduct indirect study based on questionnaires and interviews. The other is based on direct observations of children in which they are studies at first hand (Hurlock, 1981:2). However, it has been found that the study of child development that is based upon direct observations of the child has proved to be far more fruitful than philosophical studies, that is, those based on questionnaires and interviews. For example, studies like those conducted by Allan Peshkin on Kanuri School Children (1972); Mothers of six cultures (1964) conducted by a team of researchers from Harvard University; and Tabachnick's (1966) study of Hausa Children have been found to be very fruitful in providing live information on child socialization practices and their influence on behaviour.

Indirect approach to child study is also valuable if it is scientifically conducted. One of the early scientific studies of child development was conducted by G. Stanley Hall of Clark

University. In 1891 Hall Published his Contents of Children's Minds on Entering School, in which he emphasised that children are not miniature adults (Hurlock, 1981) and (Mussen, 1971). Hall's publication greatly stimulated interest of child psychologists and educationists in the scientific study of children.

Since interest in the study of child socialization began to gain prominence among educators certain vital questions have recurrently been asked. One of such question which has much relevance to the African societies undergoing rapid socio-economic changes; and which is also relevant to this study is the following:

What is the influence of family and formal education on the socialization of children?

Questions of this nature present interesting challenge particularly to social studies educators, and thus call for the need to conduct further research into child socialization practices of the various societies of the world.

2.2 The Nature of the Field of Child Development Studies

According to Mussen (1971) the study of growth, development and socialization of children is not the domain of a single discipline. Since

it is concerned with many problems and issues the field is multi-disciplinary involving developmental psychology, sociology, anthropology, education, and others (Mussen, 1971:32).

Despite these variety of disciplines the field of child development is unified by the fact that the phenomena of development and socialization are continuous and interdependent and the underlying processes are interwoven and interactive.

The field of socialization itself includes the disciplines of education, sociology, psychology and anthropology. In the process of socialization, Mann (1969:4) has maintained that societal values determine the individual's values, habits, his patterns of cooperation or conflict, and the way he interacts with others. Culture itself does not work in the abstract, but through its agents which are parents, teachers, ministers or religion, and in a sequence of culturally determined social contents, such as the family, school. and the peer groups (Mann, 1969).

Aspects of child development and socialization are therefore inter-related; no one segment is completely isolated from the others. Every aspect of development has multiple determinants which are linked in intricate ways. Change in one function

is likely to produce change in others. For example, perceptual, language, and intellectual developments are necessary conditions for learning to read, and for solving complex problems (Mussen, 1971). Certain cognitive levels must be achieved before the child is capable of making mature moral judgements.

Another example of inter-relationship of the field of child study is the emergence and development of personality characteristics which are also shaped and altered by many forces. For example the level of child's achievement motivation has been shown to be related to sex, social class, ethnic background, ordinal position in the family, intelligence, anxiety, parental encouragement of independence and competence and peer group pressures (Mussen, 1971:33). The field of child socialization is particularly concerned with the antecedents of social behaviour, including early experiences and parent-child relationships.

2.3 The Need for the Study of Child Development

The philosophy of Nigerian education (1981) has implicitly placed emphasis on the study of the Nigerian child. It states: Nigeria's philosophy of education, therefore, is based on the integration of the individual into a sound and effective citizen.

In consequence, the quality of instruction at all levels has to be oriented towards inculcating the following values: respect for the worth and dignity of the individuals; faith in man's ability to make rational decisions; moral and spiritual values in interpersonal and human relations; shared responsibility for the common good of society; respect for the dignity of labour; and promotion of the emotional, physical and psychological health of all children.

The inculcating of the most appropriate type of values and attitudes for the survival of the individual and the Nigerian society implies that the Nigerian child, the social situations in which he lives and develops and the socialization processes by which he is inducted into his culture have to be subjected to rigorous scrutiny. The implications of such a philosophy for the Nigerian child are obvious. If the Nigerian society is to control and effectively direct its development, then the place to begin is with the oncoming generation. Bossard and Boll (1964:7) have stressed the need for the conduct to child studies. According to them:

> the remaking of the world can never hold much point or hope of reasonable success if it is conceived in terms of the immediate present. It is essentially a process of training in social futures. Controlled and directed social movement implies a forward-looking philosophy with its eyes and its values focused on the future. And the future is the child. The child is the hostage which each generation gives to destiny, as a token of its behaviour and its hopes (Bossard and Boll, 1964:7).

One of the major faults with Nigerian education is lack of emphasis on childhood education. The evidence for the neglect of child study can be seen from programmes planned for primary and secondary school teachers. Very little attention is yet to be paid to courses on child studies, and social situations which influence child development.

But the major objective of the Nigerian education should be the development of the Nigerian child. This implies an understanding of the child his personality development, his socialization, his role as a carrier of the culture and his cultural induction. The study and understanding of the child should be the enduring basis of any possible successful achievement of Nigerian educational system.

Motives for the study of child development as related specifically to the Nigerian situation are not the only ones to be reviewed for this study.

According to Elizabeth Hurlock (1978:4) some of the many motives which have spurred the scientific studies of children and which have relevance to this research include the need for a solution of a practical problem and the desire to test traditional beliefs and practices to see if they can serve as useful guidelines in drawing up the curriculum for childhood education for the purpose of teacher education programmes.

Hurlock (1978) has noted that the scientific study of children's development today should aim at finding answers to the practical problems of how the child could best be educated. The study of children also should enable parents, teachers, and others who are responsible for children's education to find answers that will enable them to resolve practical problems relating to child behaviour and child rearing practices.

The universal problem of discipline in the family has also constituted an important area of scientific study of children. The aim has always been to identify the best way to discipline children not only from the point of view of their immediate attitudes towards people in authority and their ability and behaviour but also from the

point of view of their willingness to assume responsibility for their own conduct as they grow older (Hurlock, 1971).

Traditional beliefs about children's development and growth have also been subjected to scientific research. Maccoby and Jacklin (1974), for example, spent three years reviewing and interpreting research studies related to sex differences, which is one of the prominent traditional beliefs about child socialization in many societies in the world. As scientific evidence accumulates from year to year, it has become apparent that many of the traditional beliefs are not in keeping with findings from scientific research.

2.4 Theories Of Child Development

Theories about child development have motivated scientific study of children. The desire has been to substantiate or refute theories which have been based on "clinical laboratory and field studies of just a small sample of children. The desire has led to studies using larger and more heterogenous groups to see if the theories still hold true (Hurlock, 1978:5). The following theories have been reviewed for the fact that they are considered to be fruitful sources of testable hypotheses about the study of child development. These include the

theory of biological maturation, the stimulus-Response (S-R) learning theory, the social learning theory and the psychoanalytic theory. These have been reviewed in view of the relevance they have for the present study.

2.1.4 The Theory of Biological Maturation

According to Arnold Gesell (1954) the principal mechanism of development is biological maturation. Gessell claims that behaviour essentially unfolds in a constitutionally determine way in accordance with a relatively fixed time schedule. For example, psychomotor functions of an individual such as the art of walking and stair climbing can be achieved as the child gradually achieves biological maturation. Gesell (1954) maintains that paractice or training before a child achieves this degree of maturity "will not accelerate the acquisition of these skills, and deprivation of opportunity of practice, except in extreme cases, will not impede their development". It will however delay development towards achievement of this skill. This implies that the achievement of the degree of maturity in walking and stair climbing evolves through related sequences of responses, each response appearing simultaneously when the organism has attained a certain degree of maturation.

The theory of biological maturation therefore appears to have destroyed the traditional belief of some societies that given adequate practice a child can achieve psychomotor development earlier than if he is not given adequate practice. It is found among the Tiv mothers for example, that limb stretching every morning and allowing the child to stand on its feet will accelerate the growth of his psychomotor functions. This belief is not based on scientific studies of child development.

2.4.2. The Stimulus-Response (S-R) Learning Theory.

John Watson (1924), Clark Hall (1943), and F.B. Skinner (1953), are the leading proponements of this theory. According to Watson, behavioural development begins with the infant's innate reflexes, and activities and behaviour modification is primarily the result of classical conditioning. The authors of this theory claim that all significant human behaviour is regarded as learning in piecemeal fashion through the mechanism of reinforcement or reward. If the individual's response to a stimulus is strengthened, it is more likely to occur the next time an individual encounters the same stimulus. For example, a very young baby's rate of smiling or general social responsiveness increases if its smiles are reinforced by the mother's smiles.

2.4.3. The Social Learning Theory

The major advocates of the social learning theory are Sears (1975) Mowrer, Miller, Dollard and Bandura (1963). They maintain that social learning theory makes use of the principles of learning and reinforcement to explain complex motives and patterns of behaviours such as socialization, the acquisition of personality characteristics, social behaviour, identification, imitation and cognitive functions. For example, dependency responses are held to be acquired and strengthened as a result of the child's discovery that the mother's presence is often associated with relief of tension and feelings of comfort (reinforcement). Acts that bring attention from the mother as crying and extending the arms towards the mother are frequently reinforced and hence become strengthened because they are followed by the mother's warm and soothing responses. It is further maintained by this theory that by the principle of generalization, behaviour learned in response to one particular stimulus is likely to be elicited by similar stimula. Thus dependency responses, learned in interaction with the mother, are likely to be generalized in response to other adults. Other motives, personality and social

characteristics are acquired in similar ways. In many ways the environmental events the child encounters during his process of development shape and alter his development.

2.4.4. The Psychoanalytic Theory

Psychoanalytic theorists include Sigmund Freud (1950), Henz Hartmann (1939) and Erik Erikson (1963) Psychoanalytic theory asserts that the course of the individual's psychological development is the conflicts which inevitably exist between his biologically rooted instincts such as sex and aggression, on the one hand, and social pressures especially in early years of the child.

Sigmund Freud (1950), for example, assumed that the infant originally attempts to gratify his strong irrational instincts or desires immediately, but beginning early in life he gradually becomes socialized and learns to control these desires. Pressey (1959:322) has stated that the newborn infant "begins to take on the attributes of humanness", by the process of socialization. As the child is forced to confront the demand of reality, part of his instinctive energy becomes transformed into ego functions, such as perceptions, learning and rational processes. These functions

are thus gradually differentiated out of the child's "global activities and instincts" (Mussen 1971:34). These enable him to understand and cope with external demands and the social world.

Hartmann (1939) and Erikson (1963) have been more concerned with the development of the more adaptive, rational forms of ego functioning and coping with environmental pressures. Erikson (1963) has focused his attention to the development of personal identity, and explicitly considered the critical influences of the social environment on the development of the child. Furthermore, he views development as a continuous, lifelong process, and uses the concept of critical periods in individual's development process which means that the individual is particularly sensitive to different kinds of environmental and inter-personal stimuli at different stages in the life cycle (Mussen 1971:34).

Psychonalytic theory has been a very useful source of hypotheses about child growth, development and socialization, and particularly about the effects of early training and child rearing practices on later behaviour and personality development.

Since the theories of child development have emerged they have stimulated studies in different areas of the child's socialization. Many studies on the growth and development of the child have tried to provide facts to substantiate the belief as Hurlock (1978:5) has stated that "development is due not to the maturation or hereditary potentials alone or to environmental forces alone but to an interaction of both". This mean that as Kohlberg, Piaget and other theorists have maintained, "while the foundations of the patterns of development are hereditary in origin, the pattern that these hereditary potentials will take is subject to control by environmental forces" (Hurlock, 1978:5). The environmental forces constitute the society in which the child is born, his family, the school and the peer group. These forces together with the others play a very important role in the socialization of the child.

In the next section of the literature review the theoretical bases of the concept of socialization will be examined.

2.5 Theoretical Aspects Of The Process Of Socialization

According to Goslin (1969:1) the study of socialization is rooted in the disciplines of psychology, sociology and anthropology. The psychological study of socialization he maintains, focuses attention on the development of the individual characteristics regarded as relevant to social behaviour. It also focuses attention on the basic processes by which behavioural tendencies of an individual are learned. Sociological aspects of socialization (which is the aspect of this research) on the other hand concentrate on the characteristics of specific groups or institutions in which the process of socialization occurs, and on the common social skills acquired by individuals in varying fields of endeavours. Anthoropology regards socialization as a broader culture which helps to determine the overall aspects of socialization experiences. These three approaches to the study of socialization can provide bases upon which hypotheses, can be formulated to guide scientific studies of child socialization in various societies of the world.

Among these theoretical considerations, the sociological aspects of child development are most relevant to the present study. These have

been discussed by Goslin (1969), Gecas (1975), DuBey (1979), and Uche (1982). From the studies of these authors, the following hypotheses can be deduced: (1) early experiences have greater influence on the behaviour of an individual than later experience; (2) the family is the most important agent of socialization, it constitutes the total make-up of the child (3) identification with ethnic group, culture, religion, social class can influence an individual's social behaviour; and (4) factors such as the roles of the school, the peer groups, socio-economic status of the family, the nature of the society, reward and punishment, the aspirations of the society, values of the society, the development of self-concept can influence the behaviour of an individual and his personality.

2.6 Characteristics Of Socialization

Although there are different approaches to the study of socialization, it is basically concerned with discovering how individuals learn to participate effectively in social interaction. The term socialization has been variously defined by different authors. However, most of the definitions proposed so far have one element in common: they all point to

the process through which an individual is changed into a person who has acquired the knowledge of his society's culture and thus becomes a participating member of his society. Some of the definitions of socialization are examined here for the purpose of clarification.

Mary D. Ainsworth et al. (1974) have identified socialization as the process through which a child is made social. This statement implies that a newborn infant is not social at the beginning, but only gradually becomes social. It also refers to what must be done so that a child can learn rules, proscriptions, values, and modes of behaviour which fit him to his appropriate role in a social group and which make him acceptable to others. The infant is however believed to be genetically biased towards interaction with other people from the very beginning of its life (Rheingold, 1969). But there is a basic assumption that the infant's initial "repettoire of responses" (Goslin 1969) is ill-suited for living in a social world unless profound alterations are effected before they can be fit for society's needs.

Goslin's (1969) definetion of socialization points to "the process by which individuals acquire the knowledge, skills, and dispositions that enable

them to participate as more or less effective members of groups and society". Brembeck (1971:283) defines it as the process by which the young learn the values of the culture and how to incoporate them into appropriate behaviour. G.F. Kneller (1965:12) calls this process "enculturation", which he defines as the means "by which a growing person is initiated into the ways of his society. Mc.Dougall (1908) has used the term "moralization" to mean socialization when he discussed the objective of social psychology in his book Introduction To Social Psychology.

Uche (1980:54) defines socialization as "a process of learning and adjustment whereby the individual acquires and internalizes the values, beliefs and behaviours which are both customary and acceptable to his fellows". Aggarwal (1981) also defines socialization as the process of interaction among members of the society which the young learn the values of the society and also its ways of doing and thinking that are considered to be right and proper. Pressey et al. (1959:322) state, "by the process of socialization and its attendant learning the newborn infant begins to take on the attributes of humanness". It is a process which gradually reveals to the child social situations and thus enables him to develop a vast hierarchy of learned social needs.

There is a host of other definitions of socialization which cannot all be stated here. However, most of the definitions have a common element; that is, the main objective of socialization is to assist an individual conform to the norms of the group of the society to which he belongs.

For the purpose of this study we may discuss socialization in practical terms. In doing so we may state that the process and content of socialization are limited to the social and psychological development of the child. Socialization therefore refers to those processes and activities which are regarded as social obligations within the family and which by their implementation contribute to developing the child into a competent, social and moral person. It specifically involves such activities as teaching the child what is right and wrong, developing in him a sense of responsibility so that he will grow up to adopt roles in the society. It also involves developing competence in activities such as eating, and dressing properly, maintaining neatness of his own person and that of the home in which he lives, forming good habits, participating willingly in communal and national duties, respecting the authority of elders and government, and

generally in forming good attitudes of social interaction with other members of the society.

The nature of the socialization of the young is perculiar to the society to which an individual belongs. The study of socialization is interested in social learning during different stages throughout a person's life cycle. It is also interested in the various social groups and organizations that provide settings for human behaviour. That is why socialization deals with social groups like the family, the peer group, the school, religious organizations, clubs and societies.

2.7 Socialization as a Mutual Process

Socialization activities in which any of the various social groups are involved can be conceptualized as a two-way process. Both Goslin (1969) and Rheingold (1969) have supported this view. Goslin sees it as a two-way process in which both "socializer" and "socializee" may be changed in significant ways (1969:5). Rheingold (1969:782) maintains that the process of socialization is always a "mutual process affecting the behaviour of participants on each side of the equation". He argues that in the process of socialization of the infant by the parents it is the infant itself that teaches the parents the pattern they can

adopt in socializing him. The child provides his parents with the dispositions, skills and knowledge that teach them to behave as parents. He argues further that the birth of the infant modifies the lives of his parents not only physically, but also socially, mentally, psychologically and economically. The new born infant teaches his parents what he needs to have them do for him. He concludes:

> the infant then may be thought of as a socializer of his parents. He instructs them in the behaviour they must display to insure his normal growth and development. He is an effective member of society to the extent that he fashions his caretakers into parents; he organizes a family out of separate individuals (Rheingold 1969:709).

2.8 How Does Socialization Occur?

Among the theories that have been proposed to explain the process of socialization, the social role theory (Brembeck, 1971:255) has useful elements which help to explain how socialization occurs. The social role theory recognizes that the following factors are present in the socializing situation: (1) the child is born into an ongoing society with a common culture, (2) within this common culture people perform different social roles, (3) different social roles are assigned different statuses, and (4) it is through "significant others" that a child learns his appropriate role status.

The key concept in the role theory are "role" and "status". A role is defined as "a pattern of behaviour, for example, like that of father, mother, child, teacher, student" (Brembeck, 1971). The Standard Dictionary has defined role as "assumed character of function taken by an actor". Roles may be general as sex and age, or they may be specific such as a teacher.

There are however two distinct traditions within sociology regarding the concept of role; Ralph Linton (1936, 1945) developed what he called the structural tradition, while George H. Mead (1934) developed the interactional tradition of role concept.

The structural tradition regards role as an element of culture associated with a given status or position (Nye and Gecas, 1976:4), Linton (1936:114) stated:

> a role represents the dynamic aspect of a status. The individual is socially assigned a status and occupies it with relation to other statuses. When he puts the rights and duties which constitute the status into effect, he is performing a role.

In his later work Linton (1945:77) pointed out and stressed the cultural context of roles in the following words:

> role will be used to designate the sum total of the culture patterns associated with a particular status. It thus includes the attitudes, values and behaviour ascribed by the society to any and all persons occupying the status.

The interactionist tradition, on the other hand, lays greater emphasis on the emergent quality of roles, that is, role is regarded as behavioural regularities emerging out of social interaction (Nye and Gecas, 1976:5). For Turner (1962) role refers to a pattern which can be regarded as the consistent behaviour of a single type of actor.

The study of child socialization is oriented to both structural and interactional properties of role since the family, which is the ministry of socialization process, has strong elements of both formal structure and informal interaction. The cultural contents of role, that is, the normative prescriptions and proscriptions according to Nye and Gecas (1976:7) have relatively large influence on the behaviour of parents and children. Certain duties and privilages in some societies have been prescribed for parents as well as children, and many activities have been proscribed to all or some members of the family, that is the role expectations of the family vary from society to society.

A status is defined by Brembeck (1971) as the position of the role within the social structure.

Each person may have many statuses, for example, an age status, sex status, religious status, racial status, or nationality status. In order for effective socialization to occur people need to know each other's roles and statuses, for example, parent-child, teacher-student, doctor-patient, husband-wife, or player-referee. In these social situations each person knows how to behave and what is expected of him.

Another factor influencing social learning of children is the concept of "significant others". "Significant others" or "role-modelling" according to Weinstein (1969) and George H. Mead (1934) figure prominently in the process of socialization as the child learns the ways of his society through real people. People with whom the child interacts convey to him the patterns of society's culture. Those who appear at an early stage in the child's life, are likely to develop in him strong emotional attachment. They become the "significant others" who teach the child by their behaviour and values. For example, the parent who reads to a young child is developing in the child interest in reading books. Similarly, the mother who performs house keeping duties in the presence of the child is suggesting that cleanliness is valued in the home. Role theory is therefore helpful in understanding the factors that operate in

the socialization process of both children and adults.

In addition to the socialization factors of role, status, and significant others, Uche (1982) and Brembeck have suggested that there are three pre-requisites for human socialization. According to them these are biological inheritance, society and opportunity to interact with society effectively. They have argued that the biological inheritance which is transmitted by heredity through the process of human reproduction is the beginning of human organism. Without the biological inheritance the organism cannot play appropriate role expected of him. The same child is also endowed with social inheritance from his predecessors. He is not born into a social vacuum alone and unattended, but he comes into a society. That is why from the moment the infant is born its parents, siblings or relatives or others take care of his physical needs and, before long he is being taught to think and to behave according to the rules of his society. That is, he is taught to play his role in the society as expected of him. In other words he begins to learn to socialize. His ability to think and behave depends on the opportunity to interact with the society.

Uche maintains also that in responding to social interaction, the child becomes his own teacher as he interprets the world around him. His opportunity to participate in the society around him allows him to react to it, to learn from it, and to be socialized by it. Thus given these three preconditions for social learning, the biological, the social inheritance, and the opportunity to interact with society, the chances are good that the child will learn.

The problem of social control can also be regarded as a vital issue in explaining ~~mos~~ how socialization occurs. By what process or processes are individuals induced by society to behave in accordance with normative expectations of groups and the society? This question brings into consideration the issue of the use of sanctions in the process of socialization. As Goslin has stated, "It is clear that both role-learning and adequate performance depend in part, on the effectiveness of sanctions". Sanctions may be in the form of reward or punishment. For example, the occurrence of rewards or punishment may be thought of in terms of providing the learner with cues enabling him to evaluate his role-learning performance. Further expectation on the part of an individual that he

will be rewarded or punished for specified acts are regarded as important stimulating factors in his learning habits.

In the socialization process what we need to establish is the extent to which emphasis is placed on the use of sanctions as stimulating factors in learning habits. In this study particularly one of the variables to be investigated is the extent to which Tiv society is characterized by the use of sanctions (rewards and punishments) in the process of socialization of the young and the effect it has on the learning habits of children.

2.9 The Principal Agents of Socialization

So far we have reviewed literature on the theoretical aspects of child development and socialization. We will now examine some specific forces and agencies that shape socialization experiences. What, for instance, is the influence of the family, the school, the peer group, and the society, in developing the social being?. Our emphasis in this study is on the family as a major agent of socialization. Other agencies like the peer group, religious institutions, the mass media-news-papers, magazines, books, television, radio and films have not been given concentrated attention in the review of literature for this study because they are not quite relevant to the purpose of this research.

1. Family Influence on Child Development

In the socialization process, the family is one of the most important social institutions in the early process of socialization of the child. Suporting this claim DuBey, Edem, and Thakur (2979:22) stated, "No other agent of socialization is as important to the total make up of the child as his family, his primary socialization begins here". Onwuka (1980) also supports this idea. Uche (1982:59) states that the family is primary both in shaping the childs' personality and in providing its basic socialization needs. All early values, skills and ideas are acquired in the home. Blackmore and Cooksey (1980:14) have maintained that in many ways the family (and local community) are today still the most important educators of the young. In support of this Brembeck (1971) has stated that, because it helps to mould the lives of all of us, the family is one of society's most influential teacher. It is not only the child's first socializing group, it is the most influential. In shaping the early and continuing values, aspirations, achievement, and behaviour of the child the family is without equal.

Other authors like Chafin (1978), Candles (1969) Bossard and Boll (1960), Hartup (1971), Lindgren (1967), Hurlock (1978) and Dreeben (1968) have also

supported the idea that the family is the main agent of socialization, especially during the early stages of an individual's life. Studies comparing the development of children in family situations with children raised in hospitals, founding homes, and isolated environment show the importance of the family as a socializing agency.

A good example of children who suffer deprivation of family interaction is that reported by Kingsley Davis in his Final Note on a Case of Extreme Isolation (1947). In these notes Davis reported about an illegitimate child called Isabella whose grand parents had deprived her of family interactions for over six years. When she was discovered she could only communicate through sign language. It was assumed that she was deaf. But when she was placed in a stimulating family environment and given intensive educational therapy she greatly improved and acquired after three years, an average range of IQ suitable for school achievement.

The case of Isabella described here shows that deprivation of family interaction can result in total lack of socialization by an individual. Babies and young children who do not have the benefit of a family develop more slowly in all respects - in mental ability, in motor ability,

and emotionally. Even when nurses or others sign them lullabies and rock them to sleep, this attention does not seem to take the place of the love and attention of a family. Family situations give children a variety of experiences that develop their social selves and prepare them to become effective members of society.

What then, are the influences of family on child development and socialization?. To discuss in greater detail the contributions that family makes to the development of children is beyond the scope of this review. However, some important contributions of family to the socialization of children will be surveyed for the purpose of this study.

According to Uche (1982) and Onwuka (1980) there are generally two kinds of socialization activities that take place within the family: deliberate or intended ones, and uncoscious or unintended ones. Deliberate socialization are those activities in which the parents, older siblings and other close relatives purposefully try to guide the behaviour or outlook of the child. The mother may tell her children about the importance of being truthful or of being considerate of others. The father may instruct his son to avoid fighting, if he cannot, then to fight to win. Parents are

constantly carrying out deliberate attempts to mould their children. They want to prepare children for the future, for being on their own.

Unconscious or unintended socialization seems to have an even greater overall effect on the child than deliberate socialization. Suppose, for instance, the father deliberately tells his child about the importance of being polite, but acts impolitely himself. The child is likely to follow what the father does rather than what he says. The unconscious, unintended socialization perhaps occurs more often than the deliberate kind. For every time that a parent deliberately tries to influence his or her child, there are many others in which unintended messages get across subtly and effectively. By conscious and unintended socialization activities the family plays the role of transmitting culture, that is, educating the young, teaching them the socially acceptable or approved way of behaviour, inculcating in them cherished beliefs and values. Bossard and Boll (1960), and Hurlock (1973) have identified several specific influences which the family can exert on the development of children. First the family can provide the child with personal satisfaction. Every normal child wants genuine love from his or her parents. They can get this satisfaction from the members of

their family. It is this satisfaction for intimate relationship that is instrumental for creating emotional stability necessary for meaningful social learning.

Second, the family provides guidance and help in learning verbal, and social skills needed for adjustment, that is, it sets the stage to develop and utilize child's abilities. The family also provides guidance in the development of socially approved patterns of behaviour. The giving or withholding of the approval operates as a powerful force in determining the goals upon which the child concentrates and around which he develops skills.

Fourth, the child receives from the family his first lessons in living with other people and in making adjustment to them. From the family, which serves as a maniature society, the child slowly discovers that there are other persons whose presence, needs, and rights have to be considered. He learns to adjust himself in his demands in the presence of others, and he learns to be less egocentric and becomes more socialized through gradual stages.

It is also in the family that the determination of personal attitudes takes place. Bossard and Boll have stated that among the attitudes formed through family experience are those which its members develop towards each other on the basis of their intimate and

emotional relationship. It is further maintained by the same authors that each member of the family group comes to develop an attitude toward every other member - child toward parent, parent toward parent, parent toward child, and child toward child. It is through this way that the child develops his patterns of later life personal relationships.

The child's attitude toward his or her parent has in it more than a person - to - person relationship, it involves also the relationship of one person to another who has greater powers. In the family the child learns that the parent is not only a person, but a symbol of authority. In the family also the child learns that his attitudes towards the parent becomes his attitudes toward authority. This means that the child learns obedience to authority in his attitude towards his parents. This aspect of political socialization is important and there is need to emphasize it and to incorporate it in the Nigerian educational system.

Another influence of the family on the socialization of the child is that the child acquires from the family some techniques or skills which will enable him to acquire beyond-the-home education. For example, the child acquires the techniques of language which is an important vehicle for accumulation and transmission of culture and in the development of

that is, five to six years, and that the principal moulder of personality is the family. It is in family experience that we find the origin and fixation of the reactions of one individual to another.

In the words of Anderson (1949:90), "The behaviour of the adult towards persons has its genesis in the behaviour of the child towards persons".

Although the influence of the family appears to dominate children's socialization during the first five to six years of life, its influence on behaviour is not pre-eminent according to Hartup (1971:53). Young children's behaviour reflects the influences of other agencies of socialization like peers, teachers, society, and many other socializing agents. Thus behaviour of an individual derives from many sources other than the nuclear group into which the child is born.

The emphasis upon the family's primary importance in the socialization of the child must not therefore, be taken to mean (as frequently happens) that the personality of an individual is wholly and irrevocably formed during the first few years of life. Brown (1942:11) strongly argues that far too much emphasis has been placed upon childhood experiences per se, that subsequent experiences

personality. Language, which is a symbolic technique can enable the child to communicate with other individuals. The ability to use language effectively can facilitate contacts, interactions, and relationship which are essential ingredients of social organizations. In other words, words are symbols of experience. Therefore adequate number, variety, and meaning of words the young child acquires through the influence of his family become the tools of his subsequent learning experiences.

Finally, the child acquires his first living habits from the experience he acquires through interaction with his family. Hurlock (1978) and Rheingold (1969) maintain that most of the living habits acquired during childhood remain with the child through later life. Living habits which the child acquires from his experience in the family may include habits like eating, sleeping, bathing, toilet habit, walking, manner of speaking, gestures, way of sitting, use of eyes and hands, care of the home and personal appearance, and the like. These habits are of tremendous importance for personality development of the child.

We may therefore conclude our analysis of the major influences of the family on childhood socialization by maintaining that most of the foundations of human personality are laid during early childhood,

determine the importance of these early experiences, and that the individual, instead of being a product of childhood alone, is the result of what adolescence, youth, and adulthood experiences. Folson (1948) has put forward similar argument. He has reiterated that research has not proved that the total rate of personality development is fostered more in childhood than in later life. In other words, the socialization of the child is not only affected by the experiences the child acquires in the family. Other agencies of socialization also contribute to childhood socialization experience.

2. School as an agent of socialization

The school is customarily regarded as an agent for the formal education of the child. In school emphasis is laid on the problems of curriculum, equipment and pedagogy, while the role of the school in the social development and socialization of the child is usually regarded as secondary and incidental to the main objective of effectiveness in instruction.

But essentially we may argue that the school is one of the major agencies of the socialization of the child. It is a social institution in which the child lives, develops attitudes, acquires values, competes, performs and forms response patterns. It is a work-place where the child goes and in which he

learns to develop behaviour patterns. The school is also in environment from where the child gains experience in social living.

In school environment, which is different from the family environment, the child learns to compete and cooperate with his fellows and develop habits of social interaction.

Most of the socialization process performed by the school is deliberate and purposeful. Several authors, Dreeben (1968), Brembeck (1971), Bossard and Boll (1960), Manuwuike (1978), and DuBey et al., (1979) have supported this claim. It is found that class activity is planned for the purpose of deliberately teaching skills in reading, writing, mathematics, language, art and many others (Manuwuike, 1978). Extra-curricular activities such as school dances, clubs, and athletic events, are also deliberately provided to train the students for life in the society. In addition school deliberately attempts to transmit cultural values such as patriotism, responsibility, and good citizenship.

As with the family, with the school a large amount of unintentional socialization occurs. For example, the school provides a place for children to meet and develop their own set of skills and values. Some of the unintentional socialization may

also be the opposite of the intended. Teachers, like parents, for example, may sometimes say one thing but give the opposite impression through their actions.

Apart from the intentional and unintentional socialization factors affecting children in school, or those who have had the privilege of acquiring formal education, cultural differences exist between the school and the family. The cultural differences existing between the school and the home are mostly of ideological nature. One of the child points of cultural conflicts between homes and schools involves the patterns of child rearing. Bassard and Boll have stated that in some homes the fundamental purpose of child rearing is to train the child to conform, while in others it is to rear the child so as to stimulate his development and to allow him freedom of choice in his behaviour patterns.

There are similar cultural differences in regard to the role the school should play in the socialization of children. Should the school impose upon the child a set of behaviour patterns and a curriculum, so as to implement readily his or her induction into the prevaling culture, or should the child be encouraged to utilize the school to work out his own answers to the problems confronting him?

