

# **SOCIOLOGY:** **THE SCIENTIFIC** **STUDY OF SOCIETY**

ANICHE  
BOOK

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Patrick Chukwuma Onyia  
Alex Aniche

# Chapter 1

## Introduction

### 1.1 The Meaning of Sociology:

Sociology is a relatively young discipline less than two hundred years old, which has society as its focus. Igbo and Anugwom (2001) inform us that the word sociology is derived from two languages – Latin and Greek. The first part '*socius*' meaning society is Latin, while the second part '*logos*' meaning study (or science) is Greek. Sociology as the name of a discipline is traditionally credited to Auguste Comte "a French philosopher turned sociologist" in 1839.

But P. J. Eze (2000) is contending that Abd al - Rahman Ibn Khaldun of present-day Tunisia in North Africa deserves this credit. He cites the writings of Ibn Khaldun translated by Morton -- Williams (1968) from Arabic to mean sociology. The translation runs thus:

This science, then like all other sciences ... appear to be independent and has its own subject viz human society, and its own problems viz the social phenomena and the transformations that succeed each other in the nature of society.

The above – quoted piece is nothing but sociology except that the name sociology is not used.

Before Comte and from time immemorial, men have speculated on the nature and problems of society. These speculations were dominated by "philosophers, religious teachers and legislators" – Bottomore 1972. But these were mere speculations, although many of society's problems were

solved, to a greater or lesser extent through these speculations.

However, in the early nineteenth century, people like Auguste Comte who in fact clinched the fame of being the foremost founding father of sociology began to reason that the study of society should go beyond mere speculation and that "the same scientific method and approach that have been dramatically successful in yielding an understanding of the physical world (Goldthorpe: 1971) could also be applied with profit to the study of society". In his own words Bottomore (1972) saw "a growing conviction that methods of natural sciences should and could be extended to the study of human affairs; that human phenomena could be classified and measured".

Following this conviction and approach, social problems like crime and poverty began to be addressed scientifically. Rather than attributing poverty to providence and crime to the supernatural, (Demonological Theory), the new science of society began to see these problems as social ie man-made rather than natural ie God sent. For example, poverty in industrial societies began to be seen as a result of human ignorance or of exploitation". In modern Nigeria, for instance, poverty among the masses, is caused by the privileged class in government, business and political circles who reserve the wealth of the nation to themselves, to the exclusion of the masses. People who are supposed to pay salaries to serving workers and pensions and gratuities to retired ones, keep the money to themselves for months on end and do not care that these workers and pensioners with their families are languishing and dying in large numbers.

As for crime, especially robbery and prostitution, the youths who are supposed to go into employment on

graduation from institutions of higher learning are made to roam the streets for years without jobs and without income. With the knowledge they acquired in school, especially the knowledge of their rights to the good things of life being denied, they descend on the society to make even those rights.

## **1.2 The Scope of Sociology:**

The scope of sociology is not easy to set. For a discipline to claim to be a scientific study of society is presumptuous because other disciplines also study society, and indeed, no one discipline can study society in all its aspects. What is important is the introduction of the scientific method into the study of society to debunk some of the unverified and unverifiable theories of philosophers and theologians who had dominated the study of society. For example the demonological theory which says that it is the demon which pushes people against their will to commit crime sets such people free of responsibility for their action. The sociologist wants to find out the antecedents of that criminal behaviour so that if these circumstances are removed, the individual will not commit the crime again. Hunger, for instance can push a child to steal food but when he has eaten well, he is not likely to steal food again.

Even though Sociology has the whole of society as its subject matter, it can take only aspects of it while the other social sciences take other aspects. For example, Goldthorpe (1968) observed that none of the other social sciences expect Anthropology has ever told us about the family, marriage and kinship in human society". He gave other examples. Even though political scientists can tell us much about how laws are made in different societies, ... if it were not for sociologists we should know next to nothing about the nature

and causes of crime or the effects of or efficiency of different methods of treating offenders” If we may offer our own example, economists may be interested in limited liability companies or multi-national corporations and how they try to maximize profits and minimize costs, as well as how productivity can be maximized, they would not know when alienation creeps in among the workers. They might not realize that these workers are not machines, and that if their other interests like number of hours in a day, family problems and health problems as well as recreation and religious worship are not taken care of by the organization, productivity might eventually fall. These aspects are taken care of by industrial sociologists.

There are so many other aspects of social life, which sociologists take upon themselves. eg Crime, Labour unrest, rural – urban migration, population explosion, marital problems etc. Nwizugbe Muogbo (2003) lists some of the branches of Sociology as political sociology, sociology of law, urban and rural sociology, sociology of the family, sociology of education, sociology of religion etc. Other aspects are sociology of medicine, sociology of development, criminology etc.

### **1.3 The Relevance of Sociology:**

Every discipline has something to contribute to the world of knowledge; otherwise it will cease to exist. Goldthorpe (1968) says that “sociology, like any other science... has its value in helping us to understand the world in which we live” As a result of this understanding, we shall have a better “basis for action or decision than prejudice and emotion”. A study of another society other than our own helps us to understand them better and appreciate why they

do what they do. For example in a society where water is scarce and the people do not have the technology or the resources to sink borehole, they are likely to wear scanty clothes and take bath once in a while. But people from more favoured societies may see them as beasts.

A study of society at different times may reveal social change going on in that society. Before colonialism and Western education, women in most parts of Africa like Nigeria were just housewives and strictly subject to their husbands on whom they depended for most of their needs and for protection. But when they began to go to school and acquire some education, they could now take government or some other paid employment outside of their family, from which they earned a salary and had some independence. So the degree of subjugation was highly reduced. Many studies have been done by sociologists and social anthropologists of traditional societies in Africa and elsewhere. Such studies have been cited by Goldthorpe of Monica Wilson and P.H. Gulliver on the changes in land tenure and social organization among the Nyakyusa. Other classic studies include the Kula exchange system in the Trobriand Islands by Malinowski. The objects exchanged are almost worthless objects in the form of "red shell necklaces and white shell bracelets" but the wealthy men of the area involved themselves in expensive and risky canoe expeditions from one Island to another just to go and meet a Kula partner and demonstrate wealth. The only value is in ability to take part in that expensive but wasteful ceremony, which gives prestige to the participants.

Sociology prepares people for a career in many areas of social life where "a knowledge of the human society and interaction processes is required". So Igbo and Anugwom list careers where sociologists can fit in as Industries, the Army,

Police, Prisons, Immigration, Government offices, Community/Rural Development Agencies, International Organizations etc.

They summarized the useful functions of sociology, as:

- i. Analysing and classifying different types of social relations and interaction upon which the society is based. Even though those differences exist between societies and human beings that make them up, yet there is a need for understanding and co-operation among them because human beings are better off in interaction than in isolation.
- ii. Sociology also tries to establish the relationship between various institutions and organization in the society and to show how the interaction between them is necessary for societal growth and development.
- iii. It also seeks to discover the fundamental factors governing continuity and change in social life in a bid to establish universal laws of society. Sociology thus tries to explain and interpret change as well as to predict future trends in societal development.
- iv. Finally, sociology tries to synthesize or bring together the findings of other disciplines interested in the human society such as Anthropology, Economics, Political Science, History, and Psychology etc. This helps to bridge the gap between these disciplines and to generate a consistent body of data about the human society.

## Chapter 2

### The Founding Fathers of Sociology

Before sociology started as a discipline, people who were not sociologists started writing on society. According to Akubukwe (1997:4) "the educational background of the major founding fathers of sociology both in Europe and America show that they did not receive their education in sociology but in different disciplines. By then sociology as a discipline was not in existence.

Before the emergence of sociology, people read or learnt about the factors that influence human life and human relationships from religious and philosophical texts, local religious leaders, Sooth-Sayers or fortune tellers and renowned local wise elders. There was no scientific study of human social life and their interactions. The classical sociologists or the founding fathers of sociology developed their sociological thoughts while in their former disciplines.

According to Farley (1994:12) it was on the basis of the works of the earliest classical sociologists like Auguste Comte, Karl Marx, Max Weber, Emile Durkheim, Herbert Spencer and Vilfredo Pareto that sociology emerged first in Europe (in France, Germany, Britain, and Italy) from early 19<sup>th</sup> (1800s) to early 20<sup>th</sup> (1900s) Centuries.

Sociology emerged mainly to address and solve the social problems caused by the political and industrial revolutions, urbanization (Urban growth) and the rise of Enlightenment in the second half of 18<sup>th</sup> and 19<sup>th</sup> centuries (Charon: 1989).

The earliest sociologists were more concerned with the social problems or the negative effects of the political and



industrial revolutions, the urban growth and the enlightenment than the positive effects.

Let us briefly examine some of these founding fathers of sociology as follows:

### **2.1 Auguste Comte (1798 – 1857)**

Auguste Comte was a Frenchman, a philosopher and sociologist. Comte was born in Montpellier, France on January 19, 1798. Auguste Comte grew up in Paris, the capital of France when France was under turbulent or violent social, political and intellectual climate. According to Johnson (1981) as a youth Comte experienced the series of turbulence. He attended Ecole polytechnique in Paris but he was a rebellious student. Comte dropped from the college following a student riot in the Ecole. He was trained in mathematics but his true interests were human and social affairs. Comte lived as a private lecturer and writer for many journals.

According to Ritzer (2000) Comte was the first to use the term sociology. He had an enormous influence on later sociological theorists, especially Herbert Spencer and Emile Durkheim. Comte believed that the study of sociology should be scientific, just as many classical theorists did and most contemporary sociologists do.

Comte's work can be seen, at least in part, as a reaction against French Revolution and the enlightenment, which he saw as the main cause of that revolution. He was greatly disturbed by the anarchy that pervaded society. Being concerned about the social political and intellectual violence in France, Comte began to advance his views on the understanding of society and its problems.

Comte saw society as an organism or a real being with interdependent parts – the individual, the family, and the social combinations such as towns, cities, and states (Akubukwe:1997). The families serve as the parts necessary for the city or town as a whole and the cities form the parts of the greater organism, the society. Comte believed that ultimately, all the societies on earth would combine as parts of even a greater entity which he called – the Great Being.

Comte advanced that human society has two forces which he called STATICS AND DYNAMICS.

Statics to Comte deals with order, stability or harmony with regard to man's social life.

Statics are forces for social stability, order and cooperation. The study of statics has to concentrate on culture. Culture includes whatever the people do within their environment. Statics is the study of things that hold people together, example, the division of labour, all which make people to be in harmony.

But in terms of dynamics, it is the theory of social progress or social revolution. It is concerned with how society changes from one period of time to another. Dynamics are forces for social conflict and change. Dynamics involves the study of change in the society. We cannot separate statics and dynamics because they are interdependent.

Comte believed that society is part of nature, therefore positivism or empirical methods of investigation must be used to discover its laws as in other sciences like biology, physics, chemistry, mathematics etc. Thus, Comte allocated scientific study and explanation of human society. Comte argued that whereas society is real, the individual exists only as an abstraction. Therefore, the unit of study of society should be the family and not individual.

gried Comte advocated also the use of historical analysis to understand the stages and process of the development of human societies from primitive times to the highly developed civilization of the nineteenth century. This leads us to the cornerstone of Comte's approach - his evolutionary theory or the law of the three stages. This theory proposes that there are three intellectual stages through which the world has gone throughout its history. According to Comte, not only does the world go through this process, but groups, societies, sciences, individuals and even minds go through the same three stages. The first stage is the *theological stage*. According to Ritzer (2000) this stage characterized the world prior to 1300. During this period, the major ideal system emphasized the belief that supernatural powers, religious figures, modelled after humankind, are at the root of everything. In particular, the social and physical world is seen as produced by God. According to Owo (1994: 14) in this stage, explanation of social phenomenon was in supernatural terms. In other words, it supposes all phenomena to be produced by the immediate action of the supernatural. Theological stage was a stage of explanation in which men attribute things happening to them as an act of God. This stage is also known as *fictional stage*. This stage has three (3) subdivisions.

(a) The stage of *fetichism*. According to Comte, everything in nature is thought to contain life and analogues to that of man. This is the stage of *pantheism* and most objects of worship were thought to be the dwelling places of gods or spirits.

(b) The stage of *polytheism*. In this stage, man operates with notion of many gods. He thought that there are

many gods like *personab zhi* or the "kingdom" etc. and the stage of monotheism. In this stage, instead of multiplicity of gods, man now operates with the notion of one God. Comte's second stage of the law of the three stages is the *metaphysical stage* which occurred roughly between 1300 and 1800. This period was characterized by the belief that abstract forces like nature rather than personalized gods explain virtually everything. In this stage, explanations of social realities were in absolute terms. People thought about natural laws, natural justice, absolute truth etc. In this stage, instead of assuming that God did it, as in the theological stage, men reason in abstract terms or spiritual terms. This stage is regarded as being between the theological and positive stages. The third stage is called *positive stage* or *scientific stage*. It is a stage of explaining phenomena by studying their succession and resemblance through reasoning and observation (Akubukwe: 1997). The positive stage which the world entered into in 1800 was characterized by belief in science. People now tended to give up the search for absolute causes (God or nature) and concentrated instead on observation of the social and physical world in the search for the laws governing them. *Positive stage is the highest on the hierarchy.* In this stage, the keys to knowledge are reasoning and observation. In other words, this is a rational stage where nobody can impose any idea on man where man can weigh anything before doing it. Thoughts are dominated by scientific moral guide and no longer dominated by the priest for explanation of things.

According to Duberman and Hartjen (1979:86) Comte believed in planned intervention in the social system. In other words, intervention by the state or other formal groups could serve to improve or reform society. Thus, Comte felt that sociologists could direct such intervention by applying sociological knowledge to specific social problems.

Comte arranged sciences in their evolutionary order or their historical emergence – (1) Sociology (Queen of the Sciences) (2) Biology (3) Physics (4) Chemistry (5) Astronomy and (6) Mathematics. In this hierarchy, at the top, we have sociology, which is regarded as the queen of the sciences and at the base we have mathematics. Comte's basis of hierarchy of sciences is on the degree of complexity, which one is more complex. Owo (1994) emphasized that mathematics is the most precise of all the sciences while sociology is the most complex and the least precise. The basis for the hierarchy is to find the interrelationship between the sciences. Comte wants sociology to provide the basis for the transformation of the society and the only way it can do that is to be an exact or natural science. To Comte, all the sciences have had a very complex historical development with the growth of human society.

Comte called for scientific study of society and the new scientific approach which he advocated for as a best method for studying and explaining human society is "social physics". When he later found out that a Belgian Scholar by name Adolphe Quetelet had earlier used the term "social physics" he changed from the concept of social physics to sociology. Comte has been recognized by many as the father of sociology. He was the one that coined the word – sociology (Kammeyer, Ritzer and Yetman: 1994).

## 2.2 Emile Durkheim (1858 - 1917)

Emile Durkheim was a French man. According to Ritzer (2000) Durkheim was born on April 15, 1858, in Epinal, France. He descended from a long line of rabbis and himself studied to be a rabbi but by the time he was in his teens, he had largely rejected his heritage. From that time on, his life long interest in religion was more academic than theological. He was dissatisfied not only with his religious training but also with his general education and its emphasis on literary and esthetic matters. He longed for schooling in scientific methods and in the moral principles needed to guide social life. He rejected a traditional academic career in philosophy and sought instead to acquire the scientific training needed to contribute to the moral guidance of society. Although he was interested in scientific sociology, there was no field of sociology at that time, so between 1882 to 1887, he taught philosophy in a number of provincial schools in Paris area before his trip to Germany where he was exposed to psychology.

Durkheim had a profound influence on the development of sociology. He was very much interested in the problem of social order. According to Akubukwe (1997:9), Durkheim noted that society is not the mere sum of individuals but individuals who interact and collectively share belief, values and norms. To Durkheim, a society is a reality. It exists independently of the individuals who belong to it and operates according to its own distinctive principles. He observed that society exists before and after each of us and it is a general external force that affects each of us.

According to Farley (1994) Durkheim focused on the forces that hold society together and bond its members in

common interest. He was interested in how these forces change as the society evolves from traditional, rural, agrarian society into a complex, interdependent, urban society. His work concentrated on the effects of modernization on society, which was one of the prime intellectual questions of the era of the founding fathers. Durkheim defined Sociology as the science of social facts and of social institutions. In order to help Sociology move away from Philosophy and to give it a clear and separate identity in *The Rules of Sociological Method*, Durkheim argued that the distinctive subject matter of sociology should be the study of social facts (social characteristics, examples language, beliefs, custom, suicide rate etc). The concept of social facts has several components. Durkheim differentiated between two broad types of social facts, namely material and non-material. Material social facts are the clearer of the two because they are real, material entities, examples, division of labour, law and population distribution etc while norms, values, or culture are good examples of what Durkheim meant by non material social facts (Ritzer, 2000). Social facts, then play a central role in the sociology of Emile Durkheim. Durkheim advocated that all sciences like physics, chemistry, biology etc share certain basic methodological principles and procedures. Therefore, as physicist studies relationships between physical facts to discover physical laws and biologist does in his own field of study, the sociologist should study relationships among objective social facts in order to formulate determinant social laws. Durkheim saw social facts as things. He noted that in observing social facts, the sociologist must emancipate himself from the pre-occupation and the fallacious ideas that dominate the thinking of the layman.

In his book titled *Division of Labour in Society* written in 1893, Durkheim identified two types of society which he based on the varying degrees of social solidarity (the degree to which the individuals are attached to the society). The two societies are (i) Mechanical society and (ii) Organic society.

**Mechanical Society:**

Mechanical society is based on mechanical solidarity. This is a very simple society which the more advanced countries may term primitive society or traditional society in which the individuals are socio-culturally homogeneous. In other words, they look alike as a result of common culture and this shape their outlook. In this society, people act before thinking. Low division of labour characterizes the society, no area of specialization and in such society, social control is repressive and more or less reflects the common will of the group. The penalties are very stringent, very harsh, etc if you want people to conform in the society. Some examples of such penalties will include banishment, death and other capital punishments. Mechanical society is based on a strong common collective consciousness and the people see themselves as one people.

**Organic Society:**

Organic society is the direct opposite of mechanical society. Durkheim links this society to an organism with different parts, which are functionally inter-related. In this type of society, cohesion and stability are as a result of organic solidarity. These individuals are culturally



heterogeneous and this is of course as a result that they come from different social and cultural backgrounds. This is a characteristic of modern society. People are from different places and everyone goes to his/her own business. Social control is also restitutive. In this type of society conformity is reflective. There is a kind of division of labour and individuals have areas of specialization. The best example of this type of society is the modern society like Britain and America.

### **Durkheim's Study of Suicide:**

Durkheim was preoccupied with social solidarity and how the society controls individuals. He wrote a book entitled *Suicide* in 1897 in which he defined suicide. He wanted to show that suicide couldn't be explained in psychological terms. According to Durkheim, suicide refers to every case of death resulting directly or indirectly from a positive or negative act performed by the victim, which he or she knows will produce this result. Durkheim demonstrated that suicide is a social fact and can be explained in sociological terms and not an individual fact and is affected by other social facts. Durkheim emphasized that suicide rate varies with certain factors such as age, sex, religion and marriage. He was saying that many young people commit suicide than old people in terms of age, and in terms of sex, he was convinced that men commit suicide more than women etc. According to Durkheim, at any given moment, the moral constitution of society establishes the rates and contingent of voluntary death.

In deed, one of Durkheim's greatest contributions in sociology is his study and explanation of suicide. In the study

he showed how scientific method could be applied to a very real social problem or human behaviour. He systematically analysed suicide rates from many European countries and developed a typology (the types and successions) of suicide based on his data. According to Ritzer (2000), Durkheim identified four types of suicide – egoistic, altruistic, anomic and in a footnote, he mention a fourth one, the fatalistic suicide. He linked each of the types of suicide to the degree of integration into or regulation by society. Integration refers to the degree to which collective sentiments are shared.

