



A COMPREHENSIVE ANALYSIS OF SOCIALISATION IN THE KNOWLEDGE SOCIETY

Edinyang S. D.¹, Ele B. G.² and Odey J. D.³

¹⁻³Department of Social Science Education, Faculty of Arts and Social Science Education, University of Calabar, Calabar, Nigeria.

¹Email: edinyanys@gmail.com; Tel.: +234(0)8064676750

²Email: eleblessing2020@gmail.com; Tel.: +234(0)7030773542

³Email: joycedonny789@gmail.com; Tel.: +234(0)8057997223

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ABSTRACT: *This paper addresses socialisation in the knowledge society, focusing on the usefulness of socialisation for the knowledge society. In the educational knowledge society, the processes of socialisation are increasingly understood as the accumulation of social and cultural capital, related to the functions of educational development. The aim of the research is to critically perform a comprehensive analysis of socialisation in the knowledge society by carefully examining socialisation, knowledge, knowledge society, knowledge economy, education and social studies. The features, types and stages of socialisation, the concept of knowledge and its types, the consequences of knowledge society, knowledge society as academic concept and stage of development as well as the analysis of socialisation for the knowledge society were thoroughly discussed in this study. The conceptualization of the knowledge society, which emerged between 1940 and 1960, is examined in this paper along with its significance. The knowledge of society's cognitive role structure and the spiritual qualities that influence creativity are discussed as essential components of socialisation. Under the broad technological field, and circumstances of modern knowledge culture, the potential of early socialisation is described by the dynamics of the professional maturation period. In order to understand the substance of modern education in accordance with its cultural mission, the study develops the theoretical groundwork and offers practical justification for socialisation as a concept, which is vital to the growth of the knowledge society. Based on the findings of this study, it is recommended that the governments, political and economic elites, as well as businesses, civil society, news media, and academic communities should embrace the usefulness of socialisation in the knowledge society.*

KEYWORDS: Socialisation, Knowledge, Knowledge Society, knowledge Economy, Education, Social Studies



INTRODUCTION

Creating a responsible member out of every child born into a society is a need. In order for the child's behaviour to be trusted, it is imperative that they learn the expectations of society. He has to learn the rules of the organisation. Each member of the community needs to be socialised in order for his behaviour to have meaning in relation to the group standards. The individual learns the reciprocal reactions of society during the socialisation process.

A living thing transforms into a social being through the process of socialisation. socialisation is a process that teaches the younger generation the grown-up roles they will eventually have to play. It is an ongoing process that happens to every person and is passed on through the generations. The process of internalizing societal norms and ideals is known as socialisation. It is the method by which social and cultural continuity are attained since it incorporates both teaching and learning (Macionis, 2013).

There are contradictions in the way that the term "knowledge" is used. 'Developing knowledge' seems to be a rather esoteric activity carried out by scientists or experts in research laboratories, even though the term is used often in ordinary language. Similarly, when attempts are made to understand the true meaning of the terms "knowledge society" and "knowledge economy," which are frequently used in political discourse at the national and European levels and presented as issues affecting everyone, they are frequently defined in terms of scientific and technological advancements, specifically information and communication technologies like the world wide web (www). In fact, the "digital society," which is defined by advancements in electronic communication like e-commerce, is commonly confused with the knowledge society.

The education of youth to ensure the socio-economic and cultural advancement of the knowledge society is one of its main challenges. According to Mackenzie (2018), "decision-making is increasingly associated with science, and those, who do not have an idea what science is, are disregarded," which means that common people nowadays need to grasp science. Consequently, socialisation for the knowledge society requires a critical examination of socialisation in order to provide the developing person with a constructive attitude toward knowledge and cognition.

The advancement of knowledge in society depends on the intellectual capacity of an imaginative individual. Cognitive occupations involving a great deal of creativity in scientific fields are increasingly serving as the engines of this society's development. Education serves as the knowledge society's culturally productive foundation by introducing youth to scientific research, or research education. However, cultural variety in the forms of education according to their attitude toward knowledge is not excluded by scientific supremacy. According to the Communiqué of the World Conference on Higher Education (Haddad, 2009), diversity in higher education systems is necessary in the knowledge society since various institutions will have varying degrees of authority and will be dealing with various student populations. It is not sufficient to just provide access to education; instead, efforts should be directed toward ensuring students' success (Haddad, 2009). Establishing psychologically pleasant cognitive environments for various cognitive personality types in their associated socio-cultural contexts is a unique humanistic job of contemporary education (Karpov, 2015). This movement suggests the beginning of a paradigmatically diverse educational system from the very beginning (Karpov, 2013).