In school through formal instruction and informal contacts, the children learn to live in a world which is alien to their family situation. Teachers in the Nigerian schools sometimes reflect the attitudes that whatever is traditional or local is inferior. They thus tend to "de-Nigerianize" the children by putting pressure upon them to turn away from things resembling the culture of their parents. Influenced by this attitudes the children begin to despise the customs and culture of their parents and society. But does the school or western education really socialize the children by stimulating them to reject the traditional culture of their parents?. This contention should be viewed in the context of assumption which requires further study as far as the Tiv case is concerned.

The school plays the role of cultural difference by applying a moderate form of what Mann (1969) refers to as "desocialization" or "resocialisation". Desocialization is defined as "the removal of formal key values and role behaviour which constitute the core of the individual's social functioning" (Mann, 1969:7). Resocialization on the other hand is "the process whereby the group induces the individual to adopt one set of behaviour standards as a substitute for another" (Mann, 1969:8). Sometimes resocialization may be an inevitable consequence of desocialization.

In other words new values are developed to replace the old. In many African societies, it is assumed that there is cultural conflict between the school and the home, and that this conflict has resulted in the children's rejection of their heritage. Manuwuike (1978) is of the opinion that the present educational system in most parts of Africa is alienating the educated Africans from their heritage. This system is divorcing its participants from the society it purports to be preparing for. In view of this, it is necessary to investigate the perceptions African parents have of the influence of western education on the socialization of their children.

Another illustration of culture conflict which children have to contend with in school is given by Malinowski (1943). It is concerned with the establishment of mission schools in Africa. Malinowski has stated that schools established by European and American missionaries were based upon what he regards as the "advanced culture" which was alien to the culture of America ethnic groups. The result, according to Malinowski, has been the loss for the African of much of his cultural heritage. One is again moved to question whether western education has played this negative role as far as African culture is concerned.

Whatever role the school plays as an agent of socialization of children the fact remains that in our

contemporary Nigerian society, the school is often alleged to be the creator of cultural conflicts for the child.

3. School contributions to child development

Though the school is often accused of playing the role or emphasizing cultural conflict between it and the family the fact remains that it is an important factor in the process of development and socialization of children. According to Brembeck the school plays four major roles in this regard. These include (1) the socialization of the young, (2) transmission of cultural values, (3) providing role models for the child, and (4) influencing which set of values the child requires for his life chances.

The school's main socializing function is to "educate the young", that is, to transmit the basic knowledge, skills, and values of the society's culture. In this respect the school, like the family, is a recognized institution representing adult authority. Also like the family, the school is characterized by rules and regulations. The role expectation and statuses among students, teachers, and school authority are also well defined.

The activities and organization of the school reinforce role and status expectations and values. For example, activities like participation in games,

clubs, classroom work, are the behaviour of role and status expectation the child acquires in school. Through these activities the school contributes to the socialization of children.

The school also plays the role as a transmitter of the values of the society's culture. That is, in its teaching function it transmits language, literature, history, traditions, music and art, religious beliefs, and a sense of what is proper and improper in interpersonal relations (Brembeck, 1971:284).

In providing role models for children schools create in the youth a commitment to perform specific kinds of tasks which are performed by adults. They do this by holding before students certain models of different roles and thus provide the training and skills necessary to assume these roles. Some of the models are associated with vocational choices like teacher, doctor, engineer, farmer, clerk, judge and many more. Other models may relate to social skills like father, husband, wife, brother, sister, neighbour, citizen and others. For example, when a teacher speaks to a child about unacceptable behaviour of stealing she is refering to the model of a good citizen and neighbour. When she helps children to think critically for themselves, she is presenting a model of a person who is potentially equipped with ability for future adult leadership.

Not only does the school socialize the young, transmits values, and provides role models, it also influences which set of values the child acquires for his future life chances. The school performs this function by sorting out and selecting students on the basis of academic achievement. The child's academic achievement helps to determine his curriculum, his scholastic standing, his motivational directions, and his opportunity for further education, and these tend to determine the nature of the opportunities which will be opened to him as an adult.

In all human societies the school plays an important role in the socialization of children. It provides a transitional experience from the values and behaviour of traditional life into those required in the modern sectors of society. While the family's role in socialization is mostly unconscious or unintentional, much of the socialization role performed by the school is deliberate. But in school also, a large amount of unintentional socialization takes place.

The important questions which demand for careful investigation by students of child development and socialization are those which concern the effect of modern education on the socialization of Nigerian children of different ethnic groups and those of Tiv

society in particular: Does schooling or modern system of education bring about additions to the social learning acquired by children in the family or does it undo or replace in any fundamental sense the products of prior learning in the family? In other words, in what ways has schooling influenced the socialization practices of parents who have undergone the system of formal education?. What are the perceptions of parents of the influence of western education on the socialization of children?. That is, in what ways has western education influenced the traditional child rearing practices of the Tiv parents?.

Answers to these questions can be established by painstaking research and not by mere speculation. Whatever the conclusions one may arrive at, we can maintain the position that before children enter school, much of their time is spent in the family which is the primary agency of socialization. In the family children learn how to interact with parents, siblings, distant and close relatives and neighbours. They acquire the techniques of social interaction which are oriented towards the conditions characteristic of family life and problems. When children enter school they can apply to it some of the patterns of conduct already learned at home, for example, responsiveness to the demand made by adults, respect for adult authority and

for the desires of other children and the like. But the school presents new demands not previously confronted at home in the family as the primary social unit. Children then find that they must learn new ways and new principles of conduct for dealing with them.

Although education offered in school demands that children leave their family units to enter a different social organization not controlled by kinsmen, it is argued that schooling actually brings about additions to the basic social learning at home rather than replacing in any fundamental sense the products of prior learning in the family (Dreeben, 1968:20). This argument is supported by the fact that children usually continue their active role and participation in the family unit during the period they proceed through different stages of schooling.

In view of this Dreeben (1968) maintains that the impact of schooling appears to be "one of accretion rather than displacement". This is consistent with the fact that individuals in society usually maintain membership of their family units during their whole lives and have always known to maintain and sustain appropriate relationship with their kinsmen. DuBey et.al. (1979) have also shown that family ties among Nigerians in particular, including those who have had long periods of education

abroad, remain very strong and stable. In conclusion of this argument Dreeben has contended that:

> if continuing membership in the family promotes learning patterns of conduct appropriate to units of kinship and similar setting, then schooling contributes to learning patterns of conduct to that and related settings. The first walk from home to school symbolizes the beginning of an extended process in which children learn to adjust their conduct to the different settings in which they find themselves.

This argument therefore demands that there is need to further investigate the claim by Tiv parents that western education has been adversely affecting the traditional socialization of their children.

2.10 Other Agencies of Socialization

For the purpose of this study we may regard the family and the school as probably the most important socialization agencies. However, there are other agencies which have also been found to have remarkable influence on the development of children. These include the peer group, religious institutions, and the mass media.

We can define a peer group according to age, social relationship, sex and objectives. It is a group which comprises of individuals who are equals, usually close friends and associates who are about the same age. They organise a society of their own, use their own language, their own code of conduct and mode of interaction and have their own values many of which cannot be understood by adults in society.

One of the socialization functions of the peer group is that it provides a way in which children can become independent of the family authority. DuBey el.al. (1979) supporting this assertion maintain that "as long as the child lives in the limited environment of his home, the learning he acquires is limited to the influence of his parents, siblings and other extended members of the family. But when the child enters school, he is exposed to other children, teachers and persons concerned with the welfare of the school, who have come from different social and family backgrounds. As a result the new contracts the child makes force him to modify his behaviour, attitudes and motivations. In other words, the child is presented with new "models for identification" even though his responses to change may still be determined by the strength of his family identification (DuBey et.al., 1979:52).

Boocock (1972), and Musgrave (1965) are of the opinion that the peer group provides children with experience in egalitarian relationships which are not possible in the established family instruction. They argue that the home may have some democratic characteristics, but the parents and older siblings and relatives can never be treated as the child's equals. The child can only acquire the egalitarian

experience in the peer group influence because in it he is free from the inequalities of home relationships. He is free to explore with his equals.

The peer group also gives the child knowledge to which he does not have access in the family. Sometimes this may concern subjects like sex which the family may regard as taboos not to be discussed openly or formally. In other cases the knowledge may be about tastes in dress, dances, music and certain behaviour characteristics the child must know if he is to remain a member of the group.

Finally the peer group helps to make the child a more complex individual by exposing him to values and experiences of hundreds of people with different family backgrounds. And through the contacts and interactions the child makes with his new models or "significant others" people his "horizons are broadened" and his conception of the extended societal world view is widened (Brembeck, 1971:144). The child's life in his peer group is therefore one of life's major experience, and such experience constitutes one of the basic factors in determining adult personality.

Religious institutions such as the church, the mosque and traditional religious bodies influence the values and morals of the child (McCandless, 1969). The mass media also communicate values and standards of behaviour that influence the individual.

It is noted that children of the middle class have greater access to the mass media than those of the lower class or illiterate parents.

McCandless reports that studies done by Bandura and Walters in 1963 with younger children indicate that exposure to Tiv violence influence children for sometime. Particularly when they meet similar situations they may express violent and aggressive behaviour. The mass media also provide sexual stimulation in children leading to children becoming sensitive to sexual stimulation particularly after pubescence.

In the Tiv case the majority of the children are least influenced by the mass media. This assumption is based on the fact that most of the Tiv families or parents are illiterate and live in rural areas as farmers where they have very little contact with the mass media, except the radio which is now commonly found even in illiterate families.

In conclusion, we may state that in the Nigerian society today there are three crucial agents of socialization of children: the family, the school, and the peer group. The family provides the main setting for most of the roles the young child learns because the child's experiences are within the family. Whether the child grows up to be loyal and obedient or disloyal and disobedient to the society is largely

the result of his family upbringing. When the child goes to school he learns new skills and attitudes. It is assumed that the new skills and attitudes which children learn in school can influence their adult personality; and this in turn can affect their child rearing practices later in life.

2.11 The influence of culture and society on the socialization of children

According to Berlson and Steiner (1967) culture and society are not synonymous. They define society as a large group of people, while culture is not only a large group of people but also their way of life, their ideas, their material possessions. For example, one can talk about the Tiv society to mean something quite concrete - the Tiv people. But if one talks about Tiv culture, one is discussing a more abstract concept; that is, those qualities shared by Tiv people which distinguish them from all other people.

Linton (1945) has defined culture as the "sum total of behaviour patterns, attitudes and values, shared and transmitted by the members of a given society". Culture consists of learned and organized patterns of behaviour characteristics of a particular society. It is argued that culture is an integral aspect of every society. Therefore in order to understand the importance of human society as a socializing

influence on behaviour of an individual "reference must be made to culture because it is the most significant feature of any society" (Mann, 1969:1).

A more embracing concept of culture is given by E.B. Taylor in his study Primitive Culture (1924). In this study Taylor defined culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society".

Similarly, Nwosu and Kalu (1980:3-4) have considered culture as "a totality of a people's ways of life". They define it as the "gamut of the knowledge, beliefs, customs, traditions and skills that are available to the members of a society". According to them culture embraces man-made artifacts, activities that people perform, and ideas and feelings. Culture therefore covers all aspects of life: technological, economic, social system and structure, political education, language and religion.

Drawing upon the various definitions of culture as given by different authors, Uche in a summarized form has stated that culture can be considered as:

> the sum total of what man has learned and passes on to his children. It includes the ways man thinks and acts. It includes ideas, values, norms, goals, symbols, and status rankings. It depicts the past and present experiences of a people. It is the sum total of the complex social heritage of the group which is created and transmitted from one generation to another.(Uche 198;40)

When we say that culture is learned we mean that the young generation made up of children is socialized in the way of life of its society. It is through the process of socialization that a society's culture is learned and transmitted to the next generation.

The functions which are performed by a society's culture are numerous. Gillen and Gillen (1948) have identified three functions of culture which are vital for the survival of society. According to them culture establishes ways in which a society can meet its biological needs for sustenance, shelter, reproduction and protection. Culture can also provide rules that guide the individual members of a group in adjusting to their environmental situations. Finally, it is through the common culture that the members are provided opportunities of interaction which help promote social learning and personality development.

The role of culture is therefore very important in shaping human behaviour. Norms and patterns of behaviour are culturebound, that is, they are shaped by the culture of a given society. Within a particular society there exists countless behavioural and cultural norms which are expected patterns of behaviour. In Tiv society for example, certain norms specify that elders must be respected by the youth, the idea of interdependence is upheld, chastity is cherished, husbands

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are regarded as hands of households or families and many more.

Behaviour itself is a function of norms. Berelson and Steiner have maintained that behaviour is in large part determined by the applicability of specific norms to specify circumstances and what is more basic, is the actual learning of the cultural norms of a society that is important.

The understanding of cultural differences among societies is basic to the understanding of human behaviour of various cultural settings. For human behaviour varies greatly under different social conditions. There is no such thing according to anthropologists, as "a universal human nature based on instincts alone. Different societies develop different culture patterns", (Mann, 1969). In support of this claim Benedict (1934) has stated that a culture pattern may be regarded as a set of widely shared ways of behaving in a society, together with the beliefs that accompany them. It is a characteristic patterns or set of values that is common to many society's member and differentiates it from other cultures.

Examples of culture differences may be cited from the works of Margaret Mead (1928:1935). In the American, European and some societies in Africa, for example, Tiv society in Nigeria, there are definite ideas about the

normal sex role. Masculine women and feminine men are not tolerated. But Mead (1935) found that among the Tchambuli tribe of New Guinea the sex-role seems to be reversed. Women occupy dominant position in society. For example, women "earn the living, handle business transanctions, take the initiative in courtship, and head the family. Men on the other hand are submissive, coquettish, graceful, prone to gossip and are expected to be good housekeepers and interested in dancing and theatricals" (Mann, 1969:2).

The Tchambuli example shows the extent to which cultural norms can influence personality development and social behaviour acquired through the process of socialization.

Another example is the study of girlhood adolescence socialization in Samoa conducted by Mead (1928). In western societies it has been found that adolescents usually undergo a period of psychological stress, uncertainty and turmoil (Mann, 1969). However, the results of the study of the socialization of the Samoan girls carried out by Mead (1928) have shown that in contrast to what is known adolescence can be a time free from anxiety, stress, and disturbance".

The psychological stability of the Samoan female adolescents is due to the cultural norms of the Samoan people. Mead has reported that from the time that the Samoan girl reaches adolescence until she marries, she

is free to court, engage in a considerable amount of sex play and pursue a variety of pleasures without too much social sanctions or obligations. As a result Mead found that the Samoan adolescents are less anxious than many young people in Nigerian society, for example. This is due to the culture pattern of the Samoan society.

The study of the culture of a particular society therefore is basic for the understanding of the socialization process and the impact they have on the development of children. It can also serve as a basis for understanding the factors that underlie the development of different motives, beliefs, interests and values in different groups of individuals.

The study of culture also reveals that all people have "common elements of human behaviour" (Mann,1969:3). For example, basic primary drives such as hunger, thirst, sex, and the need for warmth, shelter, stimulation and comfort are common to all people. Also learned motives, such as fear, maintenance of self-esteem, the need for affiliation and social approval are common to all people.

According to Nwosu (1980) and Mann (1969) the fact that most of these human drives or motives can only be satisfied within a social content, determines the influence of culture on the socialization of children. This is because during childhood when the

child is being socialized into the basic cultural values, he is dependent entirely on the presence of other members of the society for the satisfaction of his needs. At this stage the child needs comfort. Since these needs are satisfied in interaction with other people, they form the basis for the child's first learning experiences through the parents' attempts at socializing him.

In conclusion, the culture of a society determines the individual's attitudes, values, habits, his patterns of cooperation or conflict, and the manner in which he learns to interact with other members of the society. The broad features of a society whether it is technologically backward or advanced, a culture of plenty or of want, sets the duration of the child's dependence on his parents and shapes society's social and economic system, its values, norms and traditions. It is possible to predict whether it will, in the rearing of its children, emphasize compliance and obedience, or self-reliance, assertion, initiative and achievement. The values of a society directly determine preferred patterns of socialization.

2.12 Social Class Variations in Child Rearing Practices

According to Gecas (1976) research dealing with social class variations in the style of child-rearing has consistently shown that since the second World

War, Middle class parents have become progressively more permissive in child rearing than have lower-class parents. Bronfenbrenner (in Gecas, 1976), attributed this trend to the influence of professional advance to parents through the mass media. He stressed that middle class parents are more likely to seek out and be influenced by professional advice on child rearing than lower class parents. This professional advice emphasizes permissiveness coupled with love in child rearing as opposed to constraint, discipline and sanctions. But the claim that middle class parents are more permissive in child rearing remains to be tested by research particularly with regard to Tiv situation.

The question which needs serious study by students of child socialization is the way social class affects the style of the socialization role of the family. To answer this question we may utilize as an example, the arguments which Kohn (1963) presented in his study of the American families.

In his study Kohn (1963) found out that there is a link between the occupational structure-which is the most commonly used indicator of social class and the socialization role. He found that:

> members of different social classes, by virtue of experiencing different conditions of life, come to see the world differently, develop different conceptions of social reality, different aspirations and different conceptions of the desirable (Kohn,1963:472).

Discussing the conditions of life distinctive of the social classes Kohn, (1963) identified three ways in which middle class occupations (white collar) differ from lowe-class (blue collar) occupations. According to Kohn, white collar jobs require the individual to deal with manipulation of ideas, symbols, and interpersonal relations, while blue-collar occupations deal more with the manipulation of physical objects and require less inter-personal relations.

Second, white-collar occupation involves more self-direction on the performance of work, while in blue-collar occupations the individual is more subject to the standardization of work and to direct supervision. Third, middle-class or white collar workers tend to struggle for economic advancement in their job, while lower-class or blue-collar workers depend on collective action like trade union activities to achieve economic advancement (Nye, 1976:44).

Kohn (1963) therefore conclude that due to the differences between conditions of white-collar and blue-collar occupational structures two basic value orientations have emerged: white collar parents are more likely to stress values concerning self-direction such as freedom, individualism, initiative, creativity, and self-realization. Blue-collar parents on the other hand are more likely to stress values of conformity to external standards such as orderliness, neatness, and obedience.

Parental values, according to Kohn's findings, tend to be extensions of the modes of behaviour that are functional for parents in their occupational structures, and they reveal themselves in the content of child socialization. This argument closely relates to the present research problem.

We may contend that these value orientations of the middle-class and lower-class parents reflect in the style of circumstances of parental displine. In support of this fact it can be argued that since while collar parents place greater emphasis on self-direction and internal standards of conduct, they are likely to discipline the child on the basis of their interpretation of the child's intent or motive for acting as he or she does. Blue-collar parents, on the other hand, are more likely to react to the child's behaviour on the basis of the consequences of the child's action. That is, they tend to punish the child when his or her behaviour is annoying-destructive, or disobedient (Nye 1976:45).

Kohn's (1963) theoretical basis of the study of the American social class parents is supported by Gecas et.al. (1976). They too, argue that there are differences between white-collar and blue-collar parents in response to the style of socialization particularly as regard child's behaviour. They found that as education is related to social class status,

college educated parents have the tendency to discuss the problems with the child when the child's behaviour is accidentally disruptive. They more frequently reason out with the child as a strategy of behaviour control. It is however assumed that parents with lower education status are more likely to use physical punishment and scolding under similar circumstances of child behaviour.

DuBey et.al. (1979) in their discussion of social stratification also support the argument that educational status of parents affect the manner of the treatment of their children. They state "It is hypothesized that parents of socio-economic upper classes have more positive attitudes towards their children's schooling and have higher expectations and standards for the children. The children are given high motivations for success in school" (DuBey et.al. 1979L15). This implies that the higher educational status parents achieve, the materially advantaged position thay may occupy. This, under normal circumstances, should provide permissively different manner in which they adopt the processes of socialization of their children.

2.13 Cultural Variations In Child Development Practices

There are unique determinants in each culture which influence the manner in which children are reared in various societies. In this section we shall

present an overview of how parents of various societies in the world define the nature of children. We shall also survey how the perceptions they have of their children influence their relationships with them. It is hoped that this orientation will serve to provide a basis for comparison and understanding of how children are raised in Tiv society. It also provided a basis for construction of the research instrument used to carry out the study of the socialization of Tiv children.

In each society children are wanted by married couples. In most societies it is one of the major purposes, if not the only purpose for marriage. In Ghana for example, parents want as many children as possible because according to their belief having many children is a blessing from the gods (Hake, [illegible] 1972:5). Children are also regarded as social and economic assets because they assist with domestic chores and on the farms, they serve guests and they are a form of "social security" for the parents in old age. The parents consider them as a source of family prestige. [illegible] Barrington Kaye (1962) has found that Ghanaian parents consider children as representing the continuation of the family lineage, and this factor is of greatest importance to them. [illegible]

Kaye also found that Ghanain parents have high regard for their children, and therefore, they consider that it is their responsibility to provide for all their children's needs both physically and emotionally. Children, on the other hand, are expected to respect and obey their parents. When they become adults they are expected to support their parents in old age. Such regard for children is quite common among most societies in Africa.

In this study - Child Rearing and Personality Development in the Philippines, Guthrie and Jacobs (1966) reported that the rural Filopino parents, like those of the Ghanaians favoured having many children. The Filopino parents also consider children as god's blessing just like their Ghanaian counterparts.

Like the Ghanaians and the Philopino parents Robert and Barbara Levine (1963:151) have shown that Kenyan parents exhibit a strong desire to have children. The Gusii mothers who were interviewed felt that the most important purpose for marriage is to have children. For them bearing children is the primary duty of a married woman.

In the process of socialization the Gusii parents consider their children as "fragile and susceptible to many evil influences" (Hake: 1972). They therefore make every effort to offer protection to them in every

way. Both boys and girls are considered to be of inferior status before they reach the age of initiation into adulthood. Robert and Barbara LeVine (1963) have reported that since the Nyansongo regard children to be of lowly status they order them about like servants and they are also punished freely even for cases of misdemeanors and accidents.

In contrast to the parental attitudes in Ghana, Kenya and the Philippines, Sears (1975) has reported that most parents in the United States of America regard their children as economic liabilities. This is because only a very small percentage of the American children actually participate in the economic life of the family. Consequently, American parents exhibit a very low interest in having many children. It should be noted too that since America is no longer an agrarian nation, children are no longer needed or expected to contribute to family income through farm work. Less than 3% of the American population work on the farms. Of course, some laws have prevented American parents from sending their children to work at an early age as is the case with parents in Ghana, Kenya, Nigeria and other developing countries. These factors contribute to the small nuclear family system in the United States.

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Of the conception of the nature of children, American parents believe that the infant possesses

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many latent traits and abilities which are capable of gradual development as the child interacts with his environment. This was the finding reported by John and Ann Fischer (1963) of their study of child rearing in New England, in the United States. They also reported that American parents believe that the development of the child is greatly influenced by inherited characteristics, parental care and training, social environment and stages of development he passes through as he matures. They also believe that the significant others in the child's life can shape the child's development in a preferred direction (or in a negative way).

In contrast to the attitudes of the American parents, Minturn and Hitchcock (1963) reported that the Rajput parents in India believe that the future fate of the child is divinely predetermined and unknowable. According to the findings of Minturn and Hitchock the Rajput parents believe that an infant is endowed with an innate moral sense, but the "child cannot discern between what is good and evil until he is old to eat solid food" (Minturn and Hitchcock (1963:311).

In view of this the Rajputs parents do not make any demand on the child until he can begin to acquire the technique of language. Neither is the child considered teachable until he begins to speak. They

are treated gently; the most common punishment being scolding with a threat of corporal punishment. The parents do very little to guide the behaviour of the young child in the family, that is, the child is given adequate freedom to acquire social learning habits on his own. Like the Nigerian parents' attitudes reported by Uka (1966) the Rajput families show little interest for direct teaching of pre-school children. At this stage children are expected to learn how to behave from observing older siblings and adults.

A study conducted by Mann (1969:7) in Australia has shown that Australian parents belief in the changing nature of the child. In view of this belief as the child matures he is increasingly held responsible for his actions, and misbehaviour is dealt with by physical or symbolic punishment considered effective for its future prevention.

Within Austrilian society social class differences influence child-rearing practices. Middle-class mothers in comparison with working-class mothers, are generally considered more permissive toward the child's expressed needs and wishes. They are also less likely to use physical punishment against children for discipline. This finding is in consonance with the findings of the research reported by Gecas (1976) on social class variations.

Another example of cultural variations in child rearing practices is the Kibbutz or collective settlement of Israel. It is an example of how a socialist society develops a set of cultural norms and values, the aim of which is to produce a cooperative and loyal member of the settlement.

According to Mann the Kibbutz culture prescribes that women should have equality with men in work, that the primary unit is the collective rather than the family, and that children should value group experiences above individual ones. Child-rearing practices adopted in most communal settlements embody prescription. For example, the Kibbutz child is weaned early, and he is put in the communal children's house while the mother returns to work. In the children's house he is raised by a number of "metoplot" or nurses who expose him to a variety of peer group experiences. When the child starts school his teachers inculcate the virtues of cooperation and group participation, and in accord with this value, there are no examinations and no competition for grades. Although aggressive and anxious at first the Kibbutz child develops into a unemotional, "groupy" and well adjusted person and becomes an embodiment of his society's ideals (Mann 1969:6).

This is a good example of a society whose ideology and values directly determine the patterns of socialization of children.

Cultural variations of some Nigerian societies have also been studied. Those which have been given concentrated attention are those of the Ibo, Yoruba and Kanuri societies.

In his study of child-rearing practices among the Ibo and Yoruba peoples of Nigeria, Uka (1966) found that Nigerian parents have desire for many children. Apparently in developing countries, people do have many children because of higher mortality rate. They assume that not all will live, so many should be born.

The manner in which Nigerian children are raised reflects the kinds of beliefs parents hold concerning life itself. Particular ethnic values and traditions also play important role in child rearing practices of Nigerian parents (Uka, 1966).

Although in the earliest years when children are overindulged by parents, it is assumed that Nigerian parents are strict disciplinarians. But they have very warm regard for the children.

Uka's studies have shown that after the Nigerian child is old enough to understand simple directions and to perform elementary tasks in the home, he is taught the inevitable lesson that interdependence among family members is essential for the welfare of the family as a whole. Thus a strong feeling of cooperative

attitude is developed in the child at a very early age (Le Vine, 1962). This value of interdependence is referred to by Ndubisi (1981:59) as "every individual is his brother's keeper" while discussing Nigerian values. This value is fundamental in the practice of extended family relationship not only in Nigeria, but all over black Africa. Barbara LeVine (1962), and Uka (1966) found that among Nigerian families the role of the father and mother are not always identical in the training of children in discipline. They have shown that the mother who usually has time to interact more oftenly with the children than the father disciplines children more frequently. But in the event of serious disobedience to family's code of conduct, the father is expected to make final decision regarding disciplinary action to be taken against the erring child.

The type of punishment usually given to children are whipping, reprimand, the use of threats, and deprivation of privileges. Hake, in his review of literature on child rearing practices on Nigeria reported that "usually educated parents are more severe in their punishment of children than are illiterate parents". This assumption needs further study for confirmation. By observation many illiterate parents seem to give very severe punishment to their children. This researcher himself as a child had bitter experiences of severe punishment from his illiterate father.

Barbara Le Vine, in her study of Yoruba children (1962) reported that parental punishments are mainly of a physical-aggressive type. However, among various Ibo groups, Henderson and Henderson (1966) reported a certain amount of restraint practised by fathers in punishing their children especially their sons. Uka (1966) found that Ibo fathers fear that their sons will retaliate against them when they become men if they are punishmed too severely while young.

In conclusion, we may state that in most societies cultural belief stsyem, the prevailing ideas about man's basic nature, his purpose in life, and his relationship to nature and his fellow men determine child rearing practices. In some cultures adults view children as creatures to be nurtured, in others they are regarded as objects to be trained or disciplined. Some cultures emphasize training for achievement, others place more emphasis on self-actualization anf fulfilment. Special beliefs concerning the nature of the child also determine child-rearing practices or child socialization processes.

2.14 Review of specific studies in child development and socialization

Many research studies on child socialization have been conducted by various researchers both in Nigeria and elsewhere. Some of these have been

reviewed in this section. The motive for this review is to identify the methods of approach, procedures, designs and settings by different researchers in conducting their own studies. It was hoped that this would enable the present investigator to adopt appropriate methods and procedures in conducting his own investigation. The studies which have been reviewed include those of James Hake (1972), Alan Peshkin (1972), Barabara B. Lloyd (1970), Margaret Mead (1928), Uka (1966), Fox (1967), Kaye (1962), and Barker and Wright (1951).

In 1972 James Hake organized and carried out a survery of study of child development practices in the former Northern Nigeria. The purpose of his study was to compile a survey of child development and to provide information material on child rearing practices of the different ethnic groups in Northern Nigeria. He thought that such material would be useful for teachers of child psychology courses in Teachers Colleges which hitherto lacked local material in this area of teacher education.

Like Barrington Kaye who studied child socialization in Ghana, Hake designed his study which aimed at answering among other questions on significant differences between the way girls and boys were raised in Northern Nigeria; problems of raising children in Northern Nigeria, and reaction of Northern Nigerian children in the way they were raised.

In order to conduct effective testing and analysis of these questions the researcher identified the following variables which the present researcher considers to be relevant to socialization situations: parent-child relationship, school and home training, moral training, punishment and character training, sex education, and personal attitudes towards childhood training.

The instrument used in collecting data for the study was the questionnaire which was developed from compositions written by thirty college students on the topic "My Childhood Experience". After conducting a pilot study for which over 100 questionnaire items were used as instruments for the study, 92 items were selected for the final study. These were all related to child rearing practices.

The findings of the study were presented by Hake in brief summarises. He also emphasized some ways in which a useful method of research might be developed.

The approach to the study of child socialization employed by Hake in investigating child rearing practices in Northern Nigeria has several limitations. First, the study was not subjected to rigorous scientific investigations. Second, data collected was based entirely upon the recollection of experiences

of the adult undergraduates. Therefore it was possible for the other confounding variables such as the length of time between childhood and adulthood distorting the responses of the subjects. Third, the conclusions of the study were more in the nature of generalization rather than analytic formulations. But this study can be regarded as an attempt to obtain information on the individual's attitudes and feelings towards childhood upbringing. It is not specifically to ascertain objective data about child socialization processes in Northern Nigeria. However, the responses of the subjects could be considered valuable because from generalizations reached hypotheses can be formulated and subjected to scientific procedures in the study of child socialization in Nigeria.

Another study of child rearing practices in Nigeria is that carried out by Barbara B. Llyod (1970). She studied Yoruba Mothers Child Rearing Practices. Her study was edited by Philip Mayer and published in Socialization: The Approach from Social Anthropology. This study is aimed at comparing traditionally reared and western-reared children within Ibadan manucipality.

The method she used was standardized interviews which formed part of a larger study concerned with

diverse aspects of socialization and personality development. The Oje Community which was regarded as traditional had already been studied before. The study of Ibadan urban/westernized community was to facilitate possible comparison of the traditional and westernized approaches to child development in the family as a primary agent of socialization.

Llyod restricted her study to intra-cultural samples, that is, of parents who were both of Yoruba ethnic group. Mother's education was used as a criterion for membership in westernized or elite sample. The husbands whose wives were sampled had a minumum of secondary education and had professional qualifications. The mother's education was at least four years of secondary schooling.

The subject selected randomly for the study of each of the two groups-traditional Oje community and westernized or materially advantaged group or the Ibadan elite group included thirty mothers and ten fathers of children aged five to six years. The subject included high ranking civil servants, university staff, professional men and wealthy business men.

The instruments used for the research were interviews and questionnaires. These sought to emphasize the marked interacultural sample differences

in terms of child rearing practices (Llyod, 1970:77). The Oje sample was regarded as a measure of traditional Yoruba patterns of child rearing, and these were compared with western educated mothers' modes of child rearing to give an estimate of change based upon a cross-sectional approach.

The questionnaire and interviews, concentrated upon parents' reports of their attitudes and methods and focused attention on the diverse socialization practices as they affected a particular child. It was aimed at relating the reported practices to actual behaviour in the children.

The questionnaire was designed to produce information on diverse Oje and elite methods of training aggression, achievement, obedience, responsibility, sexuality and sociability. Some questions were designed to yield information on emotional development and techniques of discipline as well as standards of morality. Other questions sought to produce information on some measures of change in the traditional Yoruba customs such as head moulding, circumcision and lengthy breast feeding.