### **The types of Suicide:**

#### **Egoistic Suicide:**

Egoistic suicide is associated with a low degree of integration. Egoistic suicide occurs when the individual is not well integrated into the larger social unit or group. This lack of integration leads to a sense of meaninglessness among individuals. The individual is self-centred. According to Okolocha, Nwanuobi and Igbe (1999:23) Egoistic suicide occurs in situation marked by a large measure of the feeling of freedom which imbues people with egoism and the resulting high level of individualism. This situation leaves the individual with hardly any group support to back him up in moments of crisis. Owo (1994:24) emphasized that Egoistic suicide is as a result of low integration of the individual to his society. When the individual is under intergrated, he may decide to take his own life. Egoistic suicide results from the lack of strong ties to social groups or from an excessive emphasis on individualism. For instance, single people have higher suicide rates than married people and married people without children have higher suicide rates than those with

children. When an individual is tightly attached to a group, or is isolated, he may commit suicide. When a person that is a Roman Catholic leaves the church and become a protestant, when the individual is not well absorbed both in Catholic and in the Protestant church, he has him to, he may commit suicide. He may take his life because he was not sufficiently integrated in the society at the point where the individual is in contact with the society. In other words, the individual is isolated and self-centred. This situation leaves the individual with hardly any group support to back him up in the moments of crisis.

The types of suicide:

### Altruistic Suicide:

Egoistic suicide:

This is the opposite of egoistic suicide. It occurs when the individual is too strongly attached to the society. In other words, the self is not autonomous but depends solely on society. Here suicide occurs because the individual is strongly attached and he cannot take a decision alone. So it is because of the group from which he cannot separate and distinguish himself that he commits suicide. In this kind of situation, the individual is over-integrated in his group. The individual feelings are suppressed and not heard to the extent that only the group matters to the individual. Thus the individual is prepared to die for his group. Some examples are cases like Jesus who died for us and Sarajwa in the case of Ogoni. When the individual is under interested, he had more generally, these who commit altruistic suicide do so because they feel that it is their duty to do so. They were either for fear or gently pushed into giving their lives for the cause.

Governor Western Nigeria) and in defence of his guest Major General J. T. U. Aguiyi Ironsi (Head of State of Nigeria then).

According to Bernard (1993), Durkheim's theory of suicide is rarely recognized. Durkheim discussed it only in his book on suicide. Whereas anomic suicide is more likely to occur in situations where there is partial deregulation of individuals' goals and aspirations. In other words, the norms and moral principles of the people are not properly controlled or checked. Anomic implies a condition of hopelessness caused by breakdown of rules, belief, conduct and sense of purpose. The higher the anomic, the higher the rate of suicide and vice versa.

Anomic is a state of normlessness and anomic suicide is more likely to occur when the regulative powers of society are disrupted. Such disruptions are likely to leave individuals dissatisfied because there is little control over their passions, which are free to run wild in an insatiable race for gratification. According to Batzer (2000) rates of anomic suicide are likely to rise whether the nature of the disruption is positive (for example, an economic boom or negative, an economic depression). Either types of disruption render the collectivity temporarily incapable of exercising its authority over individuals. Such changes put people in new situations in which the old norms no longer apply but new ones have yet to develop. Periods of disruption unleash currents of anomic (moods of rootlessness and normlessness) and these currents lead to an increase in rates of anomic suicide. In

Nigeria, the oil boom of the 1970's and the economic doom of the 1990's are associated with increase in suicide rates. More importantly the civil war.

### **Fatalistic Suicide:**

According to Bernard (1993), Fatalistic suicide is the fourth type of *Suicide* given by Durkheim that is rarely recognized. Durkheim discussed it only in his footnote in suicide. Whereas anomic suicide is more likely to occur in situations in which regulation is too weak, fatalistic Suicide is more likely to occur when regulation is excessive.

Durkheim described those who are more likely to commit fatalistic suicide as individuals with futures pitilessly blocked and passions violently choked by oppressive discipline. An example is the case of a slave who takes his own life because of the hopelessness associated with the oppressive regulation of his every action and life.

Conclusively, the heart of Durkheim's theory lies in his concept of social fact. Durkheim differentiated between two basic types of social facts – material social fact (for example division of labour, law etc) and non-material social fact (for example, collective conscience, collective representation, suicide etc). The most important focus for Durkheim was on non-material social facts. His study of suicide is a good example of the non-material social facts. The study of suicide was taken by Durkheim and his supporters as evidence that sociology has a legitimate place in the social sciences (Ritzer:2000). In his later work, Durkheim focused on another aspect of culture, religion. In his analysis of primitive religion, Durkheim sought to show the roots of religion in the social structure of society. It is society that defines certain things as sacred and others as profane.

### 2.3 Herbert Spencer (1820 – 1903):

Herbert Spencer was born in Derby, England on April 27, 1820. He was not schooled in the arts and humanities but rather in technical and utilitarian matters. In 1837 he began work as a civil engineer for a railway, an occupation he held until 1846. During this period, Spencer continued to study on his own and began to publish scientific and political works.

Spencer was appointed an editor of the *Economist* in 1848 and his intellectual ideas began to solidify. By 1850, Spencer had completed his first major work, *social statics*. During the writing of this work, Spencer first began to experience insomnia and over the years his mental and physical problems mounted. He was to suffer a series of nervous breakdowns throughout the rest of his life.

One of Spencer's greatest contributions to sociology is his evolutionary theory. Spencer advocated that a society is like an organism. As a society grows in size and density, it distinguishes among its various parts. The parts become more unlike each other and in turn, more interdependent. As a result, these specialized parts must cooperate in order to function properly to provide the needs and maintain its survival. Like the living organism, the society changed from being unicellular to being multicellular and became more complicated in size and structure as well as in behaviour. The social parts include social organisations, social institutions, the culture etc. Spencer saw society as developing by a slow step-by-step advance (Akubukwe:1997:11). Evolution is the transformation of every kind of and all aspects of nature from a condition of simplicity to organized complexity.

According to Ashley and Orenstein (1990) Spencer advanced that science of which sociology is one and

philosophy should concentrate on explaining knowledge. Such explanations have to be naturalistic, that is, they have to be based on this worldly forces and causes and not to explain phenomena in terms of spirits, gods or other supernatural agencies. Spencer advanced two types of society. The first is the militant society and the second industrial society.

**Military Society:** In this stage people explain reality in super natural terms. According to him, the most important personnel here were the military men. In this type of society individuals were subordinate to the despotic and decentralised structure of state. In this society again cooperation was by force. It means that state was powerful. There was no question of individual freedom. Here again group aims dominated individual aims. Individual initiative was discouraged. To Spencer this represents the imprisonment of individual by the group. Cooperation was by force.

**Industrial Society:** Industrial society according to Spencer is one which combines the goal of industrial development with absolute freedom of individual initiative. In this society cooperation is voluntary. Here again societal stability is based on mutual inter-dependence rather than coercion. Spencer sees society as liberation of individual from status and shackle of imprisonment.

Spencer looked at the biological organism and its evolution in time like Comte. Like Comte, Spencer believed in the inevitability of human progress through an evolutionary process, but unlike Comte, Spencer saw evolution in organismic terms and in line with biological theory of his day. He compared the biological organisms and human society and concluded that

- (a) Both tend to increase in size over time.
- (b) As they increase in size, they also increase in structural complexity.
- (c) As they increase in size and structural complexity, they also increase the division of labour of the sub-parts.
- (d) Both encounter environmental problems and challenges but they manage to adapt accordingly.
- (e) Both tend to develop some degree of autonomy so that even if the whole is destroyed, the sub-parts tend to linger for a while.

These are the similarities between biological society and human society as Spencer put it while the differences between man and the biological organisms include:

- (a) The parts of the society are relatively freer, and separated but the parts of the organisms jointly form an integrated whole. The sub-parts of the society are religious, economic, political, family, educational institutions. These are more separated than parts of biological organisms.
- (b) The total societal system serves the interests and needs of the sub-units whereas in an organism the sub-parts function for the maintenance of the whole. The society is made to serve the interests of the sub-parts but in an organism, all the sub-parts function for the maintenance of the whole.
- (c) In an organism, consciousness is concentrated in a small part whereas in a society, it is diffused throughout the sub-parts. In human society, the destruction of one sub-part cannot easily result to the



death of the society. Even when one institution of the society is destroyed society cannot be destroyed completely. Consciousness is very much concentrated in biological organism and is diffused in man.

On Spencer's theory on social policy/specialization of government, he believed that the adaptation of human society function develop best when an individual relation to society is not artificially interfered with. He is concerned that the government should not do anything in human society with the course of evolution. To him, government should not provide social amenities and public health facilities for the people and of course should not provide for the poor and the physically handicapped as this will interfere with process of natural evolution.

To Spencer, the poor should be allowed to die off instead of polluting the beautiful population with the imbeciles. He believed in the survival of the fittest. To him, fostering the good-for-nothing at the expense of the good is an extreme cruelty. It is a deliberate stirring-up of miseries for future generations. There is no greater curse to posterity than that of bequeathing to them an increasing population of imbeciles and idlers and criminals. The whole efforts of nature is to get rid of such, to clear the world of them and make room for better. If they are not sufficiently complete to live, they die, and it is best they should die (Abrams: 1968:74).

Spencer recognized that the evolution of society and the survival of those within it was directly linked to their ability to adapt to changing conditions. This position, later called social Darwinism, shifted the role of sociology from the

discipline that would save the world to one that would study and aid in understanding it.

## 2.4 Max Weber

Max Weber was a German and was born in Erfurt, Germany on April 21, 1864 into a middle class family. Weber was born in a well to do family and had an excellent education in Law and economics. Weber had doctorate degree in law and was professor of economics. He was influenced by the life styles of his parents.

Weber was very much interested in the concept of rationalization and this concept runs through all his theories. Weber stated that society fundamentally consists of individuals and their network of social relationship and meaningful actions. An individual meaningful action means his orientations to share meaning. Weber argued that society is not a reality but the individuals within the society. He emphasized that society is merely a name to refer to a collection of individuals and their social relationship and meaningful action in contrast to Durkheim (Akubukwe:1997:7).

Weber advocated that social scientists should not base their work on their values. They should be value – neutral. According to Farley (1994) however, Weber realized that total value neutrality in the social science is an impossible ideal. He recognized that values influence the choice of topic to study and he equally saw the usefulness of personal experiences and viewpoints for developing insight about human social behaviour.

Weber advocated that sociology should focus on the study of collection of individuals and their social

relationships and meaningful action. Weber believed that the unit of analysis for the study of society should not be the abstraction or society but the social individuals. Weber supported the application of scientific approach or positivism on the one hand and application of historical and interpretive methods on the other for social studies. Thompson and Hickey (1994:15) emphasized that "although Weber believed in the importance of scientific objectivity, he insisted that understanding the meaning of social interaction also requires understanding some – what subjective analysis of the interaction. To Weber, for one to explain social action, he must take the role of the other as a first step. Weber noted that no one factor but many factors are responsible for the occurrence of specific events in a given society.

According to Akubukwe (1997) Weber saw alienation (unfriendliness or a separation of feeling and sympathy) as a result of the changes brought about by industrial revolution, existing between the owners of means of economic production and the workers. But his concern was what he saw as the potential benefits in these changes for example, the potential for increased economic productivity which would lead to increased standard of living. Weber advocated that through rationalization, these benefits would be achieved. The concept of rationalization means a form of human action in which goals and objectives are set and then achieved in the most efficient way possible. It is the act of bringing an industry into accord with up to date method of organisation and operation by eliminating waste in labour, time and materials. Weber believed that the trend toward an ever-greater emphasis on rationalization/rationality would continue, and the problem of the modern world with its

emphasis on rationality were like an iron - cage from which there was no hope of escape (Akubukwe:1997:8).

According to Lindbeck (1992), the ideal type is one of Weber's best-known contributions to contemporary sociology. Weber believed it was the responsibility of sociologists to develop conceptual tools, which could be used later by historians and sociologists. The most important such conceptual tool was the ideal type.

To Weber, an ideal type is formed by the one sided accentuation of one or more points of view and by the synthesis of a great many diffuse, discrete, more or less present and occasionally absent concrete individual phenomena, which are arranged according to those one-sidedly emphasized viewpoints into a unified analytical construct. In its conceptual purity, this mental construct cannot be found any where in reality. Ideal type is a conceptual model or typology that is constructed from the observation of a number of specific cases and represents the essential qualities found in those cases. For instance, Weber used bureaucracy as an ideal type to analyse and explain the increasing rationalization and depersonalization that is part of formal organisations. Bureaucracy refers to a complicated system of administration or government whereby the officials or workers are ranked and assigned with specific duties or functions.

According to Thompson and Hickey (1994:15) Weber argued that in order to maximize efficiency, formal organisations such as private businesses, educational institutions, and governmental agencies had become and would continue to be increasingly bureaucratic in structure. While Weber warned of the depersonalizing and dehumanizing aspects of bureaucracy, he nevertheless,

contended that as an ideal type, it represented the most rational and efficient organisational strategy.

Weber's thoughts on social stratification or his famous ideas on class, status and power (party) according to Pritzer (2000:126) made him an action theorist. One important aspect of this analysis is that Weber refused to reduce stratification to economic factor or class but saw it as multidimensional. Thus, society is stratified on the bases of economic (class), status and power. One resulting implication is that people can, rank high on one or two of these dimensions of stratification and low on the other or others, permitting a far more sophisticated analysis of social stratification and not simply reduced as it was by some Marxists to variations in one's economic situation.

Weber argued that a class is not a community but rather a class is a group of people whose shared situation is a possible and sometimes frequent basis for action by the group. Weber contends that a class situation exists when three conditions are met:

- (a) A number of people have in common a specific causal component of their life chances, insofar as
- (b) This component is represented exclusively by economic interests in the possession of goods and opportunities for income and
- (c) Is represented under the conditions of the commodity or labour markets.

Thus, the concept of class refers to any group of people found in the same class situation. A class is not a community but merely a group of people in the same economic or market situation. In contrast to class, status does

normally refer to communities; status groups are ordinarily communities. Status situation is defined by Weber as every typical component of the life of men that is determined by a specific, positive or negative, social estimation of honour. Status is associated with a style of life. Status relates to consumption of goods produced while class relates to economic production. Those at the top of the status hierarchy have a different lifestyle than do those at the bottom. While classes exist in the economic order and status groups in the social order, parties/powers can be found in the political order. To Weber, parties are always structures, struggling for domination. Thus, parties are the most organized elements of Weber's stratification system. Weber thinks of parties very broadly as including not only those that exist in the state but also those that may exist in a social club. Parties usually but not always, represent class and) or status groups. Whatever, they represent, parties are oriented to the attainment of power.

## **2.5 Karl Marx (1818 – 1883)**

Karl Marx lived between 1818 to 1883. He was of Jewish parentage and was born to a prosperous Jewish family in Trier, Germany. According to Akubukwe (1997) when he was studying law at University of Bonn at the age of seventeen, his father withdrew him because he was proving to be a spendthrift and barbarian. He was sent to University of Berlin where he studied philosophy and obtained a doctorate. Marx also studied economics and history. However, he could not be employed in a university because he was black – listed by the Berlin Ministry of Education as a result of his radical tendencies. Thus, Marx turned to journalism to earn a living with his family.

According to Okolocha, Nwanunobi and Igbo (1999) Marx's radical views of the condition of the people and what should be done made him unwelcome in Germany of that period. He moved over to France where he identified himself more clearly with communism. This earned him expulsion from France after which he took refuge in Belgium from where he went to London in 1849. His publications were radical. At London Marx lived a wretched life with his family. He never abandoned his radical activities and writings until he died in London on March 14, 1883.

Marx met Friedrich Engels who later became his close friend, associate and financial helper. Both were involved in communist movement and several publications. His friend was from a very well-to-do family and most of Marx's works were done in conjunction with his friend. They wrote many books including *the German Ideology* in 1846. In one of their books, the *Communist Manifesto*, they have this to say: the history of all hitherto existing society is a history of class struggle – in their open remark in 1848. Marx was interested in existing class struggle.

Karl Marx according to Akubukwe (1997) was a realist who believed that reality lies only in nature and physical things. Hence, he stated that human society is nothing but a system or set of everyday life. He argued that the term society is a mere expression of human subjectivity. In other words, society is not a reality or it is not physical. Because of the changes brought about by industrialization such as capitalism, competition, violence and struggle; Marx saw society as largely a product of economic forces, especially, economic struggle. Marx emphasized economic determinism in the society. He saw society as being divided into two opposing classes – the bourgeoisie or the owners of

**wealth** or means of economic production and the other **group**, the proletariat or the workers or labourers for the **owners** of the means of production.

Marx according to Farley (1994) saw fundamental **opposing** interests and unequal power existing between the **employers** and employees. The opposing interests and **unequal** power result in conflicts between them. Marx **advocated** that the proletariat could force a fair distribution of **wealth** and power only by overthrowing the bourgeoisie **through** revolution. According to Marx, when this is done, **there** will be a classless society with fair distribution of **wealth** and power. Thus, the type of economic system that **would** exist in such a classless society is communism.

According to Ashley and Orenstein (1990) Marx **observed** that for us to comprehend modern society, we **should** also study the historical forces that produced it. Marx **advanced** that social scientists should base their work on their **values**. He urged that sociology should focus on the **organisation** of human activities that affect providing for **human** needs and wants. He focused his works mostly on **human** economic activities.

Marx is widely known as the father of conflict theory. He **emphasized** that conflict is necessary in a society for **necessary** social changes. Whereas the early sociologists were reacting to the disorder created by the enlightenment, the **French** Revolution and later the Industrial Revolution, Marx **was** not upset by these disorders. Rather, what interested and **concerned** him most was the oppressiveness of the **Capitalist** system that was emerging out of the industrial Revolution. **Marx** wanted to develop a theory that **explained** this **oppressiveness** and that would **help** overthrow that system.



Marx's interest was in revolution, which stood in contrast to the conservative concern for reform and orderly change.

Marx identified four (4) stages in the history of Western society. A particular mode of production and a certain level of technology characterized each of these states. In addition each of the economic systems determines what goes on in the rest of the society. According to Marx, the four stages are:

- (a) **Primitive Communism:** In this stage, the major occupation of man was hunting and gathering of foods. What was collected was shared communally. During this time, there was no settled life and they were wanderers. There was no private accumulation of wealth.
- (b) **The Stage of Slavery:** At this stage man came to have a settled life, which was caused by discovery of agriculture. Agriculture necessitated man to be in a place to tend the plants and wait for the next planting. In this stage agriculture was the course, the economy was sustained by a slave labour. The slaves themselves were the property of the nobles and have no right to property. So we have those who have land (the nobles) and those who work for them (the slaves). This was the beginning of inequality.
- (c) **Stage of Feudalism:** This society emerged after the decay of slave system. Again, this kind of system was based on land. Agriculture was also the main stay of the economy. Again society divided, those who have land and the vassal or serfs who have not. The defined characteristics was land, those who have land and those who work for owners of land. The relationship

was based on master – servant relationship whereby the master promises to protect the servant in return for loyalty and service the servant renders.

- (d) **The Stage of Capitalism:** The economic system was based on wage labour in which the workers (proletariat) work tirelessly for the capitalist (Bourgeoisie), the owners of the means of production. Marx saw the capitalist system as evil, exploitative, alienating and dehumanizing. He hated the system and did not hide it.

According to Marx, judging from the four stages, with exception of the primitive communism, every other system involved exploitation. The three other systems were based on social inequality.

To Marx, the economic base or the infrastructure is the determinant of the structure and the development of society. What Marx was saying is that the foundation of any society is based on infrastructure. The infrastructure defined the nature of the economic system and refers also to the mode of production and this mode of production has two aspects, namely.

1. The means of production and this is in terms of capital, the available skill, the tools with which the workers produce.
2. Property relationship. This involves the evaluation of the relationship between the workers and the owners of the means of production. In property relation, the owners own and control property. The proletariat did not determine what they were to be paid, or what to

produce; they only work and receive low wages for their work.

Marx was saying that the infrastructure which include the means of production and also the property relationship determines the economic base. Another aspect of the economic base is the superstructure which consists of religion, political organisation, Law, Arts, Literature, Science and even morality etc are all aspects of superstructure and are determined by the infrastructure. According to Marx any nation based on a solid economic foundation is invariably a strong nation.