In light of the above, the study x-rays a comprehensive analysis of socialisation in the knowledge society.

CONCEPTUAL CONSIDERATIONS

In this section, the following key concepts: socialisation, knowledge society, knowledge economy, education, educational development and social studies are explicitly discussed.

Socialisation

The process of socialisation is all-encompassing. Macionis (2013) defines socialisation as the process by which an individual internalises the norms of his group and develops a distinct, independent identity. The person develops his personality and becomes a social being through the process of socialisation. He went on to describe socialisation as the process by which a kid develops self-awareness and personality in addition to cultural material.

Griswold (2013) defines socialisation as the intricate processes of contact that teach a person the habits, abilities, standards of judgment, and beliefs required for him to participate in social groups and communities. He goes on to describe socialisation as the process by which males pick up the norms and customs of society and the dissemination of culture.

socialisation is defined by Gaskin (2015) as learning that makes it possible for the learner to carry out social roles. He goes on to argue that it's a process by which people pick up the pre-existing cultures of the communities they join. There are several levels of socialisation, including primary, secondary, and adult. The early child's socialisation inside the family is the focus of the primary stage. The school is a part of the secondary stage, and adult socialising is the third stage. Therefore, socialisation is the process of cultural learning through which a new individual gains the knowledge and abilities needed to participate regularly in a social system. All societies follow fundamentally the same procedure, despite different institutional setups. As new circumstances emerge throughout life, the process never ends. socialisation is the process through which people are adapted to specific types of group life, become social creatures, and pass down established cultural traditions (Gaskin, 2015).

The study of socialisation and developmental psychology are closely related. For survival and to learn about their culture, humans require social encounters (Macionis & Linda, 2011). In essence, socialisation is the process of learning throughout one's life and has a significant impact on both adult and child behaviour, attitudes, and actions (Billingham, 2007). Positive results from socialisation—sometimes referred to as moral results—can benefit the society in which it takes place. The consensus of the society shapes individual opinions, which typically lean toward what the society considers normal or acceptable. According to Cromdal (2006), socialisation only partially explains human views and behaviours; research shows that humans are affected by both social factors and genes (Amaechi, 2022). socialisation maintains that agents are not blank slates predetermined by their environment. According to genetic research, a person's environment and genotype interact to affect their behaviour (Amaechi, 2022).



Knowledge

These days, information is just as important to manufacturing as labour, land, and capital. A collection of relevant information, experience, and expert insight that provides a framework for evaluating and integrating new events and information is referred to as knowledge. The modern advancements in science and technology have made knowledge a vital component of any firm (Mohajan, 2016). Within organisations, knowledge is regarded as a repository of intelligence crucial to the growth of the organisation. One of the biggest obstacles to the development of intelligent systems in any business is the discovery of fresh information. For institutional workers to be more productive at work, they must genuinely want to create and share information. A knowledge map is a visual representation of the information derived from an enormous amount of data. It assists with term selection, aligns technology with knowledge demands and procedures, and helps a company understand how staff turnover affects intellectual capital. According to Mohajan (2016), organisations may effectively communicate knowledge by means of knowledge transfer and sharing, which enables them to articulate their level of expertise both internally and externally.

Consciousness, identification, and application of knowledge for the advancement of humanity constitute knowledge. It originates in human minds and grows in quantity when individuals participate in its acquisition and distribution. Thus, prior information contributes to the development of advanced and evolved knowledge (Nasimi et al., 2013).

Knowledge Society

A knowledge society is one in which institutions and organisations foster the unrestricted development of individuals and information, as well as chances for the mass production and widespread use of all types of knowledge (Vallima & Hoffman, 2018). In its finest form, the knowledge society promotes the aim of a high standard and safe living by including every member of the community in the creation and use of knowledge.

According to Van-Weert (2016), a knowledge society is one that centers on knowledge for the purposes of social control, innovation management, and change management.

A knowledge society is one in which the generation, sharing, and use of knowledge and information has emerged as the primary driver of economic activity. Knowledge assets, or intellectual capital, outpace the value of land, labour force productivity, and material or financial capital as the most potent sources of wealth in such a society (Phillips, Yu, Hameed & El Akhdary, 2017).

More and more, contemporary society is being referred to as a "knowledge economy" or, more narrowly, as a "knowledge society" (Sorlin & Vessuri, 2007). As a result, education has become more significant for both the individual and society as a whole (Frohlich & Gerhard, 2017). This is because educational attainment has a direct impact on employment prospects and one's capacity to engage in public, social, and political life.