In designing the questionnaire the researcher had sought direction from the earlier works of Sears, Maccoby and LeVine (1957) who had studied the practices of American mothers in child rearing.

The procedure used in collecting the data was administration of the questionnaire which was done by the researcher herself, since the questionnaire for the elite group was in English. She was aided by one assistant. The interview with the traditional Oje group was conducted in Yoruba by an assistant who was familiar to the mothers, then transcribed from tape into English by the interviewer and another well educated Yoruba woman. Arrangement was made with the parents at their own convenience for the interviews and administration of the questionnaires.

Even though rigorous measures were taken to ensure the comparability of the elite and Oje interviews several difficulties were encountered. First, the problem was in the nature of attempting to compare markedly different socio-economic levels. The choice of groups of widely differing socio-economic levels makes control of a large number of variables impossible. Thus it might be adviceable to restrict to a manageable number the variables selected for comparisons.

Secondaky, the method of interview alone does not seem to provide objective information to be compared. The most important question to raise is how valid are mothers' reports of their own behaviour?. Greater reliance ought to be placed upon observation in the study of intra-cultural patterns of child

socialization even though the method of observation also has to be directed and controlled.

In the study conducted by Peshkin (1972), an attempt was made to observe the manner in which a child is socialized both at home and in school. Two considerations stimulated the researcher to plan and execute this research project. These considerations include the desire to learn what conflict (if any) existed between what children learned at home and in school; and also to provide instructional materials which prospective teachers could use in their training colleges and which deal with Nigerian rather than European children.

The researcher intended to examine the general impact of western education in traditional societies; and whether western education in Borno in the 1970's had any effect on traditional society in Borno.

Peshkin designed that study in order to provide information to answer the questions on the role the school play in promoting social change; the role teachers play in reinforcing modern values and beliefs, the conflict parents experience in their efforts and those of the school to educate children, the way different socializing environments, that is, home, school, and community - stress different and possibly conflicting values and behaviours.

Data for the case studies of the four Kanuri school children were collected by the method of observation. The observation was done by twelve employed assistants who were bilingual in Kanuri and English languages. The observation was supplemented by planned and unplanned interviews which were conducted informally with father, mother and child by the assistants.

The twelve observer-assistants attended a three week training programme which involved skills in observation, note taking and conduct of interviews.

The actual study of the four selected Kanuri school children was done in four weeks. During the study the observers noted every aspect of the child's daily activities and those of his or her family at home and in school as well as in the community.

In addition to the observations, time was designated for interviews to be conducted with the parents of the study children. Planned, but not formal, interviews with each child was also conducted throughout the study period. The interviews with parents covered economic, social, religious and political aspects and the information gathered was used for the introductory section of each case study report. The observers recorded only what they saw and heard. They thus produced detailed accounts of

days in the lives of four Kanuri children. Their accounts gave full information on the socialization practices in Kanuri traditional societies, and the impact formal education had on Kanuri traditions.

Although the interpretation of Peshkin's study of Kanuri children's socialization is not based on statistical computations; it should be noted that the method of observation he employed cannot be easily reduced to quantitative interpretation. But from the observations gathered the bulk of the conclusions can be drawn concerning socialization practices of the Kanuri society. Peshkin's approach is therefore very similar to that used earlier by Margaret Mead (1928) in her study of adolescent girls of the Samoan society.

Margaret Mead (1926), has presented to us one of the most comprehensive studies of a particular culture as it affects the socialization of children of the same culture pattern. She conducted a research in the culture of the Samoan society and its influence on the psychological development of the Samoan adolescent girls. The results of her studies have been published in a book titled: Coming of Age in Samoa: A Study of Adolescence and Sex in Primitive Societies (1928).

The purpose of Mead's research was to examine in detail the socialization process of the Samoan

society and the impact they had on the adolescent girls of the same society in order to compare with the American adolescent society. She designed the research to answer the following questions:

1. Are the disturbances which vex our (American) adolescents due to the nature of adolescence itself or to the civilization?

2. Under different conditions does adolescence present different picture? (Mead, 1928:16-17).

Mead (1928), like Peshkin (1972) almost sixty years later, adopted the procedure of rigorous observation and interviews of her subjects for the purpose of collecting data she needed for her study. In order to acquire first hand knowledge of the Samoan and its cultural traditions, norms, and values, and how they influenced adolescent development, Mead lived among them and participated fully in their day to day activities for nine months. She thus had unique opportunity to observe all about the Samoan people's ways of life which she carefully recorded. Variables which were irrelevant like the political organization of the Samoan Society, were not included. The Samoan adolescent girls were studied wholly in their social setting - the social problems she had to solve, the values which guided her in the solution of her problems and many others.

The location of the research project was the Samoan community on the Island of Tau where three contiguous villages were selected. It was a small locality with an estimated population of 600 people.

The subjects selected for the study were all the 68 adolescent girls in Samoan community at that time, but only 50 girls whose ages ranged from nine to twenty were sampled for detailed observation. But data were also collected from all the seven villages on the island.

The methodology of the study involved detailed observations and informal interviews. The data upon the ceremonies of birth, adolescence, and marriage were gathered from all the villages on the island. The method of approach according to Mead, was based upon the assumption that for a detailed intensive investigation a smaller sample would be of more value than a more difused and general study based upon a less accurate knowledge of a greater number of subjects.

As the sample of only 50 girls was very small, Mead (1928) has argued that using qualitative statements for interpretation of results is practically valueless for obvious reasons: One, the problem of error of the group is too large; and, two, the age classes of between 9 and 20 years are too small. She maintained that the only point at which quantitative statement can have any relevance is in regard to the

variability within the group, as the smaller the variability within the sample, the greater the general validity of the results.

It can be argued that the type of data needed for this sort of study does not lend itself readily to quantitative treatment. For example, gathering information about the reactions of the girl to her parents, or to her step-mother, to relatives acting as foster parents, to her younger sister or to her older brother are not commensurable in quantitative terms. The conclusions to be drawn from a study of this nature can be more appropriately based upon careful and detailed observations of a small group of subjects. Peshkin also used similar methods in drawing conclusions on the study of Kanuri children he conducted in Nigeria.

Mead's study of the Samoan adolescents is thus a good example of the study of the effect of culture on the development and socialization of children. It has illustrated the importance and need for a thorough study of the entire culture of a society from which the relevant aspects can be identified for the purpose of testing the hypotheses the researcher may have in mind concerning particular problems to be investigated. In conducting the study on the Samoan adolescents Mead was able to demonstrate that the problems of adolescence among American girls or adolescents were culturally determined.

In 1962, Beatrice Whiting edited a study on child rearing practices of six communities drawn from Kenya, India, Okinawa, Mexico, the Philipines and New England, U.S.A. by teams of investigators. The behavioural variables of child socialization which they studied included self-reliance, achievement, responsibility, obedience, dominance, sociability and aggression.

The method of interviews was used as instrument for the collection of the data on the variables selected. They attempted to discover relationship between ethrographic background of a particular community and the child rearing practices of the same community.

The questionnaires for interviews which were prepared were made up of open-end items which were used as instruments to collect data on the variables that had been identified before for the study. This means that in the study of socialization practices, it is necessary to know which variables are relevant to the problem in question. It is in this way that control can be ensured and the conduct of the research can be more effective.

Other studies of a similar nature to those already reviewed include those conducted by Barker and Wright (1951), Kaye (1962), Fox (1967), and Uka (1966).

Barker and Wright (1951) used a very precisely controlled methodology to document events of an American boy's day. Kaye (1962), conducting a study on Bringing Up Childern in Ghana, describes general attitudes and behaviour toward children within such categories as nursing, weaning, toilet training, schooling, children's work, play and game. From his account it is possible to compare expectations and usually observed child behaviour from birth to adolescence among various ethnic groups in Ghana.

Fox (1967) presents the statements of three East-African adults who were interviewed about infant care, child rearing, and growing up to adulthood in three East African ethnic groups. Finally, in Nigeria Ngwobia Uka (1966) presents a personal interpretation of the meaning and impact of Ibo childhood experiences upon personality formation.

For most of the studies reviewed the researchers have used the methods of direct observation, interviews and questionnaires composing of either open-ended or closed items or both. The intent in each case was to examine the phenomenon of socialization under the particular circumstances of each community studied. In studying the socialization practices "there is no one single ideal method of pursuing it" (Peshkin, 1972). It can be approached through structured or unstructured interviews, through questionnaires, through

taped or written biographies, and many other methods. In the present study, the methods of case study observations, and structured and unstructured interviews have been employed.

Summary

The major emphasis of the literature review for this study is upon the social institutions of the family, school, and cultural influences which affect the development and socialization of children in various cultural settings in different parts of the world. This review of literature has considered diverse approaches that can be employed in the study of child development.

Five main areas have been reviewed. These include the historical perspective and theories of child development, the theoretical aspects of socialization, the principal agents of socialization, cultural variations in child rearing practices and specific studies of child development have also been reviewed.

The historical development of the research in child studies has shown that the special state of children in society began to be recognized in the 13th century, and, by the 16th century the state of childhood had become significant and attracted attention of educationist, psychologists and social scientists. Among them John Locke emphasized the

importance of child's experience in shaping personality development. Rousseau contributed to the debates on the importance of childhood education. Others include John Amos Comenius, Pestalozzi, Froebel, Stanley Hall and Margaret Mead among others.

Most of the studies which have been reviewed are those conducted in societies undergoing rapid socio-economic change. The intent in these studies has been to investigate the phenomenon of socialization, and also the impact (if any) which formal education has on the traditional attitudes of parents in various societies concerning child rearing practices.

This review has emphasized the need for the study of child development in the various culture patterns in Nigeria. It is shown that the philosophy of Nigerian education (1981) has implicitly stressed this need. If the Nigerian society is to control and effectively direct its development, then, the place to begin is with the on-coming generation. The remaking of the Nigerian society lies with the remaking of the Nigerian child along the desired societal goals. In view of this need the study of child development particularly the Nigerian child, cannot be overemphasized.

This review has also considered four main theories of child development - the theory of biological maturation, the stimulus-response (S-R)

theory, social learning theory and psychoanalytic theory. Among these four theories, the psychoanalytic theory propounded by Sigmund Freud (1923) is reported to be a very useful source of hypotheses about child growth, development and socialization, and particularly about the effects of early training and child rearing practices on later behaviour and personality development.

Although socialization has various definitions they all have a common element, that is, the main objective of socialization is to assist an individual conform to the norms of the group or the society to which he belongs. In this review it is also noted that the process of socialization is a mutual one, that is, the socializee and socializer influence each other in reciprocal ways. The nature of the society in which the child is born and grows has important effect on the socialization of the child. And also socialization occurs by the process of mutual social interaction.

We have also noted that the principal agencies of socialization - the family, the school, the peer group and the society - play very important roles in child development. Among these the family has the primary role to play in shaping the behaviour of the child at the early stages of its development.

The peer group and the school compensate for the external influences on the child's learning which he misses in his family socialization process. Society with its cultural set-up also shapes the child's learning habits.

Family's influence on child development is the major concern of this study of child development in Tiv society. The study of peer groups and school influences on child development in Tiv society can constitute separate areas of study.

Cultural variations in child development have also been reviewed. It is noted that there are unique determinants in each culture which influence the manner in which children are reared in various societies. Examples of the various culture patterns in child rearing reviewed include those of the Ghanaian parents, the Filopinos, the Gusii of Nyansongo in Kenya, the American parents, the Rajputs of India, the Australian parents, the Ibo, Yoruba and some other ethnic groups in Nigeria.

Studies carried out by Hake (1972), Alan Peshkin (1972), Barbara Llyod (1970), Minturn and Lambert et.al. (1964), Kaye (1962), Tabachnick (1966) and Margaret Mead (1928) have been reviewed. In each case procedure and methodology of the study have been noted and stressed. Variables identified for study by the researchers have also been noted. In most of the studies reviewed the method of observation appears

to be the most effective and popular procedure to be employed for the study of child socialization. Questionnaire and interview methods have also featured prominently in the study of child development.

The studies that are of much relevance to this study are those conducted by Allan Peshkin (1972) on Kanuri Schools Children, Tabachnik (1966), and Margaret Mead (1928), who studied the Samoan adolescent girls. Both have employed rigorous methods of observation and have illuminated their procedures with interviews and questionnaires. Both have also studied in greater detail the cultural set-up of the societies involved, and have shown that a culture of a society or group can influence in no small measure the development and socialization of children.

It would appear from the review of literature that the study of the development and socialization of children in Tiv society would be unique because it would be the first known study on child development in Tiv society. The literature reviewed has also provided a useful guide concerning the nature of the instrument to be constructed and the variables to be included in the study of Tiv children.

Chapter 3

RESEARCH PROCEDURE

This study investigate the socialization practices in child development among the Tiv society and examines the perceptions of parents concerning the influence of "western education" on child rearing practices of the Tiv people. The review of literature has shown that the method of observation of the socialization practices and the method of interviews were most appropriate for this study.

This chapter concerns the design of the study. It concerns the plan, structure and strategy which were employed for the study of the problem and testing of the research hypotheses. It is divided into four major areas:

1. The research instrument;
2. Scope and sampling;
3. Data collection;
4. Data analysis.

The problem for the study was translated into the following basic research questions:

1. What child rearing practices are typical of the rural and urban families in the Tiv society?
2. What are the different ways in which boys and girls are brought up in the Tiv society?.

3. What aspects of child socialization receive greater emphasis in the socialization practices of the Tiv people?
4. What roles do the individual parents play in the socialization of children?
5. How do Tiv parents perceive the influence of "western education" on the socialization of children?

In seeking answers to these questions the following variables have been identified for the study:

1. Adherence to traditional practices of child socialization in Tiv society;
2. Responsibility and obedience;
3. Discipline and character training;
4. Achievement learning;
5. Sociability training;
6. Aggression control;
7. Attitude to western education;
8. Parent responsibility to child.

3.1 The Research Instrument

3.1.1 The pilot study

For this research, the method of direct observation of the study subjects was employed. Eight research assistants were engaged and trained to observe activities related to socialization variables which had been identified for this study (see page 146).

Based upon the variables selected they conducted observations of the 8 children selected for the study. The results of the observations were then enriched with information gathered from structured and unstructured interview of parents and children.

Oral interviews were tape-recorded and then translated and transcribed. The recorded interviews served as a useful source of reference for data analysis.

The instrument employed emerged after careful reading into the relevant literature, particularly the works of Sears et.al. (1957), Llyod (1970), Peshkin (1972), and Gecas, (1976). Of particular relevance in the conceptual framework for the method of observation were the works of Mead (1928), Peshkin (1972), and Tabachnick (1972).

The instruments used by these researchers are relevant to this study. However, they were modified to suit the hypotheses formulated and the background knowledge of the subjects selected for the study.

The following hypotheses were considered in constructing the instrument:

1. The main null hypothesis that there is no significant difference in the mode of child development and socialization practices of the rural and urban parents in Tiv society;

2. The sub-hypotheses that there is no significant difference in the mode of socialization of children of rural and urban parents according to the following variables: traditional practices, responsibility, discipline, achievement, sociability, aggression control and socialization according to sex.

The background variables which were considered along with the hypotheses included rural-urban dimensions, sex, occupation, level of education, religion and social class variations.

3.1.2 Validation

With the hypotheses and background variables in mind statements of the interview and observation schedules were constructed. To ensure internal and external validity of the instruments used, they were subjected to critical evaluation by five experienced researchers and then a pretest of the instruments was conducted among selected samples before they were used in the actual study.

The 39 questionnaire items selected by experts for the study were administered by the researcher himself to 20 parents who were selected by the method of purposive sampling. Among these 10 were selected from the urban and 10 from the rural areas. In

selecting parent sample for pretesting of the instruments consideration was given to sex. Five males (fathers), and five females (mothers) were each selected from the rural and urban areas. Also factors like formal education, age, occupational status were considered. The sample selected for the pilot study was intended to be representative of the target sample for the final study.

The subjects were orally interviewed and scores entered on the interview forms by scoring one of the categories of agreement - disagreement for each of the questionnaire items. The most favourable response was scored 5, and the least favourable was scored 1. The scores were then analyzed. The items that did not show sufficient correlation with the total score were eliminated in order to make the questionnaire internally consistent. Finally, 22 questionnaire items were constructed for the actual study (See Appendix II).

3.2 Scope and Sampling

The study was limited to Tiv land because it is an area where child studies have not been specifically conducted. It is also an area in which the author is familiar and competent in the language and has the ability to understand the customs of the people. Child development studies have been carried on among

other ethnic groups in Nigeria. For example, Peshkin (1972) studied Kanuri children. Other studies include those of Uka (1966), Llyod (1970), and Tabachnick (1972) who have treated the Ibo, Yoruba and Hausa children respectively.

The intensive nature of the study itself demanded that there was need to use only one culture group in order to minimize cost in time and finance. It should also be noted that this study did not intend to deal with the Tiv communities found in the adjacent states of Plateau and the Cross-River, and those found in the non-Tiv speaking areas of Benue State. In fact, it did not cover the whole of Tiv land itself. But the sample selected were intended to be representative of the nature of the population in Tiv land.

This study of the socialization of children in Tiv land hopefully will be the first deliberate attempt to provide information on the development and socialization of children in Tiv society.

3.2.1 Population and setting

The population of the study was the children of primary school age and particularly those who were attending primary schools.

Rural-urban dwelling was an important factor in this study. It was assumed that life in the rural areas would be more traditional and less influenced

by "Western" values than the urban areas. For this reason a number of children and parents from different families were selected from the urban and rural settings.

This investigation placed emphasis on parents of the study children, because the family is the basic institution for the socialization of the child. The parents are also in a better position to observe the development of their children from the earliest stages of their lives. Another reason was to enable the researcher to compare parents' views to see the extent to which they agree or differ regarding the manner of the socialization of children in the areas selected for the study.

Gboko Town and Kwande Local Government rural areas were identified as the research sites. These locations could be regarded as adequate for the purpose of this study because of their rural-urban dimensions.

Gboko town was selected because of its importance in the social and historical development of the Tiv people. Its rise to prominence lies in the fact that, it was the administrative headquarters of the former Tiv Native Authority, later Tiv Division, and now, the headquarters of Gboko Local Government Area. Geographically, it is centrally located in the heart of Tivland. Gboko is also the seat of the Tot-Tiv,

the paramount chief of Tiv people. As such it is regarded as the traditional and symbolic home of all Tiv people.

Because of its rapid growth Gboko has submerged the surrounding settlements of Yandev Agriculrural Research Centre and Mkar Mission headquarters with its large medical hospital and a teachers' college.

Gboko has facilities characteristic of a modern urban settlement - it has electricity and water supply, industries, hospitals, and many educational institutions. The town has a good network of roads connecting it with other towns like Makurdi, Wukari, Obudu and Otukpo. It also has bustling commercial activities. With a population of about 30,000 people, Gboko is an important social centre which can be regarded as a "melting pot" of all Tiv people. For these reasons it constituted a model centre for the conduct of this study.

Kwande Local Government Area on the other hand is far removed from Gboko urban centre. It lies about 70km away to the south-east of Gboko. With the exception of Adikpo town with a population of about 16,000 people, and lacking in modern facilities, the vast areas of Kwande are made up of distinctly rural environment which is regarded as more traditional, and appropriate for this study.

Gboko urban centres and its environs and Kwande Local Government rural areas constituted the target population for the purpose of drawing sample for this investigation.

3.2.2 Sampling procedure

Owing to the problems of finance, time factor, and the intensive nature of the study, it was not suitable nor possible to deal with every sector of the population in the areas selected. Eight children of primary school age were selected by the method of purposive sampling for observation. Among these, four were selected each from the urban and rural areas.

In order to maintain the validity of the instrument children were selected on the basis of sex; that is, one male and three female children were selected from the urban families, while 3 males and one female were selected from the rural families. Social, economic and educational background of the parents were also considered. In this way some of the children who were used in the case studies came from educated, rich and socially influencial families. Others were selected from families who were least influenced by formal education.

The rationale in observing 8 children from socially distinct environmental situations was that

the resulting protocols would provide greater variability of the socialization practices of the different families. Also different social situations, would enable us to see what difference place of residence made in one's response to the agencies of socialization and in agencies available to socialize. Lastly, to have observed more than 8 children would have been unnecessary for the intensive nature of the observations. It was also time consuming and financially impossible.

In drawing a sample of parents for interviews the method of purposive sampling was again used. Two hundred parents from the rural and the urban centres were selected. This was made up of fifty eight fathers and forty two mothers from the urban centres of Gboko. In the rural areas fifty fathers and fifty mothers were selected for interview.

The selection of the sample from the rural areas was based on the level of formal education of the parents. Those who did not have substantial form of formal education in schools were favoured. Intracultural nature of the parents was also considered. In other words, parents selected were all of the Tiv ethnic group. This was to control for ethnic variations in socialization practices.

The criterion for the selection of the sample of parents and children in Gboko urban centres was similar to those of the rural areas, except for the fact that the urban sample was selected on the basis of formal education of the parents. The level of the parents education ranged from a minimum of Grade Two Teachers Certificate to first degree

or equivalent, and with or without professional qualifications. The sample included civil servants, teachers, professional people and teachers.

The rationale for basing selection of the sample on education of parents was that the study intended to investigate the differences in the socialization of the rural and urban parents and to examine the perceptions parents had of the relationship of "western education" to the traditional practices of child rearing in Tiv society.

In order to select rural and urban samples for the interview, and children for observation, personal contacts were made with the parents who attained the required criteria, and who were willing to cooperate with the project executors. The distribution of the samples selected is shown in the following tables:

TABLE 3.1 - DISTRIBUTION OF SAMPLE FOR INTERVIEWS

LOCATION	SAMPLE SELECTED		TOTAL
	FATHERS	MOTHERS	
GBOKO-URBAN	58	42	100
KWANDE-RURAL	50	50	100
TOTAL	108	92	200

Table 3.1 shows that a total of 200 parents was selected for interviews.

TABLE 3.2 - DISTRIBUTION OF SAMPLE FOR OBSERVATION

LOCATION	SAMPLE SELECTED		TOTAL
	MALE	FEMALE	
GBOKO-URBAN	1	3	4
KWANDE-RURAL	3	1	4
TOTAL	4	4	8

Table 3.2 shows that 4 children each from urban and rural areas were selected for observation.

This study presents its own peculiar nature with regards to the sampling procedure employed. The nature of the population and the phenomena investigated were homogenous enough to warrant the use of a small sample of children and their families for intensive observation.

The degree of precision adopted for this study also demanded for the sample to be small.

The sampling method employed for the selection of the study children was a form of sampling known as purposive sampling. This form of sample is characterized by the use of judgement to obtain representative sample including typical areas or groups in the sample. The size of the sample selected for this study did not demand for random sampling of the small size of the sample needed for the purpose of observation.

3.3 Data Collection

For the data gathering exercise two strategies were employed. These include direct observation and structured and unstructured interviews.

3.3.1 The interview

(a) Structured interview.

In this type of interview questions, their sequence and their wording were fixed. The interviwer was allowed relatively little liberty, to ask questions. Carefully prepared interview schedules were constructed to obtain information pertaining to the research question.

(b) Unstructured interview.

Unstructured interview which was also used as a method to collect data for this study was more flexible and open. This was in contrast to structured interview which was a closed situation. Although the objectives of the research guided the questions asked, their content, their sequence and their wording were entirely in the hands of the interviewer.

In this study even though emphasis was placed upon structured interviews, a compromise type of interview was used in which the interviewer was permitted freedom to use alternate questions that he judged suitable for particular respondents and particular situations.

3.3.2 Interview schedules

Interview schedules were constructed and employed to interview the rural and the urban parents. Permission was however, first obtained and the consent of the respondents sought before the data gathering exercise using the method of interview was commenced.

The interview schedule covered two major areas. The first part dealt with what Kerlinger (1973) refers to as the "face-sheet information". These factual information which were entered on the "face sheet"

concerned sociological data about sex, marital status, education, income, religious affiliation, age, occupation and socio-economic status (Appendix I).

Face-sheet information, was obtained at the beginning of the interview. The information was invaluable since it was used in studying relations among variables and hypotheses formulated. It was also to help the interviewer to establish rapport with the respondents.

The second part of the interview schedule asked for information on opinion and attitudes.

The researcher was primarily interested in what the respondents thought about and what they did about the socialization of their own children. The interview schedule thus treated in detail the variables related to the hypotheses of this study.

3.3.3 Types of schedule items

For the purpose of flexibility of the data collection exercise two kinds of schedule items were used. These included a "fixed alternative" (or closed), and "open-end" (Kerlinger, 1973).

Fixed-alternative items required the respondent to choose among two or more alternatives. The type of fixed alternative which was used in this study

was the one which asked for "Yes-No", "Agree-Disagree", "Dont know" or "Undecided" (See Appendix I).

Fixed alternative items had advantage of the uniformity of measurement and reliability. They could also force the respondent to answer in a way that fitted the response categories already set and they could easily be coded. In order to minimize disadvantages of superficiality, and forcing of responses from respondents it was decided to mix them with open-end items.

Owing to the flexibility of the open-end items they were used so as to probe into the depth of the responses. They also enabled the researcher to clear up any misunderstanding through probing. They also encouraged cooperation, and they enabled the researcher to estimate the respondent's intentions, beliefs and attitudes.

The interviews were conducted in Tiv. But responses were translated and recorded in English by the interviewer. The Likert type items were ticked by the interviewer according to the respondent's reaction to a particular attitude. Each item was then assigned a numerical score for statistical analysis.

3.4 Method of Observation

In order to avail himself of the advantage of securing live behavioural data, the researcher employed the method of direct observation. This method had advantage of seeing the real thing as it occurred. Children were observed in their real family life situations by 8 assistants.

To ensure that the quality of the output of the observation was least affected by personal inclinations of the research assistants a period of training was organized for them. Their training involved obervation of children in their families at home and at school. They were required to examine and understand the variables which were related to the hypothesis of the study. They were also required to learn how to establish rapport with the children and their parents; and how to conduct informal interviews. They were trained to watch the socialization practices of the parents and to discuss with them their own actions and behaviour concerning child rearing practices. Note taking techniques also formed another aspect of the training.

The training exercise lasted for one week, and was divided into three phases. Phase one acquainted the observers with the method of observation and note taking. Phase two served as a pilot study during which

4 children from rural and urban families were observed for one day. The pilot study was conducted in Adikpo township and its environs. Phase three was for general instructions concerning the conduct of the study and conditions for the assignment.

The actual observations lasted for two weeks during which one week was spent with families in the rural areas for observation and interviews. One other week was spent with families in the urban centres of Gboko for observation and also for the conduct of interviews.

During the study two observers were assigned to each child. This means that the same observers worked with the rural families as well as with the urban families. Although two observers were assigned to each child they were required to conduct the observation and note taking independently. In this way the validity and reliability of the research instrument was obtained.

The observers were permitted to conduct the observations and take notes in the language of their choice. But observations and interviews with the non-English speaking parents was done in the Tiv language. The final sets of notes were however presented in English. Each observer made notes clearly indicating time and date in order to facilitate easy reference and editing of the events in sequence.

During the period of study the researcher visited the families whose children were being observed to see the progress made and to express appreciation for their cooperation.

3.5 Validity and Reliability of the Research Instruments

According to J,W, Best (1981) validity and reliability are qualities that are essential to the effectiveness of any data collecting instrument.

Validity is that quality of a data gathering procedure that enables it to determine what it was designed to determine.

Reliability is the quality of consistency that the instrument demonstrates over a period of time. Whatever it determines it does so consistently.

Validity and reliability of the testing instruments was established after the pilot study had been conducted as it has earlier been stated in this chapter.

The following section has set out in general terms what methods were employed to test the validity and reliability of observations and interviews which were used as instruments of data collection for this study.

3.5.1 Observation

To achieve a satisfactory validity of the observation method the variables that were significant and relavant to the hypotheses of the study were specified.

Second, to supplement the knowledge and skills of the researcher the judgement of experienced researchers were sought in selecting the number of observable variables for the study.

Third, when the researcher plays the role of observer he may unconsciously tend to see what he expects to see and to overlook those incidents that do not fit his theory. The researcher's values, feelings and attitudes based upon past experience may also distort his observations. In order to attain the validity and reliability of the observation procedure 8 independent observers were employed and trained to conduct the observations. This restricted the researcher's role to that of interpreter of the results of the observations.

Reliability of observation was also seen as the agreement between different observers using the same schedule.

Finally, a period of two weeks which was set aside to observe socialization behaviours of parents and children in the rural and urban areas was considered long enough to enhance both reliability and validity of observation.

3.5.2 Interview

In order to ensure validity and reliability of interview as a data gathering instrument, interview

schedules were designed. This was to enable the researcher obtain significant information from the respondents. This also helped to maintain uniformity in approach to the information gathering technique. These interview schedules were composed of fixed alternatives and open-end items in order to achieve flexibility in the handling of the interviews.

The critical judgement of researchers in the field of inquiry was also sought in selecting those questions that were essential to the purpose of the investigation.

Reliability, the consistency of responses, was evaluated by restating a question in a slightly different form at a latter time during the interview. Repeating the interview at another time provided another estimate of the consistency of response.

3.6 Statistical Method Used in Data Analysis

This study concerns investigation of child socialization practices and the perception of parents of the influence of "western" education on child socialization in Tivland. In other words it deals with investigation of the attitudes or behaviours of parents towards socialization of children.

Kerlinger (1973:493) has described attitude as an organized pre-disposition to think, feel, perceive, and behave towards a referent or cognitive object.

A referent is a category, class, or set of phenomena such as physical objects, events or behaviour. The instruments employed in this study to measure attitude of parents towards child socialization were direct observations, and structured and unstructured interviews.

In order to analyze data collected by the application of interviews as an instrument of data gathering summated rating scale was employed. A summated rating scale is a set of attitude items, all of which are considered of approximately equal attitude value and to each of which subjects responded with a degree of agreement or disagreement. The score of the items of such a scale were summed to yield an individual's attitude score. The summated rating scale was used in order to place each respondent on an agreement continuum of the attitude which was tested.

Likert-type items were used for the collection of the data which were employed for analysis of the results. Subjects were asked to respond to each item in terms of five degrees of approval or disapproval ranging from strongly agree, agree, undecided, disagree, to strongly disagree.

The most favourable response was given the highest number of points. Starting with a particular point of view all statements favouring a position were scored as follows: Strongly Agree (5), Agree (4), Undecided (3), Disagree (2), Strongly Disagree (1).

Statements opposing a particular point of view were scored in the opposite order.

Responses were tabulated and analyzed statistically to determine the differences in the socialization practices of the rural and urban parents.

The chi-squate (X^2) test of significance was considered appropriate for statistical analysis of the data for this research. The chi-squate test was used because the research hypothesis suggested its use. The chi-squate test was also employed to utilize the information in the data to determine the measure of the degree of association or differences between the groups.

The aim was to identify the differences of socialization practices according to location (urban/rural), sex,occupation, level of education, religious affiliation and social class variations. These categories were treated in relation to parental attitudes to traditional practices,responsibility and obedience; discipline and character training; achievement learning; sociability training; aggression control; attitude to western education and parent responsibility to child.

These variables were analyzed using the chi-square test to establish the rejection or non-rejection of the

null hypotheses. A cross-tabulation method was employed for the analysis using the chi-squate test. The following example was adopted as a design of such a test:

TABLE 3.3 - THE OPINION OF PARENTS ON ATTITUDES TO CHILD REARING PRACTICES

	URBAN	RURAL	TOTAL
STRONGLY AGREE/AGREE			
UNDECIDED			
STRONGLY DISAGREE/ DISAGREE			
TOTAL			

The formula of the chi-square test used is as follows:

$$x^2 = \sum \left(\frac{(f_o - f_e)^2}{f_e} \right)$$

The formula says that for each category we subtract the expected frequency (f_e) from the observed frequency (f_o), square the difference $(f_o - f_e)^2$, and then divide by expected frequency f_e.

In using the chi-square test it was assumed that the events (the responses of individuals to the interview questions) were independent of each other.

3.7 Level of Significance

The level of significance helps the researcher to decide whether the null-hypothesis can be rejected and to infer that the difference is significantly greater than chance difference. If the difference is too large to attribute to chance the null-hypothesis is rejected, if not it is not rejected.

For this study .05 was used as probability level for the rejection of the null-hypothesis.