To Marx, the capitalists used their advantageous economic position to control the superstructure. They control and manipulate workers in the following ways:

- By lengthening hours of work per day. So the workers put in more than the rewards received.
- By speeding up machinery and tempo of work. This is to make sure that there was no waste in human and material resources. There was no rest for the workers.
- By determining the general conditions of work. The capitalists determined conditions of work, they fix the wages, the qualities of the goods and even how such goods should be distributed. The workers were bodily present and their initiatives wasted.
- By using other subtle means such as taxes, and rates to collect part of the workers wages.
- By manipulating the political machinery to pass laws that were detrimental to workers' interest. This is just

to make workers work consistently. Laws are made in favour of the owners of the means of production.

- They also use Police and Military forces to suppress workers' discontent. The policemen and the military maintain crucial presence. In other words, they make their presence to be felt by the workers and suppress any attempt to threat of peace.
- By using religious propaganda to implant false consciousness in the workers. The religion preaches to the workers about loyalty and obedience to the authority. Thus, it calms workers down from taking any action against the authority. Marx sees religion as the opium of the masses. Workers were made to conform and look forward to betterment in God appointed time for change and it dampens the revolutionary spirit of the workers.

To Marx capitalism will sow its own seed of destruction. Marx did not believe that this kind of exploitation would go on till eternity. He believed that time will come when the exploitation will be too much for workers to bear any longer and take up arms against capitalist. According to Marx, there were several stages to overthrow the capitalists and these include:

- (i) **Irrational Stage:** The ideas and plans of action have not yet crystallized at this stage and therefore were not well articulated. What the workers did was to engage in destructive rioting and agitation. Workers act before thinking.
- (ii) **The Stage of Consciousness:** In this stage, Marx was saying that the ideas were clearer. Workers have become aware of their plight in the capitalist

system. They took series of positive steps. In this stage, workers form unions, and committees to deal with the oppressors and to oppose the capitalists. They have programmes of action. They now use reason and very articulated plans instead of rioting as before.

- (iii) **Political Mobilization:** In this stage, workers now organized themselves into revolutionary vanguard parties with a view to over-throwing and destroying the capitalist system. They also mapped out a programme of action to replace capitalism with socialism. In socialism, state controls all the means of production and no private accumulation of wealth. There is no longer exploitation and every body is supposed to be equal. The government takes over private property, industries, means of distribution and workers work freely. Marx was saying that this is not the end but the final battle would be when communism replaces socialism. In communism, there will be no more state. Marx sees an end to alienation of man in communism. To him, this marks the liberation of the human individual from exploitation, alienation, subjugation and dehumanisation. Thus, Marx envisaged a society in which every body will be equal.

## 2.6 **Vilfredo Pareto (1848 – 1923)**

Vilfredo Pareto was an Italian. He was the son of an exiled Italian nobleman and a French mother. He was born in Paris on July 15, 1848. At the age of 16 years, Pareto entered the polytechnic institute in Turin where he received a degree

in mathematics and physics. According to Ashley and Orenstein (1990:373) Pareto's education was partly classic. In 1867, he was admitted to school of Engineering. From 1870, as an Engineer, Pareto held several important positions in the Italian railways.

His advocacy of free trade capitalism brought him into sharp conflict with the policies of the Italian government. According to Akubukwe (1997) one of Pareto's most essential contributions to sociological theory is his conception of society as a system in equilibrium. A system is a whole consisting of interdependent parts and change in some parts thus affects other parts and the whole system. The material points or molecules of the system according to Pareto are individuals who are affected by the social forces with constant or common properties.

The meaning of a society as a system in equilibrium is that there exist within the society forces that maintain the form the society has achieved or which guarantee even and uninterrupted change. If the social system is subject to moderately intense outward forces, inner forces will push toward the restoration of the equilibrium returning the society to its undisturbed state.

According to Ashley and Orenstein (1990:386) Pareto believed that whereas economics is restricted to dealing with types of human logical or rational behaviour only, sociology tries to grasp the totality of all the logical and non-logical forces that affect human activity. Two major kinds of non-logical action are: (a) impulses that result from a commitment to goals and values that appear to be good values but whose utility can be disputed and (b) action that employs means that are not effectively connected to the stated ends of action.

Another major contribution which Pareto made to sociology is Pareto's treatment of class circulation or circulation of elites. According to Akubukwe (1997:13) Pareto saw society as a political community and used body politic for his two divisions of social classes, namely, elite and non-elite. To define elite, Pareto stated that for any type of activity such as chess, crime, teaching or whatever, it is possible to assign to any individual an index or category that stands for his capability in that activity. The individuals who have the highest capability in any given activity are the elite and the rest are the non-elite.

Pareto identified two types of elite, namely: the governing elite, comprising individuals who directly or indirectly play some considerable part in the government and the non – governing elite.

According to Akubukwe (1997) Pareto regarded power as circulatory medium carried by elites. In other words, as different individuals move from one group of elite to another forward and backward, likewise social power moves or circulates within the elites. He argued that class struggle in a society is endless, implying that there would be no power equality among the classes and even among the people.

Pareto's theory of social change stood in stark contrast to Marxian theory. Whereas Marx's theory focused on the role of the masses, Pareto offered an elite theory of social change, which held that a small elite that operates on the basis of enlightened self-interest inevitably dominates society. It rules over the masses of people, who are dominated by non-rational forces. Because they lack rational capacities, the masses, in Pareto's system are unlikely to be a revolutionary force. Social change occurs when the elite begins to degenerate and is replaced by a new elite derived from the

non-governing elite or higher elements of the masses. Once the new elite is in power, the process begins anew. Thus, we have a cyclical theory of social change instead of the directional theories offered by Karl Marx, Comte, Spencer, and others. Pareto's theory of change largely ignores the plight of the masses. Elites come and go but the lot of the masses remains the same (Ritzer:2000:38).

### **Bureaucracy**

Bureaucracy refers to a complicated system of administration or government whereby the officials or workers are ranked and assigned with specific duties or functions. Weber (1946) used bureaucracy as an ideal type to analyze and explain the increasing rationalization and depersonalization that is part of formal organisation. According to Weber (1946) Bureaucracy refers to a group organised in such a rational way according to set rules and regulations and to have people obey through the use of reward and punishment all in the effort to achieve some specified goals. Weber contended that in order to maximise efficiency, formal organisations such as private businesses, educational institutions and governmental agencies had become and would continue to become increasingly bureaucratic in structure. While Weber warned of the depersonalizing and dehumanizing aspects of bureaucracy, he nevertheless contended that as an ideal type it represented the most rational and efficient organizational strategy. A bureaucracy is a pyramid of personnel who conduct rationally the work of a large organisation.



## Characteristics of Bureaucracy

Thompson (1961) drawing mainly on the work of Weber (1904) presents the principal characteristics of bureaucracy as: (1) specialization, to assign each task to an expert, (2) merit appointment and tenure, to ensure competent personnel (3) formalistic impersonality, to see that a set of formal procedures is carried out impartially, and (4) a chain of command, to define each person's authority and responsibility. According to Owo (1994) the ideal type bureaucratic organisation possesses the following characteristic:

- (a) **Hierarchy of Office:** In every bureaucratic organisation, offices are arranged in hierarchy and salaries graded according to one's position in the hierarchy. Every official is being controlled by the official higher in rank or above him and in turn he controls the one below him. This ranking of the official and offices ensures the coordination of the various functions and provides formal channels of communication from top to bottom and vice versa.
- (b) **Division of Labour:** Here work and offices are clearly defined and specified in such a way that there is no confusion since everyone knows what to do and what is expected of him and what work belongs to his colleagues and their various offices. Division of labour calls for employment of different experts to work in the organisation and this ensures efficiency.
- (c) **Recruitment:** Here qualifications are the main criteria for employment of the workers. Recruitment is based upon evidence of qualification involving

- examinations/tests and substantiated with certificate like G.CE/WASC, OND, B.A. Degree etc.
- (d) **Rational Rules and Regulations:** The day-to-day running of the business of a democratic organisation is guided by impersonal rules and regulations. There are specified rules and regulations on how to run the organisation and the officials are guided by these rules and regulations in the discharge of their duties in their offices. The officials are not personally liable as long as they are guided in the discharge of their duties by the rules and regulations. These abstract rules and regulations ensure uniformity, rational decision-making, proper coordination of work and efficiency.
  - (e) **Remuneration:** To remunerate means to reward or pay someone for work which he/she has done for another person(s). Officials have a fixed and regular salary as well as pension rights. The payment to the officials are mostly according to their individual ability, educational qualification, technical knowledge as well as seniority and the like.
  - (f) **Career Structure:** According to Owo (1994) officials are usually engaged on full time basis and are protected against arbitrary termination of appointment. Promotion is done on the basis of seniority and merit. The possibility of movement up the ladder promotes efficiency and loyalty. The officials are also given the opportunity of in-service training for better performance of work.
  - (g) **Impersonality:** Here the emphasis is on control of emotional involvement in the work assignment by the workers. According to Benerje (1969) control of emotional involvement refers to the ability of a worker

to experience his customer's or client's feeling such as anger, confusion and fear without allowing these feelings to influence his self comportment and work. Officials are expected to disregard personal considerations in the discharge of their duties notwithstanding whether the client is his brother, sister or relative enemy or friend or even a stranger. The official treats each case on its merit as expected of him.

- (h) **Separation of the Official and Office:** The emphasis here is on the gap between the official and the office. The office and the resources that go with the office cannot be appropriated by the official to serve his personal ends and interest.

According to Horton and Hunt (198) bureaucracy inevitably develops in all large organisations – all government departments, churches, universities, voluntary associations, and private business concerns. Suppose, for example, a business concern has an office force of three persons. They can divide the work casually and informally, and each can get from the supply closet whatever office supplies are needed. Suppose the office force grows to 2000. Now an orderly division of work and authority is necessary to get work done, a set of formal policies is needed to keep supplies in order, along with a system of inventory control and requisitions to keep supplies in stock and to prevent pilfering. Thus, bureaucracy has at least three roots, namely (a) the needs for efficiency (b) for uniformity and (c) for prevention of corruption.

It has been emphasized that the major contributions of Weber include his concepts of Rationalisation and

Bureaucracy. Weber was criticized on his concept of Bureaucracy. It will be pertinent for us to briefly look into some of the criticisms.

### **Criticism of Weber's Bureaucracy**

1. Weber over-looked the dysfunctions of the elements contributing toward strength and effectiveness of bureaucratic organisation. For example, he failed to note that while hierarchy of authority promotes discipline and coordination, it on the other hand discourages subordinates from taking initiatives, accepting responsibilities and may also cover incompetence.
2. In bureaucracy, there is a tendency toward over rigid adherence to rules, secrecy, red-tapism and inflexibility under changed condition. Here because of the rules and regulations that are obtainable in the offices or which guide the conduct of officials, the workers only carry files from one place to another. The rules are not easy to change.
3. Extreme specialization lead to psychological difficulties at the lower level and of course this prevents individuals from becoming more expert in their fields. The workers adhere only to one aspect of the work and abandon others and it leads to psychological difficulties.
4. Bureaucratic detachment among the top management could lead to mistrust, lack of confidence and lack of

understanding between individuals and groups. The higher officers are prevented from contact with the people at lower level. For example, if there is situation like when a worker's wife at lower level is not well and he needs to take her to the hospital, he has to obtain permission from the senior officer but when the senior man checks the rules he sees that he is not authorised to give such help as to allow him from work to take his wife to the hospital. However, Weber was not actually in love with Bureaucracy. Weber was guided by rules and regulations.

## Chapter 3

### **Sociology and other Social Sciences:**

#### **Their Relationships and Differences:**

All the social sciences: sociology, anthropology, psychology, economics, political science etc have man and society as their subject matter but each has the angle from which it approaches the study. Let us take some examples as follows:-

#### **3.1 Sociology and Anthropology:**

There is a very thin line separating sociology and anthropology, particularly the sub-branch known as social anthropology. Goldthorpe (1964) said there is only a "Shadowy margin between the two subjects" Nonetheless, there remain differences in approach, in tradition and in method". He goes on to show that social anthropologists prefer to study a society as a whole, whereas sociologists work on particular problems such as drug trafficking, prostitution, labour unrest, unemployment, rural-urban migration etc., or institutions such as the family, kinship, marriage, religion, economy etc. Anthropologists, instead of this micro approach would take on whole societies such as the Mbuti pygmies of the Ituri forest, the Karimojong, a cattle rearing people, or the Igbo of Nigeria, or the Azande or Nuer of Sudan. Secondly the literature of anthropology and that of sociology, even though they may overlap, have appreciable differences. While students of anthropology may be required to read Morgan, Rivers, Radcliffe - Brown Malinowski etc. students of sociology will be required to read Parsons, Weber, Pareto etc.

The most important distinction is fieldwork approach to the study of social anthropology which requires the student to go into the society he has chosen for his study, and live with them, learn their language, take part in their activities with which they live their lives. Hence Radcliffe-Brown lived among and studied the Andaman Islanders, Malinowski lived among and studied the Trobriand Islanders etc. This is known as participant observation and synchronic study. When the student leaves the society, he may come back in future to observe what social change has taken place since he left the place and this is known as diachronic study. For the sociologist, he can bury himself in the library and dig out what earlier authorities have done on the subject and use it to build his own.

### **3.2 Sociology and Psychology:**

The focus of study of sociology is the group or the society while the focus of psychology is the individual. Igbo (2003) shows that while sociology is concerned with the totality of human social interaction in groups, psychology studies human mental processes such as emotion, memory, perception, intelligence, attitudes, motivation, learning, personality, and thinking. He goes on to show that psychology consists of two parts: physiological psychology which is about the physical processes through which thinking, feeling etc take place while social psychology deals with the responses of individuals to various types of stimuli in society in the form of behaviour, motivations, adjustments of individuals, and with personality and group structures and processes. In other words, that the psychologist studies the individual does not mean that he does not study group behaviour, interpersonal and inter group relations, nor does

the fact that the sociologist studies the group mean that sociologists are not interested in the individual person. After all the term personality is a meeting point of psychology and sociology. According to Margaret Meade and the Ruth Benedict the individual acquires his personality by imbibing the culture of his society. For example patriotism, virginity, hard work, honesty etc are virtues extolled in societies which attach value to them. So while the individual is patriotic, or remains a virgin, or is hardworking or honest which is an individual behaviour, he does so in obedience to the injunctions, i.e. the norms of society. So we find individuals who are patriotic or remain virgins to the point of sacrificing their lives rather than violate the norms of their society.

### 3.3 Sociology and Economics:

Economics examines the way by which society tries to make rational decision on the allocation of scarce resources to satisfy unlimited human wants. So man would draw a scale of preference of his wants and with the resources available to him tries to satisfy these wants according to his own priority. So, in society, economics "studies human behaviour in relation to production, distribution and consumption of goods and services". Even at the level of government or groups the same economic principle applies that if man must achieve maximum satisfaction of goods and services he must make the most rational decision in the choice of resources available, and must choose some and forgo others because he can never have all he wants. So economics is restricted to this economic behaviour.

But sociology looks at other factors apart from making rational economic decisions. For example in political economy, the world is divided into capitalist system and



socialist system. While the capitalist system allows the individual to undertake any enterprise of his choice, run all the risk and enjoy or suffer the outcome of his venture, the socialist system takes into account that people are not all the same in their abilities and their needs. So those who have greater abilities are assigned more work but the weak ones must be provided their basic needs. In this case rational decision is not all that is required.

In work and industrial organizations workers are expected to work as hard as possible for maximum productivity. But provisions must be made for personal interests of the workers like recreation, health care, family interests etc. So in this case both psychology and sociology interact with economics.

### **3.4 Sociology and Political Science**

Political science is a discipline that studies government among human groups. It looks into how power is acquired and wielded in the society showing who will be leader and who will be follower and the powers of each. In some societies, power is held by the strongest or richest or whoever can compel the rest of the people to do his will. This is absolute power. In others, the people come together to decide who will be in what position and how others will relate with him, and for how long and under what conditions. This may be constitutional or democratic power. So according to Igbo (2003) politics is ... concerned with understanding the way people are ruled or governed as well as their role in the governmental process.

In the case of sociology, it does not limit itself to the political system. It also looks at the other institutions like religion, education, the family and economy and how these

influence or are influenced by political system. For example the political system is influenced by religion when the people in power are made to realize that the people they are ruling are human beings and they should treat them as such. Also educational institutions influence the political system by producing the right type of people to rule, for instance when in Nigeria, we say that the people to rule must acquire a certain level of education while the political system influences education when the people in power create enabling environment for education to thrive in the society eg free primary education or free education at all levels.

### 3.5 Sociology and Social Work:

The relationship between sociology and social work is that in social work, the theories and research methods employed by the social workers are drawn mainly from those of sociology and psychology. All the three are concerned with human behaviours and social problems. However, sociology is interested in why social problems exist while social work is concerned with helping people directly to solve their social problems. Social work is a helping profession that helps people to help themselves. Social work utilizes sociological theories in solving individuals' groups' and community problems. In Nigeria, social work is still new and the more people come to know about it as a new profession, the more they will be ready to use the services of the professional social workers in solving individuals, families, groups, and community problems. Social work is different from Good Samaritan humanitarian work. Social worker teaches you how to catch fish and become independent but Good Samaritan does not teach you how to catch fish but to request for more fish and become dependent instead of independent.

## **Chapter 4**

### **Sociology as a Scientific Discipline**

#### **4.1 The Scientific Nature of Sociology**

It is the scientific nature that makes sociology a discipline and makes it different from philosophy or theology. And the question we may ask now is “Is sociology a science? What makes it a science?” Before sociology and other social sciences came to be regarded as science, the term science had been restricted to physical and biological sciences in which inanimate objects like water, air, rock, iron etc and animals like toads, lizards, birds, insects etc could be subjected to laboratory experiments, without any consideration as to their feelings. So Igbo and Anugwom (2001) give the image of a scientist as that of somebody in white laboratory coat bent over some test tubes and taking readings or measurements from them, or that of someone looking through telescopes at minute bodies and particles”. To these, other examples could be added of a scientist as one in a laboratory dissecting a toad, lizard, insect etc showing their various parts particularly their internal organs, and the functions of each.

This kind of scientific (ie. Laboratory) experiment cannot be performed on society which is made up of human beings. And so the application of the term ‘science to sociology and other social sciences sounded absurd to people at that time. Apart from the fact that human beings who make up society cannot be subjected to laboratory experiment as mentioned above, other factors about society as a scientific subject were queried. Goldthorpe (1968) gives one of such

issue as the issue of objectivity. How can the sociologist give a neutral and objective account of a society which he studies? If it is a society in which he is a member, like European or American sociologist studying his own society, he is not likely to see anything in them but civilized and developed and on top of the world. If he studies an African society he is not likely to see anything but backward, unable to reason, more like apes and monkeys than human beings. So a sociologist cannot eschew bias from his study of a society, either he likes them and becomes blind to their weak points, or he dislikes them and so finds it difficult to see anything good in them.

And so comes the issue of conflict. Even if the sociologist can be objective and prepared to report exactly what he sees, can he go ahead and give complete, truthful, and objective accounts of his discoveries". Such accounts may be "discreditable to his subjects". If he gives such a report about any society, he will earn their wrath and make it impossible for any future sociologist to go there and do research. If he fails to report objectively, then he falls fowl of one of the cardinal ethics of science which is truthful and accurate account, even if distasteful to the subjects.

Another problem of the sociologist, according to Goldthorpe (1968) is that of the complex nature of society. This makes observation and classification difficult, if not impossible. He gives an example of a sociologist who finds it difficult to classify a case as "a case of race relations or a case of industrial relations as it happened when workers in the same establishment were paid different salaries because some were white and others black even though both had the same qualifications and experience.

