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Sous la direction du :
Pr Elisabeth A. GNANSOUNOU FOURN



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LIGNE EDITORIALE ET DOMAINES DE RECHERCHE

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Volume : 18 à 20 pages ; interligne : 1,5 ; pas d'écriture : 12, Time New Roman.

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Les articulations du développement du texte
doivent être titrées et/ou sous titrées ainsi :

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Elle doit être brève et insister sur l'originalité des
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Les sources consultées et/ou citées doivent figurer
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- Communication et Information,
- Education et Formation,
- Développement et Economie,
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EDITORIAL

La Revue Internationale de Recherche en Communication, Education et Développement (RIRCED), publiée par l'Institut Universitaire Panafricain (IUP), est une revue ouverte aux Enseignants-Chercheurs et Chercheurs des universités, instituts, centres universitaires et grandes écoles.

L'objectif visé par la publication de cette revue dont nous sommes à la onzième publication est de permettre aux collègues Enseignants-Chercheurs et Chercheurs de disposer d'une tribune pour faire connaître leurs travaux de recherche. Cette édition a connu une modification en générale et en particulier au niveau du comité de rédaction où le Professeur Titulaire Elisabeth A. GNANSOUNOU épouse FOURN, devient le Directeur de Publication, le Dr (MC) Innocent C. DATONDJI reste le Rédacteur en Chef et le volume de la revue passe au numéro 2.

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Pr Elisabeth A. FOURN GNANSOUNOU

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SOCIAL FUNCTIONS OF EDUCATION IN AFRICA WITH REPUBLIC OF BENIN AS CASE STUDY

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ABSTRACT

The study appraises the social functions of education in Africa in general and some selected African countries. It first discusses the way education is organized in different societies, and the contributions of education to the maintenance of the society in which it takes place. It submits, despite the numerous problems surrounding good education promotion in Africa, that education is the foundation for higher living standards and an important tool in the long-term eradication of poverty, and the power of education continues to provide benefits to subsequent generations as educated adults tend to marry later in life, have healthier children, be more productive at work, get good remuneration in

the workplace and generally enjoy greater health. The quantitative method of research was used to carry out the study, which concludes by analyzing the various concepts of the Social functions of both traditional and western style of education in Africa. The results of the study has shown that education where promoted creates rapid development, and where neglected poverty takes time to roll back.

Keywords: Education, Development, Society, Social functions.

RESUME

L'étude loue les fonctions sociales de l'éducation en Afrique en général et dans certains pays sélectionnés en Afrique. L'étude présente la façon dont l'éducation est organisée dans les différentes sociétés la contribution de l'éducation pour la maintenance de la société dans laquelle elle prend place. L'étude rend compte, en dépit des nombreux problèmes qui gravitent autour de la promotion d'une bonne éducation en Afrique, que l'éducation est une fondation pour un standard de niveau de vie élevé et est un important outil à long terme d'éradication de la

pauvreté. Et, le pouvoir de l'éducation conduire de produire des bénéfices subséquents de façon générationnelle étant donné que les adultes éduqués se marient plus tard dans la vie, ont des enfants de bonne santé, plus productifs au travail, obtiennent une bonne rémunération et généralement jouissent d'une meilleure santé. La méthode quantitative de recherche est utilisée pour faire l'étude, qui conclut par analyser les différents concepts des fonctions sociales des systèmes éducatifs traditionnel et occidental en Afrique. Les résultats ont montré que l'éducation, lorsqu'elle est promue, crée un développement rapide ; et si elle est négligée, la pauvreté prend beaucoup de temps à reculer.

Mots clé: Education, Développement, Société, Fonctions sociales

INTRODUCTION

The purpose of this research work is to provide a brief outline of the social functions of education in Africa. The researcher begins under the subtitle context of the study, by analyzing the pre-colonial, the colonial and post-colonial education in Africa generally. An attempt is made to identify the

functions of education in different areas of social life in African Societies. In dealing with these points the research introduces a number of concepts used frequently in sociological studies of the functions of education like: the conservative and innovative functions of education, the political functions of education, the economic function of education, cultural reproduction and the instrumental and expressive components of culture.