Summary

This chapter has set out in detail the research procedure and methodology. The method of observation, and structured and unstructured interviews were identified as research instruments used for data gathering exercise. These instruments were designed to gather data on the socialization of children of the rural and urban parents who constituted research samples for this study. They were aimed at exploring differences of child rearing practices of the two independent groups in Tiv society, and to investigate the perceptions of parents of the influence of "western education" on child rearing practices.

For the analysis of the data gathered by the use of interviews and observations a summated rating scale of the Likert type was employed.

Frequency distribution on contigency tables were subjected to chi-square (X^2) test procedure. The chi-square test was used to determine the significance of the differences between the two independent groups, that is, rural and urban parents' attitudes towards child socialization practices.

The .05 level of statistical significance was chosen for rejection of null hypothesis (H_o) using the chi-squate test.

The information gathered from the direct observation of children served to provide the basis for discussion and generalization drawn from the data collected by the use of interview questionnaires.

Chapter 4

PRESENTATION AND ANALYSIS OF INTERVIEW DATA

This study investigated the socialization practices of children in Tiv society. It also examined the perceptions parents have of the influence of western education on child rearing practices of the Tiv people.

Interview schedules were constructed and administered to a sample of two hundred (200) respondents from the rural and the urban centres. The chi-square (X^2) test of significance was used to analyse the data collected and to draw conclusions based upon the results of the data analysis.

4.1 Statistical Analysis

The major null hypothesis for this study is that: There is no significant difference in child socialization practices of the rural and the urban families in Tiv society.

The hypothesis stated in this way proposes that the number of respondents who would disagree with the statement or proposition would be about equal to the number of respondents who would agree with it.

In order to analyze the data collected to test the null-hypothesis the chi-square (X^2) test of significance was employed.

The null-hypotheses were tested in relation to the following variables:

1. Adherence to traditional practices,
2. Responsibility and obedience,
3. Discipline and character training,
4. Achievement learning,
5. Sociability training,
6. Aggression control,
7. Attitude to western education,
8. Parental responsibility to child according to sex.

Some background variables such as location (urban/rural), sex, occupation, level of education and social class differences were used as factors which were regarded to have some influence on the attitudes of parents to child rearing practices. They were therefore employed as backgroun information for the analysis of the data for the variables listed above.

The main issues were to investigate whether or not the traditional modes of child rearing were being affected by the influence of formal education. The questions of the relationship or association of factors like location (urban, rural); sex of parents, occupation, level of education and social class variations

with child rearing practices were used as factors to aid the findings of the research.

Other dimentions such as age, the number of children a parent had, and family religious affiliation did not correlate significantly with some of the variables to influence the results of the outcome of the research findings. The following discussions provide the information needed for statistical analysis of the data which were collected.

4.1.1 Adherence to traditional practices

The null-hypothesis states that the attitudes of the respondents to traditional practices do not differ with respect to location, sex occupation, level of education and social class variations. The way the hypothesis is stated proposes that under normal situations the number of respondents in each category who agreed with the statement would be about equal to the number of respondents who disagreed with it.

The design of this research assumes that the responses of the rural parents represent a measure of traditional modes of child socialization. It was important to ask whether the urban and rural parents differed in their reports of adherence to traditional practices for the purpose of statistical analysis.

According to the responses of the parents there was a number of procedures related to the treatment of children which were seen as essential by the different categories of parents. These procedures could be grouped into three areas: method of manipulating child's body, practices involving cutting child's body and customs relating to feeding of child.

The findings in the first category - moulding the head of the new born child (Table 4.1) - showed that there were significant differences (P = .01) concerning attitudes to head-moulding according to location of parents, sex, level of education and social class variations.

The analysis showed that there was a significant difference (P = .01) between the urban and rural parents. Sixty six or 33% of the rural respondents supported head moulding as against 24% of the urban respondents who exhibited unfavourable attitudes to the practice.

Table 4.1 shows the detailed results:

Table 4.1

Head-Moulding: Influence of Location

	Urban	Rural
Agreed	(38)	(66)
	19%	33%
Undecided	(14)	(7)
	7%	3.5%
Disagreed	(48)	(27)
	24%	13.5%

$X^2 = 16.4$ (4df) $P = .01^{**}$

The statistical results indicated that the rural population showed favourable attitude to head-moulding. This is apparently due to the fact that the traditional midwives still played important role when pregnant women undergo labour for child delivery, whereas it was the contrary in the urban areas where modern medical care has in most cases, replaced the traditional ones. The educated and trained midwives handle expectant women in hospitals, and children delivered under their supervision do not normally have their limbs or heads manipulated as do the illiterate midwives in the local areas.

This however is not to say that women from the rural areas do not have the privilege of medical care. Twenty seven (27%) percent of them disagreed with the statement. This means that they too had began to realize the need for women to have children born in the modern hospitals. This hypothesis was therefore rejected. There is a significant difference (P = .01) between the rural and urban parents concerning head-moulding of the new born children in Tiv society.

Regarding the views of the male and female respondents it was also found that the result was significant (P = .01). Of the rural females 29.5% supported the practice while 13.0% females disagreed. Also 24.5% of the male respondents did not support it as against 22.5% who supported it (See Table 4.2 for details).

Table 4.2

Head-Moulding: Influence of Sex.

	Males Males	Females
Agreed	(44) 22.5%	(59) 29.5%
Undecided	(14) 7.0%	(7) 3.5%
Disagreed	(49) 24.5%	(26) 13.0%

X^2 = 14.4 (4df) P = .01**

The opinions of the respondents of different occupations were found to be significant (P = .001). The hypothesis that there is no significant difference among parents of different occupations according to location was rejected. The details are shown in Table 4.3

Table 4.3

Head-Moulding: Influence of Occupation

	Farmers	Civil Servants	Others
Agreed	(61)	(24)	(19)
	30.5%	12.0%	9.5%
Undecided	(8)	(12)	(1)
	4.0%	6.0%	0.5%
Disagreed	(17)	(47)	(11)
	8.5%	23.5%	5.5%

X^2 = 34.02 (2df) P = .001***

The findings have shown that rural farmers were more oriented towards head-moulding than the civil servants who were mostly employed in white collar jobs. The civil servants interviewed included teachers, medical officers, judges, court registrars, school administrators and engineers. About 30.5% of the farmers supported head-moulding practices; while 12% and 9.5% of the civil servants and others who

were businessmen, police, the military personnel and others respectively also showed favourable attitudes to the practice. It may therefore be concluded that while there was still some traditional adherence to head-moulding among the Tiv of the rural areas, there was a significant shift away from this practice among educated urban parents.

Statistical analysis on the basis of low and high educational background showed that there was a significant difference (P = .001) between parents with or without the least form of education.

Low educational status in this study refers to respondents who were illiterate or those who had no benefit of formal education in schools and those who did not attain educational standard beyong primary school. Respondents who had secondary school education and above were grouped as those with high educational status.

The chi-square test of significance (Table 4.4) has shown that 31.5% of the respondents with low educational background supported the practice of head-moulding, while 17.0% disagreed. Of the respondents with higher educational background, it is interesting to note that about equal opinions were shared among them on the attitudes towards head-moulding. About 20.5% agreed and also 20.5%

disagreed with 4.5% undecided. It may therefore be concluded that the hypothesis of no significant difference was rejected. Table 4.4 shows the details of the findings.

Table 4.4

Head-Moulding: Influence of Education

	Low	High
Agreed	(63)	(41)
	31.5%	20.5%
Undecided	(12)	(9)
	6.0%	4.5%
Disagreed	(34)	(41)
	17.0%	20.5%

$X^2 = 35.44$ (12df) $P = .001^{***}$

The statistical analysis of the data collected from the lower and middle class respondents concerning head-moulding of children at birth also indicated a significant difference ($P = .05$) between the groups (Table 4.5). Of the lower class respondents 40.5% agreed with the practice of head-moulding, and about 11.5% of the middle class supported the practice. Seventeen (17%) percent of the middle class as against 20.0% of the lower class disagreed with head-moulding of the child.

These findings showed that there was relationship of the attitudes of the middle class parents to those of parents with higher education. This ascertion supports the view expressed by D.L. DuBey (1979) that higher educational status of parents place them in higher social status. This inevitably affects the manner of the treatment of their children. With these facts it may be concluded that the hypothesis of no significant difference between the middle and lower class parents regarding head-moulding was rejected. Table 4.5 has set out the summary of the snalysis and discussions.

Table 4.5

Head-Moulding: Influence of Social Class Variations

	Middle Class	Lower Class
Agreed	(23)	(81)
	11.5%	40.5%
Undecided	(7)	(14)
	3.5%	7.0%
Disagreed	(34)	(41)
	17.0%	20.5%

$X^2 = 11.58$ (4df) $P = .05^*$

No significant difference (P = .61, 21, 52 and .63 NS respectively) was discovered in the analysis of the background variables of age, religious affiliation and the number of male and female children per family. These background variables have little bearings on the rural urban dimensions as do social class, education, location, occupation and sex. Evidence regarding these variables did not indicate statistical significance for the rejection of the null-hypotheses associated with them.

Ear-Piercing - Girls only

The hypothesis takes the position that "there is no significant difference in attitudes towards ear piercing of female children according to sex and location of parents". The way the hypothesis is stated proposed that both urban and rural parents would not differ in their response to their attitudes to ear-piercing.

However, the analysis indicated that there was a significant difference (P = .05) between the two groups. Table 4.6 shows the details.

Table 4.6

Ear-Piercing - Girls only: Influence of Sex.

	Males	Females
Agreed	(101) 50.5%	(87) 43.5%
Undecided	(1) 0.5%	(4) 2.0%
Disagreed	(6) 3.0%	(1) 0.5%

$X^2 = 9.5$ (4df) $P = .05^*$

Close examination of Table 4.6 shows that 87 or 94.1% of the 92 female respondents favoured ear-piercing as against 101 or 93.1% of the 108 males. The hypothesis was therefore rejected. Female respondents showed more favourable attitudes to ear-piercing than the male respondents. There was however no clear distinction of attitudes between the rural and the urban respondents to this traditional practice. It may therefore be concluded that it is traditional of Tiv women to have their ear pierced. The purpose for them is to be able to use the ear-rings for beautification. This practice was supported by both sexes, but more by the females. It should be noted that ear-piercing is very fashionable in modern society too.

Evidence within the remaining category of cutting the child's body is quite distinctive. The null hypothesis of no significant difference (P = .05) between middle class and lower class respondents according to their attitudes concerning ear-piercing was rejected.

Table 4.7

Ear-piercing: Influence by Social Class.

	Middle Class	Lower Class
Agreed	(59)	(129)
	29.0%	64.5%
Undecided	(4)	(1)
	2.5%	0.5%
Disagreed	(1)	(6)
	0.5%	3.0%

X^2 = 12.05 (4df) P = .05*

Of the lower class 64.5% supported the practice; 75.5% of them expressed strong support for the practice. Of the middle class respondents about 29% showed favourable attitudes to ear-piercing. This indicates that urban/rural dimension has played a vital role in influencing the attitude of the parents. It may be inferred that the lower class parents who engaged in farming in the rural areas would support ear piercing in contrast to the middle

class citizens in the urban areas. This reasoning is tied to the economic conditions of the two groups.

Thus, it may be concluded that traditionally, the Tiv parents do pierce the ears of their female children, but there was some movement away from this practice by the middle class parents in the urban areas.

Child feeding habit: influence of sex

The hypothesis on the regulation of time when child should be fed states that "There is no significant difference between the views of the female and male respondents concerning the time child should be fed". This means that the mother must feed the child at any time it cries for food. There is no need to regulate the child feeding habit.

The results of the chi-squate (X^2) test of significance employed for the analysis of this hypothesis indicated that of the 92 female respondents interviewed 29.5% supported the statement that there should be no fixed time for child to be fed. But 5.5% of these were undecided, which means that they could or could not feed the child whenever it cries for food. Eleven percent (11.0%) were of the opinion that the child's feeding periods should be regulated.

The opinions of the male respondents did not differ significantly from those of their female counterparts. About 30.5% of the males agreed that the child should be fed at any time it cried for food. But 22.5% disagreed. There was therefore a significant difference (P = .05) between the views of the males and those of the females which means that this hypothesis was rejected. There is need to regulate child's feeding habits. Table 4.8 has set out in a summarised form the results of the findings.

Table 4.8

Child Feeding Habit: Influence of Sex

	Males	Females
Agreed	(61) 30.5%	(59) 29.5%
Undecided	(2) 1.0%	(11) 5.5%
Disagreed	(45) 22.5%	(22) 11.0%

$X^2 = 14.9$ (4df) $P = .05^*$

It was noted during the oral interviews with mothers that working housewives would prefer to regulate the feeding habits of their children.

This was in contrast to rural farmers' wives who did not care whenever it was necessary to feed the child. Working and non-working class fathers however would not like to see the child cry for food. Hence the percentage of those who agreed was higher than those who would like to regulate the child's feeding habit.

Further examination of these views showed that rural parents in general were more proned to satisfying infant's desire for food immediately than the urban parents. On the whole the findings showed that there was very little shift for the traditional method of non-regulation of the child's feeding period.

The hypothesis that "There is no significant difference between parents in the rural areas with low educational background and those with high level of education in the urban areas" was also rejected. The findings showed that the result was significant at $P = .05$. Table 4.9 shows the details.

Table 4.9

Child Feeding Habit: Influence of Education

	Low Education	Higher Education
Agreed	(69) 34.5%	(51) 25.5%
Undecided	(6) 3.0%	(7) 3.5%
Disagreed	(34) 17.0%	(33) 16.5%

$X^2 = 21.2$ (12df) $P = .05^*$

As Table 4.9 has shown 34.5% of the parents with low educational status who lived in the rural areas supported the statement that no fixed period should be set aside for the feeding of the child. About 17.0% disagreed with the statement. Of the respondents with higher qualifications ranging from Grade Two Certificates to University graduates 25.5% supported this practice. About 16.5% of the urban educated parents strongly disapproved of the practice. About 16.5% of the urban educated parents strongly disapproved of the practice. According to them feeding period should be regulated. The child must not be fed at any time he/she cries for food.

This means that influence of western education had not greatly affected the attitude of many parents in Tiv society as far as teaching the child the proper habit of feeding time was concerned. We still need further research on a broader basis to establish the attitudes of the parents on this issue.

Child feeding habit: influence of social class

It was hypothesized that "There is no significant difference in attitude between the middle and lower class parents concerning child feeding habit.

The findings showed that there is a significant difference ($P = .05$). This hypothesis was also rejected as details in Table 4.10 have shown.

Table 4.10

Child Feeding Habit: Influence of Social Class

	Middle Class	Lower Class
Agreed	(35)	(85)
	17.5%	42.5%
Undecided	(1)	(12)
	0.5%	6.0%
Disagreed	(28)	(39)
	14.0%	19.5%

X^2 = 10.03 (4df) P = 05*

The analysis shown in Table 4.10 indicates that 42.5% of the lower class parents did not care whether child's feeding periods were regulated or not. Only 17.5% of the middle class parents supported the feeding of child at any time of the day when it cries for food. The information gathered during the interview was thet the young child needed food to keep it growing, therefore to deny it of the right to eat whenever it wanted was wrong.

But the middle class mothers felt that by teaching the child early to eat at regular times would enable the child to develop the habit of self control. It was also reported by them that this would give them (the mothers) sufficient time to deal with other domestic problems.

It is interesting to note again the trend of opinions according to occupational status of the respondents. The statistical analysis showed that 31.5% of the rural farmers (See Table 4.11) supported the traditional practices of feeding the child at any time of the day. Only 8.0% disagreed. Of the civil servants and other workers 28.5% showed a significant shift away from this practice. But it is interesting to note that the opinions of the civil servants were equally divided on this issue. 19.5% each supported the regulation and non-regulation of the feeding time for children.

It may therefore be concluded that there was a significant difference ($P = .01$) in attitude to child feeding habit as exhibited by occupational status of the respondents. The null hypothesis of no significance was therefore rejected.

Table 4.11

Child feeding habit: influence of occupational status

	Farmers	Civil Servants	Others
Agreed	(63) 31.5%	(39) 19.5%	(18) 9.0%
Undecided	(7) 3.5%	(5) 2.5%	(1) 0.5%
Disagreed	(16) 8.0%	(39) 19.5%	(12) 6.0%

$X^2 = 20.4$ (8df) $P = 01^{**}$

As it was noted with regard to the attitudes of the high social class mothers, mothers who were employers of the civil service expressed strong dislike of feeding children without laid down schedules. Since they had to leave the children at home with nursing sisters or nanies it was necessary for them to regulate the feeding habit of their children. This they reported, was to enable them perform their official duties effectively.

Bottle feeding: influence of location

The hypothesis for this attitude to traditional practice stated that "There is no significant difference between attitudes of the rural and the urban parents concerning bottle feeding of child". This means that rather than feed the child with artificial food or milk, it was preferable to feed him with the breast milk which was believed to be more nourishing.

After the statistical test using the X^2 test had been conducted the results showed that this hypothesis was rejected. The following tabulated results make it clear to the reader (See Table 4.12).

Table 4.12

Bottle Feeding: Influence of Location

	Urban	Rural
Agreed	(47)	(64)
	13.5%	32%
Undecided	(15	(16)
	7.5%	8.0%
Disagreed	(38)	(20)
	19.0%	9.0%

X^2 = 8.6 (4df) P = .05*

As the findings indicates 45.5% of both the urban and rural respondents showed more favourable attitudes to breast feeding than to artificial means. About 32.0% of the rural population adhered to the use of artificial feeding of the child. It is interesting to note that a large number of the rural mothers who reported this offered the explanation that the cost of artificial milk was high for them. Since their husband cared little about assisting them to feed the child, breast feeding was preferable and also more healthy for the child.

However, 19.0% of the urban parents disagreed with artificial feeding on the ground that it was not as nourshing as the breast feeding. Of the rural respondents 9.0% opposed this opinion.

It may therefore be concluded that bottle feeding of the child was not very popular among the rural and the urban dwellers. The general observation of the practice of feeding the young child also seemed to confirm this opinion.

The level of parents' education also indicated that there was a significant difference statistically (P = .05) between the opinions of the parents with low education and those with higher educational status. The hypothesis that there is no significant difference among parents with different educational background was rejected as their opinions on the child feeding habits also differed.

On the question of weaning, the respondents reported that in the past a child could be weaned after about two years of breast feeding. During that time the woman could not become pregnant. The most effective method of birth control was absttention from sexual intercourse with the wife who was breast feeding the child.

This report supported the findings of Llyod (1970) among the Yoruba mothers. But for this research the respondents who were interviewed reported that the period of weaning had variously been reduced, some to about a year or even less than a year. The reasons were again attributed to the working class mother who had to stay away from home for many hours

a day. Another reason was reported to be the availability of artificial body food manufactured locally. Other male respondents attributed the reasons for early weaning to the fact that there is now a shift towards nuclear family. Therefore in order to avoid the act of promiscuity it was necessary to wean the child at the age of one year or less. This was in most cases reported by christian parents. This is however subject to further investigation, considering the fact that there are other methods of birth control available.

By examing Table 4.13 the findings showed that there was a significant difference (P = .05) between males and females concerning the period of weaning. One hundred and eight (108) males interviewed agreed with the statement, 52.0% of the 92 mothers also agreed that one year was long enough. But 12.0% and 17% of the males and females respondents respectively expressed contrary views. They felt that weaning after only one year would subject the child to various kinds of ailments, thus weakening his mental and physical development.

Table 4.13

Weaning Period: Influence of Sex Differences.

	Males	Females
Agreed	(61)	(50)
	30.5%	25.0%
Undecided	(23)	(8)
	11.5%	4.0%
Disagreed	(24)	(34)
	12.0%	17.0%

X^2 = 11.05 (4df) P = .05*

4.1.2 Expectations Concerning Responsibility and Obedience

The hypothesis for expectation of responsibility and obedience states that "There is no significant difference in expectation concerning responsibility and obedience among the categories of respondents according to parental educational background". Table 4.14 has summarised the analysis of this hypothesis.

Table 4.14

Expectations concerning obedience and responsibility: Influence of Education

	Low Education	High Education
Agreed	(39)	(76)
	44.5%	37.0%
Undecided	(4)	(7)
	2.0%	3.5%
Disagreed	(16)	(8)
	8.0%	4.0%

X^2 = 44.3 (12df) P = .001***

One of the interview questions which was asked and discussed with the respondents dealt with parental expectations towards obedience and responsibility. Clearly stated the question was; "Some parents expect their children to obey immediately when they are told to do something - other parents leave it to the child to do things as and when he/she can. How do you feel about it?".

Table 4.14 presents the summary of the answers to this question. As the frequencies of the two groups indicate they present unequivocal demands for immediate obedience and for qualified expectations of obedience whenever a child is told to perform a duty. The proportion differs significantly in the predicted direction, that is, more parents with low educational background (44.5%) expect immediate obedience from their children. Some of the respondents particularly of the rural areas qualified their responses by stating that, a child who obeys immediately is the one considered to be of good behaviour and such a child can be relied upon to develop responsible behaviour for the future life.

The responses from the parents with higher educational background concerning immediate obedience considered the nature of and the urgency of the request. The responses to expectations of obedience

and responsibility by the low and high educational parents thus lend support as Llyod (1970) supported Dood's (1965) findings that traditional African societies tend to exert pressure on children in the socialization of obedience. This hypothesis was rejected. There was a significant difference (P = .001) in expectation concerning responsibility and obedience among the different categories of respondents according to their educational background.

In order to further pursue the notion that Tiv traditional parents exert pressure on children to obey with little questioning the analysis of the attitude of the social class was carried out. It was found that there was a significant difference (P = .001) between the lower class and the middle class parents concerning expectations of obedience to the elders' demand.

Table 4.15

Expectations concerning obedience: Influence of social class

	Middle Class	Lower Class
	(45)	(120)
	22.5%	60.0%
	(2)	(9)
	1.0%	4.5%
	(17)	(7)
	8.5%	3.5%

X^2 = 29.8 (4df) P = .001^{xxx}

As the analysis showed 60.0% of the lower social class expect unquestionable obedience from the children. This means that there is dominant attitude of the lower class parents towards child's reaction to obedience.

The respondents expressed opinions that children must be controlled in order to teach respect to authority. The learning of respect was considered to be important because it was seen as the basis of respect for elders' authority and for one's country.

The hypothesis which states that "there is no significant difference between the lower and the middle class parents concerning expectations of obedience to elders' demands" was therefore rejected at the .001 level of significance.

The inspection of Table 4.16 below indicates that the trend of attitudes to expected obedience from children according to occupational status of parents remain the same with those of parents with low and or high education and social class variations. The parents in the rural areas who engage in farming expected children to obey without questioning. According to them it is an act of irresponsibility to allow children to behave as and when they want.

Thirty seven and a half (37.5%) of the farmers supported this view. This was followed by civil

servants and those who engage in private businesses like motor mechanics, painters and others. About thirty four percent (34.5%) of the farmers strongly supported the view that a child must obey immediately when he/she is told to do something. Of the civil servants 26.5% also strongly supported this view. The percentage of the persons opposing this view was negligible. This hypothesis as it involved the views of the different categories of workers was therefore rejected. The general view indicated that immediate obedience which is coupled with accepting responsibility was favoured by all the categories of workers interviewed.

Table 4.16

Expectations Concerning Obedience: Influence of Occupational Status

	Farmers	Civil Servants	Others
Agreed	(75)	(61)	(29)
	37.5%	30.5%	14.5%
Undecided	(7)	(4)	(0)
	3.5%	2.0%	0.0%
Disagreed	(4)	(18)	(2)
	2.0%	9.0%	1.0%

$X^2 = 24.4$ (8df) $P = .01^{**}$

Responsibility training: influence of social class

The hypothesis states that "there is no significant difference according to social class when child can be trained to accept responsibility".

According to the analysis indicated in Table 4.17 the lower class parents again appeared to show greater concern than the middle class parents. We can attribute the difference in attitudes to this behaviour to the permissiveness of the middle class parents to their children. This assertion supports the findings of Gecas (1976) that middle class parents are more permissive in child rearing than the lower class parents.

Thus the findings indicated that 41.5% of the lower class parents involved their children in the performance of domestic or household duties as soon as the child begins to walk. For example, the child is sent to pick up certain items in the house or is sent on some errands as soon as he/she begins to walk. It was believed that by doing so the child would develop a sense of responsibility which would be beneficial to him in later life. In other words, the child is readily assimilated into adult society at a very early age. In practice also, one can observe that this practice has persisted in Tiv society for a long time. Children are expected to share in the work of the

community as soon as they are able to perform certain duties according to their ability, a practice which existed in Europe during the middle Ages (Moss, 1971:36).

Table 4.17

Responsibility Training: Social Class Influence.

	Middle Class	Lower Class
Agreed	(45)	(103)
	22.5%	41.5%
Undecided	(2)	(10)
	1.0%	5.0%
Disagreed	(17)	(23)
	8.5%	11.5%

$X^2 = 11.2$ (4df) $P = .05^*$

Following the analysis of responsibility training there are certain domestic chores which normally are regarded as those which are performed by the male or female children only. The hypothesis regarding this ascertion states that "there is no significant difference in attitudes to the performance of domestic chores according to sex of children".

Four categories of respondents were asked for their opinions concerning this question. They include parents without and those with some form of formal

education at primary school level and those with higher education ranging from secondary to graduate levels.

The statistical analysis (Table 4.18) shows that there were significant differences (P = .001) among them. They were asked to state whether domestic chores like fetching water, cleaning the house, washing children and dishes were the functions of the female children only. The results are tabulated below:

Table 4.18

Domestic Chores - Females only: Influence of Education

	Low Education	High Education
Agreed	(59)	(48)
	29.5%	24.0%
Undecided	(4)	(8)
	2.0%	4.0%
Disagreed	(46)	(35)
	23.0%	17.5%

X^2 = 48.7 (12df) P = .001^{xxx}

A greater number of the rural dwellers i.e. those with or without any forms of western education expressed their opinions that such domestic chores could be performed mainly by female children. Respondents with higher qualifications who were urban dwellers expressed

their opinions in favour of both female and male children performing such duties. The eight case studies conducted tended to support this claim particular their opinions in favour of both female and male children performing such duties. The eight case studies conducted tended to support this claim particularly in families which were highly educated and occupied high social status.

The hypothesis of no significant difference in attitudes to the performance of domestic chores by female children was therefore rejected at the .001 level of significance.

The statistical analysis of Table 4.19 showed that 43.0% of the lower class exhibited favourable attitudes to female children performing domestic chores such as fetching water, cleaning the compound and washing younger children. There was high significant descrimination between them and the educated urban parents (10.5%) who favoured female children to perform such duties. Of the middle class parents 20.5% preferred to have both male and female children perfoem same duties. It may be be concluded that traditionally the Tiv people demarcate areas of domestic duties for children. It is regarded un-natural for a Tiv boy to be seen washing dishes

after the meals or cooking together with the mother in the kitchen. These duties are regarded as those to be performed by the female children.

This hypothesis was rejected. There is a significant difference (P = .001) between the duties performed according to sex of children of the middle and lower class in the urban and rural areas in Tiv society.

Table 4.19

Domestic Chores: Females only: Influence of Social class.

	Middle Class	Lower Class
Agreed	(21)	(86)
	10.5%	43.0%
Undecided	(2)	(10)
	1.0%	5.0%
Disagreed	(41)	(40)
	20.5%	20.0%

X^2 = 23.1 (4df) P = .001^{xxx}

The analysis for the rural-urban dimension as applied to the opinions of respondents on the subject of domestic chores by male and female children showed a significant difference statistically at P = .05. This further confirms the views that children are introduced to the roles they have to play as men and women as they become matured and take on adult roles in the society.

It was however noted that the influence of education was minimal. There was some shift from the traditional to the modern. Some parents of the higher social status and of high educational background introduced children to domestic chores which could be performed by males or females only. Recent educational programmes in schools have also encouraged this attitude, for example, the domestic science subjects can now be taken by both male and female children at secondary school level.

Table 4.20

Domestic Chores: Females only by Location

	Urban	Rural
	(21)	(35)
	10.5%	17.5%
Undecided	(7)	(12)
	3.5%	6.0%
Disagreed	(72)	(53)
	36.0%	26.5%

$X^2 = 12.158$ (4df) $P = .05^*$

Table 4.20 indicates that the urban parents were opposed to the opinion that domestic chores should be performed by female children only. The rural parents also supported this view. But they were of the opinion that masculinity and femininity

should be clearly specified in the discharge of domestic duties by the children. This hypothesis was rejected. It was concluded that there was a significant difference (P = .05) between the attitudes of the urban and rural parents towards the roles of children in the performance of domestic chores. Opinions by both the urban and rural respondents showed that certain duties like tending animals and cutting firewood have to be performed mainly by the male children.

Responsibility training: influence of sex of parent and children

The null hypothesis for this variables states that, "There is no significant difference in attitudes of parents according to sex concerning the period when child can be trained to accept responsibility". The way the hypothesis is stated suggests that giving the child some duty to run can start as early as he/she starts to walk or talk. In other words at what age can the child be exposed to performing domestic duties?.

The statistical analysis showed that there were no significant differences (P = .217) between the opinions of the male and female respondents on this issue. Table 4.21 shows the details:

Table 4.21

Responsibility Training: Influence of Sex.

	Males	Females
Agreed	(31)	(25)
	15.5%	12.5%
Undecided	(13)	(6)
	6.5%	3.0%
Disagreed	(64)	(61)
	32.0%	30.5%

X^2 = 5.8 (4df) N.S.

The analysis of the data for this hypothesis concluded that there was no significant difference between the views of the two groups. Therefore the hypothesis was accepted. It may be concluded that the respondents' views supported the idea that it was necessary to begin to train the child at an early age to accept responsibility. Many of the interviewees expressed the opinions that even a child of one year old or less was not too young to be given some small duties like picking up a book from one point to another in the house. These views are supported by the facts presented in Table 4.21. Both males and female respondents supported the view that a child of one year old could be sent on some errands. Thus 32.0% and 30.5% of the males and females respectively opposed it, whereas about 15.5% and 12.5% of the respondents agreed with the statement.

The findings of this analysis therefore supported the actual observation of parents' behaviour in their homes. For example during the case studies conducted it was observed that young children of one year old were included in the domestic duties. They were sent to pick up things in the house, for example, parents sent them to pick up a tea cup, a spoon or a book from one point to another in the house. It means that what was reported by parents during interviews could be depended upon as the actual observations of the socialization practices at home and in school have shown.

Domestic Chores Performed by Female Children According to Location

The null hypothesis states that "There is no significant difference between urban and rural parents in their expectation concerning household chores performed by female children". This hypothesis suggests that domestic chores performed by rural and urban children do not differ.

According to the statistical analysis of the data for this hypothesis it was found that there was a significant difference ($P = .001$) between the expectations of the parents of the two groups. Table 4.22 shows the details.

Table 4.22

Female Domestic Chores: Influence of Location

	Urban	Rural
Agreed	(38)	(69)
	19.00%	34.5%
Undecided	(6)	(6)
	3.00%	30.0%
Disagreed	(56)	(25)
	28.00%	12.5%

X^2 = 20.9 (4df) P = .001

The results have shown that 34.5% of the rural parents agreed that there was a difference as against 19.0% of the urban parents. Rural parents (12.5%) disagreed that there was a difference. The hypothesis of no difference pertaining to domestic activities performed by the rural and urban female children has been rejected. There was a difference. But what difference was there?

During the interview it was observed that female children of the rural parents engaged in domestic activities such as preparing food in the kitchen with the mother, washing food utencils, making fire with firewood, cleaning the round huts which in some cases also served as sleeping rooms and packing away the charcoal and suit from it. In fact it was reported by the respondents that female children involved in

all aspects of domestic activities including even those which may be specifically performed by male children, such as guiding and guarding children and goats to be locked up in the shed, at night.

From the urban parents information was gathered about duties like washing the younger children, washing and pressing clothes for the younger children, preparing beds at night, washing dishes and scrubing the floors of the houses as well as windows, doors and walls.

These differences in domestic activities can be attributed to the social status of the rural and urban parents. The educated urban parents are better placed financially so that they occupy better residential houses with modern facilities. As a result of this duties performed also differed from those parents who were in the rural areas.

Responsibility training: Male children by location of respondents

The null hypothesis states that "There is no significant difference in expectations of parents according to the sex of children concerning obedience to parents and the performance of household duties". This null hypothesis suggests that domestic chores performed by rural male children do not differ from those performed by urban male children. The results of the findings are tabulated as follows:

Table 4.23

Responsibility Training: Boys only.