## 4.2 Characteristics of Science

Now we have to give the qualities or characteristics of science to see whether or not sociology qualifies to be called a science. Kelleher (1994) in Igbo and Anugwom (2001) defines science as "the activity of man by which he attempts to understand certain aspects of the world by making controlled observations, collecting data and then discovering patterns and laws which govern the behaviour of things". Igbo and Anugwom themselves deduce, from Kelleher's definition that "scientific pursuit is governed by observation, control and efforts to predict. So science has a procedure namely observation, description and measurement of any phenomenon, including social phenomenon eg. the movement of people from the village to the city in large numbers, or the fall of enrolment of boys in educational institutions, or the increase of armed robbery, prostitution and drug trafficking in a given society at a given time. So science can be said to be the pursuit of knowledge in a systematic way from the observation of a phenomenon to measurement of the phenomenon and prediction of the future on that basis. Igbo and Anugwom (2001) thus give the characteristics of science as:

- i. Science embodies a fundamental division of knowledge into theory and empiricism or practice. The theory stage is concerned with reasonable or logical ie commonsense speculations on the phenomenon. This is where the philosophers and theologians stopped without trying to test or find out whether their speculation is right or wrong eg. poverty is caused by laziness or wealth is from God. The empirical stage is

concerned with trying to test the theory, ie. Try to put it to test to see whether you will get the same result in all cases or majority of cases.

ii. Science also depends on essential assumptions one of which is that there is an underlying natural order, which informs the nature of phenomena and their relationships. For example there is a relationship between education, occupation and income. Also there is a relationship between improved healthcare, standard of living and increase in population. Again there is a relationship between unemployment and crime in any society. These relationships can only be detected "through careful observation and rigorous research".

iii. Science relies on the objective pursuit of knowledge. Objective means seeing the thing as it is, not allowing your findings to be influenced by any intermediary or intervening factors. For example the Euro – American scientists would see apartheid and other forms of racial discrimination as justifiable because the level of civilization of Africans makes it dangerous to associate intimately with them. But African scientists would see that as a crime against humanity because all human beings are the same. Scientific pursuit should try as much as possible to eschew bias and prejudice and see the thing as it is. That is what makes the research scientific so that each time a research is conducted, the result should be the same.

We can see that the above – mentioned characteristics are applicable to sociology looking at the examples given. So social phenomena, like physical or natural phenomena can be

observed, measured, described and predicted upon with reasonable degree of accuracy. However, the degree of precision in sociology is not the same as in the physical and natural sciences probably because sociology is a much younger discipline and again because of the things sociologists study.

### **Types of Research**

The basic types of research according to Akubukwe (1997:22) are the following:

1. **Experiment:** In an experiment, the researcher manipulates one or more causal or independent variables and watches for change, if any, in the other or dependent variable. The researcher divides the study subject, example, people into two groups. The groups might be selected randomly and will be in the same condition before the experiment. He assigns the independent variable to one group of people called an experimental group and withholds the dependent variable from another group of people called control group. By watching the two groups, the researcher determines the result.
2. **Survey:** Survey is any research in which a population or a sample of population is asked a set of questions that are worked out in advance by the researcher. Responses to the questions could be obtained from the respondents by the researcher through questionnaire, interview, or a combination. There are two types of surveys, namely (i) Descriptive Survey (ii) Causal Explanatory survey.

(i) **Descriptive Survey:** This aims at providing a numerical description or picture of certain characteristics of a group of people. For instance, it might investigate voting behaviour and opinions. It may tell us how often certain traits or conditions occur in a particular group. A descriptive study of a sociology class in an institution may provide the following profile: the percentage of junior and senior in the class, the percentage of single and married students etc.

(ii) **Causal Explanatory Survey:** This aims at exploring the relationships between sets of relevant variables such as gender, ethnicity, city, number of arrests etc. The idea is to see whether change in one variable is linked with change in another variable. The next step is to see whether change in one variable explains change in another variable. For instance, this can be measured: if an individual is religious, that individual is less likely to become a juvenile delinquent, a person who is not religious is more likely to become a delinquent (Farley: 1994: 38-39 and Landis: 1983: 17-19).

3. **Field Observation:** This is a method of research in which the researchers observe human behaviour as it occurs in ordinary, real life situations. There are two types of field observation, namely: participant observation and (b) unobtrusive observations.

(a) **Participant Observation:** Here, the researcher participates in some way in the behaviours being observed. He makes himself member of the group and participate in the situation that he is observing. This can be done by attending a meeting, participating in a



group activity or living with the people (family) being observed.

- (b) **Unobtrusive Observation:** Here the researcher does not in any way become involved in the behaviour being observed. In this non-participant observation, the researcher observes human behaviour from a position out of sight – through a window across the street etc.

4. **Content Analysis:** According to Akubukwe (1997:24) this involves some type of systematic examination and reporting of the Content of books, articles, newspapers, magazines, speeches, diaries, movies, television programmes, or other similar communications. The reporting is done most in words but numerical figures could be used.

Scientific research has its methods or procedures or stages to be followed to arrive at empirical conclusion. Igbo (2003) gives these stages as follows:

#### 4.4 SCIENTIFIC RESEARCH IN SOCIOLOGY

##### Basic Research Methods

Scientific research has its method or procedure or stages to be followed to arrive at empirical conclusions. Igbo (2003) gives these stages as follows:

1. **Formulation of Scientific Problem:** There is hardly a time in any society when one kind of problem (or another does not exist. So the social scientist picks any one of these problems, which strikes him as a problem and defines it in a way that it can be studied

scientifically. This identification and definition of a problem leads to the asking of research questions or formulation of research hypotheses. For example, "Do Nigerian men commit more crimes than their women?" - research question. Or "Nigerian men commit more crimes than their women" - research hypothesis. Again "Do you have more divorces in modern marriages than in traditional ones?" - research question or "There are more divorces in modern marriages than in traditional ones" - research hypothesis. So once a sociologist identifies a problem, he goes on to make a theoretical statement, which tries to relate the facts that are likely to lead to the solution.

**2. Planning the Research Design:** The next is for the researcher to decide what kinds of data to look for and where and how to go about collecting the data. For example will he use questionnaire or interview, or library or other sources? What methods will be used in processing and analyzing the data when collected?

**3. Data Collection Stage:** The research design is one thing and the collection of the necessary data is another. After planning the design to be used, the next thing is to go to the field to collect the data. This may be by administering the questionnaire or interview schedule on the people selected from the given area of study. Sometimes, it may become necessary to change the design in order to cope with unforeseen problem. For example the researcher may discover that the people are not literate enough to fill the questionnaire and he may change to interview so that he does the recording himself. Also the people may have more

information to give than can be accommodated in the questionnaire. But the interview schedule gives respondents room to talk as much as they like.

4. **Data Analysis:** After going to the field to collect the data needed, the next stage is for the researcher to return to his desk and begin to analyse the data. The data are classified, tabulated, compared and tested using the appropriate formulae for computation. This will then give the expected result.

5. **Drawing of Conclusion:** At this stage the researcher is interested in finding out how the research questions are answered or whether the hypotheses stated are upheld (ie. accepted) or rejected. The result will lead to the conclusion, for instance, that modern marriages have more problems than traditional ones, or that there is serious fall in the enrolment of boys in educational institutions. The researcher may in fact, go further to proffer solution to the confirmed problem.

## Chapter 10

### 10.1 Social Institutions

Every society has the ways it operates to meet the basic needs of the people. Certain agencies are established for each of these basic needs which have to be followed by the people. For example to establish the family institution, a man and a woman have to go through a process duly established and recognized by the people in the particular society. In Igbo society for example, after privately getting the woman's consent, the man will approach her people with prescribed items like kola nut, palm-wine and other drinks and above all bride price which as soon as the people accept, the marriage becomes a legal union. Any child born after this becomes the man's legitimate child. And so Owo (1994) defines an institution as "an organization of norms to realize certain goal that people feel is essential. The term social institution has been defined differently by various sociologists, but all seem to agree that social institutions are of vital importance to the fabric of any society's culture and to the daily experiences of individuals. Duberman and Hartjen (1979) wrote that an institution is not a real group but a procedure. Thus, they defined social institution as an organised, formal, recognized, stabilized way of doing something, of performing an activity in a society. Maclver and Page (1962) define an institution as a cluster of established, relatively enduring and organised norms, expectations and procedures that enables a society to meet one or more of its major needs.

Any particular institution may include traditions, mores, laws, functionaries, conventions along with such physical instruments as buildings, machines, communication devices etc. The more basic and major social institutions which society cannot do without are the family, religion, education, political and economic institutions. Institutions are the major components of culture in a society. Any activity is institutionalised when a regular set of statuses is developed-when people know their position in the structure-and when this system of statuses has been accepted by the society. A way of doing something is institutionalized when the members of the group agreed on the proper procedures involved. For instance we have the institution of education when the members of a society establish ways of formally educating their children. Institutions are ways of doing things. When the folkways and mores surrounding an important activity become organised into a formal, binding system of belief and behaviour, an institution has developed (Horton and Hunt: 1980).

## **10.2 Institutional Traits**

Each institution has its own unique characteristics like cultures but each institution also resembles all other institutions in certain respects. In order for institutions to function adequately, there must be means to assign responsibility to established personnel, to set up standards of behaviour, to maintain the loyalty of participants, and to develop methods of interacting with other institutions.

These are common necessities even in institutions that have very different objectives. According to Horton and Hunt

(1980) each institution is likely to include a cluster of what might be called institutional traits. Institutional traits are:

**Cultural Symbols:** All institutions acquire symbols which serve as a shorthand reminder of the institution. The citizen is reminded of allegiance to the government by the flag, to religion by a crucifix, to the family by a wedding ring and to the system of economic controls by brand names and trademarks. Music has symbolic meanings.

**Codes of Behaviour:** The people involved in activities of institutions must be prepared to carry out their appropriate and required roles. These roles are often expressed in formal codes like oath of allegiance to the country, the marriage vows, etc. Codes of behaviour (a code of ethics and behaviour) surrounds the appropriate role.

**Ideologies:** Ideologies are associated with each social institution. Ideologies explain why people should act the way they do and why most people do observe most of the norms most of the time while some people fail to behave as they should

The ideology of an institution includes both the central beliefs of that institution and an elaboration of these beliefs which will explain the rest of the world in terms acceptable to the participants in the institution. An ideology may be defined as a system of ideas which sanction a set of norms (Horton and Hunt: 1980). The norms define how people are expected to act. According to Newman (1973) ideologies may be defined as any set of ideas that explain or legitimate social arrangements, structures of power, or ways of life in terms of

the goals, interests, or social position of the groups or collectivities in which they appear.

### **10.3 Institutional Functions**

Society is so complex and its forces so interrelated that it is impossible to foresee all consequences of a particular action. Social institutions have manifest and latent functions.

#### **Manifest and Latent Functions of Social Institutions**

Social institutions perform functions that are not intended in addition to functions that are intended. This intended functions are called manifest functions. The unintended functions are called latent functions. According to Merton (1957) institutions have manifest functions which are easy to recognize as part of the professed objectives of the institution and latent functions which are unintended and may be unrecognized or if recognized, regarded as by products.

#### **Manifest Functions**

These are functions which people assume and expect the institution to fulfil. For example, our economic institutions are expected to produce and distribute goods and services and direct the flow of capital where it is needed. Schools like Enugu State university of Science and Technology (ESUT) are expected to educate the young and youth in the knowledge and skills they need. Manifest functions are easily seen, admitted and approved.

## **Latent Functions**

These are unintended, unrecognized unforeseen consequences of institutions. Our economic institution not only produce and distribute goods, but also promote technological change and philanthropy. Also educational institutions not only educate youth, they also provide mass entertainment and keep the young out of the labour market and unemployment problems. Also in the school the youths see themselves and enter into marriage which is not the main purpose of establishing school. Scientific research not only increases knowledge, it also makes obsolescent many ways of doing things.

When sociologists study the functions of social institutions, they attempt to distinguish between consequences that are intended and consequences that are not intended but that do occur as by-product of the institutions in action.

## **Interaction of Social Institutions**

According to Horton and Hunt (1980) no institution exists in a vacuum. Religion, government, education, economic and family institutions all exist in a constant state of mutual interaction.

Actually, there is a complex network of interrelationships that exist between social institutions. For a society to survive, its basic institutions must cooperate with and relate to one another. If one institution should fail to meet the needs of the population, its failure can affect the functioning of the other institutions in various ways. Majority if not all people participate in all of the basic social institutions, namely family, religion, education, government



and economy. Economic disruptions can affect family life and the government, religion provides values and behaviour expectations that are observed ideally in the market place and in politics and political decisions can affect family life, business and educational opportunities.

Furthermore, government exerts various controls over the economic institution by setting minimum wage scales, fixing and collecting taxes, preventing monopolies, regulating money and credit and by arbitrating labour/management conflicts and disputes. On the other way round, the economic institution affects the political institution through the success or failure of the national economy resulting from recessions, depressions or economic booms. The government also affects family institution by issuing licences to wed, determine which marriages can be legally dissolved or issues of divorce and by protecting the rights of parents and children in relation to one another. On the other had, the family institution can exert influence on the political and economic institutions through birth rates, voting power and patterns and various forms of family disorganisation that need social welfare services.

### **The Family Institutions: What is Family?**

Family is not just a group of people. A special relationship distinguishes the family from other types of social groupings. To define those unique and special social relationships, however, is very difficult.

The family is the smallest social unit yet the most important primary group in any society. It is the basic social institution from which other institutions have grown as increasing cultural complexity made them necessary.

When we speak of the family, common sense suggests that a family is composed of a father, mother and their child(ren). This definition does not include many familiar family patterns. This is because one may ask some questions as: what about the adopted children? What about single parent families? What about older brother or sister now that he or she is married and have a family. Obviously it is not simple and very easy to define family, as it may at first have seemed to us. Sociologists normally define family either by reference to a specific form of social organization or by reference to a particular set of social activities. Based on the first option Farley (1994) defines family as a social group of people related by ancestry, marriage or other committed sexual relationship or adoption and who live together.

Smith and Preston (1982) defined family as a social group whose members usually are related either through common ancestors or marriage and are bound by moral rights. Owo (1994) defined family as a bio-social group. He emphasized that family is both a kinship group as well as a social group. Other scholars focus more on the universal functions that distinguish the family from other social institutions. For instance Duberman and Hartjen (1979) defined it as a universal institution whose most important functions are socializing and nurturing the younger generation. Maclver and Page in Ezewu et al (1981:26) defined family as a group defined by a sex relationship sufficiently precise and enduring to provide for procreation and upbringing of children.

Horton and Hunt (1980) defined family as a kinship grouping which provides for the rearing of children and for certain other human needs.

Family is attached with associations which consist of small groups of people, found in various forms who are related by blood or law or both, who care for each other and who live together in an economic unit and rear their children if any. If a society is to survive, people must find some workable and acceptable ways of pairing off, conceiving and raising children, caring for the aged and sick ones and also carrying out certain other functions. The family functions and needs vary considerably from society to society, while the family forms for fulfilling these functions vary the more. When we speak of the family, we ordinarily think of a husband and wife, their children and occasionally an extra relative but family is more than this notion.

### **Types of Family**

According to Akubukwe (1997) families are classified according to the number and generations of people involved in the family groups and the family leadership or power holders. The different types of families include:

- (a) **Nuclear Family:** This type of family is made up of a husband and a wife and their dependent children living together in a single dwelling. According to Farley (1994) a nuclear family is made up of two or fewer generations who live together and it most often includes a husband, a wife and their dependent children.
- (b) **Extended Family:** This type of family consists of several related persons such as a husband and a wife and their children, at least one of their sets of parents, as well as aunts, uncles, nieces and nephews, all living

- together in a single dwelling or in close proximity. According to Owo (1994) the extended family is traditionally practised in Nigeria, especially in Igbo land and other African societies. Extended family is giving way to the nuclear family in this modern time especially as a result of hardship. Extended families fit with agrarian, traditional societies.
- (c) **Patriarchal Family:** This type of family refers to family patterns where men are the heads of the families and they are to dominate the family decision-making. According to Akubukwe (1997) any single parents (a man) family in any society is also a patriarchal family. In this case, the wife is not living in the family as a result of desertion, separation divorce, death etc.
  - (d) **Matriarchal Family:** In this kind of family patterns, it is the right of women in the society to dominate family decision making, living with their husbands notwithstanding. As the case may be, any single (a woman) parent family in any society is also a matriarchal family. In this case, the husband is not living in the family as a result of separation, divorce, death, desertion etc.
  - (e) **Egalitarian Family:** This type of family pattern is common among working class couples in modern societies. In these family patterns, which have developed in modern societies, responsibilities and power or decision-making are shared equally between husbands and wives rather family decisions are made jointly by the couple in the family.

## **The Family and Individual Needs (Functions of the Family)**

The many ways in which the family meets individual needs include such activities as reproduction and physical maintenance, socialization, social control, status placement, and the achievement of psychological balance.

- (a) **Reproduction and Physical Maintenance:** As we have said the family is the only agency for legitimately reproducing the species. Most of us owe our existence to the family, but our debt extends far beyond birth itself. The human infant is a remarkably unfinished animal at birth. Unable to fend for himself and survive, he requires years of care and guidance. Normally, the family provides, nurture and protection of the new born, feeding, clothing, and sheltering until he is ready to leave the family nest. Not all families provide equal physical care and maintenance, of course, but virtually all provide some. For most families, the cost is high.
- (b) **Socialization of Children:** Not only does the family create and physically maintain children, it also carries out the serious responsibility of socializing each child. Socialization is the process beginning at birth through which one eventually adopts, as one's own the norms, values, and beliefs of one's culture, and the roles appropriate to one's social position.

Children are mostly taught by their families to conform to socially approved patterns of behaviour. Exactly what behaviour constitutes proper performance, of course, differs according to social class, religious, racial, ethnic and other factors, and of

course, some parents fail to socialize children effectively at all. Societal demands for conformity are nonetheless powerful and pervasive.

Socialization is not merely learning to conform. It teaches us how and when not to conform or how to bend the rules in particular situations. Most parents have been in the awkward position of having to explain to a child why this time Mummy and Daddy are doing something they have previously told the child it is wrong to do.

- c) **Social Control:** Although social control is closely related to socialization, it is different enough to warrant attention. Early sociologists tended to regard social control as little more than sexual control, but the regulation of sexual behaviour is now considered only one important aspect of the whole process. Social control comes from external pressure and social sanctions administered primarily by parents, but also by school authorities, law enforcement officials, community leaders, and so forth. Socialization, by contrast, denotes the internalization of norms so that we become self-regulating. The source of the sanctions constitutes the difference between the two forms of behavioural control.

The importance of social control is that we learn the socially appropriate ways for realizing our personal interests. The family thus equips us for responsible participation in the society at large. Durkheim claimed that social controls tamed our essential egoistic, selfish drives and transformed us into moral, realized individuals.

- (d) **Status Placement:** In Nigeria, especially in Igboland social identity is fixed by family membership by being born to parents of a given status position whose characteristics the children initially internalize. Class outlook is also acquired, so that children receive from their parents basic values, attitudes, and definitions of reality. Because children internalize family beliefs and attitudes, they are treated and defined by others as extensions of the social identity of their parents. The children of the "best family in town" are treated as such.

The ascribed social status acquired from one's family of orientation, however, does not automatically persist throughout one's life. Once launched from the nuclear family, an individual is responsible for achieving and maintaining a status that will prevail during his adult years. As a general rule, the social training acquired in the family of orientation fosters a continuity of status when a family of procreation is established. The likelihood of drastic upward or downward social mobility is thus significantly curtailed, but not prevented.

- (e) **Maintaining Psychological Balance:** Physical maintenance, socialization, social control, and status placement are all largely directed toward the needs of the young individuals in the family. Promotion of psychological balance is a function that primarily meets the needs of adults. Of course even children have psychological needs that require gratification. The nuclear family is an important source of affection, love, and social interaction.

The pressures experienced by adults in modern life intensify their need for a place where psychological balance can be restored. In the World of secondary relationships outside the home, adults have to be constantly concerned about the image they project. Role management takes a great deal of psychological energy and generates anxiety as well as frustration. The modern nuclear family, then, has become important as a place of refuge for adult members who need a release from the pressures of contemporary social life.