According to Castelfranchi (2017), there are multiple interpretations of the phrase "knowledge society." Social scientists first use it to characterise and examine the shift toward what is known as post-industrial society. Secondly, it describes a normative vision that states or corporations ought to strive to realise. Thirdly, it is not so much an idea as it is a metaphor that covers a range of subjects. The lines separating these three uses are sometimes blurred, making it



difficult to tell whether the person employing the term is analysing existing patterns, projecting changes, or suggesting an appropriate course of action.

Despite being used often, the phrase is rarely defined and thoroughly investigated. But according to David & Dominique (2012), a knowledge society has the following essential traits:

- (i) The production, transfer, and application of knowledge are dominated by mass and polycentric processes;
- (ii) The knowledge required for the development and sale of most commodities determines their price, not the labour and raw materials required in their manufacture; A large portion of the population attains higher education;
- (iii) The vast majority of people have access to the Internet and information and communication technologies;
- (iv) Knowledge workers make up a large portion of the labour force and require a high level of education and experience to perform their jobs well;
- (v) Both individuals and the state make significant investments in R&D and education; and
- (vi) Organisations are constantly required to innovate.

As can be seen from the above, a knowledge society produces, disseminates, and makes knowledge that can be applied to better the lot of people in the society available to all of them.

Knowledge Economy

Kefela (2020) defines the knowledge economy, also known as the knowledge-based economy, as an economic system where the primary means of producing goods and services are knowledge-intensive endeavors that foster the progress of technical and scientific advances. He went on to define the knowledge economy as an intellectual capital-based system of production and consumption. It specifically refers to the capacity to profit from applied research and scientific discoveries.

Most highly developed economies derive a significant portion of their activities from the knowledge sector. Intangible assets, like the knowledge and intellectual property of its employees, can make up a sizable portion of value in a knowledge-based economy. Intangible assets within the context of companies have a critical role in supporting modern economic growth in a knowledge-based economy (Popescu, Comanescu & Sabie, 2016).

Modern science and academic studies are commercialised; this is referred to as the "knowledge economy." Patents and other intellectual property commoditise research-based innovation in the knowledge economy. The nexus of government-sponsored research, university, and private enterprise is the knowledge economy. In most highly developed nations, industries tied to knowledge account for a sizable portion of total activity. Strong communications networks, educated labour and skilled labour, and institutional frameworks that reward innovation are essential components of a knowledge economy (Mikhailove & Kopylova, 2019).

The stage of the economy where the creation of goods and services is primarily driven by



knowledge and by the greater emphasis on intangible assets and intellectual capital is known as the knowledge-based economy, sometimes called the economy of ideas (Powell & Snellman, 2004). Automation, digitization, knowledge discovery, an abundance of information, open technologies, and greater investments in science, research, and education are the hallmarks of the postindustrial age known as the knowledge economy. The knowledge economy broadened the scope and raised valuation based on intangible goods in the form of intellectual capital and intellectual property, whereas the industrial economy was primarily based on tangible assets in the form of goods, machinery, factories, buildings, and assembly lines (De Pablos & Edvinsson, 2020). The developments in information and communications technology enable the ongoing change of the information profession and the economy.

Education

Education is a fundamental human right, a catalyst for growth, and one of the most effective tools for eradicating poverty and advancing gender equality, health, peace, and stability. It is the most crucial component in ensuring equity and inclusion and yields significant, steady income returns (Kemmis, & Edwards-Groves, 2017).

Education can take many different forms and is the process of imparting knowledge, skills, and character qualities. Public schools are examples of complicated institutional frameworks in which formal education takes place. While informal education involves unstructured learning via everyday experiences, non-formal education is structured as well but occurs outside of the official schooling system (Johnson & Stearns, 2023). Early childhood education, primary education, secondary education, and postsecondary education are the levels into which formal and non-formal education are separated. Other categories concentrate on the subject matter, such as science education, language education, and physical education, as well as the teaching approach, such as teacher-centered and student-centered education (Young, 2019). In addition to the academic discipline that studies educational phenomena, the term education can also refer to the mental states and characteristics of educated individuals (Hughes, 2021).

Education essentially socialises kids into society by imparting cultural norms and beliefs. It gives them the tools they need to contribute positively to society. In this approach, it promotes economic expansion and increases public knowledge of regional and global issues. Several facets of education are impacted by organised institutions. Governments, for instance, establish education regulations that specify what is taught in schools, when they are held, and who is required to attend. The promotion of universal primary education has been aided by international organisations such as UNESCO (Hart, 2019).