	Urban	Rural
Agreed	(31)	(25)
	15.5%	12.5%
Undecided	(13)	(6)
	6.5%	3.0%
Disagreed	(64)	(61)
	32.0%	30.5%

X^2 = 5.8 (4df) N.S.

The domestic chores referred to in the variable included tending of the animals, collecting firewood from the farm, cleaning the compound and the like. The statistical analysis showed that there was no significant difference between the duties performed by the male children in the rural and urban families. The hypothesis was therefore accepted.

However, the urban parent respondents scored higher (32.0%) on this variable than the rural parents who scored 30.5% indicating that there was no significant difference between the duties performed by them.

It is important to note that Tiv parents, whether illiterate or educated, unlike the Tchambuli tribe

studied by Mead (1935), do not tolerate masculine women and feminine men. This cultural nature of the Tiv people therefore, does not differ in the treatment of rural boys and their urban counterparts with regard to the domestic duties they have to perform. The difference may be attributed to social and environmental situations of the two groups.

Responsibility training: influence of occupation - female only

The sub-hypothesis for this variable states, "There is no significant difference according to occupational status concerning domestic chores for female children".

The hypothesis stated in this way suggests that household chores like fetching water, cleaning the house, washing dishes, are the functions of female children according to the occupational status of the parents.

The statistical analysis of the data for this hypothesis indicates that there was a significant difference ($P = .001$). This means that responsibilities assigned to the female children were representative of the nature of the occupation of their parents. Statistical representative of the differences is shown in Table 4.24 below:

Table 4.24

Responsibility Training: Female Children only: Influence of Occupation.

	Farmers	Civil Servants	Others
Agreed	(64)	(25)	(18)
	32.0%	12.5%	9.0%
Undecided	(6)	(3)	(3)
	3.0%	1.5%	1.5%
Disagreed	(16)	(55)	(10)
	8.0%	27.5%	5.0%

X^2 = 43.3 (8df) P = .001

The statistical analysis showed that there was a significant difference (P = .001) between the views of the farmers, civil servants and other related workers on the responsibility training of females in the performance of household duties. Among the respondents from the category of the farmers interviewed 32.0% agreed with the statement that fetching of water, house cleaning and washing dishes were the responsibilities of the female children only. But about 32.5% of the non-farmers category who were urban or semi-urban dwellers were opposed to assigning such duties to female children only. It may therefore be concluded that the hypothesis that there is no difference in domestic chores for female children according to occupational status was rejected.

Though similar domestic functions were reported by farmers, and civil servants differences reported by them involved the nature of the occupation of the parents. For example, almost all the occupational categories reported that female children were engaged in assisting in the preparation of meals for the family. The farmers reported that their children were involved more in the supply of water from the streams or from the dug-out wells. In most cases however parents ensured that female children were socialized in the role of women such as taking care of the little children and also in arranging the house in order.

Punishment for disobedience

This variable suggests that whenever a child fails to perform duties assigned to him/her immediate punishment must be given. The punishment could take the form of corporal punishment or denial of food.

The hypothesis states that "There is no significant difference in attitude towards punishment between urban and rural parents concerning misdemeanour committed by the child".

When this hypothesis was statistically tested it was found that there was a significant difference ($P = .01$) between the view of the two groups. Table 4.25 shows the details.

Table 4.25

Responsibility Training: Social Class Influences: Boys and Girls.

	Middle Class	Lower Class
Agreed	(38)	(107)
	19.0%	53.5%
Undecided	(4)	(5)
	2.0%	2.5%
Disagreed	(22)	(24)
	11.0%	12.0%

X^2 = 10.1 (4df) P = .05*

According to this proposition a child who failed to perform his/her duty should be given immediate punishment. There was a significant difference (P=.01) between the opinions of the middle and the lower class parents. About 53.5% of the lower class parents supported this view, while 19.0% of the middle class did not. This hypothesis was therefore rejected.

It may be infered from the findings of the data analysis for this variable that the rural parents were stricter disciplinarians than the middle class who were composed of educated persons like teachers, lawyers, judges, medical officers and businessmen. The findings also implied that the middle class parents were more permissive in disciplining their children. Most of them reported that it was more profitable for

the child to reason with him over the issue before applying appropriate disciplinary action, instead of giving immediate punishment.

Responsibility training: social class influence: boys and girls

The null hypothesis states that, "There is no significant difference between the middle and lower class respondents concerning attitudes towards training of children to acquire responsible behaviour".

This means that it was assumed that the number of respondents who disagreed with the statement would be about equal to the number of respondents who agreed with it. It was also assumed that training children in acquiring responsible behaviour would not differ between the middle and the lower class parents.

Table 4.26

Responsibility Training: Social Class Influence: Boys and Girls

	Middle Class	Lower Class
Agreed	(47)	(114)
	23.5%	57.0%
Undecided	(7)	(3)
	3.5%	1.5%
Disagreed	(10)	(3)
	5.0%	9.0%

$X^2 = 16.4$ (4df) $P = .01$

Table 4.26 shows that there was a significant difference (P = .01) between the attitudes of the middle and the lower class respondents to responsibility training. One hundred and forteen (114) or 57.0% of the lower class agreed that child should be allowed to develop his initiative on his own and do things when he/she likes. But only 23.0% of the middle class supported this view. The percentage of the middle and lower classes who disagreed with the statement was negligable i.e. 5.0% and 9.0% respectively.

One would have expected the middle class in this case to be more permissive in allowing their children to develop initiative on their own without much interference from their parents. But from the observation of the attitudes of parents, the lower class citizens reported that they expected their children to take actions on their own. According to them by doing so was a sign of the development of maturity.

The middle class on the other hand reported that children needed guidance at every stage so as to help them achieve responsible behaviour. That was why they helped them after school to do the school assignment. They were also directed to act most of the time. It may however be noted that this attitude varied from family to family. Some families of the middle and lower class citizens in Tiv society are more permissive

than the others. Influence of education and social change also it was reported particularly, by the middle class parents, had a lot of impact on the tratement of children concerning responsibility treatment.

It may therefore be concluded that this hypothesis was rejected. There is significant[a] difference (P = .01) between the middle and lower class parents in attitudes to training children to acquire acceptable behaviour.

4. 4.1.3 Discipline and Character Training

One of the questions which was asked and discussed with the respondents concerned socialization in discipline and character training. The issue of reward which was considered as an aspect of encouraging discipline and good character formation was tied together with the issue of achievement socialization or achievement learning.

First, let us consider the question of reward. What were the opinions of the educated parents and those without any formal education or with the least form of formal education?. What did they think about reward (material or otherwise) as an aspect of discipline socialization?.

The sub-hypothesis for this stated that, "there

is no significant difference between parents with low-education and those with high educational status in their attitudes to the giving of reward to children for the purpose of socialization".

The chi-square test of significance was used to analyse the data collected for this hypothesis. The following Table (4.27) has set out the details.

Table 4.27

Displine Socialization - The Influence of Formal Education

	Low	High
Agreed	(78) 39.0%	(62) 31.0%
Undecided	(4) 2.0%	(9) 4.5%
Disagreed	(27) 13.5%	(20) 10.0%

X^2 = 28.29 (12df) P = .05*

The findings of the chi-square test have shown that there was a significant difference (P = .05) between parents with low education and those with high educational status concerning reward for improvement in social discipline in children. Of the statistical analysis in Table 4.27 39.0% of the rural semi or illiterate parents exhibited favourable

attitudes to the offering of rewards to children. But only 31.0% of the high educational respondents agreed with the idea of reward.

From the views of the semi educated parents it was gathered that rewards could encourage children to behave better particularly when they were praised for good performance. There was almost unanimous support for praising a child for good behaviour when such a question was put to them.

Similar views were also expressed by 31.0% of the parents with higher qualifications. But they cautioned that constant award of reward either in material form or in words would encourage children to perform for material benefit only. It was further argued that it was better to lead the child to perform an act even if material reward was not to be awarded. Also the respondents argued that since the nation is now fighting a war against materialism, encouraging a child to be socialized in the act of expecting reward for any act performed should be discouraged.

These views therefore provided sufficient grounds for the rejection of the null hypothesis. There was a significant difference ($P = .05$) between the views of educated urban and semi educated or illiterate rural parents concerning material reward in the socialization of children for self discipline in Tiv society.

To pursue these arguments further and to consider the socialization of a disciplined behaviour the middle and the lower class parents were also asked similar questions concerning the effect of reward on discipline socialization in Tiv society. Table 4.28 shows the details.

Table 4.28

Discipline Socialization: Influence of Social Class.

	Middle Class	Lower Class
Agreed	(38)	(102)
	19.0%	51.0%
Undecided	(3)	(10)
	1.5%	5.0%
Disagreed	(23)	(24)
	11.5%	12.0%

$X^2 = 10.51$ (4df) $P = .05^*$

The sub-hypothesis for this variable states that "there is no significant difference between the lower class and the middle class attitudes concerning their opinions on awarding of reward to children to serve as an incentive for the development of good behaviour".

The way the hypothesis is stated proposes that under normal conditions the number of respondents in each category who agreed with the statement would be about equal to the number of respondents who would

disagree with it. But as Table 4.28 indicates there was a significant difference (P = .05) between those who agreed and those who did not. Fifty one percentage (51%) of the lower class respondents again supported material reward to be given to the children, while 19% of the middle class also agreed with the statement.

Almost the same reasons were put forward as those for discipline and socialization - the influence of formal education. The null hypothesis for this variable was rejected. It may be concluded that there is a significant difference (P = .05) between those who supported the giving of reward and those who did not.

4.1.4 Achievement Learning

Following on the analysis of socialization by reward the results of the next three statistical analysis dealt with achievement socialization or achievement learning.

Table 4.29 for motor development indicates that the influence of location had a lot to do with helping the child to achieve physical development. Thus the difference again was significant (P = .001), but it indicated that the elite or the urban parents placed greater stress on achievement socialization by assisting the child to walk, to talk and to perform other manipulative skills. That is the reason why

educated Tiv parents would prefer to purchase items like football, bicycles, some toys to aid the child's development physically.

From the table it is shown that 70 of the urban parents or 35% agreed that it was necessary to assist the child to achieve motor development. But 31% of the rural parents supported the same idea, though they would prefer their own children to be left on their own to learn to manipulate their physical bodies for development. But even among the Tiv rural mothers it was reported that stretching the child's arms and legs every morning and evening would hasten the child's motor development.

The hypothesis which states that "there is no significant difference between the urban parents and the rural parents in their attitudes towards helping children to achieve psychomotor functions" was therefore rejected at P = .001 level of significance.

Table 4.29

Influence of Location on Achievement of Biological Maturation

	Urban	Rural
Agreed	(70) 35.0%	(62) 31.0%
Undecided	(9) 4.5%	(25) 12.5%
Disagreed	(21) 10.5%	(13) 6.5%

X^2 = 18.78 (4df) P = .001^{xxx}

A similar question on achievement learning or achievement socialization was put to educated and semi educated parents and also to the middle and lower class parents. In each of these cases the concept of urban rural dimension in the socialization of Tiv children in Tiv society was kept in mind. The statement put to them was the following: "In order for the child to learn to talk, to walk or to achieve psychomotor functions, parents must assist as much as they can!

It is interesting to note that in each case i.e. the semi/high educated parents and middle/lower class parents significant differences were found. Influence of education on achievement learning between children of low educated and high educated parents showed a significant difference ($P = .01$). That of the middle and lower class showed a significant difference ($P = .05$).

Attention was restricted to the socialization of motor development, intellectual tasks and self-reliance. One other question discussed with the parents was, "How old was your child when he/she began to walk?. Did you do something to help him/her to walk?". The following tables show the summaries of the discussion.

Table 4.30

Influence of Education on Achievement Learning

	Low Education	High Education
Agreed	(75)	(57)
	37.5%	28.5%
Undecided	(20)	(14)
	10.0%	7.0%
Disagreed	(14)	(20)
	7.0%	10.0%

X^2 = 28.93 (12df) P = .01^{xx}

The hypothesis that there is no significant difference between semi-educated respondents and those with high education in attitudes to helping children to acquire achievement socialization was therefore rejected.

Table 4.31

Social Class Influence on Achievement Socialization

	Middle Class	Lower Class
Agreed	(46)	(86)
	23.0%	43.0%
Undecided	(7)	(27)
	3.5%	13.5%
Disagreed	(11)	(23)
	5.5%	11.5%

X^2 = 10.73 (4df) P = .05^{x}

The null hypothesis for this variable was also rejected. There was a significant difference (P = .05) between the middle and the lower class parents in attitudes to helping children to achieve social learning.

It may therefore be concluded that different categories of Tiv parents are interested to assist children to acquire achievement socialization. Our findings showed that the lower class parents were particularly anxious to assist their children to do so. But as our literature review on the theory of biological maturation has shown Arnold Gesell (1954) claimed for example, that psychomotor functions of an individual can be achieved as the child gradually achieves biological maturation. Social and intellectual learning also develops according to stages even though it is necessary to provide them with some assistance to aid them to develop at a normal pace.

4.1.5 Sociability Training: Influence of Social Class

Continuing with our quest for the differences of socialization practices between the urban and rural communities in Tiv society and the impact of formal education on them; the middle and the lower classes were interviewed. This time the interview considered the aspects of sociability training. The questions involved demanded whether or not parents would allow their

children to play freely at home or in the school with the other children. Another question asked whether children were socialized in the act of courtest towards their fellow friends, parents and other people.

The sub-hypothesis stated that "there would be no significant difference between the lower class and the middle class parents concerning sociability training". Table 4.32 has tabulated the results of the findings of the data analysis for this hypothesis.

Table 4.32

Sociability Training: Influence of Social Class Variations:

	Middle Class	Lower Class
Agreed	(61)	(106)
	30.5%	53.0%
Undecided	(1)	(5)
	0.5%	2.5%
Disagreed	(2)	(25)
	1.0%	12.5%

X^2 = 10.1 (4df) P = .05*

The X^2-test of significance revealed that there was a significant difference (P = .05) between the lower and the middle class respondents. Of the 64 elite parents only 3 disagreed with the statement that children should be allowed to mix and play with the

others. Only 25 of the 106 respondents from the lower class category objected to the statement.

Both the lower class and the middle class parents who showed dislike in allowing their children to play or go about with the others reported that such behaviour would influence their own children. In other words they would be open to acquiring bad habits from the other children. Most of the lower class parents had this complaint to make. However both categories of parents agreed that children could learn a lot from each other if they were allowed to play together.

The rural class parents attributed this freedom of children staying for a long time away from home to the social change that has taken place as a result of schooling. Since children are away from home at school most of the day they said, it was unnessary to restrict them. However they had some reservations of freedom for female children. Also they would prefer to have children stay and assist with domestic chores after school.

Sociability training according to level of parents' education

The views of the parents with different educational background were also concerning sociability training.

The question asked was "Do you ever take your children to social gathering in order to give them an opportunity to mix and learn from others?". The findings were summarized in Table 4.33

Table 4.33

STI: Sociability Training: Influence of Western Education

	Low Education	High Education
Agreed	(69)	(59)
	34.5%	29.5%
Undecided	(4)	(3)
	2.0%	1.5%
Disagreed	(36)	(29)
	18.0%	14.5%

$X^2 = 22.2$ (12df) $P = .05^*$

The sub-hypothesis is "there is no significant difference between parents with low education and those with high education concerning socialization of children through sociability training". The respondents were asked to state their views on whether they would be willing to permit their children to go out in company of others and whether they could take out their children to social gathering.

Their responses indicated that though they were willing to do so there was need to restrict the movement of children in order to avoid them learning bad habits from the others. It was interesting to note that each of the groups considered

children of the other group as being bad. About 34.5% of the semi educated parents agreed with the statement; but 18.0% did not. Also 29.5% of the educated parents agreed with the statement, while 14.5% did not. Thus, contrary to the assumption that educated parents are more permissive in dealing with their children, these findings proved that it was not so. Semi-illiterate and rural parents in this study have exhibited greater permissiveness in allowing children to mix with the others. Some of the rural parents reported that it was necessary to take children to some gathering of the elders so as to allow them the opportunity to learn the traditions of the society.

It was however noted that western education had definitely contributed to the freedom enjoyed by children of both groups as they are allowed to play together even during the times they should normally remain at home with parents.

4.1.6 Aggression Control

Courtesy socialization - influence of occupationsl status

This aspect of socialization practice was investigated in order to test the assumption currently held that western education has discouraged the youth from showing courtesy to the elders in Tiv society. Rural farmers who were considered to be more traditional, and civil servants who were believed to have been influenced by western values acquired through

the system of formal schooling were interviewed.

The questions asked were: "What is your opinion concerning western education?". Does it encourage or discourage children from respecting elderly persons in your society?". Another question was, "In what ways do you instruct your child/children to receive visitors in the home?".

The null hypothesis for this variable states that "there is no significant difference between the rural farmers and civil servants in receiving visitors and showing courtesy to them at home". The statement aimed at discovering whether or not there were differences among the various categories of parents in the manner in which they socialized children in this way. Details of the findings are shown in the following table.

Table 4.34

Occupational Influence on Courtesy Socialization

	Farmers	Civil Servants	Others
Agreed	(75)	(74)	(28)
	37.5%	37.0%	14.0%
Undecided	(5)	(10	(0)
	2.5%	0.5%	0.0%
Disagreed	(1)	(8)	(3)
	0.5%	4.0%	1.5%

x^2 = 15.12 (8df) N.S.

The findings or the results showed that there was no significant difference between the three categories of parents interviewed. The hypothesis of no significant difference was therefore accepted.

Even though the result was not significant according to the chi-square test applied, it should be noted that in practice farmers in Tivland are more inclined to receiving visitors and inviting them for food than their westernized counterparts in the urban areas. The statistical information in Table 4.34 also shows a slight edge (37.5%) over the civil servants' 37.0%. This is an indication that rural farmers considered courtesy socialization of children very important. They also have not yet been so much influenced by western values as the urban dwellers. The findings also showed that the claim that western education has eroded the courteous behaviour of the youth to the elders has not been based on statistical facts.

Following the investigation of courtesy socialization, an examination of how Tiv parents socialize their children in the control of aggressive tendencies in them was also conducted. Aggression control was considered as an essential aspect of socialization because it has to do with social relationship among members of the society in which children themselves live.

The following questions were asked and discussed with the parents during the interview period: (1) when child gets angry with you or other elderly person what do you do? (2) Do you (as father or mother) interfere to refraim the child from teasing, fighting or looking for an aggressive argument with other children? (3) what do you do when your child behaves rudely to you, to other elders or to peers? Do you use severe punishment in any of these instances to control your child's aggression?".

These questions were discussed with different categories of parents to see the differences or similarities in their actions. For example, it was decided to examine the influence of occupational status, social class variations, educational background and location parents had on the socialization of children concerning aggressive tendencies in them.

The null hypotheses stated that "there are no significant differences in attitudes of the various categories of parents in the control of aggression in children". The hypotheses suggested that the attitudes of the parents would be about equal in different situation.

The chi-square test of significance showed that there was no significant difference between the categories of parents.

The respondents recommended that children who were found to commit extreme offences particularly that of showing no courtesy and lack of respect to parents or elders must be severely punished physically.

One exceptional case involving rudeness to parents according to occupational status of parents showed significant difference of P = .05. The following Table shows the details.

Table 4.35

Socialization in Aggression Control - Influence of Occupation

	Farmers	Civil Servants	Others
Agreed	(84)	(72)	(27)
	42.0%	36.0%	13.5%
Undecided	(0)	(6)	(2)
	0.0%	3.0%	1.0%
Disagreed	(2)	(5)	(2)
	1.0%	2.5%	1.0%

X^2 = 12.48 (6df) P = .05*

It was hypothesized that there is no significant difference in parental attitudes to child's rudeness to elders and peers.

The findings showed that there was a significant difference (P = .05) among the three categories of parents. Farmers scored 42.0% in favour of giving

severe punishment while civil servants and the others scored 36.0% and 13.5% respectively.

According to the findings about aggression socialization in Tiv society among children it may be concluded that corporal punishment is more widely used in the traditional Tiv society than in the westernized or the elite society. This is so in spite of the significant difference found between the farmers and the civil servants as shown in Table 4.35. This analysis was based upon responses to some questions dealing with naughty behaviours and the reactions of the parents to them. Group differences particularly between the farmers and educated civil servants were not significant, however. Perhaps this represents the beginning of a social change in the use of physical punishment as a result of the influence of western education.

4.1.7 Attitudes to Western Education

Following the statistical analysis of courtesy socialization which the Tiv have claimed has been influenced by western values, a question was asked particularly to view the perceptions of parents of the formal school system.

A sample of two hundred (200) parents in the rural and urban centres were asked the following question, "Has western education discouraged children from respecting parents?". The responses showed no significant

difference between the views of the rural and urban parents. The general view indicated that western education has actually encouraged respect to the elders instead of discouraging it. It was reported particularly that a child who has no respect to traditions of his society does so according to his own choice, and not due to the influence of formal education. The argument further stated that even before western education began to have some impact on the traditions of the Tiv people there were many cases of indiscipline involving lack of respect to Tiv traditions by some of the youths.

It was also found that there was no significant difference between the views of parents with low and higher educational background. It was interesting to find out that 3⁄ of the 100 or 37.0% of the rural illiterate strongly disagreed with the statement that western education has socialized children in the disrespect of the Tiv tradition.

However, when the same question was put to respondents according to age significant difference ($P = .05$) was found. The following Table shows the details of the snalysis.

Table 4.36

Attitude to Western Education: Influence of Age of Parents

Age Range	0 - 25	25 - 40	Over 40
Agreed	(12)	(55)	(31)
	6.0%	27.5%	15.5%
Undecided	(7)	(19)	(10)
	3.5%	9.5%	5.0%
Disagreed	(8)	(44)	(14)
	4.0%	22.0%	7.0%

$X^2 = 15.74$ (8df) $P = .05^*$

The findings showed that there was a divergence of opinions over the question of the influence of western education on the traditions of the Tiv people. In each of the categories of the age range the results or the findings were equivocal, so that it may be concluded that the influence of western education on the traditions of the Tiv people as far as the socialization of children according to the age of the parents is not clearly identified. Rather the social changes which are taking place including the influence of western education may be held responsible for the traditional change in Tiv society.

In the meantime the hypothesis that there is no significant difference ($P = .05$) according to age of

parents concerning the influence of western education on the traditions of the Tiv people may be rejected.

The analysis of social class variations has also indicated that there is significant difference (P = .01) between the middle and the lower class concerning the impact of western education on the Tiv traditions, particularly the claim that it has discouraged the youth from respecting the elders. (See Table 4.37 for the details).

Table 4.37

Attitudes to Western Education: Influence of Social Class

	Middle Class	Lower Class
Agreed	(22)	(76)
	11.0%	38.0%
Undecided	(13)	(23)
	6.5%	11.5%
Disagreed	(29)	(37)
	14.5%	18.5%

X^2 = 12.34 (4df) P = .01^{xx}

The findings showed that 38.0% of the lower class or semi-illiterate rural respondents agreed that western education has encouraged the youth in Tivland to exhibit acts of indiscipline to the traditions of the people. The hypothesis that there is no significant

difference between the middle and the lower classes in Tiv land concerning influence of western education on their traditions was rejected.

About 14.5% of the 64 respondents of the middle class disagreed with the statement.

These indications point to the fact that the majority of the Tiv people are illiterate. The rapid socio-economic changes which are taking place around them are blamed on formal education being acquired by their own children. Whatever the perception of western education by the Tiv people, many have reported that it has brought about advantages such as social enlightment, economic improvement coupled with improved social status.

The question which social studies educators have to investigate is how can western education be geared toward enhancement of the traditional values of the people?.

The attitudes of the respondents to western education according to occupational status of the people also received similar responses. About 20.0% of the farmers held the view that western education was eroding the traditional values of the people. Of the civil service workers 17.5% disagreed with this ascertion. The hypothesis was again rejected. There was a significant difference ($P = .01$) among the categories of parents

according to occupational status concerning the impact of western education on Tiv tradition (Table 4.38).

One of the reasons why the rural respondents supported that formal education is eroding Tiv tradition was reported to be that in recent years there has been mass movement from the rural to the urban areas. This has deprived the elders of the labour force they needed on the farms. And those who have moved to the urban areas tend to disregard the traditional values of the rural areas. This apparently, has created the poor image the rural dwellers have of formal education, even though other social factors have contributed to it also.

The factors discussed here were reported to have constituted barriers to effective socialization of children in Tiv society and values.

Table 4.38

Influence of Occupation on Parent's Attitudes towards Western Education as it affects children's Behaviour towards elders

	Farming	Civil Service	Others
Agreed	(40)	(33)	(25)
	20.5%	16.5%	12.5%
Undecided	(19)	(15)	(2)
	9.5%	7.5%	1.0%
Disagreed	(27)	(35)	(4)
	13.5%	17.5%	2.0%

$X^2 = 21.11$ (8df) $P = .01^{**}$

1.8 Socialization According to Sex of Parents and Sex of Child.

The sex of the child has frequently been found to be an important variable in parent-child-relationship not only in Tiv society but in many other societies in the world. Lynn (1969) has pointed out that parents not only have different expectations for boys and girls, but they define relationship with their child differently depending on the child.

The interviews conducted in Tiv society with the sample selected, fathers were reported to take more responsibility for the socialization of boys. Mothers on the other hand were reported as having greater responsibility in socializing female children. But according to the information collected it should be noted that mothers have slightly more involvement than fathers in the socialization of both boys and girls.

During the interview with the respondents it was observed that there was reported tendency for parental responsibility in the teaching of their same-sex child more frequently than in reporting the role played by his or her spouse.

Parental role in the socialization of children: influence of location according to sex of parent

The sub-hypothesis states that "there is no significant difference between urban and rural parents in their attitudes towards rearing of children". The question

asked and discussed with the respondents was, "what difference to you find in dealing with your child (according to your location) at home?.

The findings showed that there was a significant difference (P = .05) in the way rural and urban mothers socialized their female children. The following table shows the details:

Table 4.39

Influence of Location on the Socialization of Female Children.

	Urban	Rural
Agreed	(87)	(96)
	43.5%	48.0%
Undecided	(3)	(1)
	1.5%	0.5%
Disagreed	(10)	(3)
	5.0%	1.5%

X^2 = 10.28 (4df) P = .05*

The findings showed that there was a significant difference (P = .05) in the mode of socialization of female children by the rural and urban mothers.

The question which arises is that of the differences that there are between the two dichotomous social situations. It was previously pointed out that the rural responses represent the measure of traditional life of

the Tiv people, while those of the urban respondents represent the measure of modern life.

The interview reports showed that the difference was between what should be done and what actually must be done. They also showed that the role of the mother in socialization function of the female child was that of dealing with the moral and social development of the child: learning right from wrong, learning to take responsibility and learning to get along with others. These roles were regarded as important for both rural and urban parents. The difference in some cases was emphasis and the nature of the socio-economic functions of each group.

The rural mothers emphasized the role a female child could play on the farm. For them unless the child is successful in school her only most likely success lay in her hard work on the farm of her own when she was married.

Like her urban counterpart the rural mother lays a lot of emphasis on unquestionable moral behaviour of her daughter. According to the culture of the Tiv people a girl who marries as a virgin brings blessing to the whole family particularly to the mother who is regarded as a symbol of honesty, faithfulness and moral rectitude in the society. That is why when a girl is married a very young she-goat is provided to the

mother-in-law (Ngoken) to symbolize the virginity of her daughter. If the husband discovers during his first sexual contact with his wife that she is not a virgin after all, the she-goat must be claimed back from the mother-in-law.

In view of this the rural and urban mothers considered moral upbringing of their female children as the most important aspect of their roles as mothers. This means that the wife or mother is more involved in the female child socialization than the father as far as moral development is concerned.

For the other aspects of socialization like household chores the role of the mothers and their daughters depend very much on the location of the family. The rural family's roles differed from those of the urban ones in the sense that their socio-economic values were also different. Table 4.39 shows clearly that there is a significant difference (P = .05) between urban and rural mothers in the socialization roles of their children.

The influence of occupational status of parents on the rearing of female children particularly by mothers was examined in order to compare their views with those of the rural and urban parents.

The hypothesis stated that "there is no significant difference in the attitudes of parents of different

occupational status in the socialization of female children". The findings indicated a significant difference (P = .001). Those parents who engaged in farming scored 41.0% as against 35.0% of those who were civil servants. Of the other occupations 15.5% agreed with the statement. The percentages of disagreement was negligible - 2.0%,4.5% and 0.0% of of the farmers, civil servants and others respectively. Table 4.40 has set out in detail the findings of the statistical analysis.

Table 4.40

Influence of Occupational Status of Parents on the Socialization of Female Children

	Farming	Civil Service	Others
Agreed	(82)	(70)	(31)
	41.0%	35.0%	15.5%
Undecided	(0)	(4)	(0)
	0.0%	2.0%	0.0%
Disagreed	(4)	(9)	(0)
	2.0%	4.5	0.0%

X^2 = 29.56 (8df) P = .001***

The differences among the occupational categories of parents in socializing their children were reported to be similar to those given by parents according to rural-urban location.

The questions raised with the parents were: "In what different ways do you (farmers, civil servants and others) treat your female children?. In other words in what ways do you rear your children to adopt the values and culture of your society?". The reactions to these questions again reflected the nature of the occupation and the society to which the respondents belonged.

Parental role in the socialization of female children: influence of western education

The main theme of this research is to investigate the impact of western education on the traditional mode of child socialization in Tiv society. In this section data collected were analyzed using the chi-square test to see whether parents with or without western education differed in their practice of rearing female children.

The sub-hypothesis stated that "There is no significant difference according to the level of education of parents concerning attitudes to the rearing of female children".

The question which was put to the mothers on this aspect was: "what ways do you treat your female children which you think are different from the other mothers?". This question applied both to the urban and rural mothers.

The responses gathered from them showed that there was a significant difference (P = .001) between the educated urban and semi illiterate rural mothers in the socialization practices of their children. Table 4.41 shows the details:

Table 4.41

Influence of Western Education on the Rearing of Female Children

	Low Education	High Education
Agreed	(97)	(86)
	48.5%	43.0%
Undecided	(3)	(1)
	1.5%	0.5
Disagreed	(9)	(4)
	4.5%	2.0%

$X^2 = 31.5$ (12df) P = .001***

The findings showed that 48.5% of the parents with low education agreed that there was a difference between the manner in which female children were treated by them and by the educated urban parents who scored 43.0% on the same agreement continuum. The percentage differences emphasized that children of the educated parents were treated in some cases, differently from those of the parents in the rural areas or those parents with no education or least form of western education.

The question which arose as a result of this difference was: How different are the two groups of children socialized?½ The interviews conducted with the educated parents showed that there was greater parental interaction with their children. As we shall see in the case studies children of educated parents could get involved into closer communication with their parents than those from the illiterate or semi-illiterate parents. This free interaction with the child and his/her parents is beneficial because through it the child learns the art of language which is an important vehicle for accumulation and transmission of culture and the development of personality (Bossard and Boll, 1960:77). Family interaction also helps the child to develop emotional relationship which involves the relationship of one person to another. He also learns that the parent with whom he/she freely interacts is a person as well as a symbol of authority to be respected. In other words, through interaction with parents the child learns obedience to authority.

It was reported by respondents that this aspect of parental interaction with child was applicable to both the mother and father; even though there is agreement between the two categories of parents that the mother bears greater responsibility than father in the socialization of female children.

Rural parents were also reported to favour free communication with their children. But as it was reported (Table 4.14) parents with low educational background expect immediate obedience from their children than the parents with higher education. It was reported that 44.5% of the low educated parents supported this view as against 37.0% of those with higher educational status (Table 4.14).

It may therefore be concluded that mothers bear greater responsibility than fathers in the socialization of female children. It was also noted that parents with high status tended to treat their children with greater concern and permissiveness than parents with lower educational background.

Socialization of female children: social class influence

The hypothesis for this variable states that "there is no significant difference in attitudes to the socialization of female children between the middle and the lower class parents".

This hypothesis aimed to establish whether there were differences in the way the middle class and the lower class mothers socialized their female children. The location of the respondents was also taken into consideration in analysing the data for this hypothesis.

The following Table sets out the summary of the analysis.