To identify the social functions of education, it is useful to specify what the word “function” means in sociology. The function of a social institution, a cultural trait refers to the contribution it makes to the maintenance and continuance of the system of which it forms a part. Thus one can say the social function of religion is the maintenance of the same faith, the love and solidarity of a group of people, while that of the family is, among other things, the procreation and the rearing of children; thus making a contribution to the maintenance of the total society over generations. Functions can be manifest or latent. Manifest functions are objective consequences which are recognized and intended by the person concerned, while latent functions are neither anticipated nor accepted or acknowledged.

The study focuses on general view of the social functions of Education with consideration 200 of people of Porto-Novo and Cotonou in Republic of Benin where 200 are selected among the population of data collection. The discussion and analyses take into account the social functions of education in Africa generally and Republic of Benin in particular. Six sections are treated the study namely: the context of the study where history of precolonial and post colonial areas educational systems were presented, the objectives and hypotheses of the study, the research methodology, the discussion and analyses of the social functions of education in Africa to include the Republic of Benin, observations and suggestions follow before the conclusion and bibliographical references end the paper.

1. CONTEXT OF THE STUDY

Under this subtitle the researcher presents the history of education in Africa by considering the pre-colonial education, the colonial and post-colonial areas of education in Africa.

1.1. Pre-Colonial Education in Africa

The present political boundaries of Africa have largely emerged out of colonial rivalry among European Powers. Africa in the pre-colonial period included a large number of autonomous societies. Some of these attained a high degree of political organization, for example, the kingdoms of Ashanti and Dahomey in West Africa, and the Zulu under Shaka in South Africa. Other societies were without organized kings or chiefs, such as Tallensi, the Ibo and the Yako of West Africa, the Nuer of southern Sudan, and the Tonga of southern Zambia. Despite such political differences, pre-colonial African societies were marked by certain distinctive traits so that it may be in order to treat them together in a chapter such as this. An individual in such a society was born, grew up, and spent most of his life in his village, which contained a small number of people. Despite differences in status, emphasized by formal etiquette and ritual behaviour, there was a general uniformity in the standard of living. Although the society was stratified between the rich and the poor, the main aim of the former was to gain followers

by giving poor people land, for which they themselves had no use, and surplus stocks of cattle and grain.

It should be noted that, African societies did possess a kind of customary education, a system which worked reasonably well, given the limits imposed by the society within which it had to operate. The main aim of African customary education may be identified as follows:

1. To preserve the cultural heritage of the extended family, the clan and the tribe,
2. To adapt members of the new generation to their physical environment and teach them how to control and use it, and
3. To explain to them that their own future, and that of their community, depend on the understanding and the perpetuation of the institutions, laws, language and values inherited from the past.

In accordance with these objectives, African customary or traditional education grew out of the physical and, what is more important for our present

purpose, social situation. As to methods, both formal and informal processes were used for transmission of knowledge, skills, ideas, attitudes and patterns of behaviour. Thus tribal legends and proverbs were shared by the evening fireside, and through them much of the cultural heritage of the tribe was preserved and passed on to the children. There were riddles to test children's judgment, and myths to explain the origin of the tribe and the genesis of man. Such oral traditions, narrated with care and repetition, constituted the African child's training in what was often a complicated linguistic system without a script. Names of things around the African child were learnt as they follow their parents to farm or as they helped them with the household work. Initiative play, too, formed an important part of informal education. Boys staged mock battles and made model huts and cattle pens, girls dolls, played at husband and wife and cooked imagined meals with sand.

Apart from formal education for all adolescents, there was, in most societies, formal education for a number of functional categories. Among these could be included herbalists, drummers, blacksmiths and priest. In

most cases, training for such occupations was organized through a kind of apprenticeship system. In a limited number of societies which developed standing armies, formal training in warfare was imparted through an institutional arrangement of the state.