A variety of things affect how successful education is. Personality, intelligence, and motivation are examples of psychological elements. Discrimination is frequently associated with social characteristics, such as gender, race, and financial class. Additional variables include parent participation, teacher quality, and availability of instructional technology (Cobb & Glass, 2021).

Education studies is the primary academic field that studies education. It looks at the definition of education, its goals and impacts, and ways to make it better. There are numerous subfields within education studies, including sociology, psychology, philosophy, and economics of education. Additionally, pedagogy, the history of education, and comparative education are covered (Bennett, 2023).



Social Studies

Scholars and researchers view Social Studies as an interrelated discipline which subsumes other fields in the Social Sciences. Edinyang, Unimke, Ubi, Opoh & Iwoke (2015) posited that Social Studies is a term used to describe the broad study of various fields of studies which involve human behaviour and social interaction. These interactions have to deal with humans organising themselves by embracing the diversity of culture in society.

Though there has been a debate on the appropriate definition of Social Studies, Social Studies is the interdisciplinary integration of Social Science and humanities concepts for the purpose of practising problem-solving and decision-making for developing citizenship skills on critical Social issues (Zarrillo, 2013).

According to Francis (2008), Social Studies may be more difficult to define than in a single discipline such as History or Geography, precisely because it is multidisciplinary and interdisciplinary, and because it is sometimes taught in one class (perhaps called "Social Studies") and sometimes in separate discipline-based classes within a department of Social Studies.

However, Social Studies as a field of study, is designed to promote civic competence and it is integrative, incorporating many fields of endeavour. Social Science is an umbrella concept and a field of study or academic discipline which envelops a number of discrete disciplines in their discreteness or separateness such as Political Science, Sociology, Economics, Psychology, Geography and many others (Meziobi & Meziobi, 2016).

FEATURES OF SOCIALISATION

socialisation is the process by which social standards and values are passed down from one generation to the next as well as aiding in their maintenance and preservation. The following were listed and defined by Klaus & Ullrich (2018) as the essential features of socialisation:

- (i) Instills fundamental discipline: socialisation imparts fundamental discipline. One gains the ability to restrain their impulses. To get social acceptance, he might act in a disciplined manner;
- (ii) It aids in the management of human behaviour. From the moment of birth until death, a person is trained and has several methods of controlling his behaviour. There are specific protocols or systems in place in society to uphold social order. The man adapts to society and these procedures become a part of his existence. Through socialisation, society hopes to subconsciously regulate its members' behaviour;
- (iii) socialisation happens more quickly if there is greater humanity among the socialisation agencies: socialisation happens more quickly if the socialisation agencies have more shared beliefs and competencies. An individual's socialisation process is likely to be slower and less successful when there is a discrepancy between the concepts, roles, and abilities taught at home and those taught in school or by peers.
- (iv) socialisation occurs both formally and informally. In schools and colleges, socialisation occurs formally through direct instruction and education. However, the most important and



essential source of instruction is family. Children pick up their language, traditions, values, and social conventions inside the family;

(v) socialisation is an ongoing process that lasts a lifetime. The transition from childhood to adulthood does not end it. Internalization of culture happens from generation to generation, much like socialisation does not end when a child grows up. It is through the absorption of culture that society survives. Its members pass on culture to the following generation, ensuring the survival of society.

TYPES OF SOCIALISATION

socialisation happens in childhood and adolescence, but it also carries over into middle and adulthood. According to Amaechi (2022), socialisation is a continuous process. According to him, socialising in adulthood is different from socialisation in childhood. It is possible to say that there are several kinds of socialisation in this context.

(i) Primary socialisation: The term "primary socialisation" describes an infant's socialisation throughout the first few years of his life. Through this process, the infant internalises norms and values and gains language and cognitive skills. The baby picks up the customs of a certain group and is shaped into a productive member of that group. The individual's personality incorporates the social norms. The child lacks an understanding of right and wrong. He progressively picks up on the conventions around right and bad actions through both direct and indirect observation and experience. The family is the fundamental socialisation setting.

(ii) Secondary socialisation: In the "peer group" at work, which is separate from the immediate family, the process is evident. The developing toddler picks up crucial social skills from his peers. In school, he picks up lessons as well. As a result, socialisation happens both inside and outside the home. Secondary socialisation is the term used to describe the social education a child receives in formal, institutional settings and continues for the remainder of his life.