Table 4.42

Influence of Social Class Variations in the Rearing of Female Children

	Middle Class	Lower Class
Agreed	(55)	(128)
	27.5%	64.0%
Undecided	(3)	(1)
	1.5%	0.5%
Disagreed	(6)	(7)
	3.0%	3.5%

$X^2 = 13.31$ (4df) $P = .01^{**}$

The statement which was analyzed was "mothers bear greater responsibility than fathers in the socialization of female children". This statement was analyzed according to social class differences and according to location of parents since our objective of this study was to examine the differences of socialization practices of the traditional and modern societies in Tivland.

The findings in Table 4.42 showed that 64.0% of the lower class respondents agreed with the statement that mother bears greater responsibility in the rearing of female children. Of the middle class fifty five (55) out of the 64 respondents or 27.5% also supported the statement. The percentage of the disagreement for

the lower and the middle class parents were 3.5% and 3.0% respectively.

This means that the statement that mothers take greater share of the socialization of female children was accepted. In other words the hypothesis was rejected. There was a significant difference (P = .01) between the attitudes of the middle class and the lower class in the socialization of female children.

What then were the differences between the middle and lower class mothers which differentiated their attitudes to female children in the socialization practices?. And to what extent did they have greater responsibility than fathers in the rearing of female children?.

We have defined social class in this study simply into two groups - the middle class who are regarded as urban dwellers whose educational level range from (N.C.E.) National Certificate of Education to University graduates or equivalent whose annual income is about ₦3000.00 and above. Any other respondents below these standards are regarded as lower class parents.

The socialization of children by these classes of parents is very much guided by the values, interest and aspirations they have. In other words social class factor affects the style of the socialization role of the family. The argument of Kohn (1963) that there is

a link between social occupational structure and the socialization role of the parents apparently applied to the situation of the studies conducted on Tiv parents and their attitudes to socialization of children.

Due to the differences in the style of life of the middle and the lower class parents the manner in which they socialize their children - male and female - also differs. Thus the value orientations of the middle class and the lower class parents in Tiv society are reflected in the style of child socialization practices.

According to the reports of the respondents of the middle class category they considered education of children as a primary factor in the socialization of children. They believed that children who are given sound education will be in a better position to achieve success in many other areas of endeavour as well. In view of this 95.0% of the parents interviewed reported that they would spend a great deal of their income for education of their children.

It is interesting to note that parents (fathers and mothers) of the lower social class, or others living in the rural areas, also held similar opinions on the importance of western education. The difference between the two groups lies in the fact that middle class parents

were able to provide facilities for their children, send them to good nursery and primary school where they would be able to acquire sound educational foundation. They also allowed their children sufficient time to study at home.

There was a significant difference (P = .01) between the attitudes of the middle class and the lower class parents in the socialization of their children. This difference which was based upon the privileged position of the middle class families is likely to perpetuate social stratification at the expense of the children of the lower class parents.

On the question of extent to which mothers have greater responsibility than fathers in the socialization of female children it was reported that mothers (or we may include fathers as well) have different expectations for boys and girls. At the same time they define relationships with their children differently depending on the sex of the child (as well as the parents).

Mothers were reported (by both fathers and mothers from the rural and the urban areas) to take more responsibility for the socialization of girls than boys. We have already reported this in Table 4.42 which treated the issue of social class dimension, but whose concept is much the same with the issue of parent responsibility to child according to sex of child and sex of parents.

It was found that one of the reasons why mothers have greater behavioural involvement in socializing girls was because they (the mothers) have slightly more involvement than fathers with the female children.

If the mother takes greater responsibility in rearing female children does it mean that fathers do the same with boys?. A statement "Father takes greater responsibility than mother in the rearing of male children" was put to the 200 respondents. Responses were considered on the basis of occupational status and social status of parents.

First, the hypothesis that "there is no significant difference between fathers and mothers in the practice of socialization of male children according to occupational status" was considered. This hypothesis was analyzed and the findings are shown in Table 4.43.

Table 4.43

Influence of Occupational Status of Parents on Socialization of Male Children

	Farming	Civil Service	Others
Agreed	(71) 35.5%	(64) 32.0%	(31) 15.5%
Undecided	(5) 2.5%	(6) 3.0%	(0) 0.0%
Disagreed	(10) 5.0%	(13) 6.5%	(0) 0.0%

$X^2 = 21.85$ (8df) $P = .01^{**}$

The findings shown in Table 4.43 indicated that this hypothesis was rejected. There was a significant difference (P = .01) between fathers and mothers in the rearing of male children.

The question which was discussed in connection with this hypothesis was: "In what ways do you socialize your male children?. Do you think that your treatment of male children is different from the female children?".

The responses collected from the respondents pointed to the fact that has already been stated. The civil servants who were regarded as the middle class citizens reported again that education was the basis for any other form of socialization. But they argued that there are certain duties which are specifically regarded to be performed by the male children, such as washing the father's car, cutting some firewood and any other duties that demand extra energy which a female child cannot perform. In other words, they reported that male children should be introduced to activities which are masculine in nature. They should also be introduced to activities which would help them to learn to take leadership role in the home.

In conclusion we may state that the respondents rejected the hypothesis of no significant difference between fathers and mothers in the socialization of male children. About 35.5% of the farmers agreed with

the statement; 32.0% of the civil servants and 15.5% of the other workers also agreed with it.

The same or similar conclusions also applied to the question of the influence of social class variations in the socialization of male children. The hypothesis that "there is no significant difference between the middle and lower class parents in the attitudes to socialization of children" was rejected (P = .05). About 59.0% of the lower class respondents agreed with the statement that fathers take greater responsibility in the rearing of male children than mothers, only 7.5% of the lower class disagreed with the statement.

Table 4.44

Socialization of Male Children: Influence of Social Class

	Middle Class	Lower Class
Agreed	(48)	(18)
	24.0%	59.0%
Undecided	(8)	(3)
	4.0%	1.5%
Disagreed	(8)	(15)
	4.0%	7.5%

X^2 = 12.00 (4df) P = .05*

4.1.8 Role of father in the socialization of children

Much of the discussion of child socialization so far has dealt with the role content of socialization.

In other words the discussion has dealt with what is done, and who does it. In this section, the style of the role of the father in particular has been examined.

The statement which was investigated was, "Father in most cases used more severe methods of discipline than mother". The hypothesis is that "there is no significant difference in the style of discipline used by father or mother for socialization of children".

The questions which were asked to guide the discussion were "What things do you do to get your child to do something you want him/her to do?". If your child un-intentionally breaks something which is valuable to you, what do you do?". "What do you do if your child in-tentionally disobeys after you have told him/her to do something?".

These questions were considered bearing in mind the background variables such as rural-urban dimension, occupational status, educational background of the parents and finally social class variations.

In each of these variables the statistical analysis showed that there were significant differences between the style of discipline of the mother and the father. It also showed that fathers used more severe methods of discipline than the mothers. The following Tables present the details of the analysis.

Table 4.45

Influence of Location on the Socialization of Children

	Urban	Rural
Agreed	(73)	(83)
	36.5%	41.5%
Undecided	(9)	(6)
	4.5%	3.0%
Disagreed	(18)	(11)
	9.0%	5.5%

$X^2 = 10.11$ (4df) $P = .05^*$

The null hypothesis states that "there is no significant difference in the style of discipline of the rural and urban parents in the socialization of children". The statistical analysis showed that 41.5% of the rural fathers used more severe methods of discipline than the urban fathers whose percentage of agreement was 36.5%. Of the 100 rural respondents, 11 disagreed, while 18 of the 100 urban respondents disagreed with the statement.

The hypothesis was therefore rejected. There was a significant difference ($P = .05$) between the urban and rural fathers in their style of discipline or socialization of children. Fathers were reported to use more severe methods than mothers.

Table 4.46

The Influence of Occupation on Style of Child Socialization

	Farming	Civil Service	Others
Agreed	(63)	(61)	(28)
	33.5%	30.5%	4.0%
Undecided	(5)	(9)	(11)
	2.5%	4.5%	.5%
Disagreed	(14)	(13)	(2)
	7.0%	6.5%	1.1%

$X^2 = 16.35$ (8df) $P = .05^*$

The statistical findings shown in Table 4.46 also indicates that there was a significant difference ($P = .05$) between the style of discipline of children by the father and the mother. About 33.5% of the farmers agreed with the statement that fathers use more severe methods than mothers. Of the civil servants only 30.5% agreed with the statement. The hypothesis that "there is no significant difference between the style of discipline of fathers and mothers" was again rejected.

Discussing further the question of style of discipline between fathers and mothers, parents with high and those with low educational status both supported the statement that fathers use more severe method of

discipline than mothers. Each of the categories of parents scored 39.0% in support of the statement as Table 4.47 has indicated.

Table 4.47

Style of Socialization of Children: Influence of Education

	Low	High
Agreed	(78)	(78)
	39.0%	39.0%
Undecided	(10)	(5)
	5.0%	2.5%
Disagreed	(21)	(8)
	10.5%	4.0%

X^2 = 30.8 (12df) P = .01

The findings showed that there was a significant difference (P = .01) between the style of child socialization by father and mother according to their educational background. The hypothesis of no significance difference between them was again rejected.

Finally, the statistical information obtained from the data collected on social class variations on the style of father's discipline of children was rejected. It was found that there was a significant difference (P = .01) between the method of discipline

of mothers and fathers, and that the father's styles were more severe than those of the mothers. Table 4.48 shows the details.

Table 4.48

Style of Socialization by location: Influence of Social Class Variations

	Middle Class	Lower Class
Agreed	(45)	(11)
	22.5%	55.5%
Undecided	(10)	(5)
	5.0%	2.5%
Disagreed	(9)	(20)
	4.5%	10.0%

$X^2 = 15.8$ (4df) $P = .01^{**}$

The findings from Table 4.48 showed that 55.5% of the lower class supported the statement that father's method of punishment were more severe than those of the mothers.

For the analysis of the style of punishment or discipline used by parents it was found that in all cases analyzed the respondents agreed that father's method of discipline were more severe than those of the mothers.

One of the methods most frequently reported was corporal punishment. It is also interesting to note

that the rural parents or the parents with low education were unequivocal in supporting severe methods of punishment by the fathers. It may therefore be concluded that in Tiv traditional society corporal punishment is used frequently as a method of discipline.

But corporal punishment was not the only method reported by the parents. Both husbands and wives reported also that sometimes it was necessary to tell the child, to reason with the child and explain why he or she should obey. Some parents even reported that they could bribe the child by giving or promising a reward.

But the most interesting strategy reported by educated and some illiterate parents was to ask the child to do something. Fathers on the other hand reported that they would most likely tell the child to do or obey. Mothers also reported that they could reason with the child more than the fathers. On the whole the interviews revealed that fathers were more limited in their responses to child's misbehaviour and were more authoritatian in dealing with children particularly whenever acts of misbehaviour by children were involved.

This chapter has presented an analysis of the interview data. The chi-square test of significance was employed to test the null hypotheses formulated, for the investigation of the problem of the study.

The analysis sought to find answers to the problems of child socialization in Tiv society. It tried to establish whether there were differences and similarities in the child rearing practices among the urban parents and the rural parents in Gboko urban and Kwande Local Government area of Benue State. These were the areas selected for the purpose of conducting this study. It was thought that the generalization which would be arrived at could be applied for the whole of Tiv society since the nature of the samples selected was representative of the whole population in Tiv land.

The influence of formal education was the major factor which guided the investigation. It had always been assumed that western education had adversely affected the traditional way of life of the Tiv people particularly as child rearing is concerned. The analysis sought to find answers to the question whether there were differences in child rearing practices between the urban and the rural families; and if there were to what extent can we attribute these differences to the influences of Western Education.

The variables which were studied included traditional practices of child socialization, discipline and character training, achievement learning, aggression control, sociability training, responsibility training and obedience, attitudes to western education and parents responsibility to child according to sex. Each of these was examined according to the background variables of location, sex, occupation, level of education and social class variations with the influence of western education as the basis.

In general the findings have shown that there had been a good deal of the influence of western education on the attitudes of parents towards socialization of their children. For example, the findings for adherence to traditional practices of head moulding, feeding habit and bottle feeding of the children showed that the educated urban parents showed significant move away from the traditional practices. This was shown to be the result of the influence of western education which had placed them in better social position so that they were able to acquire better education and other modern facilities to enable them to change their values and understanding.

This conclusion is applicable to many of the other variables such as corporal punishment, attitudes of parents to children and sociability training. Both groups however, had very high estimation of western education. It was found that in view of these every Tiv parents interviewed would be willing to spend a great deal of his/her income on education of children. According to the findings even though western education was claimed to be eroding the traditional values of the people it was being replaced by values which were considered to improve and raise the standard of living of the people. In other words valuable social changes which were taking place in Tivland through the system of formal education were becoming more and more accepted by the people themselves.

The findings also showed that most of the respondents in the research areas were affected by the influence of western education and social change. But the rural traditional parents were less affected than the urban population which has greater access to modern facilities of social change taking place in Tivland. Apart from the influence of western education itself Christian religion, which is the predominant religion in Tiv society can be considered as another important factor which has accelerated social change in Tivland.

Chapter 5

PRESENTATION AND ANALYSIS OF OBSERVATION DATA

The following recorded observations tell of the lives of the eight children from the rural and urban families in Kwande and Gboko Local Government Areas of Benue State. There are four boys and four girls whose ages range from six to ten years. All of them are attending primary schools. Four of the children are from educated or "westernized" families; the other are from families which are less influenced by western education and values.

The rationale in conducting observations on 8 different family and environmental situations is to see if there are any constrasting practices in child-rearing related to the dichotomous social situations.

The case studies were based upon the observation notes compiled by the research assistants. In view of this they did not lend themselves readily to quantitative treatment. But generalization of the socialization practices were drawn based upon the observation notes.

The data collected by team of observers presented life situations which describe what happens to a child during the day beginning from six O'clock each day

in the morning when they wake-up until the time they go to bed at night.

With the effort of the team of observers descriptions are made of what happens to a child under observation during the day. The observer ' note what the child does and the interaction he/she has with members of the parents particularly the father and mother as well as siblings. They also note what is said and done to the child. They also note the actions taking place around the child which are closely related to the child's own behaviour.

The observers who conducted this study were qualified Grade Two teachers who have had more than three years of teaching experience at primary school level. The exception is the one who has completed secondary school, but has been engaged in teaching for the past two years at a nursery school.

The rationale of employing the services of primary school teachers is the experience it was believed they acquired in their dealings with primary and nursery school pupils, and the rapport it was believed they could easily establish with the parents selected for the study.

Observing a whole day in the life of a child provides an insight into the life of a whole human being. Each child according to Tabachnick (1972), is more than

"a good reader" or "poor at math", or "often tardy", obedient and responsive to acceptable behaviour. Each child is also a son or daughter who probably has responsibility in his/her home for different tasks - care of young children, cleaning the compound, herding cattle, running errands, selling in the market, gathering fire-wood, and performing other duties as assigned to him/her by the parents or elder brothers or sisters. Observation of a child can also help one to understand if the child comes to school well fed or hungry, whether he/she may make friends easily or is disliked by some other children or even teachers. These non-school factors may provide some clues to teachers and parents in understanding the response (negative or positive) that a child may make to socialization processes at home and in school.

Much of the interactions that take place at home between adults and children outside of the school can be regarded as teaching-learning situations which are guarded by mothers, fathers, uncles, aunts family friends, older brothers and sisters. Through family interactions children learn what attitudes they are supposed to acquire towards outsiders and family members. They learn about the environment in which they live, what part of environment they have to fear and what part of it to use and to develop confidence in.

In both home and school children learn from their peers, parents, and other relatives what and how to eat, how to clothe themselves, how to perform duties, how to speak and to understand the speech of others; what objects and what human behaviours are ethical good and acceptable in society in which they live. In other words, they learn the values and traditions of their communities and differentiate between those which are acceptable or not acceptable. They do this through the influence of people with whom they interact.

Children learn a lot before they enter nursety school. Those who enter schools bring along with them experiences they have acquired at home. Through the processes of socialization learning at school can be regarded simply as continuation of the home training, but in a much more organized and formal process. They learn from adults and their age-mates while in school.

In the case studies developed from the eight children selected for study, one can compare the similarities and differences of child rearing among rural and urban parents, among educated and illiterate parents, and also among social class differences. The reader's attention is drawn to the differences of socialization of children according to sex of parents and sex of children. The reader is also urged to note

whether there are difficulties experienced by unschooled rural parents from schooled urban parents in their effort to socialize their children who attend school.

Each of the case studies was compiled from volumes of notes recorded by observers. They were then edited and presented in composite forms in order to preserve the essense of the events observed and recorded. The intent was to examine the phenomenon of socialization under the particular circumstances of the families subjected to observation.

The importance of certain elements that repeatedly appeared in the life of a family was given emphasis. For example, the frequent appearance of the need for respect to elders argued for this prominence in the case studies. Also stress upon moral behaviour helps to portray the importance of socialization in moral behaviour.

These composite days were analyzed using data gathered from the interviews.

The following sections present the 8 case studies as they were compositely compiled from the notes of the research assistants.

CASE STUDIES

1. Erdoo And Her Family

Child : Erdoo, 6 years old. She is a female child in Class I.

Father : Godwin. 38 years, Ph.D., Teaching, Principal.

Mother : Cecilia. 28 years, Teaching and Trading. She has N.C.E., Grade II qualifications.

House Aids : 2 boys, 2 girls.

Family religion : Christianity.

Erdoo's Family Residence

The family has a very large modern building, with electricity, water supply and it is also well furnished. There is a radio and a large colour television. There is a beautiful floor carpet in the sitting room.

1.1 Early Morning at Home

6.00 - Erdoo wakes up very early in the morning at about six O'clock and goes to greet her parents who are preparing to go to school. She does not perform morning functions like sweeping the compound, sweeping the house or fetching water from the well. She has not been doing these because the house girls and boys are seeing performing these functions. Erdoo and her junior brothers are also bathed by the house girl.

6.30 - After bathing she wears her school uniform in preparation to go to school. Erdoo comes out of the house to go to school, she forgets to take her breakfast .

Mother : Erdoo, have you forgotten your breakfast?

Erdoo : Yes, I am sorry

Mother : Go to the dining table and take tea before you cn leave for school.

7.30 - Erdoo and the other children left for the school in their father's peugeot 504 car driven by the family's driver. They arrive at school at 7.36.

1.2 At The School

7.40 - Erdoo attends the morning assembly and participates in singing the National Anthem and reciting the National Pledge, both of which she knows very well.

8.00 - In the classroom Erdoo shows a lot of interest in the lessons conducted by their teacher, She answers questions promptly and makes no disturbance during the lessons. While in the classroom Erdoo reads out 15 examination questions for one of her class mates who has come late to school. She pronounces all the words correctly.

10.00 - During break time Erdoo shares the tea she brought to the school in her flask together with her brothers and two other friends. They also share the piece of bread they brought from home.

10.45 - After break Erdoo and her class mates return to their classroom, but their teacher is engaged in marking the test she gave them. The children are left doing nothing. There is a lot of noise in the class. Erdoo also participates in the noise making, but she holds an English Reader in her hand. During this time I ask her to read some words from the Reader - Learning English Language. She is able to read most of the words except four which she finds difficult to pronounce.

1.3 - At Home After School

2.00 p.m - Erdoo joins two of her brothers at the dining table for lunch. They all share food from the same dish. Mother : Children, I do not want you to fight over the food and dont be greedy when eating. There is enough food for all of you. After the meal the house girls collect the dishes from the dining table for washing. The children then return to the sitting room to rest.

While resting mother asks: Erdoo, what did you learn today in the school?

Erdoo : We learned English Language and Mathematics.

Mother : What else did you learn at school?

Erdoo : Nothing else.

Mother : Why?

Erdoo : We don't know. Our teacher did not come to

the class after break and the class was left to make noise.

Mother regrets having moved her children from a nursery school to the one which cannot give good education to her children.

1.4 At Home in the Evening

6.00 p.m - Mother tells Erdoo to close the door at the back of the house to prevent mosquitoes from entering the house. Erdoo is unwilling to obey in spite of threats from her mother to beat her. She reluctantly goes to close the door. Mother warns Erdoo to be obedient whenever she is told to perform some duty.

6.30 - Erdoo is told by her mother to keep away the radio from the reach of her junior sister who is playing with it. Erdoo asks: Why? Don't you want her to learn how to turn-on the radio?. Mother : No, she is too young to handle a radio. She will break it instead. Erdoo is satisfied with her mother's explanation. She does as she is told. She also closes the front door of the house.

6.40 - Mother tells Erdoo and her brothers and sisters to go to the bathroom, bathe before supper at 7.00 p.m. The children are reluctant to obey. After some threats of punishment from their mother they go to the bath-room. They are bathed by one of the two house girls.

7.00p.m - Erdoo and her brothers and sisters gather round the dining table for dinner together with their mother. They are served with some pounded yams, rice and tea.

7.30p.m - After super they all gather together in the sitting room to watch television programmes. A visitor comes in. The children show no interest in him even though he greets them. Their mother advised tham to great visitors and be courteous to anybody who pays a visit to the family. Mother reminds the eldest of her children who is also a male that he should know that he is the owner of the house and the following conversation ensues.

Mother : Orkuma, do you not know that you are the owner of this house?

Orkuma : No, I am not, because I am not married.

Mother : Do you think that you cannot control the house because you have no wife?

Orkuma : Yes, it is only married people like father who have authority in the house.

Mother : That is true, but since you are the first male child of the family you have authority to control the house whenever your father is absent.

Orkuma : But I am not going to marry because I want to be ordained a Reverend Father and so work for the Church.

Erdoo : Does it mean that Reverend Fathers never marry?

Orkuma: Yes, have you ever seen any of them with a woman or a wife? When we visited one of them yesterday did you see a woman in his house?

Mother: Erdoo, Reverend Fathers are God's people. Reverend Sisters are also God's workers and they never get married. Whenever you want to work for God you must promise that you will never get married during your life time.

Erdoo: I have always believed that Reverend Fathers and Reverend Sisters are husbands and wifes. Yesterday I saw them together inside one car. They were plucking mango fruits and oranges.

Mother: Are you saying that if someone picks me in his car I am that person's wife?

Children: No, you are Dady's wife and you are our mother.

Erdoo: I do not believe that Reverend Fathers don't marry.

I always see them with some girls in the car whenever they come here.

Mother jokingly frightens Erdoo and the other children by saying she will report them to the Reverend Father whenever he comes here.

Erdoo: Yes, even if you report us to him he can do nothing to us. Dady is always around.

They all laugh jokingly. Mother tells them never to dream that Reverend Fathers ever get married. It is never done so in the Catholic Church. If Orkuma wants to be a Reverend Father he too will not marry. Mother changes the conversation and asks: "Who among you can tell me where and when he or she was born?". Erdoo: "I was born in Zaria on February 13, 1978".

They all clap hands in praise of Erdoo. Mother asks the children to tell a story of their choice and promises to give twenty kobo to anyone who can tell a very good story. Erdoo tells a good story about a school girl.

The children and their mother clap hands and praise Erdoo for the nice story she has told them. Erdoo's brothers also tell very interesting stories. Mother gives them one Naira to share 20k each when they will go to school tomorrow.

8.30 p.m - Mother tells children to recite their prayer. Mother tells them not to forget to pray before going to bed during meals and every morning whenever they wake-up from the bed.

9.00 p.m - Mother says "Good night" to children and tells them to go to bed. They say good-night to one another and leave for their bedroom.

2. Tertsua And His Family

Child : Tertsua, Male 10 years, Class 4

Father : Ase Amah, 45 years, some schooling, farmer and Church evangelist.

Mother : Mbapinen Ase, 35 years with no schooling, she is a farmer and a foodstuff trader.

Family religion : Christianity

Children in the family : 5 males and 3 females.

Other adults in the family : 2 males and 2 females.

Tertsua's Family Compound

Tertsua's family compound is located in the rich agricultural farmland. The family is predominantly agricultural. The home consists of eight round huts. Three of these belong to Tertsua's father. The other five belong to Tertsua's uncle. The family has a small radio, and also a bicycle which the father uses during his preaching trips. He is however a full-time farmer.

A Day in the Life of Tertsua

2.1 At Home in the Morning

6.00 a.m - Tertsua wakes up. He goes to the common room to greet his parents who are already preparing to go to the farm.

6.35 - After bathing he waits for his other two friends and together they start off to school on foot. The school is three kilometers away from his home.

7.20 - Tertsua arrives at school earlier than many other children. During morning assembly the headmaster reminds the children to show respect to the National Anthem and the National Pledge whenever it is time to sing and recite them. Tertsua is standing at attention while the headmaster speaks to the children.

7.40 - During Mathematics lesson Tertsua listens attentively to the teacher but fails to sit up right. Instead he uses the wall of the classroom to support his back as the lesson goes on.

I have observed that Tertsua has performed very well in the Mathematics assignments. He makes only a few mistakes. He is the first to pass his maths exercise book to the teacher for marking.

8.00 - The teacher is out of the class without giving the class some work to do. Tertsua remains quiet until the teacher returns. Tertsua is noted for his kindness and love for other children with whom he shares the little piece of yam he has with him. He does not fight even when he is rebuked by another child. His parents advise him to report to the teacher if another boy rebukes or fights him at school.

2.2 <u>After School</u>

12.50 - While walking home from the school Tertsua and his friend, John, a nine year old child, discuss their teacher. Tertsua says that their teacher does not

seem to be hard working. His friend agrees and says that instead of teaching their teacher gives them very difficult examination.

Tertsua: John, what do you think about the tests given to us this week?

John: They are difficult. The teacher thinks we are as old and as educated as he is. But this is not good. I think he does not want us to be admitted into secondary school.

Tertsua: I do not think his tests will be used to admit us into Secondary School. But they are to encourage us to work hard for our progress.

John: Yes. The Government Common Entrance Examinations will be given to us. May be that is why teacher wants us to work hard in order to pass when time comes.

Tertsua: If it is so, I think he is doing good to us.

Tertsua and his friends have wasted a lot of time playing after the school has closed for the day. When he arrives home his father wants to give him corporal punishment, but the mother intervenes and he is pardoned. Tertsua is warned to avoid going with the children who are irresponsible both at home and in school. Tertsua is given some pounded yam by his mother. He eats together with his other brothers. Female children sit together while eating and the males eat together in the common

room which belongs to the father. The common room called "Ate" is thatched with grass without cement floor. One has to bend very low when entering it to avoid a scratch on one's back.

2.30 - Father, Mother and the other elderly brothers are on the yam farm near the compound. Tertsua goes to meet them immediately after his lunch. He is expected to do this every day as his contribution to the economic well being of the family. Tertsua's father emphasises the importance of farming when I ask him why he does not allow the boy to rest after lunch. According to the father, western education has failed to meet the financial aspiration of the family. It is therefore necessary for all his children to be fully involved in farming activities for the economic survival of the family.

7.30 p.m - It is time for supper. Tertsua sits by the left side of his father and waits for mother to bring the pounded yam she has prepared with vegetables and some goat meat. The goat meat is the share given to his father from the marriage ceremony of one of the girls who was married to a person from a nearby kindred village.

When food is finally brought, Tertsua, his brothers and their father and his uncle eat from the same bowl. Food is not put on the table, but on the floor and those

who share it have to sit sideways in order to allow many to join the group in a circular form. Community cooperation is greatly cherished. The children are warned by their father to eat meat only after they have finished eating the food. When I ask the father why he does not want the children to eat meat along with the food, he replies that it is a sign of disrespect for little children eating meat with pounded yam in the presence of elderly persons.

7.45 - Tertsua is asked to join the other children who are shelling groundnuts which are to be sold in the market the following day. The grinding machine is worked together by two persons who grind it back and forth until all the shells are separated from the seeds. The children using the two machines continue to work until two bags are filled with the groundnut seeds.

8.40 - Tertsua feels very hot and tired after the exercise. He is permitted to roast a piece of yam to eat before he sleeps. He also takes a bath to wash away the sweat that has covered his body otherwise it will cake and smell.

8.50 - Tertsua is resting while he enjoys the yam he has roasted. He does not have time to read even at night because the father wants him to help him on the farm. This is the only way Tertsua is able to get money to pay school fees and to buy school books.

Tertsua's father is of the opinion that if his son cannot proceed beyond primary 6 he has to get married. The father himself could have married a second wife had he not been working as an evangelist.

Tertsua's father believes that having many children is a real blessing from the "Almighty God". His religious belief makes him a strict disciplinarian, and fortunately for him all his children are well behaved.

. .9.00 - The whole family gather round the evening fire. A kerosine lamp provides light enough for the father to read the Bible and to pray together with the children. He stresses the need for obedience to God and to the family as a whole.

9.30 - Tertsua and the other children are allowed to go to bed to sleep for the night. Tertsua's father and his other senior brothers remain a little longer discussing some family problems before they retire to their huts for the night rest.

3. Shiaondo And His Family

Child: Shiaondo, a male child of 10 years, in Class 4.

Father : Iorwa, 40 years. He is a farmer, Primary 2 education.

Mother : Nguavese, 27 years. She is the 3rd wife of Iorwa. She has schooling and is a farmer.

Family religion : Christianity

Shiaondo's Family Compound

Shiaondo's father is the last among a family of 8. He lives together with his brothers in a large village comprising of twenty three houses. These are mostly round huts thatched with grass. Shiaondo's father has 4 thatched houses, the other built with mud bricks and roofed with zinc, but has no cement floors or walls. The family is comprised of 12 children and four adults.

A Day in the Life of Shiaondo

3.1 In the Morning at Home

6.00 - Shiaondo wakes up at 6.00 a.m. He goes to the thatched hut in the middle of the compound to greet his parents. He greets them in a traditional manner by bending low down to the ground. Shiaondo is sent to collect some firewood at the back of his mother's hut. He obeys and carries out his assignment.

6.30 a.m - Shiaondo is given some water in a plastic bucket by his mother to bathe and prepare to go to school. He instead spends time playing with the water rather than washing to go to school. He takes bath in the open space at the back of mother's hut. He is seriously rebuked by both mother and father for his childish behaviour. They expect him to be more responsible since he is now ten years old.

6.45 a.m - After bathing he dresses himself in his uniform ready to go to school. He is given breakfast of yams and palm oil. His mother gives him 10k. He bends low, receives with his right hand and says "thank you very much". He is then transported to the school by one of his father's uncles on a motor bike. He leaves waving to his parents and friends.

7.45 a.m - Shiaondo arrives late at school when the morning assembly is almost completed. He joins his classmates at the assembly ground. But he is given three strokes of the cane for coming late to school by the Headmaster. He comes to school with a flask of water hanged from his neck. This flask is provided to him by his mother. The mother says she is very much concerned about the welfare of Shiaondo at school as at home.

Shiaondo has entered into his class. He takes his seat quietly paying attention to his teacher.

8.00 a.m - Shiaondo seems to have been affected by the punishment given to him earlier in the morning. Though he has started to be attentive to his class teacher, he seems to have lost interest and plays with some stones they have been asked to pick up outside the classroom. He lies on his desk and raises his hand when a question is asked by his teacher. But he is not given the opportunity to answer the question. The teacher is explaining to the class some examination questions they are to answer.

Shiaondo does not possess an exercise book like his other classmates. He borrows a sheet of paper from one of his friends and successfully works out the examination questions in mathematics.

After he has submitted his answer sheet to the teacher, he moves out of the class feeling happy and satisfied. He is also laughing and shouting. I ask him why he is so happy. He tells me that he has found the examination very simple. He adds, "this has made me forget about the punishment given to me this morning". He buys a piece of cake with the coins given to him in the morning by his mother.

10.30 a.m - The children return to the classroom with a lot of noise. Shiaondo is engaged in fighting over his pencil with another pupil. When the teacher enters the class, Shiaondo stops fighting and quickly

sits down singing with the other pupils. As there is no teaching going on, the pupils continue to sing. Then, Shiaondo sleeps on his desk. The bell rings for the close of the school day. The teacher and the pupils sing the National Anthem, and then are dismissed. Shiaondo runs home with other children. He arrives home feeling very tired and exhausted.

3.2 At Home After School

2.00 p.m - Shiaondo removes his school uniforms and keeps them in his father's hut. He is given gari (fried cassava flour) for lunch. He receives it with gratitude. He mixes the gari with water, but no sugar and shares it with his junior brothers.

Shiaondo forgets to wash the dish in which he has prepared gari to eat. He also forgets to clean up the floor where he sits to eat gari. For this he is beaten by his mother. He cries and pledges not to be so again.