During pre-colonial education in Republic of Benin former Dahomey, the most organized cities and kingdoms where children are initiated one way or the other to suite societal conduct and education for growth and development are : Porto-Novo, Ouidah, Abomey, Lokossa, Kétou, Parakou, Nikki, Natitingou and Djougou among others. It is in these cities and kingdom that the first schools took place, Ouidah and Porto-Novo for the first primary school around late 1800. In 1950 a catholic secondary school was established and at Porto-Novo after Lycée Ballot that became Lycée Béhanzin. The first university was created in 1970 at Abomey.

Above all, the social functions of pre-colonial education in Africa or traditional education in this paper simply means the process of transmitting beliefs, rules, customs, skills, or like, orally or by practice without

writing. Thus the main characteristics of traditional education were informal and non literate. For Bolarin (1994), “The social functions of traditional education in Africa varied to the same extent that societies differed from each other”. It should be noted that the major aims social functions of education everywhere world, Africa to include Republic of Benin. The social functions of traditional education are :

- a) To develop character;
- b) To develop intellectual skills and to promote cultural heritage;
- c) To provide the individual with vocational skills.

The overall purpose of this education was to make individuals aware of the economic potential of their environment and to give them the necessary skills to exploit it, as well as to make them responsible citizens and to prepare them for the roles which society would assign to them. Having gone through the various social functions of the traditional education we would like to briefly see

what education and its social functions have become in Africa during the colonial and post-colonial periods.

1.2. Colonial and Post colonial Education in Africa

In the early phase of colonial administration some missionaries in Africa believed that they were bringing education to entirely uneducated peoples. Modern European style education in Africa began by the Portuguese missionaries in the fifteenth century. Later, in isolated cases, European administrators and traders set up schools for mulatto and African children. But the real foundation of the Western type schools system in Africa was laid by the eighteenth-century missionaries. This is true of most colonial powers such as Britain, France and Portugal, although there were national and local differences. In the period following the First World War, colonial administrations in Africa assumed greater responsibility for education. Such education was dualistic in structure, in the sense that missions and the government constituted the two most important operational agencies. It was minimal both in quantity and quality. In content it

had a definite European bias and it laid a heavier stress on liberal arts to the neglect of vocational, technological and professional instructions. Barring the areas where Islam was predominant, European administrations extended help to missionary work in the field of education in Africa. From the time of the earliest Portuguese missionaries, Christianity and education went together.

The church-government dualism in Africa was symptomatic at once of the limitation of the colonial administration and the social function of the missions. In lending help to the missions, European administrations in Africa were working on the basis of their experience at home. The understanding between the church and the state in Europe was extended to Africa. While Anglican and Catholic missions, constituting by far the largest majority, were principally concerned with providing academic education, evangelical missions, whose preachers originated more often from the artisan class in the metropolitan society, tended to teach manual skills, over and above literacy and arithmetic. The importance of missionary schools was further reflected in the economic function they performed. With the expansion of trade and

administration, both the government and commercial enterprises needed local staff to fill the lower posts which it would have been impossible to fill by expatriates.

Another feature of colonial education was that it was minimal in nature. The number of students who benefited was very small. In the Francophone Africa, pupils were chosen with great care. (Moumouni, 1968). The first contingent always included the sons of chiefs. Next in order were sons of notables, civil servants in the colonial administration, employees of European trading companies and business houses. It was not only the limitation in number but also the education provided touched the pupils lightly. This was mainly due to the high drop-out rate in schools. Many pupils left school after only a short stay, semiliterate at best.

In the late colonial and post-colonial period, educational development in Africa has been characterized by three main processes:

- a) a massive expansion at all levels;
- b) the provision for technical and professional instruction; and
- c) the Africanization of the curricula.

The first two of these processes can be explained in terms of the immensity of social change in Africa and the transformation of African dependencies into modern semi-industrial societies. The last process is largely a result of the pressure exerted by the emergence of indigenous elite. The forces which were responsible for the quantitative expansion of African education have also led to its qualitative transformation. Changes in this field are reflected in various ways, for instance, a greater provision for higher education, a shift in emphasis from liberal arts to scientific and technical subjects, the Africanization of the contents, the reorientation of the programmes for adult education and new thinking about African languages.