### **Marriage**

Marriage is not the same with family but it is quite impossible to discuss family in the absence of marriage which is one of the institutions arising from family. Okeke (1997) emphasized this view when he asserts that the family is not rooted in marriage but rather that marriage is an institution arising out of the family. He defined marriage as a relation of one or more men to one or more women which is recognised by custom or law and involves certain rights or duties both in the case of the parties entering the union and in the case of the children born into it. According to Farley (1994) marriage is a socially approved arrangement usually between a male and female, that involves an economic and a sexual relationship. Smith and Preston (1982) defined marriage as an enduring, socially approved sexual and economic relationship between at least two persons (of opposite sex).

Marriage confers legitimacy in that it assigns roles to the partners and establish a permanent setting in which procreation and child-rearing can take place. Marriage is the



approved social pattern whereby two or more persons establish family. It involves not only the conceiving and rearing of children, but also a host of other obligations and privileges affecting a good many people. Every society has therefore developed a pattern for guiding these marriages.

### **Patterns of Marriage**

As one society differs from the other in some ways, so also marriage patterns differ. Marriage forms and patterns are determined by the number of individuals involved or participating, and the groups within which the marriage took place (Akubukwe: 1997). These variations in marriage patterns might be as a result of respective traditions, religions, economic development, political system, ideologies, sex preference and the like of different societies. The following are some of the forms of marriage:

- (a) **Monogamy:** This is a marriage form in which there is only a husband and wife at a time. It is a marriage between one man and one wife. It is a new trend in Nigeria as a result of westernization and modernization coupled with economic hardship. Typical home of monogamy is Western Europe and America.
- (b) **Polygamy:** This is a marriage involving more than one spouse at a time. Polygamy consists of polygyny and polyandry.
  - (i) **Polygyny:** This is a marriage involving multiple wives at a time. A man marries more than one wife at a time. This is a regular feature of African societies, as well as Moslem societies.

- (ii) **Polyandry:** This is a marriage system in which a woman marries more than one husband at a time. Polyandry involves multiple husbands at a time. The woman moves to the men in rotation and if the men that are marrying the woman are related or brothers, such marriage is known as fraternal or adelphic polyandry. This feature is found mostly in India.
- (c) **Endogamy:** A marriage within one's own group, for example between two relations where custom forbids outside marriage. Typical example is found among the Pharaohs of Egypt and Aristocrats of Britain.
- (d) **Exogamy:** This is opposite of endogamy. This is a marriage outside one's own group. It is a marriage between non blood relations. This obtains in most societies of the world.
- (e) **Hypergamy:** This type of marriage is between a high-class man and a low class woman.
- (f) **Hypogamy:** Here a high-class woman marries a low class man.
- (g) **Sororate:** This is a marriage in which a man marries the sister of his dead wife. In this case the man must be regarded as a good man by his dead wife's people before they could provide the widower with the unmarried sister of their dead daughters.
- (h) **Levirate:** In this type of marriage, a man marries the widow of his dead elder brother. In this case the man who now marries his dead brother's wife is merely taking care of the widow because the widow is still the wife of the dead man and the children that result from the new marriage relationship still belong to the dead elder brother. The new husband is serving as a foster

father. This type of marriage is common among the Nuer of Sudan.

- (i) **Ghost Marriage:** This is a type of marriage in which a living brother marries a wife and rears children in the name of his dead bachelor brother. Here both the wife and the children belong to the dead brother of the man. The woman is socially married to the deceased man. The advantage of this type of marriage is that it enables a man who could not marry before his death to have children after his death e.g. the Nuer.
- (j) **Widow Inheritance:** In this kind of marriage, the dead man's son or the dead man's close relative marries the widow of the dead and the children from this marriage relationship belong to the living man who now married the widow. In this marriage, the son of the dead man or the dead man's close relative marries the widow as his own wife and the children belong to him.

### **Courtship and Spouse Selection**

In courtship two people, a young man and a young woman who intend to marry each other meet at certain intervals in order to become familiar with themselves. The man and the woman may not know each other before and the first day they meet the process may take the form of greetings and personal introduction and they then go ahead and continue to chat. If they agree to meet again after that first day, they then exchange address and phone number.

In some cases, the two individuals (man and woman) may be introduced to each other by another friend and from there the courtship continues. The different types of courtship are dependent on the social or group culture of the young man

and the young woman involved in the courtship. In some cultures or societies selection and decision on who to marry is the responsibility of the two individuals concerned while in some societies, the two individuals are required by the norms which include folkway and mores of their societies to request and seek the opinion and the approval of their parents and their immediate relations before making the decision to marry each other. Nowadays this method is rare because young boys and girls jump into marriage without necessary enquiry. In most cases what may lead the man and the woman into marriage include love, wealth, beauty, status etc. or the combinations of them. However, most marriages contracted based on wealth later break or collapse when the money is not there again as in the beginning of such marriage. It is better for the intending couple to seek for opinion from the trusted relations and their parents in making a decision on whom to marry. It will help them to avoid mistakes that may later lead to marital instability.

### **Forms or Patterns of Marriage based on Power and Authority**

1. **Patriarchy:** In this patriarchy or patriarchal marriage husbands have the right to control the wife or wives including the children if any. In this form of marriage, men have dominating power and authority in the marriage. Most importantly children inherit from the man. This is found in America, Western Europe and most African societies.
2. **Matriarchy:** In a matriarchy or matriarchal marriage women dominate decision-making. Tchambuli in New Guinea could be used as example where matriarchy

exists because here women have power in the family more than the men. Men spend more of their time dancing in ceremonies, dressing and gossiping more than women. Children inherit through their mother, not their father e.g. Ashanti in Ghana.

3. **Egalitarian Marriage:** This is a form of marriage pattern where men and women share decision-making, power and authority on an equal level. There is equal share of power and authority in egalitarian marriage. This is as a result of Westernization, women education and urban life.

### **Residence Patterns in Marriage**

- (a) **Patrilocal Residence:** This is also known as patrilocal residence and it is residence pattern where the married couples are expected to live with their husband's family or in the husband's community or town. The woman follows the man not leads him. She becomes a member of the man's family and subject herself to the group.
- (b) **Matrilocal:** Matrilocal or matrilocality residence is the one where the married couple are expected to live with the wife's family or in the wife's community or town. The woman has a dominating influence because of the presence of her parents and brothers.
- (c) **Neolocality/Neolocal Residence:** In this residence pattern, the married couple lives in their separate residence and outside the husband's and the wife's community or town. The couple moves out of their respective parents' family and community or town to live elsewhere. This is a modern pattern of residence

and the couples are free from their parents and home and stay or live on their own. Most of the time the couple go to live or settle in the big city. This is another result of urbanization.

### **Marital Disruption**

Many factors are responsible for marital disruption and marital instability. Some of these factors include: unsatisfactory sexual relationship, incompatibility of the couple, impotence, over expectation in marriage, unfulfilled sex roles, economic issues, spouse abuse, interference by the in-laws and outside influences, infidelity of either of the couple, childlessness and sex of the children, alcoholism, keeping late hour at night, bad company etc.

### **The future of Marriage and Family**

If one looks at what is happening to the family institution nowadays, like many cases of divorce and separation, it will appear that there is no future for the family. According to Keller (1971) while a few sociologists doubt that the family has a future, most sociologists disagree. But there is firm evidence that marriage and the family are not dying. According to Leslie (1979) at current marriage and divorce rates, about one person in four becomes divorced while three out of four first marriages will last until death. Studies have shown that married people are happier, healthier, longer-lived and more prosperous and successful than the singles, widowed, separated or divorced.

According to Farley (1994) despite all the changes in the modern family system, the family will remain a viable

unit in the society and warnings of the demise of the family are exaggerated. Most people still marry and have families. Marriage rate is still higher than the divorce rate in Nigeria. Family will continue to play a crucial role in Nigeria. In addition marriage will continue to be the corner stone of the family institutions.

### **Social Institution of Education**

A school or college of any level is a social institution when it comprises the following factors: (a) society's educational needs, (b) policies and procedures, and (c) teaching/learning topics (d) styles and methods. These factors should be organized, formal, recognized and stabilized. Education whether informal or formal plays an important role in human development. It helps man to grow physically, socially, mentally, morally and spiritually.

### **What is Education?**

Thompson and Hickey (1994) emphasize that when sociologists speak of education, they are not referring to learning which is an ongoing process that includes every phase of the human experience. Instead education is the institutionalized process of teaching certain cognitive skills and knowledge systematically and transmitting the process from one generation to the next generation. According to McGee (1980) education is the organised systematic and conscious behaviour by which a society transmits its culture through teachers and learners. Schools and colleges, which are the specific organisations that are assigned the teaching tasks of the culture collectively, constitute the institution of

education. Teachers, administrators, school boards, trustees and all the people associated with making school function smoothly could be seen as institutional actors. They staff the organisations or institution whose deliberate purpose is to educate.

Education could be formal or informal. Education continues throughout life and it begins at birth and continuing into old age because human beings are naturally curious of knowledge, which are achieved through educational process.

Now let us throw more light on informal and formal education.

### **Informal Education**

Informal education is a more general process of learning and takes the form of socialization. Human beings are born unfinished, devoid of abilities that might distinguish them from other animals. It is in the process of interaction that they acquire interactional competence and internalise their culture's patterns of behaviour. Much of this learning is informal especially in the early stages of development. It is unplanned and multidimensional. Informal education is received under unplanned activities. For instance in preliterate societies this informal education was transmitted through socialization process by word of mouth, tribal ceremonies, legends and folklore etc. Today, families especially, the parents play important roles in informal education and even the peers or siblings.

### **Formal Education**

Formal learning or education is a much more limited process when compared with the informal education. Formal



education is received in literate societies and it is done under planned, systematic activities such as in schools, colleges and churches.

### **Public and private Schools and Colleges**

In Nigeria public schools and colleges are funded mainly by the government with tax money and other government revenues. Public schools are open to any person or individual qualified to enter them. On the other hand, private schools and colleges are supported by a means other than tax money. For example, it may be contributions made by those who own the schools, tuition fees and donations from supporters of the schools. The people who send their children and wards to private schools are paying for the public schools and colleges through their taxes to the government at the same time. Thus, they send their children to private schools and colleges because they feel that the benefits gained offset the additional cost and they have no need to worry about it.

### **Factors Determining National Education Programmes and Policies**

According to Ekpe and Mamah (1997) the goal of education has been to produce not mere scholars but whole men, real householder who could make family, society, and country healthy. Modern educators also believe that teaching in the schools is not measured by the quantity of knowledge imparted by the school to the children but by the total growth of the child.

Nigerian educational set up includes pre-primary education, primary education, secondary education and higher education including professional education. National education programmes and policies are based mostly on the nation's present and future economic, political, military and social aspirations, expectations, stability and advancement.

Every nation tries to consolidate its present economic, political, military and social achievements and at the same time tries to advance them the more. The sole aim is to lead in all these areas since the world today is full of competition among all nations.

The primary functions of education are considered in national education policies and programmes. A nation's ethnic composition is also one of the factors that determine the national education policies and programmes. If there is a gap between the levels of education achieved by the groups that make up the nation, an attempt is made through education policies and programmes to bridge the gap.

In Nigeria, it is stated in section 4, sub-section 24(1) of National Policy on Education (NPE) 1977: that every secondary school should function as a unity school by enrolling students belonging to other states or areas other than their states of origin. To this end, the federal government colleges admit students on equal quota basis from all the states. In this way, it was aimed that young pupils in their formative and impressionable years from all parts of the federation with different language, ethnic and cultural backgrounds would be given the opportunity to work, play, live and grow together, to learn to understand and tolerate one another and thereby to develop a horizon of one Nigeria. Also here is the idea of quota system in admission of students into

the Nigerian universities in order to bridge the gap in education between ethnic groups in Nigeria.

### **Functions of Education**

The early development of educational systems in Africa was largely in the hands of missionaries. They often arrived before colonial authority was established and built up their schools as a way of reaching people who were not interested in Christianity. But in the early days most people were not interested in formal schooling for their children. Hence, the first pupils were often orphans or slaves. Parents needed the help of their children on the farm and saw no advantage to be gained from learning to read. Chiefs saw a strong disadvantage in their sons being attracted to foreign ritual rather than following in their father's footsteps. This is demonstrated in the relationship between Okonkwo and Nwoye his son in Achebe's *Things Fall Apart*. Okonkwo bitterly lamented his son Nwoye's joining the religious group in the area. However, in a few areas, such as Buganda, the introduction of literacy was welcomed because it facilitated communications between various sections of the kingdom. The general response to the introduction of education has been instrumental, while a few students are interested in knowledge for its own sake, the majority want education because of the opportunities for an improved standard of living, which it offers. School must be seen to be useful before they will be patronised.

The functions of education are broadly similar in all societies. President Nyerere has summarised them as: to transmit from one generation to the next the accumulated wisdom and knowledge of the society, and to prepare the

young people for their active participation in its maintenance, of development, to liberate both the mind and the body of man. This broad definition can be related to specific tasks. The educational system is an important agent of socialisation, shaping values and attitudes to the needs of contemporary society. It widens the mental horizons of pupils and teaches them new ways of looking at themselves and their society. It may be an agent for promoting a better understanding of societal traditions and for the development of local culture in the forms of art, music and literature, it has been used to politicise future citizens and foster national integration through the inculcation of a common culture and by the missions to foster religious conversion. It is a direct and indirect means of training the future labour force and hence is important in manpower planning and in planning and in fostering social mobility. It acts to maintain and strengthen its position within the society. In this it is a strong force for preserving the status quo and resisting change.

While the general forms of educational functions may be easy to agree upon, specific content is clearly a source of much debate. Theorists from both perspectives agree that schools should furnish moral instruction, cognitive development and technical skills. In modern society, educational institutions must serve a dual function. On the one hand, they serve the state in the maintenance of social order. In this they function as a conservative force. On the other hand, they must be responsive to the enormous forces for change typical of modern societies: urbanization, industrialization, technology, and human liberation movement. Merton (1968) suggests that any social institution serves both manifest and latent functions. Educational

functions for either order or change are subject to this dichotomy.

### **Manifest Conservative Functions**

As you may recognize by now, functional analysis tends to focus on the stabilizing aspects of social institutions. Several such functions can be identified for the educational institution:

- (a) **Cultural Transmission:** Every society must pass on its accumulated fund of cultural knowledge from generation to generation. Through language, humans maintain a cultural memory bank that predates early civilization. Cultural survivals in the forms of values, beliefs, and skills are central aspects of contemporary social life. We can for example, readily trace our pre-occupation with sports to the ancient Greeks and our sexual mores to our puritan heritage.

Before the Industrial Revolution, formal enculturation (education) was restricted to the elite. The common expression that a person or group is "cultured" reflects those times. With the advance of the industrial state in the nineteenth and twentieth centuries, knowledge grew more complex, specialized, and difficult to communicate. At the same time, a need arose for a broader base of educated people to run the society. Transmission of technical knowledge and skills could no longer be left to the family and the church, as in earlier times. Although the family still serves important socialization functions, schools and expected to take over early in the child's development.

After primary socialization in the family, the school is charged with transmitting not only basic literacy, but also the ideals on which societal institutions depend. In Nigeria, such ideals would include democracy, freedom, and monogamous heterosexual marriage.

- (b) **Social Integration:** One of the major problems confronting the modern industrial state is the cultural diversity of its population. The United States is an outstanding example of highly diverse racial and ethnic groups trying to live together. Nigeria is another case example for ethnic problems.

Bringing the “hyphenated Americans” – German, Chinese, Irish, Afro, to mention but a few into the mainstream has been a central concern of recent times. The only vehicle available for this assimilation is public school education, where common language, history, and values are taught. This is crucial, particularly in a democratic society that depends on some degree of political and economic consensus. Heterogeneity of course, does not result only from recent immigration. In many African states, whose borders were often the result of arbitrary colonial politics rather than tribal compatibility, the schools must also serve the manifest function of social integration.

- (c) **Social Control:** We often associate the idea of social control with the police, riot squads, or the National Guard. As Durkheim pointed out however, the most effective kind of social control is an internalized set of norms that make an individual self-policing. Any society that neglects to produce this process does so at its cultural peril. The schools are admirably suited to

this kind of socialization. President Kennedy's admonition. "Ask not what your country can do for you, but what you can do for your country" is an example of a call to social control. The charismatic young president was suggesting that we forget our individual concerns and make a commitment to something bigger than ourselves: our nation.

As Philip Jackson (1969) points out in *Life in Classrooms*, the average child has spent 7,000 hours in school before entering junior high school. A main goal of school socialization during this period is to train the child to cope with the waiting in line, frequent frustration, constant interruptions. In short the child must learn patience. Those who cannot conform to those social controls may be "referred" for more intensive training. Alternatively, the nonconforming student may drop out of school and thus be denied access to jobs and social contacts as an adult. School, then serves as both an indirect and a direct mechanism of social control for the community and the society as a whole.

- (d) **Training and Development of Workers:** Every modern industrial society must have an educated and technically expert work force. The government may create scholarships, funding, and other inducements to fill specific needs, for example, for engineers or computer programmers. The school is the social supplier for such economic demands. On a less specific level, school credentials are required for most occupational placement, even when there is no necessary relationship between the job skills and those acquired in school.

Training acquired in school goes beyond mere skill. Motivation to work for a living, as well as attributes like punctuality, responsibility, obedience to authority; and self-discipline make for a desirable industrial labour force – at least from the employer's perspective. Schools spend much of their resources assuring that graduates have these attributes.

- (e) **Screening and Allocation:** Who finishes high school? Who goes to college? Who goes on to graduate or professional schools? The school is the key sifting and sorting mechanism by which these channels of social mobility are managed in industrial society. We have seen that formal education was formerly reserved for the elite. The rise of compulsory education in modern societies, while eliminating that inequality, clearly creates others. Screening tests of academic performance serve to track students particular channels that have direct occupational consequences. Since occupations are major determinants of earnings, prestige, and power, the school effectively loads the dice on the individual's entire life chances. In Britain until recently, children were definitely screened by a rigorous examination at age eleven. Social mobility has been shown to result much more from changes in labour force composition than in personal characteristics of those competing in the race to the top.

### **Latent Conservative Functions**

Some latent maintenance functions are also served by school. While never openly articulated, these functions are



built into the school system especially at the college level, where social class background tends toward homogeneity.

- (a) **Baby-Sitting:** Schools have always had the effect of relieving parents of several hours of childcare each day. This may be viewed as a type of systematic baby-sitting service. This function has important implications for family life as more women seek economic independence through full-time employment.
- (b) **Control of Marriage Prospects:** One important consequence of school attendance is the shaping of attitudes toward the opposite sex. Not only are students socialized into their respective gender roles, they are also given a prolonged opportunity for mating and courtship in an atmosphere that is socially competitive. The intensity of competition controls the pool of eligibles during the period of mate selection, thus maintaining the distinctions between the social classes into the next generation.
- (c) **Reduction in Unemployment:** With more than two million students in Nigerian colleges and universities and a decreasing demand for their services upon graduation, it is clear that higher education serves to keep students from either displacing employed person or swelling the unemployment statistics themselves. Though it is clear to many educators that a large proportion of students are not serious about learning, and escape the process whenever the opportunity presents itself, it is neither economically nor politically feasible to educate only those who are genuinely

motivated. College, in other words, works to keep large numbers of people out of the labour force.

- (d) **Social Networks for Career Mobility:** In spite of major attempts in recent years to make career opportunities more accessible to women and minorities, it is widely known that school tie networks still influence actual placements. Many friendships formed in groups such as fraternities, clubs, teams, and residence halls continue beyond graduation, especially if such contacts can help promote career interests. Many national fraternities maintain employment offices in major cities, to serve their alumni exclusively. The range and quality of such networks is directly related to the prestige of the college or university attended. This is another way that societal positions are maintained within particular groups and passed on intergenerationally to those who are members of the networks.

### **Manifest Change Functions**

The second type of functions demanded of modern educational systems accounts for many of the tensions experienced by today's educators. These functions serve to change the social system.