(iii) Adult socialisation: Actors may not have been completely prepared for roles they enter in adult socialisation—such as becoming a spouse or employee—for which they may not have received enough attention in elementary or secondary school. Growing up teaches people how to assume new responsibilities. The goal of adult socialisation is to influence an individual's perspective. While infant socialising shapes fundamental values, adult socialisation is more likely to alter behaviour over time.

(iv) Anticipatory socialisation: This is the process by which men get familiar with a group's culture in preparation for joining it. A person is learning how to perform in his new role as he becomes familiar with the appropriate standards, values, and beliefs of a status or group that he aspires to.

(v) Re-socialisation: As part of a life transition, Re-socialisation is the process of letting go of old behavioural patterns and accepting new ones. Re-socialisation occurs mostly in response to significant changes in a social role. It entails giving up one way of life for another, which is not only incompatible with the previous way of life but also very different from it. For instance, a criminal who is rehabilitated must drastically alter his role.



STAGES OF SOCIALISATION

Over time, people and groups modify their opinions of and commitments to one another. When a person moves through a group, there is a known progression of stages that take place: exploration, socialisation, maintenance, re-socialisation, and recollection. Each step involves mutual evaluation between the group and the individual, which determines how committed the latter is to socialisation. According to Klaus and Ullrich (2018), socialisation propels the person from prospective to new, full, marginal, and ex-member.

Stage 1 – Investigation: There is a cautious search for information throughout this period. The group assesses the potential member's worth (recruitment), while the individual evaluates groups to see which one will best meet their needs (reconnaissance). This phase comes to an end when the person is invited to join the group and accepts the invitation, marking their admission into the group.

Stage 2 – Socialisation: The recruit needs to embrace the group's culture because they are now a new member instead of just a potential member. At this point, the new member assimilates into the group's norms, values, and perspectives, and the group may adjust to meet their requirements. At that point, the person reaches the acceptance transition point and becomes an official member. This shift, nevertheless, might be postponed if someone or the group responds poorly. For instance, thinking they will be treated differently as a newbie, the person may react cautiously or misread other members' emotions.

Stage 3 – Maintenance: In this phase, role negotiation takes place between the group and the individual to determine what contributions are expected of each member. Some people may grow disillusioned with their place in the group or fall short of the standards set by the group, even if many members stay in this stage until the end of their membership (divergence).

Step 4 – Re-socialisation: The formerly full member becomes a marginal member and needs to be re-socialised if the divergence point is achieved. Re-socialisation can have two possible outcomes: either the group and the individual split ways through expulsion or voluntary departure, or the parties work out their differences and the individual rejoins the group as a full member (convergence).

Stage 5 – Remembrance: During this phase, the group's past members reflect on their experiences and try to make sense of their sudden departure. Conclusions on the group's overall experience become a part of the group tradition if the members agree on their reasons for leaving.



CONCEPT OF KNOWLEDGE AND ITS TYPES

According to Lehrer (2015), knowledge can be defined as practical skill, familiarity with people and situations, or awareness of facts. Propositional knowledge, another name for knowledge of facts, is commonly defined as a real belief that is justified and separate from opinion or conjecture.

A sort of familiarity, awareness, comprehension, or acquaintance is knowledge. It can be viewed as a cognitive achievement or an epistemic engagement with reality, similar to making a discovery, and frequently entails the possession of knowledge acquired via experience (Stehr & Adolf, 2017).

Although knowledge is most commonly understood as an individual's state, it can also refer to a feature of a group of people, such as collective knowledge, social knowledge, or group knowledge (Hannon, 2021). According to Chikawa and Steup (2018), certain social sciences view knowledge as a broad social phenomenon that resembles culture. The phrase may also refer to information kept in records such as the "knowledge housed in the library" or an expert system's knowledge base (Ele, Ele & Ofem, 2016). While knowledge and intelligence are closely related, knowledge pertains to information and abilities that an individual already possesses, whereas intelligence is more about the capacity to gather, analyse, and apply information.

The two main categories of knowledge, according to Hannon (2021), are tacit and explicit knowledge.

Tacit Knowledge: A person can assess and incorporate new experiences and information using a framework that is provided by tacit or implicit knowledge, which is a fluid combination of framed experience, values, contextual information, and expert insights. Information paired with context, judgment, interpretation, and experience is called implicit knowledge. It is obtained via contemplation on one's own experiences as well as those of others. It is dynamic, limitless, and intangible. It is very individualised and challenging to define, which makes sharing and communicating with others challenging. Tacit knowledge includes subjective insights, intuitions, and hunches (Stehr & Adolf, 2017).