The following lines: the major aim of primary education is to help the child develop his natural abilities

by creating the necessary environment that will stimulate challenges and involve him socially, physically, intellectually and emotionally in the art of learning and doing. To this end, it is the responsibility of the educational system to facilitate learning by creating the ideal situation for the child to discover things for himself. It is also universally agreed that a child learns best in his or her mother tongues. Three distinct groups put forward conflicting sets of priorities at the Tananarive Conference of UNESCO in 1962, a landmark in the history of education in Africa. These three groups have been called: the traditionalists, the specialists and the generalists.

The social pressures behind these three approaches are: Traditionalists comprise old civil servants, academics and lawyers. They themselves are the products of institutions such as Oxford and Cambridge for Anglophone Africa and ENA¹ Sorbonne University for the francophone Africa, and more importantly, uphold their ideals from the colonial master countries. Specialists tend to be economists, engineers and authors of

¹ ENA : Ecole Nationale d'Administration

manpower surveys, while generalists are social scientists and public administrators.

It is interesting that the second group won the race at the Tananarive Conference which recommended that at least 60 per cent of the students at an African university should specialize in the sciences, 31 per cent in the humanities and only 9 per cent in the social sciences. At the national level too, an increasingly heavy stress is being laid on the physical sciences and technology. All African universities now have faculties of sciences, and many have started faculties of agriculture, engineering and medicine, while some go-ahead countries have setup separate universities for technology and agriculture. Today 21st century, the situation has tremendously change and Africa to include Republic of Benin has taken Education matters serious, despite the financials problems.

Considerable progress has also been achieved in the Africanization of the courses offered, specially, in botany, zoology, geography, sociology and, above all, history. In the last mentioned subject the idea that African

history is a mere extension of European history has been completely rejected. African researchers have dug into the past, making use of local and foreign archives and oral traditions. Institutes of African Studies have been set up in many countries. These have, through research, conference and the preparation of new text books exerted much influence on the reorientation of African history and the social functions of education in the continent.

Following the progress made, Republic of Benin, with present government has made a lot of reforms to totally sanitize the educational system of the country. From primary to universities, via secondary schools ethical values are brought to the system.

2. OBJECTIVES AND HYPOTHESES OF THE STUDY

2.1. Objectives

This study aims to:

- present the history of education in Africa through the pre-colonial, colonial and post-colonial areas in Africa to include Republic of Benin;
- establish a correlate between colonial era system of education found the present one in Africa via Republic of Benin.
- analyse the social functions of education in Africa with Republic of Benin as case study;

2.2. Hypotheses

- Presenting the history of education in Africa will be significant in understanding

- Establishing the correlate between the colonial and the present system of Education in Africa will be used to the study
- Analysing the social functions of Education in Africa via Republic of Benin.

3. RESEARCH METHODOLOGY

The research methodology presents the instrument of the research, the method of data collection, the research questions, presentation and analyses of data collected and interpretation of the results.

3.1. Research instrument

A quantitative research method is used to collect data through a questionnaire for analyses. Stratified Random Access technique of research was used to select the responses for analyses.

3.2. Method of data collection

The population considered for the questionnaire distribution in view of data collection. People markets, shops, schools, officers, transportation parks, that is ordinary and important personality were considered for the questionnaire sheets distribution. People learning in Porto-Novo and Cotonou cities are considered for questionnaire filling and some were submitted to interviews. Two hundred and ten questionnaire sheets were distributed and two hundred and five collected from the respondents. Five questionnaire sheets were not returned. After sorting out the two hundred and five questionnaire sheets collected, two hundred were considered for analyses. It is important to recall that the distribution and collect of the questionnaire sheets took place at the schools markets, shops, transportation parks and administrative offices. The only criteria is to be holder of a certificate not less than a School testimony which is equivalent to “CEP¹” Baccalaureate (BAC) in the country, Republic of Benin.