- (a) **Cultural Innovation:** One of the widely endorsed values in contemporary civilization is that of progress. With half of all the scientists in human history currently alive and productive, the rate of technological change and its social ramifications are enormous. Colleges and universities have always been source of new ideas and knowledge. Elementary and

high schools are also expected to create opportunities for new discoveries and creative achievements. Rather than teaching specific content, many educators feel that the best service they can render to students is to teach what Alvin Toffler calls a “modular mentality”, that is, a habit of coping with rapid change without becoming disoriented. To the extent that schools can accomplish this, they are a force for social change. Whether or not change constitutes “progress” is debatable, of course, but Nigerians tend to equate the two.

- (b) **Cultural Diffusion:** When ideas are created or taught in the school, a process of diffusion is underway. The “new math”, novel hypotheses about the origins of life, “simulations” all such activities provide not merely knowledge, but attitudes and skills that may lead to further inquiry and change. For example, the introduction of Darwin’s evolutionary hypothesis into the school curriculum had a revolutionary impact on the advancement of scientific thinking. In the developing countries, the tension between ideology and religious dogma on the one hand, and science on the other, is often resolved, in favour of science. This tends to undermine traditional belief structures.
- (c) **Critical Thinking:** Schools have not always sought to produce active, questioning minds. The church was the main source of education in Medieval Europe and its emphasis tended to be on religious dogma rather than independent inquiry. Though schools later became secularized, the old method of rote memorization was retained. Critical thinking contrasts sharply with rote learning. Its orientation is toward change and

independence, not toward tradition and authority. It is found mostly in industrial democracies and is still not widespread even today.

- (d) **Alteration of Socio-economic Hierarchies:** Although power, privilege, and prestige traditionally tend to be concentrated in the upper strata of society and to be passed on inter-generationally the process of industrialization changes this pattern. As industrialization gains momentum, its demands go beyond the niceties of social rank and family background. Industrial system require competent technical and professional personnel – usually more than can be supplied by the relatively low reproduction rates of the existing elite. This opens the social system to the sons and daughters of lower class families, if they can acquire the requisite educational qualifications. In their 1967 study of social mobility in the United States, Blau and Duncan (1967) demonstrated that education is the key to upward mobility.

While certainly no guarantee of success in the labour market, a college degree is a basic requirement for entry into the higher occupational levels in industrial nations.

### **Latent Change Functions**

Several unintended change functions seem to be served by the educational institution. Universities and colleges have often been the breeding ground of revolutionary ferment in the modern world. France, Germany, Italy, Japan, India, Cuba, and the United States are recent examples. Minority

groups are inclined to develop an enhanced awareness of their out group status and become more militant in the school setting than in work environments. The production of an “over-supply” of college-trained individuals (who have no vocational skill to sell in a technological economy) sets up a constant threat to the status quo. Many drop out completely in frustration. At times, these dropouts form a radical counter-culture which refuses to endorse the traditional work ethic of the mainstream.

We have seen that educational institutions not only help to maintain social stability but are also a direct force for change. They produce new knowledge, values, and attitudes; they diffuse these to groups outside the school system; they often foster critical analysis of institutional traditions and serve as a channel by which new blood may transfuse the elite. Finally, they sometimes stimulate the awakening of militant and revolutionary consciousness among minorities and unattached youth.

## **Socialization**

### **Meaning of Socialization**

At birth, a child is bereft of any knowledge of his society’s “values, customs, attitudes”, and a sense of right and wrong. Hence the philosopher calls the child’s mind *tabula rasa* on which information can begin to be fed. And so in Igbo (2003) socialization is defined as “the process whereby an individual internalizes the norms and values of the group or society among whom he lives so that a distinct ‘self’ emerges which is unique to that individual ... a process by which a new born child ... comes to be a functional member

of his society". To be a functional member of society is to be a social member of society. Without socialization, the individual is only a biological animal, or biological member of society.

Socialization is not restricted to childhood. It is a life long process, which starts as soon as a child is born. At this stage he depends on the members of his immediate family – father, mother, siblings and any other members of the household. These people, knowingly or unknowingly will be saying or doing things, which they may not know are registering in the child's brain until he begins to act them out. For example, when a man is driving, it may not occur to him that the few months' old baby his wife is carrying beside him is taking note of what he is doing until one day the child gets hold of the steering and begins to turn it right and left like Daddy. Similarly, a child may crawl up to the television or radio and try to switch it on as he sees others do. Again a child gets hold, of a comb and begins to use it to comb his hair; he gets hold of the shoe brush and begins to use it to shine the shoe; he gets hold of the tooth brush and uses it to brush his teeth; he gets hold of a spoon and uses it to take food and put in his mouth. In fact, some children at a very tender age refuse to take food from mother or maid and insist on doing it himself. It is good to allow such a child. He will throw away a lot of food in the process, but he is doing a very important thing in his life, that is, learning to feed himself. He is not only learning to feed himself but also he is learning to depend on himself which is a very important attribute for the future.

As the child tries to do some of those things, he may not be allowed. For example the father will take away his hand from the steering; somebody may pull him away from

the television or radio etc and scolding words will be used on him as people are trying to dissuade him from doing some of those things. With time he begins to learn that it is not everything he would like to do that he will be allowed to do. From this the child begins to know the do's and don'ts of the family which is part of the process of socialization. As he grows he finds himself in other stages of life where he is called upon to behave in accordance with the circumstance. For example when he goes to school, he will be required to come to school at a particular time, after which he may be punished for coming late. He may be required to come in uniform which if he violates will attract another punishment. Obviously he will be required to keep this uniform clean and tidy, and if he is found dirty or tattered he will still get another punishment. And so the rules and regulations of the school are handed down to all the children in the school and he is just one of them. As he goes into the secondary school, if he is a boarder he will be made to wake up earlier than he was doing at home; he may be made to attend common prayer or morning service; he may be given a portion of the compound to clean as morning function etc. In the evening he may be made to go for games or some manual labour etc.

At all stages of his life different sets of functions are put to him, and he learns to perform each function for his age and position. So on graduation he will get a job and learn the new demands of a worker; later he will get married and will be required to learn how to be a husband, or wife; later children will begin to be born and he will learn to be a father or she a mother. Obviously he may belong to one religious society or the other, and he may be a member of one political party, or social club. All these require different kinds of socialization.

## **Agents of Socialization**

From the foregoing, it will be seen that socialization of an individual comes from several agents which the individual comes in contact with as he lives his life. Some of them are:

(i) ***The Family***

This is the earliest agent of socialization, the first port of call for the child in the world. When a child is born, the family is the world that the child knows. He sees his father as the king of the world and his mother as the queen. So whatever they and the other members of the family do are the right ways to do things. From them the child learns behaviour patterns, the values, norms, attitudes and aspirations that will guide him into the future. It is extremely important that these parents and other members of the family the child will copy from should be extremely careful in what they say or what they do before the child because to him, whatever they do and however they do is the right one.

(ii) ***The Peer Group***

The peer group is made up of boys or girls about the same age with the individual. Usually they have common interests. This is usually the earliest association the child forms outside the family. Because of age, they interact intimately as they usually move together in groups of between three and seven. If the water source is nearby as the villages usually depend on streams, they go to draw water as a group; usually the boys form groups to do communal work on their parents' farms or go hunting for rats, squirrels and birds. In the course of all these movements together, they discuss



freely among themselves about their plans, their interests and their fears. One area of interest is usually their likes and dislikes about the opposite sex, a topic they dare not discuss before adults, particularly parents. So they make lasting impressions on one another which may be for good or for bad. So parents should know the children that make up the peer groups their children associate with.

(iii) *The School*

As an agent of socialization, the school performs two types of functions. "It teaches the child, to read and write, and to develop skills that will be useful in adult life. It teaches the child knowledge and industrial skills beyond the competence of the family. No matter how educated parents may be, they cannot give the child the necessary formal education to become a doctor, lawyer, engineer, pharmacist, accountant, sociologist, economist, administrator etc. This is extremely important in a modern complex industrial society.

Secondly the school continues the socialization function started in the family of teaching the child the do's and don'ts of the society. It does this in the form of rules and regulations which the child has to observe in the school. For example the child has to greet his teachers, has to come early to school, appear in the correct and clean school uniform, stay in his class and not loiter unless he has a good reason and he must obtain permission, has to attend regularly to school and may be absent only with written permission, etc. In fact, teachers are feared more than parents and so the child observes the rules and regulations of the school more than those of the family. The teacher also has a very big responsibility of showing good examples to the child in what he says and what he does.

(iv) ***The Church***

The major role of the church is to instil in members good conduct so that they can relate cordially with one another and with their God. So every religious denomination has a code of conduct for its members. Christians use the Ten Commandments, which Moses received from God on Mount Sinai. This is a code of do's and don'ts in the Christian Church which if a member observes will merit him heaven when he dies or if he fails to observe will merit him hell, a place of eternal suffering.

So the child is enrolled as early as possible in whichever religious organization parents want the child to grow up in. For Christians, this is done in the ceremony of baptism. The child is made to revere the church officers, sacred places like the church house and vessels and vestments used in celebrating the religious rituals. This goes a long way in making the child a good member of his Church and the larger society.

(v) ***Mass Media***

This is a modern agent of socialization arising from the emergence of complex industrial society. Radio, television, magazines, books, newspapers and most recently handsets are used to circulate information as quickly as possible throughout the world. Television in particular is by far the strongest agent of socialization as people can stay in the comfort of their homes and watch football, sports, religious ceremonies and other social functions going on in different parts of the world. The negative impact of this medium is worrying right – thinking adults as pornographic materials and criminal activities are usually displayed before the young

and their forming minds. This is dangerous for the children, the society and the future.

### **Religious Institutions**

Religion is one of the oldest social institutions. Religion is a social institution because the procedure and method of performing its activities in the society is organised, formal, recognised and stabilized.

From history, religious practices and activities have been traced to early man. Man introduced religious practices as a result of his inability to explain unknown and several other natural phenomena he noticed in his environment. Our ancestors worshipped god of moon, sun, weather, god of earth etc.

### **Some Definitions of Religion**

Durkheim (1915) defined religion as a unified system of beliefs and practices relative to sacred things, uniting into a single moral community called church all those who adhere to those beliefs and practices. Okafor (1992) defined religion as a complex of truth and duties by which man's relationship with God is established and expressed. Religion in general involves a Supreme Being and man on one hand and god-man relationship on the other hand. Man expressed this relationship in forms of worship, sacrifice, rituals, etc which he regards as his obligation toward the Supernatural.

To Johnstone (1975) religion can be defined as a system of beliefs and practices by which groups of people interpret and respond to what they feel is supernatural and sacred. This definition is especially useful for sociological

analysis because it emphasizes the social and corporate nature of religion and distinguishes religion from secular movement. The sociologist does not seek to judge the validity of the beliefs of any religion but the sociologist does seek to discover the social effects of various beliefs and to find tendencies for certain types of religious beliefs and practices to develop under certain social conditions. According to Thomas and Anderson (1972) religion is a system of beliefs and practices by which men recognize the apparent existence of one or more supernatural beings or live in conformity with them. They noted that religion involves faith which is belief unsupported by empirical evidence. Religion is not science.

### **Characteristics of Religion**

Common to all religious structures and practices is one outstanding feature. This element is the sacred, the focal centre for religious veneration. For theistic religion, the sacred is defined as a supernatural deity, a personal God who exists above and beyond the world. In ethical and primitive religions, the sacred may be understood as the ultimate structure of the universe, either symbolized in sacred principles or reflected in totemic objects. All religions have explicit notion of sacredness at the centre of their tradition. Some societies represent their supernatural with trees, springs, stones, animals etc. and these objects are all sacred or holy. In some religions, people believe in only one God who has his angels and his fellow workers and who are above human beings.

Religion is a social institution characterised with supernatural beliefs, practices, and moral codes. All religions have the idea of supernatural, that a certain force or power

exists which human sense through taste, smell, touch, sight and hearing cannot detect. The most known and popular supernatural is God. Also it is a feature of religion that the idea of supernatural and sacred must be accepted by belief and faith, and not by scientific or empirical proof. The strongly held, often emotional, beliefs associated with any religion makes it very difficult to be studied scientifically and objectively (Akubukwe:1997).

Also every religion has a set of practices that is carried out on daily and regular bases by the members and these include such things as worship, sacrifice, offering of free donations and services to the religious body and leadership etc.

In summary, the concrete features of religious institutions include:

- (a) **Belief Patterns:** The sacred reality people experience through revelation, reflection, or divine illumination is defined by a set of ideas called belief patterns. Of course, religious beliefs vary considerably in Content, clarity, and precision. Some belief patterns are logically organized, like the theology of the medieval church. Others, like the religious legends of the Australian aborigines, are loosely related collections of myths with only a vague doctrinal system, if any. Some belief patterns – however, vague must be developed to provide direction for the religious movement, but beliefs are not necessarily the basic element of the religious institution. Sometimes they arise to explain certain rituals and sometimes the ritual or social organization takes its form from the beliefs.

Once framed, beliefs generally develop from myth to doctrine as the religion develops from primitive to modern. To be sure, myths are never totally eliminated from belief systems, even among the "advanced" religions. The story of Adam and Eve, for example, still convey profound religious meanings even for believers who doubt the historical literality of this account.

- b) **Ritual Practices:** Closely related to belief patterns are rituals prescribed for believers as appropriate human responses in the relationship to the ultimate source of being or value. Like belief patterns, rituals display considerable variation, from making deep scars on the face to praying five times a day. Some rituals bestow thanks and praise on a deity, others petition for special blessings, and still others seek to appease the wrath of the gods or attain forgiveness for impious deeds. Some rituals, such as meditation and yoga, are practised in isolation, while others like dancing, feasting, or preaching require a social setting. Rituals tend to foster collective participation and encourage collective enthusiasm as a means for reaffirming commitment to a faith.
- c) **Ethical Codes:** While rituals are behaviour patterns directed toward the worship of deity, ethical action is behaviour addressed toward other persons. The ethical life is informed by the religious ideas contained in the belief system. The Roman Catholic's belief in the sanctity of life; for example, produces an ethical norm prohibiting abortion. Ethical norms often mould the

members of a religious group into somewhat similar character types. Thus, participants in a religion often develop patterns of behaviour that help distinguish them from members of other religious communities.

- (d) **Cultic Organization:** The word cult is often used popularly as a synonym for "sect", but technically the cultic organization of a religious group is its institutionalized patterns of social organization and structure. The cultic structure perpetuates and safeguards the group's central religious experience. It prescribes such matters as the conduct of ritual activities, the establishment and maintenance of places of worship, the selection of specialists in religious affairs – priests, monks, nuns, seers, ministers, cantors, and so forth- and the ranking of religious offices, as in the hierarchy of a priesthood. The cult also defines the proper roles for laity and clergy for groups that make such distinctions.

Cultic organization is necessary for the social and institutional expression of religious faith. No religion can long endure without cultic organization. It insures the continued life and vitality of religious tradition.

## Different types of Religion

According to Akubukwe (1997) no one society practises one form of religion. Various religions could be found in a society as a result of the geographical locations, the population, the ethnicity, new religious ideas, struggle or aspiration for leadership.

However, the following major types of world religions can be identified

- (a) **Christianity:** This began as a sect of Judaism nearly 2000 years ago in Israel. Christianity is the largest religion in the world with about 1.7 billion followers in 254 countries (Farley; 1994:408). The outstanding feature of Christianity is its focus upon Jesus Christ who is the founder. The Christians regard Christ as God the son that came into the world to save mankind from their sins through his death on the cross and his resurrection from death on the third day. Christians believe in salvation, that is, the act of saving from sin and its consequences, of followers of Christ in the day of judgement when good will be rewarded and evil punished, and in the resurrection of innocent dead ones when God established His new kingdom on this earth. The New Testament in the Bible contains the teachings of Christ and his earliest followers, the apostles.
- (b) **Islam:** This religion was founded in Arabia, middle East, by Mohammed between A.D. 570-630 (Farley:1994). His followers are known as Muslims and they regard him as the greatest prophet but not a divine. Islam is the second largest religion.



Islam claims that only Mohammed's teachings represent the true words of God, whom they call Allah. The Islamic book of reference is known as Koran and it contains the teaching of Mohammed. Muslims trace the history of their religion back to Abraham through his son known as Ishmael whose mother was Hagar (an Egyptian handmaid of Abraham's wife known as Sarah). It was believed that Allah made a covenant with Abraham on religious issues which his descendants would practise as their religion.

Two major divisions in Islamic religion are the Sunni and Shitte that began in the earliest days as a struggle over who would be the Imam (spiritual leader) to succeed to the rule of Mohammed. However, today leaders in every Muslim town or communities are called Imams. The Shitte Muslims are striker and more fundamentalist in their beliefs than the Sunni Muslims who are greater in number when compared with the Shitte muslims.

- (c) **Hinduism:** This type of religion is practised primarily in south Asia. It is the major religion in India and it started there about 4000 years ago. Hinduism claims no founder and lacks any form of a hierarchy of religious leaders. The sacred writings of the Hindus are called Vedas and they contain the Hindu sacred teachings and beliefs. Teachers who transmit these sacred beliefs are known as gurus. Reincarnation is the major concept in Hinduism which centred on the notion that souls do not die rather after death the souls go to the next life in heaven, that is purgatory or hell until they are reborn. How a person lives his or her life

here on earth will determine his or her position in the next life on earth. Even though the Hinduists practise polytheistic religion, they recognize Brahman as the greatest deity, the creator of all who as everlasting spirit, contains all the lesser gods.

(d) **Buddhism:** This religion is the fourth largest religion in the world and is primarily seen in East Asia. Buddhism was a religion founded in India by Siddhartha Gautama who has a titled name known as Buddha which means awakened or enlightened one. Self was central in Buddha's teaching. He taught that salvation could be attained through knowing and living by "Four Noble Truths". According to Akubukwe (1997) these truths maintain that suffering arises from man's desire for objects and ideas that are not permanent. His desire and suffering can be overcome by following the Noble Eightfold paths in place of sacrificial rites to gods. Buddha emphasized the purification of the self which he claimed occurred through proper thoughts and actions. Later Buddhism split into two major factions, namely, Hinayana and Mahayana. Hinayana Buddhists recognize Buddha as human and not divine while Mahayana Buddhists regarded Buddha as divine and they may worship many gods. They stress faith and not good works as key to salvation.

(e) **Judaism:** This religion is found mostly in Israel where it originated and other countries like Russia, North American and South Asian countries. Judaists believe in only one god called Yahweh. It is the oldest of the

world religion. Historians trace its origin to a period between 2000 and 1600 BC. Judiasm, which took its name from Jacob's fourth son, Judah was a religion adopted by the descendants of Jacob who was also known as Israel after his encounter with an angel of God. Jacob was the son of Isaac and the grand son of Abraham whom God made covenant with that his descendants would also worship him.

Central to Judaism is the belief that salvation cannot be attained simply by adhering to a set of beliefs but rather true believers must act in accordance with their faith in Yahweh, the creator and ruler of the universe. The Judaists believe that human soul is immortal and if good acts are not rewarded in this earth, they will be rewarded in heaven. There are three major divisions of Judaism, namely, the Orthodox, Reform and the Conservative. The orthodox Jews are the most strict and traditional, Reform Jews the least so, and the conservative Jews, the largest group (Akubukwe:1997).

- (f) **Confucianism:** This is the major traditional religion in China. The principle and codes of this religion are based upon the teachings of Confucius who lived between 551 to 479 B.C. The teaching of Confucius is that what you do not want done to yourself, do not do to others. He used the family as model for the society. Unlike other major world religions Confucianism does not emphasis after life and salvation.