Shiaondo meets his parents on the farm. They are planting some seed-yams. He does not participate in the work, but watches how the planting is done. After this he helps his father to carry his hoe and the cutlass home. He walks along quietly playing with the grass on the roadsides.

4.30 p.m - Shiaondo goes hunting for rats. While digging a rat hole he is attacked by a big scorpion. He drops the hoe, running and screaming. He holds the

injured hand above his head and runs to his father who is working on the farm. The father does not punish him, but tells him to be careful otherwise he could even be bitten by a snake. Shiaondo is taken to a native doctor who makes some cuts on his hand with a sharp razor blade and applies a blue solution into it. Shiaondo then returns home.

4.30 p.m - When the pain has decreased, Shiaondo takes a bucket and goes to wash himself in the stream near his father's compound. After the bath Shiaondo returns home and sits in a bamboo chair.

3.3 At Home in the Evening

7.00 p.m - Shiaondo joins his father and other brothers to share pounded yam with fresh vegetables but without meat. He carries the dishes to his mother to be washed.

After super children and parents sit together in the common room in the centre of the compound telling stories about snakes and scorpions and pointing out how dangerous they are.

After the discussion about snakes and scorpions, Shiaondo wants his father to tell him what he will do when he finishes primary school. His father promises to pay his secondary school fees provided he is able to get admission into secondary school.

9.00 p.m - Shiaondo greets his parents and retires to his bed to sleep.

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4. Hembafan And Her Family

Child : Hembafan, 6 years, female, Nursery

Father : Mnenga, 36 years, NCE holder, Teacher.

Mother : Nancy, 29 years, Grade II teacher.

Family religion : Christianity

Number of children : Two females and three males

Other relatives living with the family:

1 son of the father's uncle

2 sisters of Hembafan's mother

Hembafan's Family Residence

It is a large modern building with a "boys" quarters. It has electricity and is somewhat well furnished. They have a radio but no television. The father has two motor-cycles one of which is being used by his wife.

A Day in the Life of Hembafan

During any ordinary day Hembafan is away at school from 6.30 a.m to 1.00 p.m. After returning home from the school she helps her mother with household chores such as fetching water whenever directed to do so by her mother. After taking her lunch she sometimes sleeps or plays with her toys and other children.

Both at home and at school she is cheerful and playful though sometimes she is imprudent to her parents who are quite permissive most of the time. At school she is quiete and respecful, seldom involved in the

fights when pupils are left alone. She listens intently to her teacher and tries to understand and to do her work.

Hembafan's parents consider religious teaching as a very important aspect of children's up-bringing. Evidence of this is shown in the manner in which Hembafan behaves during meals. She must pray before eating. Although only 6 years old, she can sing religious songs with her parents and other siblings.

The parents are prepared to spend a lot of their income on their children's education. They are careful to ensure that Hembafan does not lack anything which may aid her success in school.

In the Morning at Home (6.00-6.30)

Hembafan wakes up at 6.00 a.m. She goes to her parents to perform the traditional greeting of "U nder ve?" (good morning), while bending down, a sign of traditional curtsey shown to elders in Tiv society. Hembafan also exchanges greetings with senior siblings and the other relatives. Her greetings are returned by everyone.

Hembafan is asked how she felt during the night, indicating that her parents are concerned with the welfare of the child at all time. (Traditional greetings in Tiv society are followerd by questions about the person's health, about his/her people, about farms, crops and animals, etc.).

Hembafan then prepares to go to school. She goes to the toilet. Then she is bathed by the senior sister (or by her mother) and brushes her teeth using a modern tooth brush and toothpaste. After this she returns to the sitting room.

> "Go to the dining table for your breakfast", orders her mother. You are almost late in starting off to school". Hembafan: "It does not matter, mother, I can take my tea along with me in my tea flask". Mother: It is necessary for you to take some food in the morning and not only tea.

Hembafan calls her two senior brothers and her sister to join her at the table for tea. After breakfast the children are transported to school by their parents on the motor-cycles. Each of them carries a flask of tea and ten kobo for food at school.

At School (6.30a.m - 1.00p.m)

When Hembafan arrives at school she goes straight to her portion of the compound alloted to her for sweeping.

Her friend warns her: "Hembafan, you have come late and your place has not yet been swept. You must work faster".

"I will soon finish. I started late from home because our breakfast was late today". "What do you mean by breakfast?". "Do you mean that you eat at home before coming to school?.

"Yes, why not?. How can you come to school without taking food in the morning?".

"Well, your father is able to provide food for you at that time of the day. It is not so with us who come from the bush village".

"It is not my father, but my mother who prepares the breakfast for the family".

At this stage, the conversation between Hembafan and her friend, a girl of 7 ends. All the children go to morning assembly when the bell rings.

The children stand in lines according to their classes beginning with the shortest ones standing at the front, and ending with the tallest children at the back. Hembafan stands second to the first child in her class.

When the headmistress takes her position at the front the children bow slightly in response, and sing in chorus, "Good morning, Madam".

The headmistress warns the children about coming late to school. Hembafan imagines that the warning is directed against her and feels very uneasy.

The headmistress also advises them to come to school in neat uniforms. She warns that any child who is dirty cannot be allowed in the school. She then directs prefects in class 6 to watch out for disobedient children and report them to her."

She turns to all the children. "Today your terminal examinations begin". "If anyone is caught misbehaving in any way, he/she will be severely punished. I will not tolerate any form of misbehaviour."

She directs the children to say prayers, sing the National Anthem and recite the National Pledge. She then dismisses them to their classes.

Hembafan's class teacher is 25 years old. She is a Grade Two teacher who has worked for the past five years in the school. She issues threats but does not beat her children as readily as some teachers in the same school do. Hembafan loves her teacher just like her other classmates.

Class 2 is taking their terminal examinations to end the second term. Their teacher has been working on the four basic arithmetic processes with the pupils.

Hembafan and her classmates do not seem to show much anxiety about the Arithmetic examination. For Hembafan, a lot of pressure is laid on her to succeed. She is expected at home to do her assignment after school. She is also supplied with the necessary books

to help her study well. Her parents are anxious about her success in school in particular and in other activities at home.

The class teacher asks all the children to go out and wait quietly under the tree a few meters away from the classroom while she writes the examination problems on the chalk board.

The teacher allows the children to look at the problems on the board. She then asks if anyone can stand up and read each problem to the rest of the class. Hembafan puts up her hand and she is called upon to read the problems. She reads all the problems correctly, and the teacher asks the class to clap for her.

Each of the problems is carefully explained by the teacher before children are allowed to start to work. Children are also warned to avoid coping other's work or they will loss marks.

Though some children look confused and uncertain about what to do Hembafan works carefully on her problems and gets all the answers correct except two.

During break time Hembafan walks to the school market. She buys some cakes and shares them with her brother and her friend. She then joins the other children to play. She plays strictly in the company of female children who have formed themselves into a peer group.

For the rest of the day there are no class-room activities. Children are organised to clean up the

school compound in preparation for holidays in the following week.

At Home After School (2.00p.m - 8.30p.m)

At 1.00 p.m children are dismissed. When Hembafan returns home and moves to the water pot to wash her face and hands, her mother stops her saying she must not touch the pot until she has asked her senior sister to remove her uniform, and give her some water to wash her hands.

Mother is trying to prevent Hembafan's dirty hands from contaminating the water in the pot. It is the water which is fetched from the only dug-out well in the compound. Every morning mother and her two senior children have to fetch the water from this well. Hembafan is too young to fetch it. She can however carry it to their huge earthen pot in a very small container which is not too heavy for a child of her age. Hembafan participates in this exercise every morning.

Hembafan's senior sister has finished washing her hands and face. Hembafan then runs directly into her bedroom and comes out in another dress and slippers.

At 1.45 p.m Hembafan walks into the sitting room, greets her father who welcomes her back from the school. Pounded yam is prepared and the whole family share from the same dish at the dinning table. Hembafan helps the mother and the senior sister to carry away the

dishes to the kitchen for washing. Mother shows her children how to wash the dishes and put them away after each meal.

After lunch Hembafan sits in the parlour and falls asleep. She is carried to the bedroom where she sleeps until 5.00 p.m. When she wakes up she meets her father and mother sitting in the parlour and greets them. Father sends her to pick up a book from the bookshelf for him. She is told to read her English book. She sits beside father and reads. He corrects her when she makes a mistake.

At 6.00 p.m mother prepares the evening meal. She makes sure that all her female children are fully employed to help and to learn from her. Hembafan is given the task of fetching the water from the big pot for use in the kitchen.

At 7.30 p.m food is ready and the family again sits together at the same table for dinner. It is Hembafan who suggests that they have to say prayer before eating. Father and mother thank Hembafan for this, and the senior son is asked by mother to say the prayer.

At 7.45 p.m some visitors come. They are warmly greeted and the children are advised to invite them to the table for food. Mother goes into the kitchen to bring out some food already preserved. She tells children that it is important to preserve some food so

that visitors can be served in case they come after the family has already taken their meal.

After the meal mother allows the children to carry the utensils to the kitchen, and insists that they must be washed and put away every evening.

5. Ngoundu And Her Family

Child : Ngoundu, 7 years, female, class 2.

Father : Burbwa, 40 years, B.Sc. (Accounts)

Mother : Mbakperan, 29 years, Staff Nurse.

Number of Children : 5: 3 males, 2 females.

Family religion : Christianity

Ngoundu's Family Residence

A very large modern building in an urban area with electricity and an improvised water supply system. The family has a radio, a T.V. set and a 505 peugeot car.

A Day in the Life of Ngoundu

Ngoundu, a girl of about seven years of age, is a pupil in class two. Her day's activities are similar to Hembadan's in many ways. After school Ngoundu does much more work than Hembafan, partly because she is order, and partly because of the way her parents want her to develop.

5.1 Early Morning at Home

Ngoundu comes out of her mother's room in a flowing night dress. She looks tired. She holds a small broom in her left hand and with her right hand she rubs her eyes. She looks around absently. She yawns walks to the front of the house and begins to sweep the compound floor. She packs the rubish into the dust bin to be burnt.

Mother comes out from the bathroom. She asks, "Are you children not going to school today?". Ngoundu "we are going".

Mother tells them to take ₦1.20 from the dinning table to use to purchase food at school for breakfast.

Ngoundu takes a bucket of water to the bathroom and soon comes out ready to go to school.

The senior sister asks Ngoundu to tell how mother wants them to use the money she has given them. Ngoundu says "forty kobo, for each of us".

Ngoundu leaves for school on foot together with her sisters. The junior sister who is given a piece of bread shares it with her and the senior sister.

5.2.1 At School

It is 7.00 a.m children are coming to school from all directions on foot, bicycles, motor cycles and cars.

Ngoundu feels unhappy because father has not taken them to school today in his car. She tells her senior sister, "I will complain to father about this after school".

"Yes", her senior sister agrees. Ngoundu and her friends arrive at school and separate to their various classes. She hurries to the yard in front of the class-room and begins to sweep. She shouts to the other children. "Don't stand idly looking at me. Take your brooms and sweep". She bends down and sweeps a little,

then straightens herself and stares angrily at the pupils who are not sweeping, but says nothing to them.

The class teacher comes with a whip in his right hand and books in the other. Four children run to greet him and to help him carry the books to the classroom. Teacher stops. He calls three children who are standing idly at a corner and gives them six severe strokes of the cane in their palms, indicating that they are disobedient. Every pupil now bends down and sweeps wildly, and soon the whole yard looks neat.

Ngoundu is happy because she has excaped the wrath of her teacher. The previous day she was beaten because she failed to perform her morning sweeping properly.

When the sweeping is over the bell rings. The pupils start forward and Ngoundu walks into class II where she puts her broom away. She comes out and goes to the assembly ground. She joins the line formed with her classmates who remain standing in silence.

The teacher goes and stands in front of the children to say the morning prayers. When the prayers are over, the Headmaster says, "there are still late comers in the school. I can see some still coming and not only that but there are those who come to school when it pleases them. Soon such disobedient children will regret it. Let all those who did not come to school yesterday go to my office". Five children leave

their lines and cross over to the office. Children are allowed to sing the National Anthem and recite the National Pledge before moving quietly to their respective classrooms.

While Ngoundu's mates return to their seats they find their class teacher already in. They remain standing and salute the teacher, "Good morning, Sir". Then they sit down.

The teacher calls the roll. After the roll call he announces that, "It is time for P.E." The children quickly remove their school uniforms and prepare for P.E. The teacher leads them to the field where they participated in different physical exercises. They return to the classroom for Reading and Arithmetic lessons feeling tired.

Ngoundu seems to have some problems with Arithmetic She is copying the figures from the textbook preparatory to solving the problems. While the rest of the class are busily working out answers to the problems, Ngoundu sits idly looking about her timidly at the teacher who has already started marking books.

Ngoundu raises her head, re-flects for a while, mutters something and then bends down to write the answer of which she is not even sure it is correct.

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5.2.2 Breakfast Time

The bell rings. All children rush out. Ngoundu is relieved as she leaves the dreaded Arithmetic lesson. She calls a girl and both run to the school's market place to purchase some cakes for breakfast.

Ngoundu smiles broadly as she talks with the rest. Some of the children are eating oranges. It is time for free walk and talk. Children move from place to place exchanging jokes, sharing food and playing with friends. Girls feel frier in company of girls, and boys do the same.

It is 10.30. Bell rings again. Ngoundu quickly eats up her cakes, rubs her hands together and with the rest of the class walks hurriedly to the classroom to meet teacher for a Religious Knowledge lesson.

Another lesson in Arithmetic and then Writing are conducted. In each case the teacher is very strict and tries to ensure that children understand what they are taught. Most of the time teacher uses threats with the hope that threats will produce successful learning. When he sees that his threat does not seem to be doing any good, he gives up.

5.2.3 Clean-up and Close of School

At 12.50 p.m. teacher issues brooms to the children. Some children start to sweep the floor of the classrooms.

Others are led out by teacher who assigns portions to them to sweep.

Ngoundu squats on the ground and ties her broom. Then she walks about picking up broom sticks that have fallen out of other's bundles and adding them to her own bundle of broom. Ngoundu does not want to see anything destroyed or wasted.

The bell rings at 1.00 p.m. The children run to the front of the school where they form lines. Teacher comes to the front of the line and everybody becomes quiet. The children sing the National Anthem and are then dismissed.

Ngoundu goes off jumping with joy in the company of other girls. She walks home together with a group of boys and girls.

5.3 After School At Home

At 1.20 p.m. Ngoundu arrives home from school. She has lunch of boiled yam with meat and tea. Having finished she washes her hands and sits down to rest. Mother comes back from work at 2.00p.m.

Mother: "Go and wash your whole body as well. You know you have played a lot at school. When your sweat dries up it will cake and smell".

Ngoundu: "Yes, but there is no water in the bathroom".

Mother: "You will find water in the bucket which has just been brought in by your sister, Hannah".

Ngoundu has bathed: She comes out in neat clothes and sandals. She comes into the sitting room playing with a sharp razor blade she had in her mouth.

Mother : "Do you want to be caned at home as they do to you at school?".

Ngoundu: "That cruel teacher has left. I don't want caning. Why should I be caned?".

Mother: "What is there in your mouth?"

Ngoundu: "Oh, I am sorry".

Mother: "That's a good girl. Now don't put a razor blade in your mouth again.

Ngoundu gives the razor blade to her mother and take some pomade to rub on her face, feet and hands. She uses a mirror to examine her face.

Mother : "You have forgotten to put on your earrings. Please do".

Mother tells Ngoundu to take some dishes and plates and wash them while she continues to mend children's clothes.

After keeping the plates away she takes water to wash her hands and prepares to go to the market. Mother has sent her to buy some bananas and palm oil.

It is 6.30 p.m. Ngoundu goes into her room and removes her wrapper. She comes out carrying a baby who

is crying. She sits down and plays with the baby while mother is preparing food in the kitchen.

Father is still absent when food is ready at 7.00 p.m. Mother serves food to children who eat together at the dinning table. After the meal Ngoundu washes the dishes together with her sisters. They sweep the kitchen and put all cooking utensils neatly away.

After evening meal it is time to do some school work. Ngoundu takes her drawing book and coloured pencils to draw a picture of the National Flag.

Mother : "Ngoundu, have you done your Arithmetic assignment?".

Ngoundu: "We were not given homework in Arithmetic today".

Mother : "All-right. When you have finished drawing the Flag show it to me. Then write out five correct sentences in English language and show it to me too".

Ngoundu: "Why is it that father does not take us to school in his car as other parents do with their children?".

Mother : "Wait, when father returns home you can ask him that question".

Children continues to work until mother decides it is time to pray and go to bed. After prayer, Ngoundu says good night to all and goes to her bedroom to sleep at 9.20 p.m.

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6. Terver And His Family

Child : Terver, 7 years, male, class 1.

Father : Abugh, 45 years, No schooling, farmer.

Mother : Mngu, 36 years, no schooling, farmer.

Number of children in the family : 9: 5 males, 4 females.

Family religion : Christianity.

Terver's Family Compound

The family lives in the rural area where land is very fertile for farming. The home consists of seven huts built with mud and thatched with grass. In the middle of the compound is a large hut known as "Ate" or common room where members of the family eat or sit during the day and where visitors are received. Water is drawn from the nearby stream. There is one radio which belongs to Terver's father. It serves as the only means of communication when news is broadcast in the vernacular.

Terver is the third child on his mother's side who attends school. She has five children, the first two are females who have been married already. Terver's father is an undistinguished man living the life of a basically traditional Tiv. But he differs in a noteworthy respect in that he has permissive attitudes towards "western education".

Mngu, Terver's mother, is a tall slender, pleasant looking woman. She has lived in the rural area all of her life. She is also a hard working farmer. She married as

a second wife at the age of sixteen to Terver's father.

A Day in the Life of Terver

At 6.30 a.m - Terver is just beginning to stir on the vono bed which is covered with a mat and an old blanket. After returning from the bush where he has gone to ease himself he follows his mother who has also come out of her hut.

"Fetch some water from the pot and wash your face, hands and feet. You have to prepare to go to school", says his mother.

She also orders her senior son to prepare the roasted yam so that they can eat. Meanwhile mother takes her water-pot and rushes to the stream to bring some fresh water for the day.

Children share the yam and then Terver puts on his school uniform and together they leave for school. Terver tells his mother, "yesterday those who came to school late were caned. I too was late once and my teacher beat me. I don't want to be late again".

Without waiting for a response he snatches his only excise book from his mother and dashes off to school.

Terver plays with other children on the way to school. His father meets them as he is returning home with firewood. Father is angry with his children and wonders whether teachers still discipline children as they did in the past.

Terver arrives ten minutes late at school, and his name is submitted to the Headmaster for punishment.

6.1 At School

Children have finished sweeping and the bell rings for assembly. Children line-up in front of the Head-masters' Office. Late-comers form a different line waiting for punishment.

After children are allowed to go to their classes, Terver is given three strokes of the cane, and then sent to the area of the compound assigned to him for sweeping. He has to do this until breakfast time together with the other children as punishment.

But when the first lesson is over the teacher pardons Terver and allows him to return to class with a warning that he must not come late again to school.

Terver bends down and greets his teacher. When Terver returns to class two more boys arrive standing in fear at the door. Teacher allows them to come in but to remain standing.

Teacher : "It is 8.15 now. Why are you late?".
The two children stand in silence and look gloomy.

Monitor: "They are truants. They said "makaranta doo ga". (School is useless).

Teacher: "Is that so? Well, come forward".

Terver watches with fear and interest. He is playing with his exercise book.

Teacher looks up at the class asks, Terver: "When will your father pay your fees?".

Terver stands at attention and says, "Today".

Teacher : "If you say today, where is the money?".

Terver : "Father said he will bring it when he comes".

The teacher then turns to the late comers: "Take off your shirts and lie down", he says.

The boys are frightened. One of them does not obey the order. The teacher shouts harder at him and slaps him hard across the face. Tears roll down the boy's cheeks. The teacher, very angry, drags him out and he is left to stand at attention looking towards the rising sun.

The other child who has obeyed is given corporal punishment and allowed to take his seat.

The rest of the children remain very still and quiet, looking frightened.

Teacher warns the class: "If any of you is late I will give you the same treatment".

Terver looks frightened. His eyes turn red and watery but he does not cry. He sits still as if he regrets having been sent to school by the father.

8.30 a.m - Sucking his thumb Terver listens and watches attentively as the teacher explains the method of working out Addition problems using hundreds, tens and units columns.

Terver is very interested in Arithmetic. Questions asked him are correctly answered.

After English and Reading lessons the bell goes for breakfast.

6.1.1 Breakfast Time

Teacher: "Go for breakfast".

The children walk out. Terver returns to the classroom, drinks some water, and goes out again.

Terver buys akpekpa (native bread) and eat it. It is free time, children freely mix together, greeting, playing jokingly and sharing food they have bought.

10.15 a.m - End of breakfast time. The bell rings and children rush back to their classes for the remaining part of the school day.

Terver participates actively in the Hygiene, Writing and Vernacular lessons. He is however noisy and some-what rude to his classmates.

6.1.2 Clean-up and Dismissal

Teacher leaves and comes back with some brooms. He stands up and calls the teacher's attention, "Sir, excuse me, Sir". The teacher gives out the brooms to some children. Terver does not get one.

When the teacher leaves, the class grows noisy. Terver hits his desk with a ruler and shouts, "Quiet"! with no effect.

A boy hits the girl sitting next to Terver. Terver turns round in anger and hits him hard with the ruler.

Children have finished sweeping. The bell rings. The children form into lines quickly for the final assembly.

Terver stands in front of his row and looks at the teacher.

After some announcements by the Headmaster the children are dismissed.

6.2 At Home

Terver walks home together with his brother. He arrives at his father's house, runs into his mother's room and sits on the stool. He is welcome back from the school.

Terver removes his uniform and asks his mother for his pant. She gives it to him.

A boy stands outside. Terver calls to him: "Who asks you to take that?". He walks out and snatches the object from the boy rather rudely. His mother looks on with disapproval.

Mother gives Terver his food for the mid-day meal. It is beans mixed with palm oil in a small dish. Terver is dissatisfied with the quantity of the food. However, he sits down to eat with his hands. After eating he looks at his mother and pushes the dish aside. He goes out to wash his hands and then to play.

A visitor comes. He asks for some water to drink. Terver comes in and asks for some water for the visitor.

Terver's mother: "Mamnenge, come and fetch some drinking water". Terver takes the water in a clean calabash to the visitor, and returns with the calabash a few minutes after to his mother. Terver goes out again to continue playing with his friends.

Terver shows that he is learning to act the way boys (and men) are supposed to act. He plays the role of a lorry driver with friends.

Terver goes to his grand-father's compound. He picks a piece of charcoal and writes on the wall. Grand mother: "Don't do that, it will make the wall ditry". Terver just laughs.

Grandmother gives Terver some food to eat. He washes his hands and sits outside to eat. He uncovers the bowl and puts the lid on the floor. After he has finished eating he covers the dish and gives it back to his mother.

Grandmother : "Stop wasting water, Terver".

Terver : "I am not wasting it. I'm washing my hands".

Grandmother laughs. Terver grows angry and throws water at her and continues to wash his hands.

Terver helps to collect firewood for his mother. He is quite happy doing the job.

It is late afternoon at 5.00 p.m. Terver and his sister and brother are told to sweep the compound, the common room, and to make fire for the night rest.

Evening meal is ready. Terver eats together with his father. Licking his fingers, Terver carries the empty dishes back to the cooking hut.

After afternoon and evening filled with ceaseless activities, Terver begins to slow down. He sits down with friends and plays Arithmetic games for fun.

After 9.00 p.m he falls fast asleep.

7. Ngusonon And Her Family

Child : Ngusonon, 7 years, female, class 3.

Father : Shiaondo, 33 years, primary 7 education farmer/trader.

Mother : Elizabeth, 28 years, primary 4 education farmer.

Family religion: Christianity

Number of children: Three, males 2, female 1.

Ngusonon's Family Residence

Ngusonon's family lives in the rural area. Their compound is surrounded by farms of various crops. The compound is made up of 8 round huts and one three bedroom house built with cement. It has no ceilling, neither electricity, ncr modern water supply system. The cemented house belongs to Ngusonon's father. He also has a radio and motor cycle machine.

A Day in the Life of Ngusonon

7.1 Early Morning at Home

At 6.00 a.m. Ngusonon is stiring from her sleep unwilling to wake up. Outside there are noises of Ngusonon's father preparing to go to the farm. They are sharpening their working implements. Women are returning from the stream where they go to fetch fresh water to use during the day.

Ngusonon wake up. She greets mother, father and her two brothers. They return the greeting.

Ngusonon runs to the stream and bathes. She returns and puts on her school uniform. She does not eat at home. She is given twenty-kobo to buy food at school. While her parents go to the farm, Ngusonon is urged on to go to school.

7.2 At School

7.30 a.m. Ngusonon is at school on time together with the other children. They go into their various classes.

The teacher has not yet arrived. Ngusonon comes out of the class, leans against one of the pillars and remains there gazing at four girls who are sweeping. Ngusonon is spying on the whereabouts of the teacher.

One of the girls calls out, "The teacher is coming" as she sees him approaching from his house to the school.

Ngusonon leaves the pillar, goes behind the office where she joins his classmates and together they start sweeping.

The bell rings. One of the senior boys commands "Form a line". The children form lines and the Headmaster leads the children to pray. The children are dispersed to go to their classes.

Ngusonon goes into class 3 together with her classmates. They remain standing.

The teacher enters. "Good morning, Sir", the children greet. The school day begins with the Arithmetic lesson. Many of the children do not seem to be interested. They ask permission to go to the latrine, others complain of headache. The teacher writes the names of some boys and they go out.

Ngusonon sucks her thumb. She takes her pencil and prints something in her exercise book.

Two more lessons in English Language and Religious Knowledge are conducted. In each case the teacher tries to use punishment and reward to try to stimulate learning.

9.30 a.m - The bell goes for breakfast. The teacher allows the children to walk out of the class in order.

Ngusonon runs to food sellers. She buys bean cakes and eats them. She is dancing as she talks to the woman selling food. She walks back into the class, and takes a piece of paper on which she writes "Ngusonon Shiaondo". She opens her desk into which she puts the piece of paper.

At 10.10 a.m the bell rings. Ngusonon dances her way back to class. She takes her seat as the other children pour in. She looks at the teacher with some curiosity.

The teacher presents the rest of the lessons in a very forceful way. He encourages children to tell about their experiences out of school, particularly their own

experiences at home. He also calls children to answer questions. But most of the time during the lessons is spent by children listening to the teacher's lectures. His talks seem to capture the interest of the children.

Ngusonon tries to draw the teacher's attention by raising her hand to ask a question. But she is ignored by the teacher.

Two children sitting in front of Ngusonon are talking together during the lesson. Ngusonon looks on as the teacher knocks their heads together three times as punishment.

11.30 a.m - Another teacher comes in to take a lesson on Writing. He writes seven sentences in beautiful handwriting on the board and directs children to write in their books.

Ngusonon begins to write. She writes standing, bent at the waist and head close to the desk top. She turns round, speaks to the boy near her and continues to write. The teacher walks out. Ngusonon begins to play with her headtie.

Somebody shouts; "I have finished". Ngusonon says, "I am still far behind, about four lines to go. "Another child adds; "I have six more lines to write".

The teacher returns to the room and begins to mark pupils' books.

Ngusonon is still writing when many others have finished. She asks another child for an eraser.

She finishes writing and admires her work. Her classmates fall into line to submit their books. Ngusonon jumps the line, while others just look at her.

Ngusonon returns to her desk. She glances absently to the back of the class and converses with another child in low tones.

Ngusonon leans on her desk as if she is going to fall asleep.

Teacher : "Aember, where is yo : book?".

Aember : "I have not finished, Sir".

Ngusonon : "Sir, here is somebody doing Aember's work for her. It is this boy writing for her".

The teacher ignores Ngusonon's complaint.

Ngusonon looks at another boy and says, "Sir, he is eating paper". The teacher takes no notice of it.

7.2.1 Close of the School Day

The teacher enters the class at 12.50 with some brooms which are given to some children to clean up the classroom.

Ngusonon complains loudly to the teacher. She also wants to sweep. The teacher says, "Don't worry about her, she is always a complainant". Other children also want to be given brooms to sweep.

Teacher takes them to the back of the building to move a column of stones so that others can sweep the dirt beneath.

Ngusonon gets a broom and begins sweeping.

1.20 - The bell rings. The children move to the assembly ground where prayers are said, announcements made and children are dismissed for the day.

7.30 At Home After School

Ngusonon arrives home with her brother. She enters her mother's room and waits for food. Mother tells her to remove her school uniforms. Ngusonon demands that food must be given to her because she is hungry.

Mother : "You must obey before you can ask for food". Ngusonon reluctantly removes her school uniforms, washes her hands and face before she is given some pounded yam with okro soup and a small piece of meat.

Mother : "When you finish eating you must wash the dishes". If you leave them as you did yesterday you will be punished".

Ngusonon sits on a low stool. She eats her food quietly. Then she washes the plates, and shows them to her mother. The mother approves and Ngusonon puts the plates away. Ngusonon rests for a while.

Mother : "Now children, it is time to carry some seed yams to the farm. We shall plant them tomorrow".

Ngusonon : "Shall we not go to school?".

Mother : You are not old enough to plant seed yams. You will go to school while we work on the farm".

At 4.30 p.m father returns home from the farm. He asks Ngusonon to bring her books to him to look at them.

Ngusonon brings only one exercise book to her father.

Father : "Is this the only book you have?".

Ngusonon : "Yes".

Father : "Where is the English Reader I bought for you?".

Ngusonon : "The teacher keeps them in the school".

Father wonders what teachers expect children to do after school hours without their books.

Father pages through Ngusonon's exercise book. He seems satisfied and urges Ngusonon to continue to improve.

Ngusonon is very proud and happy. She dances back to her mother who has just returned from the stream with a pot of water. She greets her and joins the other children to play.

6.30 p.m - Ngusonon walks back from the stream. After bathing she goes into her mother's house, takes some make-ups. She sits on a stool outside her mother's house and makes up her body. She also puts on her new wraper recently bought for her by the mother.

It is getting dark. Ngusonon's mother tells her to gather fire-wood for the night fire at the point where the family meet in the evening.

Some visitors come in. Ngusonon is told by the father to welcome them. She goes to them, receives the handbag from the senior person and shows them where father is sitting. They are warmly welcomed.

Ngusonon is fully involved in helping her mother prepare some food for the evening meal.

She goes to sleep at 9.00 p.m.

8. Kwaghfan And His Family

Child : Kwaghfan, 8 years, Male, Class 3.

Father : Atule, 37 years, LLB (Law), Lawyer (Court Registrar).

Mother : Rachel, 27 years, HCE, Teacher.

Number of children : 3 males, 1 female.

Family religion: Christianity.

Kwaghfan's Family Residence

The residence of Kwaghfan's family is located in Government Residential Area of Gboko Centre. There are modern facilities such as electricity, water supply and good roads. A building occupied by the family has sufficient accommodation for its members. The family has two radios, and two T.V. sets. They also have two cars.

A Day in the Life of Kwaghfan

Kwaghfan, a boy of eight years of age is a pupil in class three. His activities at home reflect the aspirations of his parents. After school Kwaghfan is expected to perform domestic activities like washing clothes and dusting furniture in the house. His position as the first child also gives him the benefit of respect from family members.

8.1 Early Morning at Home

6.00 - Kwaghfan comes out of his bedroom in a night dress. He looks rather tired. He goes to the toilet.

Then he brushes his mouth and washes his face. He goes to the sitting room to greet his father.

Kwaghfan goes to his mother's room and comes out with a month old child who is crying. He gives the child to mother and greets her.

6.45 - Kwaghfan is ready to go to school. He has put on his school uniform.

7.00 - Mother drives Kwaghfan to school in her car. Kwaghfan carries along with him a food flask.

8.2.1 <u>At School</u>

7.10 - While waiting for the other children and teacher to arrive, Kwaghfan goes to the field behind the building to play football game. He has taken along with him a football bought by his father.

7.20 - The bell rings. Children move towards the front of the headmaster's office. They stand in lines. After prayer and singing of the National Anthem, the headmaster says "those of you who did not sweep the portions of the yard allocated to you, stand on my left".