¹ CEP : Primary School Leaving Testimony (PSLT)

3.3. Research questions

Three questions made up the questionnaire sheets that were distributed to the sample population. The questions are as follows:

1) What is your level of Education?

a) CEP

b) BEPC¹

c) BAC²

d) Licence³

e) Master⁴

2) How useful is education to you

¹ BEPC : Junior Secondary School Certificate of Education (JSSCE)

² BAC : Senior Secondary School Certificate of Education (SSSCE)

³ Licence : Bachelor Degree

⁴ Master : Master Degree

- a) Sociocultural and educational growth and development
 - b) National development
 - c) Financial growth
 - d) For self-satisfaction
 - e) To work and take care of family member and to contribute to the national development
- 3) Do you think that education has some social functions which may contribute to national development of our country?
- a) Yes, education has some social functions useful to the nation growth and development
 - b) There are many social functions of education
 - c) Education social functions contribute to national equity
 - d) Yes
 - e) No

3.4. Presentation and analyses of data collected

The data collected are presented in the table below for analyses.

S/No.	Questions	Number of Answers	Percentage
1.	What is your level of Education ?	100	50%
	a) CEP (PSLT)		
	b) BEPC (JSSCE)	70	35%
	c) BAC (SSSCE)	20	10%
	d) Licence (Bachelor Degree)	08	04%
	e) Master (Master Degree)	02	01 %
2	How useful is education to you		
	a) Sociocultural and educational growth and development	70	35%

	b) National development	05	2,5%
	c) Financial growth	02	01%
	d) For self-satisfaction	03	1,5%
	e) To work and take care of family member and to contribute to the national development	120	60%
3.	Do you think that education has some social functions which may contribute to national development of our country?	150	75%
	a) Yes, education has some social functions useful to the nation growth and development		
	b) There are many social functions of education	30	15%

	c) Education social functions contribute to national equity	15	7,5%
	d) Yes	05	2,5%
	e) No	00	00%

Figure 1: Table 1 showing the number of data collected per question and their percentage.

3.5. Interpretation of results

The results obtained after the analyses give the clear picture of what Beninese think about education social functions.

- ✓ To the question N°1, 100 respondents out of 200 submitted that they are Primary School Leaving Testimony (PSLT) holders, that is 50% of the respondents where the JSSCE degree holders are 70/200 that is 35 %; the SSCCE holders are 20/200 that is 10%; the Bachelor degree holders are 8/200 that is 4% and the Master degree holders are 2/200 given 1% of the respondents. The first surprise of

this result is that many PSLT holders are in the public and private offices working as they are 100/200 respondents given 50% of the target population questioned. This shows that in Republic of Benin the educated people working are more at the PSLT level than others. Bachelor and Master degree holders are very few. The research also showed that more of the people working at the ministries and local administrative offices and those in the higher school of the country are concerned about education and its functions in the growth and development of a country like Benin.

- ✓ To the question N°2, 120/200 that is 60% of the respondents recognized that education when received is to work and to take care of family members and to contribute to the national development. And, this submission is real as when educated, it is necessary to work and to practice what one has learnt. Through that work the family members will benefit and the work has to contribute to the national development by paying his taxes.

- ✓ To the question N°3, 150/200 given 75% of the respondents recognized that education has some social functions useful to the national growth and development. Education really help to develop once self and to work to care for the needs of the family members of the worker and also to contribute to the national growth and Development. As Nelson Mandela stated in 1994 in Johannesburg “Education is aa powerful instrument for national development”. Also as an adage says “if you don’t want education try ignorance.” This means that not been educated is been ignorance and been educated is been ready to face the many challenges and to care for the multiple functions of the society for self growth and as well for national development.

4. DISCUSSION AND ANALYSIS OF SOCIAL FUNCTIONS OF EDUCATION IN AFRICA VIA REPUBLIC OF BENIN

To identify the social functions of education it is useful to indicate what it means by 'function' in sociology. The function of a social institution or practice, a cultural trait, or a social sub-system, refers to the contribution it makes to the maintenance and continuance of the total system of which it forms a part. Thus one can say that the social function of religion is the maintenance of group solidarity, while that of the family is, among other things, the procreation and rearing of children thus making a contribution to the maintenance of the total society over generations.

There are various concepts of social function of education and these are enumerated as follows: the conservative, innovative, practical and economic functions of education.