## **Other Varieties of Religion**

Other varieties of religion according to Akubukwe (1997) include the following:

1. **Animatism:** In this type of belief system, the supernatural forces like gods and spirits, rather than beings are the dominant power in the universe. According to Marett (1909) example of Animatism is found in Melanesia and Polynesia including Pacific where people believed in a diffuse and impersonal force called Mana that lent supernatural power to events, objects, places etc. To South Sea Islanders, mana was neither good nor evil, and having no will of its own, it could be bent to the purposes of those who had the knowledge and skills to control it.
2. **Animism:** This is a belief system. It is said that active spirit beings inhabit the same world as human beings but on another plane of existence. These spirits are not gods but ghosts, souls of the dead, animal spirits, guardian angels, ancestral spirits and evil demons etc. Many people believe that these spirits have the ability to occasionally cross over into the world of the living and that many of them have the power to cause good and evil to human beings and so find it essential to calm and quieten or placate these spirits and even conduct rituals in their honour.
3. **Theism:** This is a belief in one supreme being, God or in more supreme beings or gods, who because of their influence and power in human affairs are deserving of

- worship. Theism are of two types, namely a monotheism and (b) Polytheism.
4. **Monotheism:** This is a belief system where the worshippers believe in one God or deity. The supreme God is seen as being Omnipotent and omnipresent and even omniscient. Judaism Islam and Christianity will serve as examples of this monotheism.
  5. **Polytheism:** This is a system of belief in more than one god. Hinduism is an example of polytheism where people worship many gods.
  6. **Paganism:** This is also known as Heathenism. According to Akubukwe (1997) any religion that is not one of the major religions of the world is known as paganism. It is a local religion of traditional society and it is common in traditional African societies.
  7. **Abstract Idealism:** This is adherence to a holy way of thinking and behaving and belief in gods or spirits. According to Smith and Preston (1982) this religion emphasizes on the need for human beings to commune or become one with the universe by mediating or cultivating a higher level of consciousness through guided study. Buddhism is an example of this type of religion.
  8. Before Islam and Christianity were introduced into the Nigerian Society, Nigerian like other African societies worshipped their local deities. Islam and Christianity were classified by Goldthorpe as world religions, and were embraced by many societies of the world. African traditional religions were classified as local

religions by Idowu and Katu because of the different types of religious practices among different groups of Africans and could not be grouped into one. Goldthorpe also called folk religions because they were handed down orally from one generation to another as their tenets were not written down in any book like the Bible and the Koran. The natives fashion out their deities in line with what are obtain in their environment. Riverine people worship the river and water animals, forest dwellers worship at the foot of trees and wild animals etc. In other societies, human images are carved and placed in village squares where the natives gather at agreed times to worship.

### **Functions of Religion**

According to Smith and Preston (1982:413) functions of religion include:

- i. **Explanation Function:** Some things are beyond human understanding and religion provides man with their explanations. Religion provides man with an explanation for things unknown or beyond human understanding. Man for instance finds explanation for his existence here on earth from religion. Other things or events around him that he cannot understand, he attributes them to God or gods and this notion offers him a sense of security. Religion has been a creative and a stabilizing institution in society.
- ii. **Self Esteem and Identity Function:** Religion gives meaning to lives that might otherwise be seen as

worthless and no hope for the individual concerned. Religion provides a sense of identity and self esteem for the individual. Religion helps individuals to cope with hard times, difficulties and indefinites of every day life. Religion helps individuals to see themselves as divinely inspired and capable of achieving the highest of good in their lives.

- ii. **Age Grading Function:** Religion is a social institution and formalizes and sanctifies the maturation process by providing sacred rites and ceremonies that mark the passage from one level of responsibility to another. In some churches like in Catholic churches we have Catholic Men Organisation, Catholic Women Organisation, Catholic Youth Organisation, knights etc. Some ceremonies mark the passage to some of these organisations and certain requirements have to be met before entering into these graded organisations.
- iv. **Group Integration Function:** Religion plays an important role in ensuring the integration of groups and society. Durkheim (1915) observed that the social function of religion is to engender and sustain social solidarity. With shared beliefs, people become organized when faced with difficulties and challenging situations. Shared beliefs enable a group to integrate and emerge victoriously. Religion makes people to unite and fight for their common good. Religion provides strength, support and consolation to its members during period of social crises. It provides psychological support.

- v. **Prophetic Function:** Religion can guide leaders in their efforts to achieve ethical and moral reforms. According to Smith and Preston (1982) religion can be the inspiration for efforts to achieve social change, leading individuals to transcend the roles prescribed for them by the social order.
- vi. **Priestly or Cultural Promotion Function:** Religion supports a society's prevailing culture by making its norms sacred or holy. Religious doctrines tend to reinforce social order, social stability, group rather than individual goals and aspirations and help to curb social deviance in the society.

### **Religious Conversion Theories**

These theories deal with why individuals join various religious organisations. According to Wallace (1975:345) these theories include:

- a. **Relief of Tension or Stress Theory:** In modern societies like Nigeria people are faced with a lot of hardships and crisis events. Individuals who are undergoing crisis situations have a certain amount of tension and strain to overcome and joining a church or religious denomination can be a means of relieving the strain or reducing tension. Individuals feel more relaxed, secure and at home with their problems after hearing the teachings or words of God in the church. They look forward unto God for solution to their problems. The different organisations in the church in which the person now join as a member helps him or



- her to reduce his or her tension through supportive services.
- b. **Deprivation Theory:** According to Wallace (1975) it has been postulated that individuals who receive fewer reward from society because their attributes are less highly esteemed will be more prone to join a religious denomination whose teachings include a promise of other worldly rewards, which are available to everybody without regard to one's social position. The indicators of deficit of social reward include low educational level, low occupational rank, low-income level, old age and gender like female sex.
  - c. **Significant other Theory:** This theory emphasizes that individuals could be influenced by their close friends or relatives to join their religious denomination. Thus when a person has a close relationship with another person, that is, a significant other to the individual, who values his or her religious membership, the person is more likely to join that other person's religious denomination because of their intimate relationship. The friendly relationship, which you have with another person can thus influence you to join your friend's religion and this you do out of love or affection for the person. The indicators of personal influence are parents, close friend involvement, spouse or finance etc.

### **Some Religious Perspectives: Functionalist and Conflict Perspectives of Religion**

**Functionalist Perspective:** The functionalists argue that religion provides social solidarity, meaning, social

control, identity, psychological support and social change (Akubukwe: 1997). Functionalist emphasized that society is a system that consist of interrelated parts which work for the integration and stability of the whole system. Religion integrates as well as directs how one should act within the societal context. By committing ourselves to religion we are actually committing ourselves to the rules of society itself.

**Conflict Perspective:** The conflict theorists see religion as a mechanism that allows an elite minority to dominate a relatively powerless majority. The conflict theorists argue that religious teachings help to keep the powerless majority quiet and in a continuous powerlessness. Thus, religion makes them unable to revolt against the dominant groups (Farley:1994). The conflict theorists maintain that because dominant class controls the economic resources, it is able to control all other social institutions like religion. The religious doctrines and teachings of the churches were used to control the poor masses.

According to Marx (1956) who was regarded as the father of conflict theory, religion causes people to live in fear of an object they themselves have constructed and so religion must be perceived as an alienating force in human life – perhaps the primal alienating force. By terrorizing people with the fear of a non-existent god, religion prevents complete self-realization and deprives people of the opportunity of becoming fully human. The world created by religion is a false world; it condemns those who accept it to live within a false consciousness in fundamental opposition to their basic human nature. Once alienation became established, it soon spilled over and debased other social relationships. It manifested itself in economics, politics, family life and

education. To overcome the alienation influence of religion required nothing less than the total rejection of all religions.

### **Future of Religion in Nigeria**

Nigeria is the home of many nationalities or ethnic groups. According to Igbo (1997:202) Nigeria is a multi-ethnic and multi-cultural society, with an estimated 250 ethno-linguistic groups. Some of these ethno-linguistic groups are larger than some neighbouring countries in the West African sub-region while others are as small as a few thousands. The major ethnic groups consist of the Hausa-Fulani in the North, the Yoruba in the West and the Igbo in the east.

Nigeria is the home of many religions, namely Islam, Christianity, African as well as tribal religions. The number of religious denominations and sects that has grown in different parts of Nigeria in recent times has reached an alarming state. Today in Nigeria, one can find one type of religious building or another in every corner of a city or township and rural communities. For instance in the coal city (Enugu) some places like Agbani road is now popularly known by the people as church road because of different religious denominations centred along the road. Almost all the buildings along Agbani road which would have been better occupied by people having accommodation problems were occupied by various churches with fantastic names.

It is pertinent to say that with the prevailing varying religious ideas, the quest for leadership and recognition among some members, and the desire to make money from the institution of religion, the number of religious denominations and sects will continue to grow in Nigeria.

Each religious denomination will work hard and try to capture more converts to swell membership. In future, there is every likelihood that the rate of spread of religion in Nigeria will continue to rise. Also in Nigeria many religious leaders have been either dethroned or sentenced because they were found guilty of one fraudulent religious activity or the other. Also most of the crimes in Nigeria today are committed by those who claim to be members of one religion or the other. There is likelihood that this trend will continue to rise as people become more worldly than religious in true sense of it. Even the incidents of confrontational religious crises in the form of riots, which studies done in Nigeria so far have shown are always either between Muslims and Muslims or between Muslims and Christians will continue to rise in Nigeria.

### **Economic Institutions**

Okeke (1997) noted that economy is that part of the structure of a society which provides and distributes the material resources needed by the members of a society. According to McGee (1980) Economic institutions are concerned with how members of a society earn a living and the degree to which they control their material environment. According to Duberman and Hartjen (1979) economic institutions are the ways people in a society produce, distribute, and consume goods and services.

For Hickey and Thompson (1994:431) economic institutions comprise the systematic production, distribution and consumption of goods and services in the society. Goods include the basic necessities of life, such as food, clothing, shelter and a wide array of other manufactured commodities.

Services are those provided by some people for the benefit of others. Production is the process where-by goods and services are brought into existence. Distribution is the allocation of goods and services to societal members while consumption is the process of accumulation and using goods and services.

The economy may be conceptualized as a particular sub-system of roles and activities focused around problems of adaptation to the physical environment. These problems include not only the satisfaction of individual needs for food, clothing and shelter but also the production of resources for attaining collective goals such as defence, social welfare and education.

### **The Stages of Development of Economy**

According to Akubukwe (1997) Economy has developed from a very small primitive level to a complex, modern scale. Farley (1994) emphasized some stages of the development of the economy as follows:

- i. **Hunting and Gathering Economy:** From the origin of human societies several million years ago, all societies had hunting and gathering economies. Hunting and gathering according to Buah (1969) are the earliest economic activities done by man. Hunting and gathering societies are often nomadic because people there move to another place within a limited geographic range, when they have used up the food available. They have relatively little division of labour and specialization. People interact with one another and participate in-group rituals since they have

- collected enough food to meet group needs and they have little reason to collect more.
- ii. **Agricultural Economy:** At this stage hunting and gathering economy gave way to agricultural economy. Man now discovered agriculture and had to grow crops and keep animals where he lives. According to Buah (1969) eventually man from hunting and gathering economies thought of another very important idea. He started to grow crops by clearing the bush and by sowing the seeds which before he had thrown away. Development of agriculture started with horticultural economy and pastoral economy.
  - iii. **Horticulture Economy:** This stage consists of slashing and burning a small plot of forest, working the soil with a hoe and raising a crop (Akubukwe: 1997). The horticulturist after a few years when the soil is no longer fertile moves on to another nearby fertile land to cultivate his crop.
  - iv. **Industrial Economy:** This is the state of industrial revolution. The revolution involved the switch from manufacturing of scanty consumer goods and products with human hands to manufacturing them in large quantities with machine. Today, new machines that have very big capacities are invented for human usage in the industries. With the growth of the new industrial economy, people abandoned their agricultural areas and moved into cities or urban areas to find white collar jobs with better pay packages in order to make a better living and enjoy their lives.

## **Factors of Production**

According to Owo (1994:42) factors of production are the inputs used in the production of goods and services. These include; land, labour, capital, entrepreneur and even technology.

When we speak of **land** we refer to all of the natural resources that are usable in productive process – territory for hunting, horticulture, and farming, water resources, forests, and raw materials like oil, copper, gold etc. **labour** refers to all of the intellectual and physical activities related to producing goods and services. In some societies the economic roles are very simple-all men are hunters, all women are food gatherers, while in others, they are very complex.

**Capital** refers to man made aid to production. Some examples of capital are money, machines, vehicles etc. These are used to produce other goods.

**Entrepreneur** refers to the man who owns the firms. He organises the other factors of production like land, labour and capital and put them into use for production. The success and failure of the business depends on him since he is the manager.

**Technology:** This refers to the branch of knowledge dealing with scientific and industrial methods and their practical use in the industries. Technology involves the application of scientific knowledge and ideas to practical tasks. According to Horton and Hunt (1980) technology is the use of scientific discoveries to solve practical problems.

Science and technology have become so important in this modern world that with their procedures so highly standardized and so well and widely accepted that it is now included among the modern social institutions.

## **Economic Sectors**

According to Akubukwe (1997) the economy of a society consists of three sectors, namely: primary, secondary and tertiary sectors.

- i. **Primary Sector:** According to Thompson and Hickey (1994) this sector involves direct extraction of natural economic resources from their natural sources – the earth, water, plants, and sun. The primary sector includes economic activities for instance, farming, fishing, hunting, mining of minerals etc.
- ii. **Secondary Sector:** Farley (1994:312) said that this sector consists of making or manufacturing products or goods with human hands or machines from the materials obtained from natural resources. Secondary sectors make use of the extracted raw materials from primary sector for manufacturing goods. For instance knives are manufactured from iron and steel clay is turned into pottery, necklaces and rings manufactured from gold etc.
- iii. **Tertiary Sector:** This sector involves providing economic services like providing medical and legal services, entertaining, management and investment consulting, repairing cars, teaching etc. According to Akubukwe (1997) tertiary sector consists of producing products that are less tangible or material.



## **Economic System**

In economic systems who owns and controls economic production and distribution in the society is emphasized. In other words, economic systems involve how economic resources are owned and shared in the society. There are four major economic systems and these include: (a) Capitalism, (b) socialism (c) communism and (d) mixed economy

- (a) **Capitalism:** Under this type of economic system, there is private ownership of means of production. The means of production are primarily owned by the individuals and firms in the economy rather than by governmental agencies. The individuals may form economic organisations in order to carry out their economic activities on a larger scale. Capital may be in the form of machinery, equipment etc or it may be represented by money that can be used to purchase these capital goods (Akubukwe:1997). An example of country that operates capitalist system is United State of America.

Karl Marx laid emphasis on capitalism and the evils of capitalism. According to him capitalism gave rise to the emergence of two classes, namely, those who control the means of production (the bourgeoisie) and those who sell their labour to the owners of the means of production (the proletariat). The proletariat sells their labour to the bourgeoisie in order to earn their livelihood and the relationship between the two groups is marked by exploitation. The bourgeoisie exploit the proletariat who cannot decide what to

produce or the prices of their products and not even their wages.

- (b) **Socialism:** In socialism, there is concentration of the means of production in the hands of the state. The capital goods or means of production are owned and controlled by the government instead of owned and regulated by individuals. The government is in control and it is said that the capital goods are owned by the public. Some examples of countries that operate socialism are Cuba, Vietnam, and North Korea, etc.
- (c) **Mixed Economy:** No completely capitalist or socialist societies exist today. The so-called capitalist societies are mixed societies in which private property; private enterprise and the profit system are combined with some degree of socialism. In the mixed economy, some means of production are privately owned and some are publicly or government owned. Mixed economy operates in Zimbabwe in Africa, Britain, France and Nigeria etc.

### **Functions of the Economy**

- (a) **Production:** Labour, capital, and technology may be applied to the raw materials of land to produce food and tangible material goods (anything from a pot to an intercontinental jet plane). Another function of production is to provide services for humans and their possessions. In subsistence societies, almost everyone in the community is engaged in the production of food. In advanced industrial societies, about two-thirds of the people sell their services and most have little to do with the direct manufacture of food or material goods.

- (b) **Distribution:** In most subsistence societies, those who produce goods and services are the very ones who consume them. Production is for use, not for sale in a market place. The modern industrial society is quite different. The distribution of goods and services from all over the nation and world to consumers in a modern economy is incredibly complex. Our very survival is based upon the efficiency of impersonal distribution systems that bring us food, water, clothing, housing, medicine, transportation, energy, and other goods and services without which we could not survive.
- (c) **Consumption:** Refers to the patterns by which people in society use the goods and services which are produced. In a simple hunting and gathering society, the best hunter may get the best cuts of meat from the hunt while the less prestigious members get the less desirable pieces. In our own society, the difference in consumption between the wealthiest and the poorest citizens is dramatic. Compare the goods and services consumed by a billionaire with those of a malnourished welfare family.

### **Political Institutions**

**Politics** is the science or art of government. It refers to political views, affair, questions and the like while **Political** is as an adjective from state, government and public affairs in general. A state is an organized political community with its apparatus of government.

Hornby et al (1974) defined government as a body of persons governing a state. Also it refers to a method or system of governing. Mwamba (1994) emphasized that

government is a political and administrative hierarchy of an organised state or nation. He noted that government comprises special people who make and/or administer laws and policies for the state. In the broadest sense, politics involves getting and using or attempting to get and use power and authority.

We cannot over emphasize the fact that politics is a paramount aspect of any society's well being. All political institutions perform three basic functions and these include: policymaking, administration and interpretation of law. The structure of political institutions tend to reflect these three functions although the type and forms may vary depending on the nature of the group and their technology, these three functions mentioned above are carried out by three arms or organisations, namely: the legislature, the executive and the judiciary. The legislature is also responsible for formulation of policies on external relations. The executive is responsible for policy implementation while the judiciary interpretes the law and punishes the culprits.

In Igbo political context, the Igbos who live in the south Eastern part of Nigeria, village was the basic unit of political organisation. The village government was carried out through the council of elders (Heads of the families who held the *ofo* which symbolises the collective will of the people) and the village Assembly in which every grown up male was a member. Issues concerning tradition, customs and rituals were treated by the council of elders while village Assembly under-took policy formulation. Everybody who has an opinion on the issue being discussed is given a hearing. Thus, democratic approach was adopted in the process.

## Forms of Government

According to Akubukwe (1997) two broadest forms of government are authoritarian and democratic governments. These two forms of government have their different types.

1. **Authoritarianism:** According to Farley (1994) in this type of government, the leaders have great power and the people have little say over who the leaders will be. Leaders may be chosen by heredity or by decisions of a small clique who do not have to answer to a large public or they may install themselves in power through military actions. Usually, the leaders' power is absolute. There is no broad guarantee of freedom of speech, press or religion. The different types of Authoritarian government are (a) authoritarian monarchy (b) dictatorship (c) oligarchy (d) totalitarianism
  - a. **Authoritarian Monarchy:** In this type of government, leadership is either hereditary or based on traditional authority. When the leadership or government is heredity it passes from generation to generation in the family but when it is based on traditional authority the succession of the rulers may not come from one family continuously as in the hereditary. In Roman Catholic Churches, Pope is an example and some chiefs or kings are examples of monarchs in a traditional authority system. A monarch rules for life. In a monarchy, rights, and freedoms are given to the people only to the extent and degree the monarch wishes but he/she has advisers. In this system only one person is always the leader or ruler until he/she dies.

- b. **Dictatorship:** A ruler who has complete power over a country, especially if he/she has gained the power by force is a Dictator. Then a dictatorship has to do with the position or power of a dictator. Thus, a Dictatorship means the government by the dictator. It is a form of government in which only one person, usually, with advisers controls all power to make and enforce laws. He is the absolute leader. He acquires power by seizing it and he tries to legitimate it once he gets the power.
- c. **Oligarchy:** This is a government or rule by a few, often for their own interests. According to Thompson and Hickey (1994) this is a form of government in which a small group of elites (a group in a society considered to be superior because of the power, talent, privileges etc of its members) wields power or rule and are accountable only to themselves. The group rules with absolute power but may not be as oppressive as dictatorship.
- d. **Totalitarianism:** This type of government relates to a political system in which a single person or political party controls all the thoughts and actions and does not allow opposition parties to exist. Totalitarianism has to do with the practices and principles of a totalitarian state. According to Kammeyer, George and Norman (1994) totalitarian government consists of a small group of individuals that rely on physical force and terror to have control over all aspects of the people's lives and social institutions. The group has their ideologies and vision which they claim are the best for the people and they set out at any cost to enforce them on the people.