Kwaghfan moves out together with the other children. The headmaster says, "I will not give you corporal punishment because of your honesty. But you must sweep your areas before you can go to your classes".

The headmaster goes from class to class selecting those who have not volunteered to come even though they did not sweep their portions. Each of them receives six strokes

of cane. The headmaster advised children to be honest at all times. He shows them that Kwaghfan and his three friends have proved that they are honest.

7.45 a.m - Children return to their classrooms. The teacher calls the role. After the roll call, he announces that examinations in English Language and Arithmetic will be given. The class becomes anxious and noisy. Kwaghfan takes out his English book and begins to read quietly.

The class is quiet. The teacher goes out. When he returns he tells the pupils to go out a few metres away and wait while he writes the Arithmetic problems on the board.

7.50 a.m - When the class is admitted to their room the teacher allows them to look at the problems on the board. The teacher asks Kwaghfan to read out the problems to the rest of the class.

The teacher carefully explains each of the problems to the class before children are allowed to work out the five arithmetic problems written on the board.

The teacher sees that many pupils fail to get the correct answers to the problems. He decides to work out the problems together with them.

Teacher : "Aver, read out in words what is written on the left hand side of the board". Kwaghfan looks at the board attentively and follows Aver reading as he points at the words on the board with a stick.

Teacher calls out Terna to write 129 on the board. Terna fails to write it and Kwaghfan comes out to do it. He writes 129 but the teacher wants them under the heading, H.T.U. Another pupil, a girl, comes out but she fails. Kwaghfan jumps to his feet and does as the teacher wants. Teacher asks him to pull the ears of those who failed to write correctly. Kwaghfan is reluctant to obey this order.

The teacher continues to work the problems together with the pupils until they understand addition using the columns of hundreds, tens and units.

8.2.2 Breakfast Time

9.50 a.m - The bell goes for breakfast. The teacher allows the children to go.

Some children go out. Kwaghfan remains in the class. He carefully puts away his books in the box, closes it up neatly and deposits the lot into his desk. He then puts a look on it and moves over to his friend with whom he chatters.

After a while Kwaghfan opens his food flask, takes out the cakes he brought from home and begins to eat. He gives some to his friend. They drink some water and walk out of the classroom.

Kwaghfan sees his teacher standing under the mango tree. He is watching children playing on the field. Kwaghfan goes to him and says, "Good morning, Sir". The

teacher replies, "Good morning".

Kwaghfan and his friends ask the teacher some questions concerning Arithmetic and English Language.

The teacher helps them. Kwaghfan and his friend say, "thank you very much, and leave to join the other children on the field to play.

8.2.3 <u>After Break Time</u>

10.20 - The bell rings and Kwaghfan returns to his class for the remaining lessons for the day.

10.15 - The teacher enters. The children stand up and say "Se sugh u", meaning, "Good morning, Sir" in Tiv. Teacher: "Good morning. Sit down", also in Tiv.

It is a lesson on Tiv language. A lesson on Tiv language is dominated by story telling by children. Kwaghfan does not tell any story during the lesson.

10.55 - The bell rings. The teacher leaves the class as the children stand up to greet him. Kwaghfan sits down quickly and opens his English book to read.

The class becomes very noisy. Kwaghfan looks pensively in his book seeming to pay no attention to what is going on.

11.30 - Another teacher comes in. She stands at the door and says, "Get ready for dictation before I come back". She goes to meet a small girl who is crying outside.

Kwaghfan sits quiet. He looks into the ceiling trying to think of the words the teacher will dictate to them.

11.40 - A boy sitting near Kwaghfan gets out his hospital card. He looks at it and says, "I am nine years old". The boy next to him says, "I am eight".

Kwaghfan joins them uninvited and says, "I am also eight". He then tells them to keep quiet. They ignore him.

The monitor stands up and prowls around the class as the murmurs start again. He slaps a boy several times and the class is quiet.

8.2.4 Dismissal

12.50 p.m - The bell rings. The class teacher comes in to organise for clean-up. He issues brooms to some children Kwaghfan does not get one. He goes to the teacher and requests for a broom. He joins the two children assigned to sweep the classroom. Very soon the sweeping is completed and the children dismissed.

8.3 At Home After School

1.20 - Kwaghfan waits for his mother to come and take him home. Mother is late. When she arrives Kwaghfan complains. His mother says, "I am sorry". Kwaghfan asks his mother to give a lift to his friend. They drive home together.

12.50 p.m - Kwaghfan arrives home. He runs into his bedroom and comes out in his everyday clothes and sleepers.

Before the mother gives him food, Kwaghfan opens the refrigerator, takes out some cold drink because he is thirsty.

1.30 p.m - Food is ready for lunch. Kwaghfan and his mother and sister eat together at the same table. He leads them in prayer before they start to eat. After eating Kwaghfan helps mother to take away the food plates to the pantry for washing. He also cleans up the dining table.

3.40 - Father returns home from work. Kwaghfan goes to greet him and helps him to carry his handbag into the house. He also tells his mother who is resting in her bedroom.

4.00 p.m - Kwaghfan plays in the yard. He is constructing an aeroplane and a car with bamboo beams and cardboard.

Father comes out and asks Kwaghfan to meet him so that they can play badminton game. While playing mother joins them too.

7.30 p.m - After dinner father asks Kwaghfan to bring out his books so that he can examine them. Kwaghfan is praised for the progress he is making at school. He sits at table to work out some Arithmetic problems.

8.30 p.m - Prayers are conducted by the mother and Kwaghfan goes to bed at 8.45 p.m.

Table 5.1 - SUMMARY OF CASE STUDIES

Location	URBAN				RURAL			
Case Studies	1	4	5	8	2	3	6	7
1 Responsibility and Obedience	+	±	±	±	-	±	-	-
2 Social Interaction	+	±	+	+	±	±	±	±
3 Social Change	+	±	+	+	±	±	±	±
4 Shifts in Values and Beliefs	±	±	+	±	±	±	±	±
5 Child Care Role	±	±	±	±	±	-	-	-
6 Achievement Learning	±	+		+	±	±	-	-
7 Relationship with Family Members	±	±	±	±	-	-	-	-
8 Attitudes to Western Education	+	+	+	+	±	±	±	±
9 Adherence to Traditional Practices	±	±	±	±	±	±	±	±

Notes

- \- More traditional
- ± Traditional stage
- \+ More modern

ANALYSIS OF THE CASE STUDIES

The objectives of including the case studies in this research was to present the actual socialization practices as they were observed taking place in the families in order that they could be used to explain and extend the interview data which were collected at the same time. It was expected that the information from the two sources of data collected (i.e observation and interviews) would supplement, and verify each other and reaffirm the socialization practices of the Tiv people which were studied.

First, each of the eight (8) children and their families have been presented in a compositely organized day based upon the records collected during the two weeks of comprehensive observation. In the second place these case studies are meant to illuminate the contact between the study children and the socialization agencies both in the traditional society under-going social change, and in the relatively more modern society.

Thirdly, the case studies are meant to demonstrate the reactions of the children to the agencies of socialization and to examine the effects they have on the children at home and in the school. Finally, they will provide the basis for further socio-psychological studies by social studies educators.

Socialization at home

Relationship with family members

The eight children and their families studied vary among themselves in many respects: they varied in age, sex, occupation, educational status, social status and income. The factors which were considered common among them were the ethnic origin, the language they spoke and they were all Christians, and therefore less traditional by definition.

One of the most important socialization factors observed to be common among them was the inculcation of their children with conventional Tiv norms and values of conduct regarding proper behaviour in personal relationships. This was prominent in the manner in which children were expected to show respect and courtesy to others, particularly to the more elderly persons.

This variable of socialization was also manifested by the respondents during the interviews conducted with them. Most of them stressed the value of respect for other people in the society.

It was observed that children had to greet their parents, elders, and other members of the family every morning, when they returned from the school and before they retired to bed at night. The hypothesis that there was no significant difference between the rural farmers and civil servants in showing courtesy to people was up-held by the members of the families who were studied.

Another aspect of social relationship which was observed as practised by members of the families is the spirit of acting as one's brother's keeper. Ndubisi (1981:59), reiterated this factor when he stated that this value is fundamental in the practice of extended family relationship which is a cherished value not only in Nigeria, but in all Africa. This value was observed in the act of sharing food as it was done in the family of Amah, Tertsua's father. It was reported during the observation that:

> when food is finally brought Tertsua's brother and his uncle eat from the same bowl....Those who share it have to sit sideways in order to allow many to join the group.

Thus, ideas such as "mind your business", "don't poke nose in other peoples affairs" and do your own thing and I do mine" (Ndubisi, 1981), ideas which appeared to be western oriented are discouraged in the Tiv traditional families.

Responsibilities and Obedience

The concept of social relationship is extended to embrace that of responsibility and obedience and respect to authority. The study families agreed that respect to authority and acceptance of responsibilities were cardinal points of harmoneous and humane concern of Tiv society. As a result aggressive attitudes are regarded as antithesis of a disciplined society. Children who engage in this act

are punished or reprimanded. For example, we found Erdoo's mother seriously warning her child not to fight to achieve her personal interest. Terver's mother was angry with him when he rudely snatched an object from another child.

The recorded observations showed that parents were concerned about their children's sense of responsibility. It was observed from the families and again from the interviews that children needed to be taught the act of accepting responsibility early and while they were young. Though statistically it was found that the educated families were apparently not in such strong support of this idea, it was interesting to note that in practice they too engaged even their one year old children in running some errands for them. The parents were aware of the fact that the types of responsibility training differed, according to age, ability and sex. Yet it was felt necessary that domestic chores were to be assigned to children according to these limits.

Development of masculinity and femininity are closely watched by parents. But it is also noted that since the Tiv society is passing through the rapid socio-economic change taking place in Nigeria, some families recognize this and assign duties to children as needs arise. Hence, we find Kwaghfan, a boy of 8 years old helping his mother to clear the table and to wash dishes, which are the duties

specifically reserved for female children in the traditional Tiv society.

Social Interactions

Social interaction between parents and child was also noticed during the observation of the socialization practices. In this variable it was accepted that communication between parents and children is vital for mental development and acquisition of the technique of language. It was found that such interaction occurred more frequently among members of the educated families than those of the non-schooled ones. Thus it was found that Erdoo, a child of six could and was encouraged to engage in a long conversation with her mother and siblings.

The parents of the rural children appeared to be more authoritarian in dealing with their children. For example, in the interview data they had higher expectations concerning obedience and responsibility. For example, statistically they scored 45.5% and 60.0% respectively as against parents with very low educational background. Occupational influence of their attitudes to responsibility and obedience also gave them 37.5% over the civil servants 30.5%.

It was noted that parent-child conflict did not feature prominently in the case studies. We may suggest that they stand as future possibilities in that the eight children studied have not yet left home for further

education or jobs and girls have not yet reached marriageable age. Thus, any likely conflict in social relations within the families which were studied should be considered in an anticipatory sense. Moreover, each of the 8 study children was too young to feature in major conflicting situations with their parents.

Social Change

Considering the question of social change and values in the rural families, the reports of the observations are quite interesting. Most of the study families have started to adopt themselves to new development. For example, in every family a radio, a bicycle or a motor cycle which are the means of communication and transportation can be found. If they cannot understand news broadcasts in English, at least the vernacular news can be understood. This keeps them in constant contact with the government which is perceived to be miles away from them as far as socio-economic development is concerned.

In the educated or "westernized" families rapid social change has taken place. The study families have almost all the modern facilities such as electricity water supply, and good ventilated houses in addition to educational facilities for the benefit of their children.

Shifts in Values and Beliefs

Examining the socialization role of the parents of the study children it can be reported that there have been some shifts in values and beliefs. There have also

been some areas of stability. For example, socialization in moral behaviour has remained entrentched in the lives of the study families. But certain behaviours which have been sanctioned by "foreign" Christian religion like poligamy, alcoholic drinks, and traditional belief in "Tsav" or witch-crafts are not rejected. Thus even though some of the study families who have claimed to adopt christianity seem to attend Christian religious meetings without really or fully embil ing Christian religious values.

It was observed also that parental authority remains substantially intact. But a child's life at school is quite independent of his parents. As a result of this the school child may be led far from his father's occupation by many hours of absence from home in school each day for five or six years in primary school. And also the school girl has less opportunity to understudy and master her mother's domestic skills. Children are exposed to both modern and traditional values and they appear to be confused which of the values to uphod in any given context. This is one of the reasons, it seems, the Tiv elders tend to blame the youths for what they regard as polution of the traditional values of the Tiv people.

Child Care Role

Prominent among the recorded observation notes was the absence of the role of the father in interaction with children. It appears that the fathers are very much engaged in activities which would enable them to support the family economically. As a result of this much of the role of child rearing hangs on the shoulders of the mothers. Children are seen to be in close contact with their mothers. In general it was noticed that mothers had more involvement than fathers in the socialization of both boys and girls. This would seem to indicate the persistence of traditional roles in bringing up children at least by fathers who see this as mother's responsibility.

It was also observed that none of the children studied was given over to another person or a relative for the purpose of rearing. It was reported by the parents that they were reluctant to do so for the fear that their own children would not be properly catered for in terms of feeding, accommodation, moral education and sound educational background. We may therefore conclude that Tiv parents seem to feel that the child socialization role not only belongs in the house, but that it should be performed largely by the parents themselves.

Socialization at School

It is important to note that all of the study parents have a high estimation of (western) education. Even though

Tertsua's father expressed some reservations about the failure of western education to provide adequate financial support for his family, all are interested in their children's education. Just as it was reported during the interviews, 95% of the parents were prepared to spend a great deal of their income on their children's education provided the child was academically able to succeed.

The effect of education on the children has been found to be pronounced indeed. By bringing together children of different social environment, the school opens relatively wide horizons for children to acquire experiences which are not available at home. Children are introduced to new knowledge of science, language, society and the arts; they are introduced to new rules and regulations which are more formal and not as flexible as they can be at home.

The Tiv culture of cleanliness is encouraged and even enforced to a greater extent at school. Rules and regulations which sometimes can be disregarded at home cannot be tolerated in school. Thus Shiaondo, a child of 10 years old could not be pardoned when he came late to school. Perhaps at home the parents must have discussed the matter with him without subsequent punishment. This point was stressed by educated parents during the interviews. It is interesting to note that

non-schooled parents at home and primary school teachers in schools both agreed on the value of corporal punishment for offences committed by children.

We may therefore conclude that much of what is learned at home is reinforced at school through the experiences children acquire from teachers who are the agents of social "mobilization" (Peshkin, 1972). In this process teachers do not consciously lead children to disrespect their elders, the practice which is also upheld at home. Teachers also do not doubt the norms and values of the people consciously. But through out the school career of our study children they are inculcated in new standards. In classroom experiences they see merit, achievement and accuracy rewarded and inaccuracies punished.

No record was found of the study children rejecting family traditions. But the fear that Tiv tradition is being eroded has emerged out of the fear that this is happening as a result of schooling. Otherwise schooling only adds to the experiences which children acquired at home. That is to say school socialization is over-whelmingly complementary of socialization at home. The interviews and observation data have in most cases confirmed these findings.

Summary

The case studies presented and analysed in this chapter have provided us with basic information concerning the

socialization practices of the Tiv parents. The information is basic because it was collected from direct observations of eight children and their families selected for the study.

The findings from the case studies were substantially similar with the data collected from the interviews of parents in the rural and urban areas (that is, educated parents in these urban areas and unschooled parents in the rural areas).

The findings from the case studies have shown that Tiv parents emphasised or had high expectation of obedience from their children. They stressed courteous attitudes and respect to elders. They cherished the values of interdependence, morality and self-control. They also expected their children to achieve initiative at their own without depending too much on the parents. This was expressed mainly by the rural parents.

The case studies have also shown that the position of the father is paramount in the family even though he may be out of the home most of the time for economic reasons. The mother takes care of the house and children who tend to establish closer contact with her. It was found also that rural parents were more authoritarian in dealing with children than the urban educated parents. A great deal of parent-child interaction is not lacking though it was shown that urban parents interacted more

freely with children than the rural parents.

Western education was observed to be highly valued among all the families observed in spite of the current high cost of education in Benue State.

It may therefore be concluded that the eight case studies have presented us with supporting evidence of the findings obtained from the interview data. Social change through education and Christian religion is fast affecting most, if not all the families in the area. Though western education is blamed for its negative role of eroding the traditional values of the Tiv people, new values which have replaced them have been accepted. What remains now to be done by social studies educators is to find out ways which will enable the children of both the rural and the urban areas to derive maximum benefit from formal education.

Chapter 6

SUMMARY AND CONCLUSIONS

The purpose of this research was to investigate the differences in the child socialization practices among the Tiv society and to examine the perceptions of parents concerning the influence of formal education on the traditional child rearing practices of the Tiv people.

In order to achieve this purpose a major hypothesis to guide the investigation of this problem was formulated. The hypothesis stated that "There is no significant difference in child socialization practices of the rural and the urban families in Tiv society". The concept of the rural/urban dimension was considered in the light of the transition from traditional to modern society.

The assumption underlying the study was that western education has over the years, influenced and changed the traditional practices of the Tiv people so much that the practices of child socialization had been affected to such an extent that the new breed of Tiv children were no longer regarding the traditions of the people with respect. It was assumed, the parents of the children had so much been influenced by western education that the mode of traditional child rearing had been greatly altered by them in many ways.

The following questions were raised to guide further investigation of this problem:

1. What child rearing practices are typical of the rural and urban families in the Tiv society?
2. What are the different ways in which boys and girls are brought up in the Tiv society?
3. What aspects of child socialization receive greater emphasis in the socialization practices of the Tiv people?
4. What roles do the individual parents play in the socialization of children?
5. How do Tiv parents perceive the influence of "western education" on the socialization of children?

In order to facilitate meaningful investigation into these questions and the hypothesis the following variables were identified:

1. Adherence to traditional practices by parents;
2. Expectations by parents concerning responsibility and obedience;
3. Expectations concerning discipline and character training;
4. Achievement socialization;

5. Sociability training;
6. Aggression control;
7. Attitudes to western education;
8. Parents' responsibility to child according to sex;

Due to the intensive nature of the study and the limitation of time and finance this research was limited to Gboko urban centres and Kwande Local Government Area of Benue State. These two areas constituted target centres for the drawing of samples for the study.

Procedure

The data gathering instruments employed for this study were oral interviews and observation methods.

Structured interviews were employed in order to collect responses from the respondents on the different aspects of socialization practices as they were related to the variables identified for the study. Unstructured interviews were used for further discussion of responses obtained from structured interviews. They served to probe into the information provided by the respondents so as to clarify some points. Open-end questions were used for this type of interview.

The method of observation was used to study eight selected children from socially different family backgrounds with respect to education, social status, and

economic background of the families. The purpose was to observe the socialization variables in practice and also to observe the reactions of the children to the agencies of socialization.

The intent was to examine the phenomenon of socialization under the particular circumstances in which they occurred. The observation results which provided the basic information on the socialization factors were enriched with interview results for the purpose of comparison and confirmation.

Statistical methods used in data analysis

In order to analyze the data collected a summated rating scale of the Likert type was used. This type of scale is a set of attitude items all of which are considered of approximately equal attitude value and to each of which subjects respond with a degree of agreement or disagreement. The scores of each respondents are summed to yield an individual's attitude score.

Response were tabulated and analyzed statistically to determine the differences in the socialization practices of the rural and urban parents.

The chi-square (X^2) test of significance was used to analyze the data for this research. The aim of employing the use of the chi-square test was to determine the meaaure of the degree of association or

differences between the groups according to location, sex, occupation, level of education and social class variations. These background variables were treated in relation to the major variables such as aggression-control and others for the study. The chi-square test was used to test the rejection or non-rejection of the null hypothesis of the study.

Summary of the results

The study can be considered to be unique in the sense that the researcher has viewed child rearing practices among the Tiv from two angles. First, parents' beliefs about their attitudes to the socialization of children were examined through interviews. In the second place observation of the practices themselves were conducted in order to see if the parent's reports about their attitudes to child-rearing practices coincided with what was observed or seen in practice. The results which were presented could therefore be regarded as authentic because of the two supplementary methods employed. This does not in any way eliminate the needs for further study of a similar nature to be conducted in order to obtain more information that can supplement the one obtained from this study.

The statistical analysis for the data collected for this study has dealt with eight major variables.

First adherence tc traditional practices was analyzed. In this section the practices of head-moulding, ear-piercing (girls only), feeding habits, manipulation of child's limbs and weaning periods were analyzed.

The hypothesis tested was that "there is no significant difference in the attitudes of urban or rural parents concerning these practices of child socialization in Tiv society". The background variables of location, sex, age, educational level, occupation and social status of the parents were used to facilitate the analysis of the major variables.

For adherence to traditional practices it was found that there was a significant difference in the attitudes of parents concerning head moulding between rural and urban parents. The rural parents showed more favourable attitudes to head-moulding than the urban or educated parents.

There was also a significant difference according to sex of parents concerning head-moulding. Females in the rural areas who acted as traditional midwives tended to favour head moulding more than the educated urban midwives who were trained for the job.

The same conclusion can be reached when we consider the attitudes of parents to head moulding as it was influenced by parent's occupation and social class. Those who were interviewed as civil servants were in

most cases educated and therefore did not favour the traditional practices of head-moulding. The same applied to social class. The middle class parents who in most cases were also educated did not agree with the practice of head-moulding.

It may therefore be concluded that the influence of Western education was clearly seen as it affected the tradition of shaping infant's head to make it round. The parents who were educated had almost completely abandoned the traditional practice due to the knowledge of biological maturation of the human child. As the new born child develops and matures its head will naturally take on its own shape. There is therefore no need to mould the head of the child. They also knew that its act may endanger the child's brain if it is not properly handled.

The result of the practice of ear-piercing indicates that there was a significant positive attitudes to it by sex and social class. Infact it was shown that ear piercing is quite fashionable even among educated parents or modern societies not only in Tivland but also in many other ethnic groups in Nigeria and Africa.

On the habit of feeding of the child there was clear distinction between or among the different categories of parents interviewed concerning the

influence of sex, education, occupation and social class. There were significant negative attitudes towards lack of time schedule for the feeding of the child. In all these cases mothers who were educated and particularly those who were civil servants prefered to have a fixed time schedule for the child to be fed. Rural uneducated mothers on the other hand did not care whenever it was necessary to feed the child since their domestic duties did not separate them for long away from their children.

The practice of force feeding was not found to be common among mothers in Tivland. Cases of force feeding were found to be very rare.

The habit of bottle feeding was reported to be popular among the educated class than the rural category. This is related to the social status of the parents. Though rural mothers did not completely disagree with the practice their socio-economic conditions made it difficult for them to bottle-feed the child.

On the weaning habit information reported different views. The rural parents did not care very much even if the child was breast-fed for a year or two, and during that time until the child was weaned the parents refrained from sexual intercourse. This was particularly reported by rural polygamous families. But among the educated urban parents the period of

weaning is gradually decreasing due to the socio-economic commitment in which they involve themselves and also their knowledge of birth control has contributed to it.

The second major variable analyzed was socialization in responsibility and obedience. This aspect treated attitude of parents to immediate obedience, household chores by male and female children and the time when the child should begin to learn to take on some responsibilities.

In all these cases influence of Western education and social change has been shown. A significant difference in the proportion of parents according to the categories of education, social class, location and occupation appears as predicted, i.e. the more specifically Tiv stress on obedience learning and responsibility training was found to be minimal among the educated families.

Household chores were reported to be shared among children of the various classes of parents according to the needs, the nature of the parents as well as the sex of the children. Masculinity and femininity are closely guided particularly among the rural families. Household chores are therefore assigned according to the sex of the children. Male children perform duties which would help to promote their masculine maturity as well as leadership role. Females on the other hand

are assigned duties to promote their feminine qualities such as child care role, preparation of meals and care of houses and clothes. Rural parents were particularly more concerned with the role their children would play as adults. In view of this the male children were made to take on the role of the fathers as farmers, hunters, blacksmiths or textile designers. They were taught to be masculine in everyway according to the Tiv concept of that word.

Another area of analysis was discipline and character training. The issues of reward and punishment were discussed. It was found that in these areas too effect of education was pronounced but not highly significant between the rural and the urban parents. Both agreed that reward is necessary for development of self discipline in children. While the educated parents supported it, they warned that reward in material form should be discouraged. Children should be encouraged to perform tasks without necessarily expecting material rewards. Praising the child for a task well done was supported by both the rural and the urban parents.

There was a significant difference in the proportion of the educated urban and rural parents who used physical punishment for offences committed by children. But group of differences were not significant for more extreme

offences like stealing. In any case the educated urban parents showed more permissiveness in the treatment of offending children than the rural parents who appeared to be more authoritarian.

Attitudes of parents to aggression exhibited by children could be tolerated by neither the rural nor the urban parents. But again the urban parents had gretaer tendency of discussing certain issues with the children than the rural parents. This does not rule out the fact that the rural parents also did the same, but on a lesser degree than the urban parents.

For achievement socialisation attention was restricted to assisting children to achieve psyschomotive, intellectual tasks and self reliance. For these there was a significant difference between the rural and the urban parents. The rural parents preferred to see children achieve certain acts on their own without much assistance from the parents. But they believed that for a child to achieve psychomotive development like walking or talking he/she must be assisted. The educated parents were ready to assist the child at every level.

Considering the question of sociability training, both the rural and the urban classes agreed with the statement that children should be allowed to mix and play together. They also agreed that children should be taken out to social gathering. This is one of the ways they can learn the habits and the culture of their people.

Sociability training was tied together with courtesy socialization in which no significant difference in attitudes was found between the urban and the rural parents.

The attitudes of parents to Western education indicated that most categories of parents agreed that western education had encouraged indiscipline among the youth in Tiv society. Significant different opinions on the issue were expressed by the urban and the rural parents though a large percentage of the respondents had very high estimation of western education as we can see in the case studies.

Finally, the role of the parents in the socialization of children was considered. It was found that Tiv fathers occupy a dominant role in the discipline of children even though they are most of the time absent from the home, and the wife has closer contact with the children.

Conclusion

It may therefore be concluded that in general the research hypothesis which stated that "there is no significant difference in child socialization practices of the rural and urban families in Tiv society" was rejected. In most cases significant differences were established. This means that western education has influenced social changes taking place in Tivland at the rate which cannot be recognised by a casual observer. There is therefore a great need for further research in

order to come to grips with the social changes taking place in Tivland as a result of western education. With these conclusions we can claim that in the meantime our major questions set out at the first part of this chapter have been answered.

Suggestions and Implications for Further Research

This analysis of intra-cultural studies in Tiv socialization practices has a set pattern to illustrate some of the difficulties involved or to be encountered when such a research is conducted.

First, when the researcher is not a neutral person i.e. if he is a person of intra-cultural nature or of the same ethnic groups he may tend to see the problem of the research from the point of view that is less critical if he were an outsider. It is therefore necessary when conducting research of this nature to employ the services of some 'neutral' person or persons to supplement the lapses that may be developed.

Secondly, it is financially impossible and time consuming to conduct a research of an intra-cultural nature in a large ethnic group as the Tiv people on a small scale and expect that generalizations arrived at can be applicable to the rest of the population in question. It is therefore suggested that a step by step approach should be adopted by different researchers covering different areas in order that the

results obtained can be regarded as having greater authenticity than one attempt only.

Apart from these two prominent problems the researcher would like to suggest possible avenues for further exploration in the intra-cultural studies of the Tiv people. The traditional, cultural and ethnographic factors play a significant role in the socialization processes of children. In this regard it is necessary to examine these areas for further studies.

Christianity seems to play a very important role in the religious life of the Tiv people. Obviously it must have some influence on child rearing practices in Tivland. It therefore constitutes another healthy ground for further research. The effect that religion has on the socialization of children must be studied more carefully to provide a basis for the development of a curriculum for moral education which is badly needed in Nigeria today.

Apart from these there are other cultural variables which affect child rearing in Tivland which should be studied particularly by social studies educators. These include child rearing among mothers; the rearing of adopted children, or children in the orphan-age; the rearing of female children; the rearing of male children; the effect of corporal punishment on mental development

of children at home and in school; the effect of parental poverty on the achievement of children in school; and the comparison of child socialization practices in Tivland with the other ethnic groups in Nigeria.

Tivland itself is an area in which, until very recently, little research has been conducted. It is like a virgin land which has a great deal of research prospects for social studies educators.

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PERSONAL INFORMATION

GENERAL INSTRUCTION

We are interested in getting a general picture of how TIV people rear their children. We would like to place our emphasis on children about the age of 5-10 years when they may be attending primary school.

In order to help us to understand how you bring up your children we would kindly ask you to give us information about your personal background and that of your family. Your information will be treated highly in confidence.

1. Husband---------- Wife----------
2. How old are you?----------
3. Do you live in urban or rural area?

   urban---------- rural----------
4. Are you a christian?---------- a moslem----------

   or a traditionalist?----------
5. How much education do you have?----------

   a) Did not go to school----------

   b) Had some primary education----------

   c) Finished primary school----------

   d) Had some secondary school education----------

   e) Finished secondary school education----------

   f) Attended T.T.C----------

   g) Attended A.T.C----------

h) Had University education----------

i) Had technical education----------

6. Your highest educational qualification is

---

7. What is your occupation?----------

8. What is your least amount of income per annum?

---

9. Number of children:

a) Males----------

b) Females----------

10. Number of children you would like to have---------

11. Do you consider having many children?

a) Desirable----------

b) Not desirable----------

Why?----------

12. Number of your children who go to school

a) Males----------

b) Females----------

13. Number of your children who do not go to school.

a) Males----------

b) Females----------

14. Why do they not go to school?----------

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15. What are your desires about your children's educational achievement?----------

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16. (a) Would you like your child to be brought up by another person?

Yes---------- No ----------

(b) Are any of your children being brought up by another pereon?

Yes ---------- No ----------

(c) Are you bringing up any one else's children?

Yes ---------- No ----------

17. Please give us information on the following:

a) What type of house do you live in with your family?

(i) Thatched grass huts----------

(ii) House roofed with zink and well cemented-----

(iii) Number of refrigerators in the house---------

(iv) Number of cars----------

(v) Types of cars----------

(vi) Electricity available----------

(vii) T.V. set/Vedio sets----------

(viii) Radio set----------

APPENDIX II

ATTITUDE STATEMENTS ON CHILD REARING PRACTICES

General Instructions

The following statement represent opinions concerning child rearing practices. Your agreement or disagreement will be determined on the basis of your particular attitude towards child rearing practices. Kindly indicate your position according to your belief and practice as it affects your attitudes towards child rearing practices. Indicate by a tick (✓) what you believe and practice rather than what you think you should believe.

The following statements are presented for yoyr opinion:

(a) I strongly agree - SA
(b) I agree - A
(c) I am undecided - UD
(d) I disagree - D
(e) I strongly disagree - SD

1	The practice of moulding the head of a new born child is recommended	SA	A	UD	D	SD
2	Piercing the ears of female children is accepted					
3	The child must be fed at any time he/she cries for food. There is no need to regulate the child's feeding habit					
4	Bottle feeding of the child is not appropriate for his/her physical development					

		SA	A	UD	D	SD
5	The child is weaned from mother's breast when he/she is one year old					
6	The child is expected to obey without objection when he/she is told to do something by an elderly person					
7	As soon as the child starts to walk he/she can be sent on some errands					
8	Household chores like fetching water, cleaning the house, washing children, washing dishes, are the functions of female children					
9	Male children perform household chores like tending animals, fetching firewood, and cleaning the compound					
10	When child fails to perform his/her duties immediate punishment is given					
11	Material reward is given to the child in-order to encourage him/her to develop self-discipline					
12	In order for the child to learn to walk or to talk, it is necessary for the parents to help him/her achieve these habits					
13	Parents are prepared to spend a great deal of their income on the education of their children in order to help him/her achieve the highest level of education					
14	Children are always allowed to mix and to play with other children at home and in school					
15	Children are usually taken to social gathering with parents in order to give them an opportunity to mix with people and to learn from them					

16	Children are given instruction on how to receive visitors in the home	SA	A	UD	D	SD
17	When child gets angry with parents or other elderly persons when rebuked, severe punishment must be given					
18	Rudeness to parents, elders and peers can never be tolerated					
19	Western education has discouraged children from giving respect to elders					
20	Mother bears greater responsibility than father in the rearing of female children					
21	Father takes greater responsibility than mother in the rearing of male children					
22	Father in most cases uses more severe methods of discipline than mother					