Direct experience that hasn't been preserved through artifacts is provided by implicit knowledge (TK). Eighty percent of knowledge is implicit, and the remaining twenty percent is explicit (Mohajan, 2016). According to Magier-Watanabe et al. (2011), tacit knowledge (TK) is intangible, subjective, and intuitive knowledge that is challenging to describe and exercise using words, diagrams, figures, or numbers.

Explicit Knowledge (EK): The term explicit knowledge refers to "knowledge" or "information" that has been formalised and standardised. It is quite simple to assemble, save, retrieve, and transmit over a variety of channels, including contemporary Information and Communication Technology (ICT).

Knowledge that has been explicitly codified, can be expressed orally (using formal and systemic language), codified using a variety of data types that are saved, and recorded in designated documents. It can be expressed using words, numbers, or formulas and is unbiased and logical. It involves knowledge that can be kept and shared through technology, and that can be transmitted through formal, systematic language (Magnier-Watanabe *et al.*, 2011;



Ekore, 2014). It is simple to express, share, save, transfer, and codify (Serban & Luan, 2003). Manuals, guidelines, protocols, databases, and reports are sources of EK (Serban & Luan, 2013).

CONSEQUENCES OF KNOWLEDGE SOCIETY

According to empirical statistics, certain nations, most notably those in Scandinavia and Western Europe, but also Japan, the US, Canada, and Australia have made progress toward developing into truly knowledge-driven societies (World Bank, 2008; United Nations, 2015). While some nations are still mostly agrarian, many others are still in the industrial period. Why is it the case? How come not all cultures are knowledge-based, or at least moving in that direction, if knowledge is thought to be the most productive factor? And how do agrarian and industrial societies transform into knowledge societies?

Knowledge is a non-rival and non-excludable public good in theory; this means that the use of a particular piece of knowledge by one person does not preclude the use of that same knowledge by others, and it is difficult for the creator of the knowledge to stop others from using it once it has entered the public domain. Contrary to popular belief, knowledge is actually more difficult to obtain and apply. First, over time and place, only knowledge that is considered explicit can be easily conveyed. A significant amount of knowledge, or implicit knowledge, is stored in people's minds, accessible only to the individual, and requires time to acquire. Second, the larger context—culture, institutions, and governance—affects the efficient generation and application of knowledge. An efficient system of colleges, innovation-driven businesses, research institutes, and other places needs to incorporate knowledge. Third, wealthy nations have expanded the protection of intellectual property rights, particularly patents, in order to acquire and control a greater amount of information, as knowledge is seen as the primary factor in production and is costly to produce.

The term "knowledge gap" refers to the uneven distribution of knowledge between and within nations as a result of several variables. Because knowledge generates more knowledge at an ever-increasing rate, which in turn increases productivity, indicators used to assess the development of the knowledge society (such as educational attainment, investment in research and development, and Internet access) appear to indicate that the knowledge gap has been growing. Relying heavily on unskilled labour and products derived from natural resources is dangerous for both the nation and the business. It will become harder for nations, businesses, and individuals to catch up to those who did invest in education and new technology for knowledge acquisition and dissemination. However, funding education and innovative technology alone won't be enough; supportive environments that encourage cooperation, creativity, and innovation are also required. If not, unfavourable outcomes are likely, such as brain drain, which is the exodus of highly educated citizens from one nation to another that offers greater social and economic opportunities.



KNOWLEDGE SOCIETY AS AN ACADEMIC CONCEPT AND A STAGE OF DEVELOPMENT

The practical and conceptual building of the knowledge society. Although the international scientific community played a major role in developing the concepts, national governments, the media, the private sector, and civil society organisations have all pushed for the construction of knowledge societies as stages of development, though this is not the focus of this chapter. Drawing on Castelfranchi's approach to the social construction of reality, we can redefine "knowledge society" according to the social actors who are involved in its creation (Castelfranchi, 2017). As previously noted, the scientific communities of Japan, the United States, and Europe created a number of theoretical conceptions of the knowledge society in the second half of the 20th century. Although the academic concepts were clearly established, there was a lack of demarcation and frequent interchangeability between the new and varied language.

A concept of a self-emerging knowledge society was constructed in part because of the terminological ambiguity and the idea of a society that is constantly growing and needs to be seen, evaluated, and examined (Hornidge, 2007). Based on the growing importance of knowledge and information to social and economic growth, this vision outlines a stage of development as a future form of social and economic reality. Therefore, it was common to view the knowledge society as the result of both economic and technological advancements in the knowledge-intensive and service industries, as well as in the information and communication technology sector. Many nations' governments started to establish knowledge societies as phases of their own development, justifying their efforts with references to the alleged need to direct, protect, and oversee continuing technological advancements.