2. **Democracy:** This type of government is popularly known as the government of the people by the people and for the people. It is a rule by the people and in a democratic system of government, the powers of the leaders are limited by the constitution, whether written or unwritten, of the country. The leaders are expected and must respect all the fundamental human rights as stated in the constitution and even beyond. Examples are found in U.S. and Britain.

According to Akubukwe (1997) we have two broad types of democracy based on the number of the rulers to be involved in the government, the size of the population of the ruled, the methods of the selection of the rulers and the functions that the democratic government has to face. These two types are: (a) the direct and (b) the representative democracy.

- (a) **Direct Democracy:** In this type of government, people in the country meet periodically and collectively to decide policies for the country and also make decisions on issues that concern the country. There is no particular group of individuals selected permanently for ruling the people. Every important issue is voted upon directly by the general public. Direct democracy operates in pre-industrial and small modern communities or groups because of the small size of their population. Examples are ancient Greek city states and traditional Igbo societies.
- (b) **Representative Democracy:** This is a system of government practised in societies and organisations where direct democracy is not possible because of

their large populations. The general public cannot gather at a time and a place to formulate and implement their policies and make essential decisions that affect their nations, societies or organisations. Representative democracy is also known as indirect democracy. According to Farley (1994) in a representative democracy, political and other key decisions are not made by the people themselves but by their representatives elected by them to make and implement the political and key decisions. Occasionally, an important issue may be put to the popular vote as a referendum. The idea underlying this system is that if the representatives make decisions that are contrary to the will of the people, they will be voted out of office. This type of government is practiced in Nigeria, United States and Switzerland.

There are different kinds of Representative Democracy, namely: (i) Constitutional Monarchy (ii) Parliamentary Democracy, (iii) Democratic Republic and (iv) Parliamentary – Republic Democracy.

- (i) **Constitutional Monarchy:** According to Farley (1994) here the monarch or the leader serves an important ceremonial function but has no real power over the government (that is, the elected representatives and their top officials) decision-making. Monarchs in this system play a very essential expressive leadership role as symbols of national unity.
- (ii) **Parliamentary Democracy:** Here there are national parliament, regional or local government and two or



more political parties. Members of the parliament are elected under the banner of their parties. The party that wins majority votes in the parliament, any number more than 50% forms the government. It is from that party that the chief executive or head of the government, often called a prime minister or premier and other ministers will be chosen. The other party or parties that did not win the majority are known as an opposition party (Akubukwe: 1997). A typical example is Britain.

A coalition government may be formed if no one party wins the majority, that is, two or more parties may combine and form the government and any other party or parties not in the coalition become the opposition. The prime minister is chosen by the members of the parliament and not elected by the general public. This type of parliamentary government exists in Britain.

- (iii) **Democracy Republic:** Here the chief executive known as President is elected by the general public and not by the members of the parliament as in a parliamentary democracy. Thus, it is possible for the President to come from one party and the majority of the legislature to come from another. The president is never a member of the parliament.

The president appoints the ministers to work under him but the appointments of the ministers have to be approved by the national parliament.

- (iv) **Parliamentary Republic Democracy:** Here according to Farley (1994) representative democracies combine characteristics of parliamentary systems and republics. For example, Germany and France have this type of

Parliamentary Republic democracy where both the general elected chief executives and the prime minister are chosen from the parliament.

### **Power and Authority**

According to Akubukwe (1997) political institution exercises control over the individual members of the society, influences or socializes them mostly through its power and authority. Let us examine the two concepts.

**Power:** Power is a concept which is often confused with authority and other terms like force, influence, money etc. All these are not powers in themselves but they are means or factors to achieve power. Weber (1968) defined power, as the ability to realize one's will even against resistance and the opposition of others. Thus, social power is the ability to make others do what one wants them to do whether they are willing to do it or not. A police officer that has an authority but is unable to arrest offender has no power.

Authority is defined as a collective right, direction, or order given by members of a society to an individual or a group to act or perform a duty or duties on their behalf for the purpose of maintaining good behaviour, order, peace and protection by enforcing rules and laws in the society.

### **Power resources**

Power comes from the possession of several kinds of resources. The first utilitarian **resources** include goods, services, property, and income. With these we can get others to do something in exchange for a material reward. Employers have this kind of power over their workers.

**Normative Resources:** are social-psychological rather than material. They involve such attributes as honour, prestige, esteem, love, or acceptance. Individuals or groups with such qualities can often persuade others to do something they otherwise might not do. Persuasion involves getting others to change their intentions, not just "go along" in order to get a reward. The prestige of the office of president gives this sort of resource.

Finally, there are **coercive resources**. This involves the ability to do violence to others. An individual who possesses physical strength or weapons has such resources. A society's coercive resources include weapon stockpiles, military installations, manpower, and the police. The ruler's power depends entirely on this type of resources. Less obviously, the power of government ultimately rests on this base as well. Citizens comply with their government's orders not only because it provides them with goods and services but also because the government can force them to do so. Many citizens go to war or pay taxes only to avoid landing in prison. Under certain conditions, governments exercise their power to take human life itself.

### **Bases of Authority**

While all power is based on the possession of resources, authority is a special type of power that rests upon the belief of the members of a group that it is legitimate. Whoever is in charge should give directives and everyone else should obey. There are Weber's three types of authority: traditional, charismatic, and legal. These concepts are useful in the systematic study of political systems past and present, although none by itself describes any actual political system.

All real systems of rule involve combinations of traditional, charismatic and legal elements (Webber:1967).

**Traditional Authority** is domination based on the belief that whatever has always existed is valid. It rests on “an established belief in the sanctity of immemorial tradition and on the legitimacy of the statuses of those exercising authority under them. Those who live under traditional rule are subject to conventions but not to laws. Traditional rule is highly personal since obedience is owed to the person, such as a tribal chief or a king, who occupies the position or authority by virtue of inherited status and not by virtue of election or special technical qualifications. Traditional rulers and religious leaders have such authority e.g. *Obas* and *Emirs*.

**Charismatic Authority:** is rule opposed to the restrictions of routine, custom, and law. People submit because they believe in the extraordinary quality of the leader, whether this quality is real or imagined. The relationship between charismatic leaders and those who recognize their legitimacy resembles more closely the relationship between prophet and disciple than that between ruler and subject or between elected official and citizen. The relationship between Hitler and his Nazi followers is an example. Charismatic leaders are likely to arise during periods of social crisis when conventional politics fail to deal with extraordinary problems or during periods of massive collective effort. The leader establishes a claim to leadership by dealing with problems in unconventional ways that appear successful. If, however, the successes do not continue, the leader’s legitimacy and rule are threatened. An example is

Chukwuemeka Odumegwu Ojukwu during the Nigerian Biafra Crisis.

**Legal Authority:** is rule based on the validity of a consistent set of abstract impersonal principles. Such rules become established by the voluntary agreement of all concerned. The system of rules specifies the rights and obligations of those who rule and those who are ruled. The persons subject to commands obey the law itself, not the persons who implement the law. In bureaucratic organisations, for example, those in positions of authority are obeyed only so long as they themselves follow the formal rules.

The governments of most modern nations base their claims of authority to rule on legal grounds. However, as Weber pointed out, laws can be imposed by some people or groups on others. In some nations, the Philippines, and South Africa, for example, many citizens felt that their government rules in ways, and according to laws, that are neither right nor proper. Governments tend to rely on their coercive resources to achieve compliance from such citizens.

### **The Sociological Approach to Politics**

Rather than conceiving of politics as a separate, independent part of social life, sociologists see it as influencing and being influenced by other features of the social setting in which it occurs. For example, a factory owner may be unable to get employees to work on a Sunday because of their religious beliefs. A mayor and city council may be able to complete a civic project only because it had the backing of local business leaders. Congress may be newly

able to pass civil rights legislation because recent increases in the average level of education of the American public are associated with more tolerant attitudes toward minorities. In the first example, religion affected the use of power and authority; in the second, economics was important; and in the third, education played a role.

The use of power and authority on the societal or national level generally affects the lives of the largest number of people in the most significant ways. That is why many sociologists interest themselves in national politics. The structure of power and authority at the national level of social organization is called the **state**. As Weber defined it, the **state** is the social institution that possesses the "monopoly of the legitimate use of physical force within a given territory". The sociology of politics usually consists of the study of the reciprocal relationships between state and society, that is, the ways in which the state, as one social institution, affects and is affected by the other institutions of society: family, education, religion and economics.

In focusing on the relationship between state and society, the sociology of politics is concerned with the impact of society on government somewhat more than with the impact of government on the other social institutions. This distinguishes sociologists from political scientists. Both might study the effect of a government programme, such as Aid to Dependent children, on the family, but the political sociologist would be more likely to explore the social organized minorities that ghetto or the increasing political power of organized minorities that prompted enactment of the government programme.

The sociology of politics also studies how regime norms affect and are affected by other social institutions.

Here again difference in emphasis distinguishes the sociology of politics from political science. Sociologists tend to interest themselves in the impact of society on regime while the opposite is true for political scientists.

### **Functions of Political Institutions**

One way sociologists understand the social institutions that make up society is to see them as contributing to the solution of particular problem or sets of problems that all societies face. The political institution of society, the state, helps solve four related problems. Its four most important functions are:

Protection against external threat, maintenance of internal order, establishment of societal goals, and allocation of social goods and services.

According to Akubukwe (1997) Political Institution or system or government is created in every society mainly to do things, which the individuals cannot do by themselves individually or do things, which will benefit the public most by the government doing them instead of doing them individually. Those things include protection of the society as a whole and respective individuals, building of infrastructures (systems of communications and services like roads, bridges etc), making and enforcing regulations, policies and laws that are of interest to the general public. The government helps to protect the culture of the society. It participates in socializing the people. A good government is very much concerned about maintaining social order. Government maintains peace and order.

The government has some exclusive and legitimate rights, which the individuals in the society do not have

respectively. For instance, the government only has the right to raise and keep the armed forces, to mint money, to imprison a criminal, to execute one found guilty of murder or treasonable felony, to make and enforce laws that affect all members of the society, to enter into an international agreement on behalf of the whole country through its representatives.

### **Science and Technology as Institutions**

Today science and technology rules the world as nothing practically can be done without it. According to Horton and Hunt (1980) science has become so important in the modern world with its procedures so highly standardized and so widely accepted, that it is included among modern social institutions. Science is a body of organised, verified knowledge which has been secured through scientific investigation. A science is a method of study whereby a body of organized, verified knowledge is discovered. On the other hand, technology is the use of scientific discoveries to solve practical problems. Technology is the science of the industrial Arts (Beam: 1985).

Scientific investigation continually turns up new findings through methods which have been thoroughly institutionalised. Scientists in industrial, governmental or university laboratories work in predictable ways to bring about unpredictable discoveries. Whenever a major breakthrough occurs in either pure or applied science, industrial research and development engineers apply this knowledge to the development of improved gadgets or more effective techniques of production. The interaction of Science and Technology with other social institutions is the most



powerful influence of modern time. Let us take an instance, the pursuit of science and the application of technology is subject to stimulus, restraint and direction from government, business, education and religion. Government may prop up outworn practices or may stimulate science by supporting research and may encourage new technology by tax laws favouring purchase of new equipment. Business may support research and introduce new products or may seek to tie up patents and delay introduction of new products. On the other hand, Religion may oppose science as a threat to faith like the case of family planning where the Roman Catholic rejected the use of other modern methods that are not natural family planning methods.

The Billings ovulation family planning method was approved and encouraged by the Roman Catholic churches while the use of condom was rejected and discouraged by them. Religion may equally encourage research as in the words of the early English scientist Robert Boyle, "Laudable attempts discover the True Nature of the Works of God" (Merton:1973). Similarly, education may simply pass on existing knowledge or it may train students in practices which lead to discovery and creativity.

According to Horton and Hunt (1980) the impact of Science and Technology on other social institutions is our major impetus for change. Business concerns face bankruptcy unless they use the latest technology, governments find that technical change has altered the problems which they face, religion must adapt its teachings to meet new scientific interpretations and education seeks to prepare students for scientific and technical developments.

Thus, a modern society must foster scientific inquiry and to do this, it must allow some freedom to its scientists.

Science is the institutionalized search for truth while technology is practical application of scientific discoveries. There is constant interaction between science and other institutions. Attitudes and policies of government, business, education and religion determine the level of support of scientific work. Scientific developments drastically modify all other institutions. Scientific discoveries are not and are unpredictable. Their latent effects may be either beneficial or disastrous. Opinions are often voiced that human society is doomed by pollution and nuclear weapons. Nonetheless, science itself is neutral and a concerned humanity should be able to use scientific advances for social betterment. Man lives by exploiting the resources of nature by technological means.

### **The Ideality of Technological Transfer for Third World Development - a Summary of the Nigerian Case**

According to Nwoko (1991) the term technology appeared first in English in the 17<sup>th</sup> century in connection with the discourse of the applied arts but it gained wider usage from the late 19<sup>th</sup> on as involving industrial and technical means, processes, tools, machines and ideas in the production of material goods. As a term, it is derived from two Greek words: techno (art, craft, skill) and logos (word - word as expressing inward thought or knowledge or reason, study or discourse). Technology therefore means a discourse or study on the arts, a systematic study of techniques or of regular method of making things. It involves the knowledge of human techniques in doing things.

So far it has been very difficult to trace the development of technology in ancient Nigeria because of the

lack of extensive and detailed ancient records. Brooks (1966) defined Technological transfer as the process by which science and technology are diffused throughout human activity. It is the process by which nations articulate the strategic ingredients necessary for greatness, the availability in abundance of natural resources, large population and suitable geographical location for their socio-economic well being. The importance of technological transfer is to completely remove poverty, provide housing to shelter and protect us and a good medical service to heal the sick body and liberate the soul etc.

Many nations have transferred technology whereas most others like Nigeria, are in the process of doing so.

### **Nigeria Technological Potentials**

Technological potentials are the strategic ingredients that a nation must possess in order to transfer technology. These ingredients include: the possession in abundance of the strategic natural or mineral resources, suitable geographical location, and a high-sustained population. Nigeria is bountifully blessed with these strategic elements by nature. Now let us briefly review these ingredients:

#### **Possession of Natural Resources**

Nigeria is abundantly blessed with many strategic mineral resources. Some examples are Iron, crude oil, uranium deposits, potash, ocean resources (fishes, water bodies etc), high rainfall, and equable climate

### **High Population as Potential**

According to Okafor (1977) Nigeria is the most populous nation in the African continent. Its population of about 100 million people is constituted by diverse ethnic nationalities. Because of its size, human and economic potentials, Nigeria is often looked upon for leadership in black Africa.

### **Nice Geographical Location**

Geography still remains a major factor in the powers of nations. Nigeria possesses a nice geography. She is bounded on the North by Niger Republic, west by Gulf of Guinea, south by the Atlantic Ocean, East by Cameroon Republic and North East by the lake Chad. In addition she has an area of 965,789 squared kilometers (Floje: 1980). Her vegetation stretches from Sahara in the North and Guinea in the South. She enjoys a high annual rainfall.

### **Tools for Technological Transfer**

Apart from these three strategic necessities for transfer of technology mentioned above, it is also important to note that other factors are prerequisites for the smooth conduct of the process and these include:

- (b) Research programmes carried out by our research institutes;
- (c) Strong educational policy and
- (d) Government participation in the provision of basic amenities.

Now let us look at these points briefly as follows:

- a. **Research Programmes of Research Institutes:** The basic aim of research programmes carried out in most of our research institutes is to produce new technological strategies which would either improve already existing ones or further invent new techniques. An instance of research work is the invention of Aircraft engine. According to Onu (1982) initially in the 1940's, the development of Piston engines was becoming very complex and expensive that scientists did research works leading to the invention of the jet engine, which is more efficient at high altitudes and speeds than the already existing piston engine. Another instance of successful research work in Nigeria is the successful practice of cardiology (open-heart surgery) for the first time in Black Africa at (UNTH). Other Research Institutes for identification of diseases and pests of plants and animals are: Cocoa Research Institute of Ibadan, Root-Crop Research Institute of Umudike, Umuahia etc. As a matter of fact, strengthening these research institutes while expanding and creating new ones will help in our technological development.
- b. **Education for the Provision of Qualified Manpower for Technological Development:** Qualified technological manpower whether technical or managerial is an indispensable element for the transfer of technology in Nigeria. Hill (1943) in his broadcast remarked that the future of the world is to the highly educated races, who alone can handle the scientific

apparatus necessary for pre-eminence in peace and survival in war. Thus, the importance of education in Nigeria for technological transfer cannot be over emphasized. There is a fall in standard of education in Nigeria. Nigeria has primary, secondary and university education and a close observation of the educational policies of developed and developing nations reveals the fact that the secondary level of education is the basic foundation for the acquisition of the correct quantity and quality of manpower needed for technological development. On the other hand, our universities still serve as production centres of skilled manpower necessary for technological transfer. It is left for the government to equip our Nigerian Universities so as to encourage them to pursue knowledge, which is their basic goal. This could be done by increasing research grants and encouragement of post-graduate studies in the Nigerian universities. Industries should be encouraged to maintain a mutual relationship with the universities. The benefits, which both the universities and industries would derive from such a mutual relationship, are boundless.

- c. **Government Provision of Infrastructure:** It is pertinent to point out that diversification of Nigerian technology requires the absolute presence of basic infrastructure that create conducive environment for take off of technology. Dependable power supply, adequate supply of water and efficient communication network are needed. The availability of these social amenities not only helps to speed up the pace of technological development but ensures an increased standard of living of the population. It is alarming that

none of these amenities is present in quantity and quality required in Nigeria. Despite that Nigeria has large river basins examples are Niger-Benue, Cross rivers etc, and also enjoys high annual rainfall, the citizenry does not enjoy portable water. Our power supply is low and the nature of our roads is bad, especially in the rural areas. People in the rural areas die of deadly diseases.

### **Application of Technology**

The importance of science and technology in this period of human civilization is to remove poverty, illiteracy, to provide food for human consumption, housing to shelter and protect us, and medication to heal us etc. Thus, we can identify the following areas where the application of modern technology could work in Nigeria which include:

- (a) Agriculture; (b) Health (c) Industrial application and (d) Education which has been given earlier attention.
- (a) **Technological Transfer to Agriculture:** The main objective of Agriculture is provision of food to eliminate hunger. Science and Technology have over the past decades improved Agriculture. Complete mechanization of agriculture through the use of pesticides, fertilizer, herbicides, combined harvester, plough, tractor, mowers, improved seedling in crops production, innovation of artificial insemination technique in animal production and genetic engineering etc. will help to improve agriculture. The major limitations to technological application on agriculture include: high cost of machinery, crude

attitude of communal land ownerships, poverty, lack of technological know-how etc.

- (b) **Application of Technology to Health:** The health status of the people of a nation, which determines to a large extent, the wealth of the country has improved considerable due to modern developments in science and technology in Nigeria. An example as earlier emphasized is cardio therapy which is the surgery done on the open heart, manufacture of man made blood – FEOSOL – by Professor Leland Clark and his team in Cincinnati Ohio (Ogugua: 1986). Immunization against the six killer diseases in children is another feat. A lot should still be done in area of health.
- (c) **Industrial Application of Technology:** The industries in Nigeria can be grouped under three broad types here and they include: the petro-chemical industry, the brewery industry and the textile industry. All the industrial processes in Nigeria rely on the application of basic technological machineries and expertise for their production. Brewery industries are examples of the areas which involve special machines and expertise in running them.

It is necessary for Nigeria to have a major petro-chemical complex which will utilize crude oil, natural gas and coal in abundance as inputs. In doing so, we shall be paving way for the springing up of other industries that will utilize the chemicals produced and the Nigerian dream of technological transfer will be in the process of becoming a reality and in the right direction.



Conclusively, technological transfer is possible in Nigeria. It will go a long way to transform the socio-economic, political, cultural and religious lives of the Nigerians and more.

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