4.1. Conservative Function of Education

An important function of education is that it preserves the society's dominant culture and passes it on from generation to generation and from the existing population to people who are newly incorporated into the society, such as immigrants. It is useful to remember here that the culture which is passed on to children and adolescents is drawn from the culture of the wider society, but is not the same as the latter in every respect. Certain aspects of the adult culture (for example, sex in many societies) are kept out of bounds of the child, while some other elements (for example, moral precepts) may be stressed more heavily. Sociologists distinguish between two component elements of the culture transmitted through education:

1. The instrumental component comprising skills, facts and procedures; and
 2. The expressive component consisting of values, norms, concepts and images of approved behavior.
- In contributing to the stability of a society the educational

system transmits these two aspects of the culture of the total society in an integrated fashion.

A question which can be raised here is whether the educational system transmits only one culture. In one country there can be regional and socio-economic differences which, when covering major aspects of life, and deeply entrenched in the social structure, can give birth to distinct subcultures. The school has to grapple with the problem of selecting a specific set of values to be imparted to pupils. The values, skills, habits and attitudes transmitted by the modern school in Africa differ in important respects from those of traditional societies and, in effect, reproduce the subculture of the dominant interest groups in society, the Western-educated ruling stratum or social class. These elements are reconstructed in the classroom through appropriate educational codes, combining the curriculum and the authority of the teachers.

Even within a school there may be contrasting subcultures. According to Ansu (1984), “Coleman refers to the so-called fun, academic, and delinquent sub-

cultures in American high schools. The fun subculture attaches less importance to academic success, but highly values athletic prowess among the boys and good looks among the girls.” The academic subculture, as the term suggests, sets considerable store by the acquisition of knowledge, intellectual skills and all things of the mind that lead to academic success assessed through examinations. The delinquent subculture, on the other hand, is characterized by a deliberate effort to reject much or all that the school stands for.

4.2. Innovative Functions of Education

In most modern societies the school system is expected to be a major source of new ideas and knowledge. This is often called the innovative function of education. The traditional society attached considerable importance to the sanctity of tradition. The culture transmitted in such a society remained largely unchanged and consequently the education system tended to be conservative. Ansu (1984) submitted that “ In modern society education is expected to maintain a delicate

balance between the experiences of the past and the needs of the future.” In Ansu’s submission it is clear that education social functions help to develop a nation through the people who are trained and those who have gained useful expression for self and national development.

4.3. Political Function of Education

Education also contributed to the political socialization in Africa. Political social functions refer to the transmission of values, beliefs, ideas and patterns of behavior pertaining to the generation, distribution and exercise of power. The present section aims at analyzing this process in depth, but much of what is said here goes beyond the political field. Thus, to give only one example, the idea that the pupils attitude to authority is partly determined by the classroom climate, is relevant to issues which can be both political, since this may influence their acceptance or rejection of an existing government, and non-political, because this may, for example, shape their future reaction to the role of the supervisor in a work-

place. Sometimes a simple association is suggested between educational expansion and national integration. Exposure to modern education makes pupils see things in a broader perspective, beyond the narrow horizons of a tribal, religious or linguistic community.

Education through a common language, English, French or any other language at the post-primary level, provides young children with a channel of interaction a necessary condition for national integration. Furthermore, the schools offer the young a common cultural experience which is supposed to contribute to the emergence of a feeling of national solidarity. Finally, in recruiting pupils from diverse backgrounds, the school itself becomes a microcosm of the society a nation in miniature. Given favorable circumstances all these factors can positively contribute to the strengthening of national integration.

But looking at recent developments in different African countries one wonders how far this goal has actually been achieved. The possibility of interaction among diverse ethnic communities is necessary, but not sufficient, for nation-building. Much more important is

the content of that communication. The evidence is that the schools for purposes of national solidarity. The system of “Ecole Nouvelle” put in place by General Mathieu KEREKOU between 1972 to 1990 contributed immensely to reinforce the national development and growth.