Therefore, the idea of a knowledge society that emerges on its own served as the foundation for government initiatives and programs that aim to achieve the desired future state of development. See figure 1.

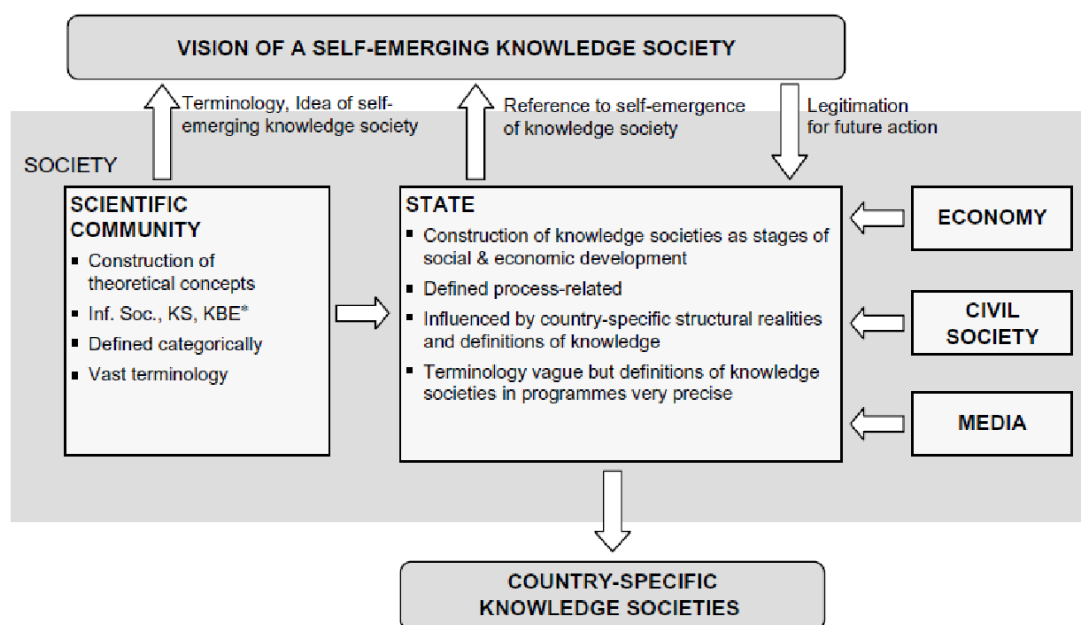




Figure 1: The construction of knowledge society by the scientific community and state politics.
Source: Hornidge (2007).

ANALYSIS OF SOCIALISATION FOR THE KNOWLEDGE SOCIETY

These days, human cognitive capacities are beginning to produce and utilise knowledge, playing a major part in both the processes of spiritual development and professional domains. The social structure is gaining cognitive stratification characteristics as a result of the process of the knowledge society's construction (Karpov, 2013). The cognitive role defines group identities in the system of culturally deterministic kinds of knowledge labour by acting as a technique of thought functioning in society.

Clusters of connected forms of knowledge-based work, known as cognitive-role complexes (Karpov, 2013), define the borders of the new social stratification and professional disposition. Different creative skills and latent and open cognitive capabilities are prerequisites for their sorts. Under the new system of labour division, a cognitive personality type—a generalised complex of mental mechanisms that facilitate work with knowledge—becomes an individual trait.

Nonetheless, different people may use various mental processes to arrive at different solutions for the same job. This "diversification" of cognition is the outcome of distinct instrumental organising of thought, which can be attributed to several factors such as socialisation and cognitive experiences, cultural and ethnic distinctions, etc. As a result, the cognitive-role complexes that express the social identity of the group are multi-semantically linked to the cognitive type of personality, which describes an individual's mental capacity and social opportunities. Socialisation thus takes on a particular binary complexity in the society that is "running on knowledge," where liberal and instrumental traditions are intertwined. According to Hammershoj (2009), creativity nowadays frequently appears to be "the unity of the generative and evaluation modes of a thinking apparatus operation." As such, socialisation of a developing individual needs to encompass not only a particular kind of creative "content" but also what Shadrikov (2012) means when he refers to "spiritual abilities". "Cognition and the creation of culture are associated with spiritual abilities." They assess how well social interactions work and reach the pinnacle of creativity. However, its primary societal role is to challenge rational thought's utilitarian principles by highlighting the moral implications of a given action. The "ability to implementation" and creativity are genetically distinct because the former originates from the spiritual and the latter from the active able. The spirituality of creativity permits distinct ways of perceiving and thinking.

The socialisation that is taking place in today's culture encourages people to view the world as dynamic and ever-changing, necessitating critical methods of thinking rather than as unchangeable absolutes. As one of the institutions of this socialisation, education has the responsibility of elaborating on the intellectual and moral reasoning behind the growth of the creative personality. Education is the primary focus of this socialisation assignment solution due to the unique research setting and educational techniques that are necessary for this personality to develop on its own. Socialisation is developing as a total social process, transforming the behaviour of people of all ages and professions. In the most general terms, it is implemented through specific social teaching that involves man into the culture of work with



scientific knowledge and its technical and technological incarnations in a professional environment and in everyday life.

The dynamics of the professional maturation phase, which define the time in a young person's life from the start of his internal movement—conscious or unconscious—to a professionally charged activity prior to entering a profession, when he gains the status of a young specialist, specify socialisation. When a student starts a career of the cognitive type, the growing culture of knowledge establishes a common technological field for a broad class of specialised contexts, acting as a "mediator" (Karpov, 2013).

A high degree of concordance between the competences required for "job placement" and the competencies inherent in the research process has been demonstrated by European sociological study. Critical thinking, analysis, reasoning, problem solving, decision making, project management, planning, coordination, administrating, and cooperation are among the fundamental skills of a contemporary social person. Since the development of these sophisticated, high-level competences takes time, it should start when a person is still enrolled in school or has incomplete their further education (Bourgeois, 2012).

Therefore, the primary problem with socialisation is the didactic approaches that may be used to create a foundation for culture that will foster an individual's creativity and to construct education between secondary and higher education. Based on this, spiritual skills for social comprehension and moral assessment of newly developed and introduced innovations are intrinsically linked to the core and specialised competencies required for the efficient operation of the information society.

CONCLUSION

The study critically carried out a comprehensive analysis of socialisation in the knowledge society by carefully examining socialisation, knowledge, knowledge society, knowledge economy, education and social studies. The features, types and stages of socialisation, the concept of knowledge and its types, the consequences of knowledge society, knowledge society as academic concept and stage of development as well as the analysis of socialisation for the knowledge society were thoroughly discussed in this study.

The need for socialisation to advance is particularly pressing given the advent of the knowledge society, a new social reality. The abilities of a society are defined by socialisation as follows: (i) producing new knowledge intensively, both fundamental and applied; (ii) effectively converting a necessary portion of this knowledge into a productive economic or social product; and (iii) creating humanitarian and valuable regulatory provisions of innovation growth.

In addition to interpreting the content of modern education in accordance with its cultural mission, the paper develops a theoretical framework and offers practical explanation for socialisation as a concept, which is vital to the growth of the information society. The phrase "knowledge society" is increasingly widely used. However, far too often, our knowledge of it is still incomplete or inaccurate. Simultaneously, profoundly transformational currents pertaining to knowledge and its creation and propagation within society hold the potential to alter the current state of affairs, possibly within the relatively brief span of a few generations. We are seeing the early stages of this transition, and our comprehension of the pattern of change



will influence the policies we choose, with potentially dire long-term repercussions. For this reason, it is crucial to have a thorough understanding of knowledge societies as they are developing globally.

RECOMMENDATIONS

Based on the findings of the study, the following recommendations are made:

According to this study, humanity is more likely entering the "Age of Responsibility" than the "Age of Knowledge" because knowledge can now be produced and used in large quantities, and responsible policy decisions are required to lead the way toward a future in which knowledge will be secured to support high standards of quality and safety of life for everyone, everywhere. The study suggests that in order to develop the best policies and foster an atmosphere that supports their execution, a vigorous and urgent worldwide discussion on socialisation for the information society is required. It makes an effort to define the bounds of this kind of discussion by outlining important ideas that can aid in its productive conduct. These parameters include, among other things: the idea that the knowledge economy is a subset of the knowledge society and that the knowledge society can exist in nominal, warped, or smart form; the idea that institutional change is necessary to allow for the limitless development of people and information; and the belief that information and communication technology (ICT) has inherent limitations as the force behind acceleration of the mass production of knowledge.

The major worldwide transformations we are currently experiencing are similar in scope and intensity to those that led to the transition from an agrarian to an industrial civilization. Careful and sensible policies should be implemented to successfully handle this transition.

The study suggests that the governments, corporate community, news media, political and economic elites, and civil society should recognise the value of socialisation in the information society.

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