There are several distinct ways in which schools and universities transmit political values, beliefs and skills to pupils and students. In the first place, pupils and students are initiated into political ideas by the way in which the school or university is organized and administered. In French speaking African countries such as Republic of Benin many secondary schools and universities are residential. An isolated boarding school can reinforce attitudes of elitism the tendency on the part of the individual to consider himself or herself, not only different from, but superior to, the common people. This attitude may be imbibed even when there is no explicit and overt preaching by the school authorities about the presumed superiority of what the school or the university stands for. It is likely to be further strengthened when a pupil or a student sees that many course mates of the same school hold important positions in various areas of public

life. The administration of the school, too, influences the political ideology of students or pupils. Many schools and universities in Africa follow the prefect or class leader, head of sport or other activities system of European countries.

There is also this system of council of students leaders in some universities to include University of Abomey-Calavi, University of Parakou and some private universities. Under these systems, petty matters relating to pupils and students are administered by the elected heads and they operate with the blessings of the school or university authorities who may withhold the power earlier bestowed on them.

Another feature of the school organization which shapes pupils or students political attitudes in African countries is the school structure: from the head of school or principal or chairman or the chancellor or the vice chancellor to the class teachers, the Deans of Faculties, the Head of Departments and the teachers. All these exercise authority in many matters of the school or University. This kind of structure determines the political

orientation of pupils or students and forced conformity to an authoritarian system throughout childhood and adolescence and encourages a passive acceptance of authority in later years. The democratic and participatory classroom environment also contributes to the development of critical and reflective attitude among pupils and students in African countries. Again, another instrument of political socialization is the curriculum. This is manifest in different African countries through the Africanization of the curriculum. The areas with reference to which a pressure of this kind has most frequently been exerted are the social sciences, more particularly, civics, political science, history, and related subjects such as Culture & Citizenship Education at Panafrican University Institute for example in Porto-Novo, Republic of Benin. Though the mounting of such as the absence of good textbooks, the shortage of trained teachers and the paucity of instructional aids, it still exposes students to political functions in spite of the limitations.

The school is only one of the several agents of political socialization. Its work in this field may be helped or hindered by the family, the neighborhood, the local

community, the mass media and experiences at the place of work. Indeed early experiences obtained in the family and the neighborhood tend to leave an enduring impression. An African child, especially in the rural areas, passes through an intensive process of socialization before the school has any chance of exerting its influence on him. The direct influence of the school may, to an extent, be counterbalanced by the internalization of values which are only indirectly political. Furthermore, despite attempts to foster a sense of national identity through civic and political education, pupils and students of different tribal or racial communities in several countries are allowed to group together in dormitories and share common ideas.

4.4. Economic Function of Education

The social function of education has also been analyzed with reference to its possible contribution to economic development. Considerable research has been carried out in this field, but the relationship between education and economy is still to be precisely defined. In

the popular mind education and affluence are usually associated. Rich countries boast of advanced educational systems while poor countries are educationally backward. Could it be that literacy is a means to economic development?

In any modern society the educational system is expected to supply adequate manpower to different sectors of the economy. This, so called manpower function of education, is being achieved in Africa by, among other things, the tremendous expansion of primary education since independence expansion of primary education since independence, by technical, vocational and trades training institutions, the founding of universities with diverse faculties and the provision of in-service training and refresher courses for those who are already employed. It is a historical fact that a general education leading to a career in the civil service has enjoyed considerable prestige in French speaking Africa. As a reaction many governments have attempted, after independence, to move away from the humanities to the natural sciences, technology, vocational training and agricultural education. This is considered a pre-requisite

for the attainment of economic and technological progress to which every African country aspires. Unfortunately the new policy has not achieved unmitigated success. The mere provision of training facilities has not led to their utilization by those for whom these were intended. Also, many young people trained in agriculture and other village based vocations have failed to go back to the land because of low social and economic rewards attached to such occupations. This trend has been observed in several countries and in Republic of Benin, where the present government launched the creation of 100 technical, agricultural and commercial secondary schools. The project aims at equipping the young men and women to for self-employment.

5. OBSERVATIONS AND VERIFICATION OF OBJECTIVES WITH THE HYPOTHESES

The three objectives and the three hypotheses are verified to be valid as Education in Africa, as elsewhere, is socially determined. The social determination of educational provisions can be traced to the way a society shapes its educational system and also to pressures exerted by various social categories and groups contending among themselves for power, prestige and wealth. Where there is no formal schooling, the influence of the society gradually moulds the educational system over a long period of time. This has been attempted with regard to pre-colonial customary education in Africa. In the traditional African society there was greater social homogeneity in that its members largely belonged to the same ethnic group and did not demonstrate much difference in wealth, privilege and power. In such a society, as compared to a modern industrial society, there was less room for social tension and conflict. Under such circumstances, the social structure shaped the pattern of education was thus latent and less fragmented.

In the modern world education separates children from their parents for regular and fairly long periods. This is particularly so in African countries where residential schools (within the continent) and international schools abroad, play an important role. These schools do not merely weaken parental responsibility and authority; they also provide great opportunities to students for more intensive interaction among themselves. It is easy to see that these circumstances increase the importance of the school, as a socializing agent, at the expense of the family. They also go some way in giving rise to the elements of a student subculture which may differ in some respects from the dominant culture of the society.

6. SUGGESTIONS

Educational system of a country is attached to the country is attached to the country's values, culture and available means necessary to develop the system. In Africa and particularly in Republic of Benin social functions are observed in all forms across the country even though the formal system of education is similar generally in the country. So, be it conservative,

innovative, political or economic functions of education, it is necessary for the schools and educational system authorities the way that all the citizens benefit from the educational system.

The conservative function must give way to the incitative function while the political functions accompany the economic functions for national development. This will make Republic of Benin and African countries to be more stable politically, financially and economically as to face the challenges of the 21st century where education serves as a paramount activity ahead of the activities.

A careful consideration of what goes on in an African school (especially at the secondary or tertiary level) reveals the presence, in varying degrees, of elements of all these subcultures and African must hard to change this and to promote African type of Education based on cultural view couple with civilization approaches. It is also clear that at the official level values of the academic subculture are sought to be promoted, with some emphasis on the fun subculture in the form of organized sport and certain extracurricular activities like

drama, which have an indirect bearing on the pursuit of academic goals. This official encouragement of the academic subculture is strengthened by the demands of industry, trade and various professions, and also by the needs of modern society. It is then clear that the transmission or reproduction of culture can be characterized as the conservative function of education.

Educational systems of the continent cannot be regarded as being particularly successful in providing innovators despite the effort been made here and there, finances always a great problem and African leaders must seriously worked on increasing education research and innovation funds to promote sustainable development in Africa to include Republic of Benin.

An examination of the adequacy of the manpower function of education has to be attempted in both quantitative and qualitative terms. The educational system has to furnish personnel for the future needs of the economy. This requires long-term planning. However, some African countries have suffered from faulty planning which it self is a result of erroneous manpower projections.

CONCLUSION

Education also widens the child's circle of acquaintances and friends. He or she comes into contact with people from different geographical areas, provinces, ethnic groups and social strata. This is likely to create conditions for the establishment of marriage, a state of affairs which may have many implications for the emergence of a common culture and a common bond of solidarity among students and other people around them. Such contact may also prove useful to a young person in his social life and occupational career.

The social functions of education mentioned above are not necessarily unwanted by educationalists, pupils, students and their parents. However, certain consequences of education may sometimes be unanticipated, as well as unwanted by educational planners. One example of this is the spread of education in African colonies which gave rise to a local elite from the ranks of which leadership of independence

movements emerged, a situation which the colonial authorities did not particularly relish. Another example is the unanticipated consequence of a rapid and undirected expansion of education in certain sectors. Thus, in some African countries, a massive expansion of general education has resulted in the production of a large number of school leavers and even university graduates with general degrees, not with respect to the size of the population but in relation to available job opportunities, many of whom cannot be employed and become area boys and armed robbers and become harmful to the society and a disgrace to their countries.

This situation has contributed to political instability in many African societies, by creating a large mass of educated unemployed. Another unwanted consequence of education may be the spread of universal literacy, once regarded as a pre-requisite of the Western type of democracy. Ironically, educational expansion can, in fact, endanger the very fabric of democracy by rendering a society susceptible to mass manipulation by a charismatic, but authoritarian, leader.

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